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In-Sight People

Editor-in-Chief

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Athabasca University; University of California, Irvine

Scott Douglas Jacobsen founded *In-Sight: Independent Interview-Based Journal* and *In-Sight Publishing*. He authored/co-authored some **e-books**, free or low-cost. If you want to contact Scott: **Scott.D.Jacobsen@Gmail.com**, **Scott.Jacobsen@TrustedClothes.Com**, **Scott@ConatusNews.Com**, **scott.jacobsen@probc.ca**, **Scott@Karmik.Ca**.

He is a Moral Courage Webmaster and Outreach Specialist (Fall, 2016) at the UCI **Interdisciplinary Center for the Scientific Study of Ethics and Morality** (Ethics Center), Interview Columnist for **Conatus News**, Writer and Executive Administrator for **Trusted Clothes**, Interview Columnist for **Basic Income Earth Network (BIEN)**, Chair of Social Media for the **Almas Jiwani Foundation**, Councillor for the **Athabasca University Student Union**, Member of the **Learning Analytics Research Group**, writer for **The Voice Magazine**, **Your Political Party of BC**, **ProBC**, **Marijuana Party of Canada**, **Fresh Start Recovery Centre**, **Harvest House Ministries**, and **Little Footprints Big Steps International Development Organization**, Editor and Proofreader for **Alfred Yi Zhang Photography**, Community Journalist/Blogger for **Gordon Neighbourhood House**, Member-at-Large, Member of the Outreach Committee, the Finance & Fundraising Committee, and the Special Projects & Political Advocacy Committee, and Writer for **Canadian Students for Sensible Drug Policy**, Member of the **Lifespan Cognition Psychology Lab** and **IMAGe Psychology Lab**, Collaborator with Dr. Farhad Dastur in creation of the **CriticalThinkingWiki**, Board Member, and Foundation Volunteer Committee Member for the **Fraser Valley Health Care Foundation**, and Independent Landscaper.

He was a **Francisco Ayala Scholar** at the UCI **Ethics Center**, Member of the **Psychometric Society** Graduate Student Committee, **Special Advisor** and **Writer** for ECOSOC at NWMUN, Writer for **TransplantFirstAcademy** and **ProActive Path**, Member of **AT-CURA Psychology Lab**, Contributor for a student policy review, Vice President of Outreach for the **Almas Jiwani Foundation**, worked with Manahel Thabet on numerous initiatives, Student Member of the Ad-Hoc Executive Compensation Review Committee for the **Athabasca University Student Union**, Volunteer and Writer for **British Columbia Psychological Association**, Community Member of the KPU Choir (even performed with them alongside the Vancouver Symphony Orchestra), Delegate at **Harvard World MUN**, NWMUN, UBC MUN, and Long Beach Intercollegiate MUN, and Writer and Member of the Communications Committee for **The PIPE UP Network**.

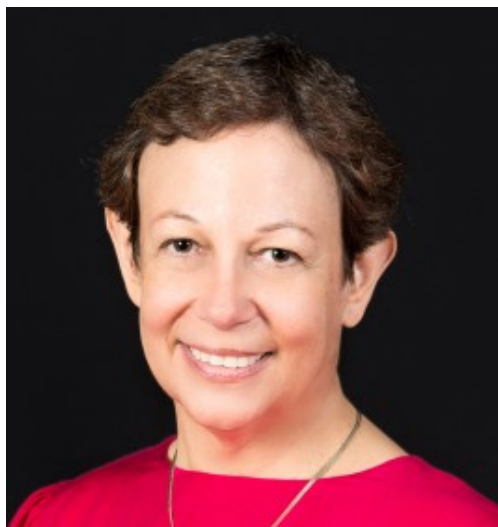
He works on books with **Richard G. Rosner** entitled *Tweets to the Universe: Volume III, Cognitive Thrift: Volume I, Cognitive Thrift: Volume II, A Short Guide to the Future, Advice to Gifted and Talented Youth, The Long Road to Science*, and *How to Think Like a Genius*, another with Professor Sven van de Wetering and Richard G. Rosner called *Evidence-Based Social Organization: A Plague of Evidence*, another book with Professors Wayne Podrouzek and Sven van de Wetering entitled *On Academic Freedom*, another entitled *Women of the Academy* with the UCI Ethics Center, and three books entitled *Female Academics: Volume II, Conversations on Cognitive Science* (with interviewee recommendations from Dr. Daniel Bernstein), and *The Giga Society Interviews* (with interviewee recommendations from Paul Coijmans) and *On Belief and Work* alone.

He published in **American Enterprise Institute**, **Annaborgia**, **Conatus News**, **Earth Skin & Eden**, **Fresh Start Recovery Centre**, **Gordon Neighbourhood House**, **Huffington Post**, **In-Sight: Independent Interview-Based Journal**, **Jolly Dragons**, **Kwantlen Polytechnic University Psychology Department**, **La Petite Mort**, **Learning Analytics Research Group**, **Lifespan Cognition Psychology Lab**, **Lost in Samara**, **Marijuana Party of Canada**, **MomMandy**, **Noesis: The Journal of the Mega Society**, **Piece of Mind**, **Production Mode**, **Synapse**, **TeenFinancial**, **The Peak**, **The Ubyssy**, **The Voice Magazine**, **Transformative Dialogues**, **Treasure Box Kids**, **Trusted Clothes**.

Advisory Board

Interview views do not equate to positions of Advisory Board members.

Advisory Board listing alphabetized by first name and relevant hyperlinks active.



Professor Adele Diamond, PhD, FRSC

Tier 1 Canada Research Chair Professor, Developmental Cognitive Neuroscience, University of British Columbia; Fellow, Royal Society of Canada; Fellow, Society of Experimental Psychologists

Adele Diamond is the Canada Research Chair Professor of Developmental Cognitive Neuroscience at the **University of British Columbia** in Vancouver. She is a member of the **Royal Society of Canada** and was recently recognized as one the 15 most influential neuroscientists in the world today.

Prof. Diamond is at the forefront of research on ‘executive functions’ and on the brain’s prefrontal cortex on which they depend. Executive functions include ‘thinking outside the box’ (cognitive flexibility), mentally relating ideas and facts (working memory), and giving considered responses rather than impulsive ones, resisting temptations and staying focused (inhibitory control, including selective attention). Prof. Diamond has made discoveries that have improved treatment for two different medical disorders and discoveries that have impacted education, improving the lives of millions of children. Her work has shown that executive functions can be improved at any age, even in the very young. Recently she has turned her attention to the possible roles of traditional activities, such as music and dance, in improving executive functions, academic outcomes, and mental health.

In looking for practical ways to help children develop healthy executive functions, and thus help more children thrive, Prof. Diamond takes a markedly different perspective from mainstream education in hypothesizing that focusing exclusively on training cognitive skills is less efficient, and ultimately less successful, than also addressing students’ social, emotional, and physical needs. She hypothesizes that besides training the skills of interest, it’s important to support those skills by lessening things that impair them (like stress or loneliness) and enhancing things that support them (such as joy and good health). Adele Diamond was educated at **Swarthmore** (B.A., Phi Beta Kappa), **Harvard** (Ph.D.), and **Yale Medical School**(postdoc). Her many awards include an honorary doctorate (Honoris Causa) from **Ben-Gurion University**, the Bronfenbrenner Award for Lifetime Contributions to Developmental Psychology in the Service of Science and Society, named a “Woman of Distinction” by the YWCA, and named one of the “2000 Outstanding Women of the 20th Century.”



Dr. Aubrey de Grey

Chief Science Officer & Co-Founder, SENS Research Foundation; Editor-In-Chief, Rejuvenation Research

Dr. Aubrey de Grey is a biomedical gerontologist based in Cambridge, UK and Mountain View, California, USA, and is the Chief Science Officer of **SENS Research Foundation**, a California-based 501(c) (3) charity dedicated to combating the aging process. He is also Editor-in-Chief of **Rejuvenation Research**, the world's highest-impact peer-reviewed journal focused on intervention in aging.

He received his BA and Ph.D. from the **University of Cambridge** in 1985 and 2000 respectively. His research interests encompass the characterization of all the accumulating and eventually pathogenic molecular and cellular side-effects of metabolism ("damage") that constitute mammalian aging and the design of interventions to repair and/or obviate that damage. Dr. de Grey is a Fellow of both the **Gerontological Society of America** and the **American Aging Association**, and sits on the editorial and scientific advisory boards of numerous journals and organisations.



Professor Azra Raza, M.D.

Columbia University, Medicine, Professor; Myelodysplastic Syndrome Center, Director

Dr. Azra Raza is Professor of Medicine and Director of the MDS Center at Columbia University in New York, NY. She started her research in Myelodysplastic Syndromes (MDS) in 1982 and moved to Rush University, Chicago, Illinois in 1992, where she was the Charles Arthur Weaver Professor in Oncology and Director, Division of Myeloid Diseases.

The MDS program, along with a Tissue Repository containing more than 60,000 samples from MDS and acute leukemia patients was successfully relocated to Columbia University in 2010. Before moving to New York, Dr. Raza was the Chief of Hematology Oncology and the Gladys Smith Martin Professor of Oncology at the University of Massachusetts.

She has published the results of her laboratory research and clinical trials in prestigious, peer reviewed journals such as The New England Journal of Medicine, Nature, Molecular Cell, Blood, PNAS, Cancer, Cancer Research, British Journal of Hematology, Leukemia, Leukemia Research. She is also the co-author of *GHALIB: Epistemologies of Elegance*, a book on the works of the famous Urdu poet. Dr. Raza has mentored hundreds of medical students, residents, oncology fellows, doctoral and post-doctoral students in the last three decades.

She serves on numerous National and International panels as a reviewer, consultant and advisor and is the recipient of a number of awards including The First Lifetime Achievement Award from APPNA, Award in Academic Excellence twice (2007 and 2010) from Dogana, and Woman of the Year Award from Safeer e Pakistan, CA and The Hope Award in Cancer Research 2012 (shared with the Nobel Laureate Dr. Elizabeth Blackburn).

Dr. Raza has been named as one of the *100 Women Who Matter* by Newsweek Pakistan in March 2012. In 2015, Dr. Raza was a member of the Founder Group at Jackson Hole, Wyoming, designing *Breakthrough Developments in Science and Technology* with President Bill Clinton. On December 1, 2015, Dr. Raza was part of a core group of cancer researchers who met with Vice President Joe Biden to discuss the Cancer Moonshot initiative.



Professor Cristina Atance

Associate Professor, School of Psychology, University of Ottawa; Principal Investigator, Childhood Cognition and Learning Laboratory; Editorial Board Member, Canadian Journal of Experimental Psychology

Professor Cristina Atance earned a B.Sc. (Honours) in Psychology at the **University of Toronto** in 1996 and Ph.D. in Psychology at the **University of Waterloo** in 2001. She was then a Post-Doctoral Research Associate from 2001-2003 at the Institute for Learning & Brain Sciences at the University of Washington in Seattle. Her research interests lie in cognitive development, and more specifically, future thinking, planning, and theory of mind (ToM) in young children.

She is the Principal Investigator for the **Childhood Cognition and Learning Laboratory** and an Editorial Board Member for the **Canadian Journal of Experimental Psychology**. *Dr. Atance's research has been funded by the Natural Sciences and Engineering Research Council of Canada (NSERC), the Social Sciences and Humanities Research Council of Canada (SSHRC), and by the Government of Ontario in the form of an Early Researcher Award in 2008.*



Dr. Daniel Bernstein

Tier 2 Canada Research Chair, Lifespan Cognition; Principle Investigator, Lifespan Cognition Lab; Instructor, Psychology, Kwantlen Polytechnic University; Inaugural Member, Royal Society of Canada's College of New Scholars, Artists and Scientists

Dr. Daniel M Bernstein works as the **Tier 2 Canada Research Chair in Lifespan Cognition** for the Psychology department of **Kwantlen Polytechnic University**. He is the principal investigator for the **Lifespan Cognition Lab**. Dr. Bernstein earned his Bachelor of Arts at the **University of California, Berkeley**, Master's at **Brock University**, PhD at **Simon Fraser University**, and did Post-Doctoral work at the **University of Washington**. His research interests lie in "belief and memory; developmental metacognition; hindsight bias; mild head injury; sleep and dreams."



Dr. Diane Purvey

Dean, Arts, Kwantlen Polytechnic University

Dr. Diane Purvey is the Dean of Arts at **Kwantlen Polytechnic University**. She is the co-editor of **Child and Family Welfare in British Columbia: A History** (Detselig Press) and, with John Belshaw, the co-author of **Private Grief, Public Mourning: The Rise of the Roadside Shrine in British Columbia** (Anvil) as well as **Vancouver Noir, 1930-1960** (Anvil). Her research interests include the history of deinstitutionalization as part of a Canada-wide project and educational leadership internationally. She is a contributor to ***Vancouver Confidential*** (Anvil). A homegrown Vancouverite, Diane attended the **University of British Columbia** (B.A., Ph.D.) and the **University of Victoria** (M.A.) and for several decades taught history in various BC colleges and universities.



Dr. Evangelos Katsioulis, M.D., M.Sc., M.A., Ph.D.

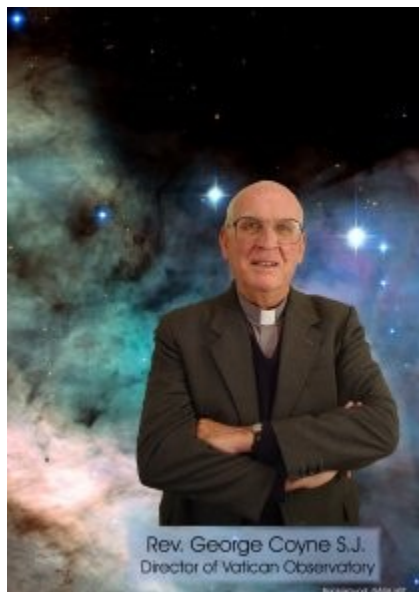
Dr. Evangelos Katsioulis, M.D., M.Sc., M.A., Ph.D., works as a consultant psychiatrist and psychotherapist through online psychotherapy and counseling for **Psycall**. He earned an M.D., Medical Doctor Diploma (2000), M.Sc., Medical Research Technology (2003), M.A., Philosophy (2012), and Ph.D., Psychopharmacology (2015).

Dr. Katsioulis earned the **best performance in the Cerebrals international contest (2009)**, **best performance in the Cerebrals NVCP-R international contest (2003)**, **best performance in physics for the national final exams in Greece (1993)**, and **third place in the Maths national contest in Thessaloniki, Greece (1989)**.

Dr. Katsioulis scored some of the highest intelligence test scores (SD16) on international record with IQ scores of 205 on the NVCP-R [Rasch equated raw 49/54] in 2002, 196 on the Qoymans Multiple Choice #3 [ceiling] in 2003, 192 on the NVCP-E [Rasch equated raw 35/40] in 2002, 186 on the NVCP-R [Fluid Intelligence Index Score] in 2002, 183 on the NVCP-E [Fluid Intelligence Index Score] in 2002, 183 on the Cattell Culture Fair III A+B [ceiling-1] in 2003, 180+ on the Bonnardel BLS4 – 2T [ceiling] in 2003, and 180+ on the WAIS-R [extrapolated full scale] in 2002.

Subsequently, Dr. Katsioulis remains a member in **over 60 high IQ societies**. In addition, he is the president and founder of **Anadeixi Academy of Abilities Assessment** and **World Intelligence Network (WIN)**, and **OLYMPIQ, HELLIQ, CIVIQ, GRIQ, QIQ, IQID, GREEK** high IQ societies.

Dr. Katsioulis writes **articles, novels, and quotes** including screenplays – **ELLHNAS.com (2008)** and **TI PEI (2009)**. Also, he contributed to the web advertisement-management of **NAMANIC.com** and the **web development of Charing Cross Scheme in Psychiatry (2006)**, **Charing Cross & St Mary's Membership of the Royal College of Psychiatrists (2006)**, and **Aristotle University of Thessaloniki – School of Medicine – General Biology Laboratory (2012)**. He lives in Thessaloniki, Macedonia, Greece.



Rev. Dr. George V. Coyne, S.J.

Emeritus Director and President, Vatican Observatory Foundation; McDevitt Chair, Religious Philosophy, Le Moyne College

Fr. George V. Coyne, S.J., born January 19, 1933, in Baltimore, Maryland, completed his bachelor's degree in mathematics and his licentiate in philosophy at **Fordham University** in 1958. He obtained his doctorate in astronomy from **Georgetown University** in 1962. After several decades on the faculty at the **University of Arizona** (UA), Coyne became Director of the **Vatican Observatory** (VO) in 1978. He became the founding director of the **VO Foundation** (VOF) in 1986. In 1980 he established the **VO Research Group** in Tucson, AZ. During his time as Director he founded the VO Summer Schools, which over the years have introduced more than 300 students from more than 60 countries to professional astrophysics.



J.J. Middleway

Member, Order of Bards Ovates and Druids (OBOD); Member, Mankind Project – (MKP UK)

JJ Middleway is a Druid member of OBOD, where he served for seventeen years as tutor/mentor. He is a Celebrant, delivering ceremonies to mark Birth, Marriage and Death (Naming, Handfasting and Parting), across the full spectrum of society. His ritual and ceremonial work encompasses marking the eight seasonal festivals of the 'Wheel of the Year' and is focused on a deep reverence for the Earth along with a laugh and a smile.

He developed and leads regular sessions of Enchanting the Void; a Western form of devotional chanting, geared toward the honoring and healing of the Land. He is an 'Elder' of several communities across UK and Europe, as well as leading singing groups and teaching extensively. His earlier claims to fame, were being born and brought up in a neighboring street to Ozzy Osbourne, of playing maracas with The Incredible String Band and of sleeping through two thirds of Jimi Hendrix's last ever live concert.



Dr. Jonathan Wai

Research Scientist, Duke University Talent Identification Program; Visiting Researcher, Case Western Reserve University

Wai is a research scientist at the **Duke University Talent Identification Program** and a visiting researcher at **Case Western Reserve University**. He did his postdoctoral work at **Duke University**, holds a doctorate from **Vanderbilt University**, and graduated from **Claremont McKenna College**. He studies the development of talent and its impact on society. His interests focus on the many factors that contribute to the development of expertise in education, occupation, and innovation. Additionally, he is interested in policy and connecting his work with the larger global conversation.

Wai's academic work has appeared in *Journal of Educational Psychology*, *Current Directions in Psychological Science*, *Policy Insights From The Behavioral And Brain Sciences*, *Intelligence*, *Journal of Experimental Psychology: Applied*, *Journal of Advanced Academics*, *Gifted Child Quarterly*, and *Frontiers in Psychology: Developmental*. His work has started international conversations, and has been discussed in ***The New York Times***, ***The Wall Street Journal***, ***The Washington Post***, ***CNBC***, ***Financial Times***, ***The Economist***, ***Scientific American***, ***Wired***, ***Education Week***, ***Nature***, ***Science***, and many others worldwide.

His public writing has appeared in ***Psychology Today***, ***Los Angeles Times***, ***Forbes***, ***National Review***, ***Education Week***, ***NPR***, ***Quartz***, ***Business Insider***, ***TechCrunch***, ***The World Economic Forum***, and others where his ideas have reached millions. Wai has been profiled in ***Rotman Magazine***, ***Forbes***, ***Times Educational Supplement***, and ***WSJ Marketwatch***. His academic papers have won multiple international ***Mensa Awards for Research Excellence*** and he has served on the board of directors of the **MATHCOUNTS Foundation**. He lives with his wife, son, and cat.



Professor Kirsten Johnson, M.D., M.P.H.

CEO, Humanitarian U; Program Director, Humanitarian Studies Initiative (HSI), McGill University; Assistant Faculty Member, Harvard Humanitarian Initiative, Harvard University; Director, Canadian Consortium for Humanitarian Training (CCHT); Emergency Medicine Physician, McGill University; Assistant Professor, Family Medicine, McGill University; Board Member, International Humanitarian Studies Association

Dr. Kirsten Johnson practices Emergency Medicine at **McGill University's** Health Centres, Esthetic Medicine at Julien & Marin Dental Clinic and is an Assistant Professor in the Department of Family Medicine at **McGill University** in Montreal, Canada. She is Program Director of the McGill **Humanitarian Studies Initiative (HSI)**, Director of the **Canadian Consortium for Humanitarian Training (CCHT)** and President of the Humanitarian Training Initiative (HTI).

Dr. Johnson's research has focused on genocide, child combatants, sexual gender-based violence and conflict-related mental health and psychosocial support. She is involved in humanitarian professionalization, working on the development of competencies for training, education and certification of humanitarian responders globally. In 2010, Dr. Johnson was awarded the Segal Centre's *Janusz Korczak* award for her work on protecting the rights of children in conflict and the *Award of Excellence* for her work in global health by the **College of Family Physicians of Canada**. She was recognized as one of **Canada's Top 40 Under 40** in 2011.



Marissa Torres Langseth, B.S.N., R.N., M.S.N., ANP-BC (retired)

Founder and Emeritus Chairperson, Humanist Alliance Philippines, International; Founder and Founding Chairperson, Philippine Atheists and Agnostics Society (PATAS); Creator, HAPI-SHADE (Secular Humanist Advocacy Development Education)

Langseth is the Founder and Emeritus Chairperson to and is an avid philanthropist to HAPI (**Humanist Alliance Philippines, International**), the Founder and Founding Chairperson of Philippine Atheists and Agnostics Society, the Creator of HAPI-SHADE (Secular Humanist Advocacy Development Education), a pioneer in SEC-registered and non-religious societies in the Philippines, a trailblazer in promoting education and community outreach in selected areas to promote humanism and critical thinking in the Philippines, was responsible for the very first atheist convention in South East Asia in 2012 (PATAS convention in Bayview, Manila, Philippines) and HAPI international affiliations with IHEU and FBBN, and the Creator of HAPI humanist curriculum.

Langseth graduated *Cum Laude* with a Bachelor of Science in Nursing from the University of San Carlos in Cebu, Philippines, graduated from Lehman College (CUNY) in Bronx NY with a Masters in Adult Health Nursing where she wrote a thesis about Domestic Violence, graduated with a GPA 4.0 at College of Mount Saint Vincent in Riverdale, NY and has a Post-Master's Certificate for Adult Nurse Practitioner while also having prescriptive privileges and Board Certification.

In previous posts, she was an Adult Nurse Practitioner for UNH(United Health Group)/Evercare (1999-2015), an Adjunct Professor at Queensboro Community College (2005-2006), a Certified Emergency Room Nurse at Lincoln Hospital, Bronx, NY (1993-1999), a Nursing Care Coordinator/Supervisor (1990-1993), a Registered Nurse in the Kingdom of Saudi Arabia (1985-1989), a Territorial Manager for Carlo Erba (1980-1985).

Her **personal blog** since 2009 has been against the tyranny of the Philippine government and fraudulent banking practices, which has evolved into a page to vent frustrations around non-religious activism. She as Admin for Atheist Against Pseudoscientific Nonsense since 2016, a Member of the American Humanist Association since 2011, and a Member of IHEU since 2015.

She is featured in the books ***Godless Grace: How Nonbelievers Make the World Safer, Personal Paths to Humanism, From Superstition to Reason, An Interview with Marissa Torres Langseth, B.S/N., M.S.N., and No Outside Intelligence.***



Professor Maryanne Garry

Professor, Psychology, Victoria University of Wellington; Deputy Dean, Faculty of Graduate Research, Victoria University of Wellington

Dr. Maryanne Garry is a Professor in Psychology at **Victoria University**, and the Deputy Dean of the Faculty of Graduate Research. For nearly 20 years, she has studied a puzzle of memory: how is that otherwise intelligent, rational people can remember things they never really saw, or experiences they never really had?

Professor Garry's interests in applying science to the law predate her interest in memory research or even in psychological science. Her undergraduate degrees are in Forensic Science and Chemistry. Professor Garry received her PhD in 1993 from the **University of Connecticut**, and did postdoctoral research at the **University of Washington** under the direction of **Professor Elizabeth Loftus**, the world's foremost researcher on human memory distortions.



Paul Cooijmans

Administrator, Giga Society; Administrator, The Glia Society

Paul Cooijmans founded **GliaWebNews**, **Young and intelligent?**, **Order of Thoth**, **Giga Society**, **Order of Imhotep**, **The Glia Society**, and **The Grail Society**. His main high-IQ societies remain **Giga Society** and **The Glia Society**. Both devoted to the high-IQ world. **Giga Society** remains the world's most exclusive high-IQ society with a theoretical cutoff of one in a billion individuals. **The Glia Society**, founded in 1997, is a "forum for the intelligent" to "encourage and facilitate research related to high mental ability."

Cooijmans earned credentials, two bachelor degrees, in composition and in guitar from Brabants Conservatorium. His interests lie in human "evolution, eugenics, exact sciences (theoretical physics, cosmology, artificial intelligence)." He continues administration of numerous societies, such as the aforementioned, to compose musical works for online consumption, to publish intelligence tests and associated statistics, and to write and publish on topics of interest to him.

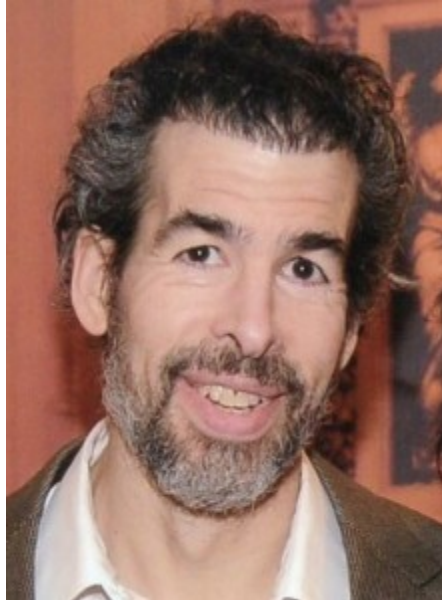


Paul Krassner

Founder, Editor, and Contributor, The Realist

Paul Krassner published *The Realist* (1958-2001), but when People magazine labeled him “father of the underground press,” he immediately demanded a paternity test. And when Life magazine published a favorable article about him, the FBI sent a poison-pen letter to the editor calling Krassner “a raving, unconfined nut.” “The FBI was right,” **George Carlin** responded. “This man is dangerous — and funny, and necessary.” While abortion was illegal, Krassner ran an underground referral service, and as an antiwar activist, he became a co-founder of the Yippies (Youth International Party).

Krassner’s one-person show won an award from the L.A. Weekly. He received an **ACLU** (*Upton Sinclair*) Award for dedication to freedom expression. At the Cannabis Cup in Amsterdam, he was inducted into the **Counterculture Hall of Fame** — “my ambition,” he claims, “since I was three years old.” He won a *Playboy Award* for satire and a Feminist Party and in 2010 the Oakland branch of the writers’ organization PEN honored him with their *Lifetime Achievement Award*. “I’m very happy to receive this award,” he concluded in his acceptance speech, “and even happier that it wasn’t posthumous.”



Richard G. Rosner

Member, The Giga Society; Member, The Mega Society

Rick Rosner has written for *Remote Control*, *Crank Yankers*, *The Man Show*, *The Emmy Awards*, *The Grammy Awards*, and *Jimmy Kimmel Live!* He has also worked as a stripper, a bouncer, a roller-skating waiter, and a nude model. In a TV commercial, Domino's Pizza named him the World's Smartest Man.

He was also named Best Bouncer in the Denver Area by *Westwood Magazine*. He has received eight Writer's Guild Award and Emmy nominations and was named **2013 North American Genius of the Year** by The World Genius Registry. He lives in Los Angeles, California with his wife and daughter.



Dr. Sally Satel, M.D.

Lecturer, Medicine, Yale University; W.H. Brady Fellow, American Enterprise Institute

Dr. Sally Satel is a resident scholar at AEI and the staff psychiatrist at a local methadone clinic in D.C. Dr. Satel was an assistant professor of psychiatry at Yale University from 1988 to 1993 and remains a lecturer at Yale. From 1993 to 1994 she was a Robert Wood Johnson policy fellow with the Senate Labor and Human Resources Committee. She has written widely in academic journals on topics in psychiatry and medicine, and has published articles on cultural aspects of medicine and science in numerous magazines and journals. She has testified before Congress on veterans' issues, mental health policy, drug courts, and health disparities.

Dr. Satel is author of *Drug Treatment: The Case for Coercion* (AEI Press, 1999), and *PC, M.D.: How Political Correctness Is Corrupting Medicine* (Basic Books, 2001). She is coauthor of *One Nation under Therapy* (St. Martin's Press, 2005), co-author of *The Health Disparity Myth* (AEI Press, 2006), and editor of *When Altruism Isn't Enough: The Case for Compensating Kidney Donors* (AEI Press, 2009).

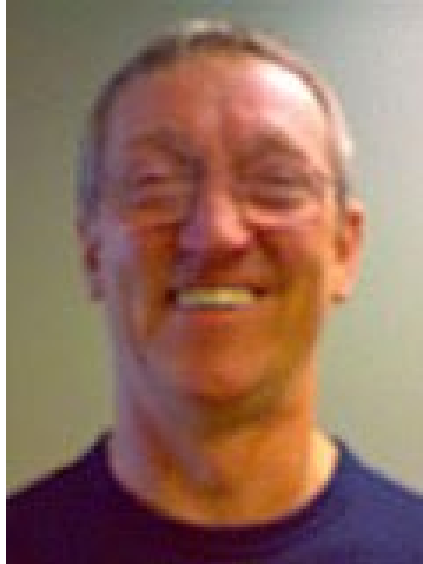
Her recent book, co-authored with Emory psychologist Scott Lilienfeld is *Brainwashed: The Seductive Appeal of Mindless Neuroscience* (Basic, 2013). *Brainwashed* was a finalist for the 2013 *Los Angeles Times* Book Prize in Science.



Professor Sven van de Wetering

Head/Professor, Psychology, University of the Fraser Valley

Dr. Sven van de Wetering works as an Instructor for the Psychology Department of **University of the Fraser Valley**. Dr. van de Wetering earned his BSc in Biology at **The University of British Columbia**, and Bachelors of Arts, Master of Arts, and PhD in Psychology from **Simon Fraser University**. His research interest lies in “conservation psychology, lay conceptions of evil, relationships between personality variables and political attitudes.”



Professor Wayne Podrouzek

Instructor, Psychology, Kwantlen Polytechnic University; Associate Professor, Psychology, University of the Fraser Valley

Dr. Wayne Podrouzek works as an Instructor for the Psychology Department of **University of the Fraser Valley** and instructor in the Psychology Department of **Kwantlen Polytechnic University**. Dr. Podrouzek earned his a Bachelor of Arts in Child Studies and a Bachelor of Science (Honours) from **Mount Saint Vincent University**, a Master of Arts from **Simon Fraser University**, and Ph.D. from **Simon Fraser University** under Dr. Bruce Whittlesea.

Previous Advisory Board Members

Dr. Manahel Thabet

Dr. Hawa Abdi, M.D.

Hawa Abdi Foundation, Founder; Nobel Peace Prize Nominee, 2012

Dr. David Froc

Kwantlen Polytechnic University, Psychology, Instructor

Dr. Cory Pedersen

Kwantlen Polytechnic University, Psychology, Instructor

Dr. Kyle Matsuba

Kwantlen Polytechnic University, Psychology, Instructor

Aislinn Hunter, PhD Candidate

University of Edinburgh, Creative Writing

Dr. Zoe Dennison

University of the Fraser Valley, Psychology, Instructor

Dr. Carla MacLean

Kwantlen Polytechnic University, Psychology, Instructor

Dr. Robert McDonald

Kwantlen Polytechnic University, Psychology, Instructor

Dr. Mazen Guirguis

Kwantlen Polytechnic University, Philosophy, Instructor

Dr. Arthur Bailey

Kwantlen Polytechnic University, Modern Languages, Instructor

Dr. Betty Anne Buirs

Kwantlen Polytechnic University, English, Instructor

Professor Elizabeth Loftus

University of California, Irvine Criminology, Law and Society & Psychology and Social Behaviour, Professor

Dr. Betty Rideout

Kwantlen Polytechnic University, Psychology, Instructor

Professor Glen Bodner

University of Calgary, Psychology, Professor

Dr. Wayne Fenske

Kwantlen Polytechnic University, Philosophy, Instructor

Overview

In-Sight Publishing began fall, 2014. It publishes ebooks, for free and charge, and operates in independent and public interests rather than for private gains, and is committed to publishing, in innovative ways, ways of cultural, community, educational, moral, personal, and social value that are often deemed insufficiently profitable. It operates inside and outside of the bounds of non-profit/not-for-profit. *In-Sight: Independent Interview-Based Journal* began fall, 2012. It publishes interviews, articles, and issues. It operates inside the bounds of non-profit/not-for-profit. It equates to the first independent interview-based journal in the world. All informal statuses.

Open, General Acknowledgement and Appreciation

In-Sight Publishing and *In-Sight: Independent Interview-Based Journal* exist because of three identifiable sectors of support: academics, contributors, and readers. Therefore, all time and effort does have identifiable people, groups, and organizations. Each earned acknowledgement and appreciation for single or continuous, individual or group, contribution in the construction of *In-Sight Publishing* and *In-Sight: Independent Interview-Based Journal*. Many of them without mention of name contributed time and effort to the production of the journal. Some with provision of interviewee recommendations, connection to the interviewee, assistance in social media, social networks, and academic circles, photography or portraits, time for considered and comprehensive responses to questions, and assertive, constructive, and positive feedback too. Finally, and greatest, readers give the most support. For every person, group, and organization involved in this project, we express deepest gratitude to all types of direct or indirect assistance from every side for contributions to this initiative. Your effort, interest, and time support independent publishing purposed for the encouragement of academic freedom, creativity, diverse voices, free speech, and independent thought.

Design and Development

- *Phase 1*, August 1, 2012: foundation with “Independent Interview-Based Undergraduate Journal” status.
- *Phase 2*, January 1, 2013: production capacity increased with “Tri-Annual” status.
- *Phase 3*, January 1, 2014: stricture removal, both implied and actual, based on “Undergraduate” status through cessation of “Independent Interview-Based Undergraduate Journal” status and instantiation of “Independent Interview-Based Journal” status.
- *Phase 4*, January 1, 2014: increased presence through incorporation of social media.
- *Phase 5*, September 1, 2014: creation of *In-Sight Publishing*, and inclusion of reference styles in American Psychological Association (APA, 6th Edition, 2010) and Modern Language Association (MLA, 7th Edition, 2009).
- *Phase 6*, January 1, 2015: inclusion of footnotes and bibliographic references in full PDF issues, and Chicago/Turabian (16th Edition) and Harvard reference styles, and creation of the ebooks section for the first stages of construction of *In-Sight Publishing*.
- *Phase 7*, January 1, 2015: incorporation of American Psychological Association (APA, 6th Edition, 2010), Chicago/Turabian (16th Edition), Harvard, and Modern Language Association (MLA, 7th Edition, 2009) reference styles in website interview publications.
- *Phase 8*, April 1, 2015: creation of “Academic” and “Casual” sections for ebook publications. “Academic” includes footnotes, bibliographic references, and reference styles. “Casual” does not include footnotes, bibliographic references, and reference styles.

- *Phase 9*, May 1, 2015: inclusion of footnotes and bibliographic references in website interview publications.
- *Phase 10*, July 1, 2015: incorporation of common reference styles such as American Medical Association (AMA), American Psychological Association (APA, 6th Edition, 2010), Brazilian National Standards (ABNT), Chicago/Turabian Author-Date (16th Edition), Chicago/Turabian (16th Edition), Harvard, Harvard (Australian), Modern Language Association (MLA, 7th Edition, 2009), and Vancouver/ICMJE reference styles in website interview publications in addition to one complete list of 27 reference styles (manual insertion without access dates)
- *Phase 11*, August 22, 2015: article website layout refinement: article title, biography, abstract, keywords, common reference style listing, article title, bibliography/references/reference list, footnotes, appendix 1: complete reference style listing – if any, other appendices including tables, figures, and images, and license and copyright. Updates to *Copyright*, *General Philosophy*, *In-Sight Publishing: Overview*, *Journal Overview: Section B*, and *License*.
- *Phase 12*, September 1, 2015: previous *Letter of Appreciation* appreciations moved to *Acknowledgements and Appreciation*. Major appreciations remain in *Letter of Appreciation*. In addition, the refinement of interview layout on the website: interview title, interviewee image/photograph/portrait/sketch, abstract, keywords, common reference style listing, interview title, bibliography/references/reference listing, footnotes, appendix 1: complete reference style listing, and license and copyright; refinement to interviews in full issues: interview title, interviewee image/photograph/portrait/sketch, contents, abstract, keywords, common reference style listing, interview title, bibliography/references/reference listing, appendix 1: complete reference style listing – if any, other appendices including tables, figures, and images, and license and copyright. Footnotes for each page remain in their respective page. An update to ebook inside cover with respect to mandate and copyright. All informal statuses.
- *Phase 13*, September 22, 2015: revision to format of the online publications, introduction of appendices for photographs, transformation of bibliography/references/reference list into bibliography, removal of common reference style listing, and introduction of citation style listing in place of complete reference style listing.
- *Phase 14*, November 1, 2015: Amazon purchase transition with total proceeds to co-authors and *In-Sight Publishing* and *In-Sight: Independent Interview-Based Journal*; EBSCO contract signed by Scott Douglas Jacobsen and EBSCO to proliferate *In-Sight: Independent Interview-Based Journal* for formal institution distribution from the P.D.F. issues.
- *Phase 15*, January 1, 2016: EBSCO co-sign completion with over 150 entries at the time; officiation of the *In-Sight: Independent Interview-Based Journal* with continued information status of *In-Sight Publishing*.
- *Phase 16*, February 1, 2016: In-Sight Publishing “academic” books have consistent “casual” counterparts; “academic” will be free on the website to encourage independent thought with footnotes and bibliographic references for personal research, and casual will be for charge with half of interview funds given to the interviewee (and the other half to *In-Sight Publishing* efforts towards cultural, community, educational, moral, personal, and social value); some e-books will not include the delineation between “academic” and “casual.”
- *Phase 17*, May 1, 2016: Update and refine contents for Amazon Kindle products for In-Sight Publishing.
- *Phase 18*, September 18, 2016: attain and maintain 18 member Advisory Board with 1 Editor-in-Chief for the individual interview publications, free and low-cost e-books, and full journal issues.
- *Phase 19*, November 1, 2016: develop and implement early stages of novel venue for solo and collaborative article publications and interview publications in both academic and casual formats outside of the journal through In-Sight Publishing as hyperlinks compatible with P.D.F., Kindle, and iBooks.
- *Phase 19*, November 1, 2016: develop and implement early stages of novel venue for solo and collaborative article publications and interview publications in both academic and casual formats outside of the journal through In-Sight Publishing as hyperlinks compatible with P.D.F., Kindle, and iBooks.
- *Phase 20*, November 1, 2017: expand the range and variety of front cover options of ebooks for more aesthetic appeal.

- Phase 21, February 1, 2018: experiment with individual, unique book cover designs.
- Phase 22, March 1, 2018: continuation with the previous phase, as this worked.
- Phase 23, April 15, 2018: updates to the In-Sight Publishing *In-Sight: Independent Interview-Based Journal* archives at the University of California, Irvine (UCI) Interdisciplinary Center for the Scientific Study of Ethics and Morality (Ethics Center) Vaughen Archives (Bettye Vaughen): <https://www.ethicscenter.uci.edu/vaughen.php>.
- Phase 24, June 7, 2018: beginnings of more journals with *Ghana's 5%* and *In Context*.
- Phase 25, June 8, 2018: beginnings of *Apostasia*.
- Phase 26, June 11, 2018: beginnings of *Indigenous Middle East*.
- Phase 27, June 12, 2018: construction of team for *Ghana's 5%*.
- Phase 28, June 24, 2018: construction of team for *Indigenous Middle East*.
- Phase 29, June 18, 2018: beginnings of *Canadian Islamic Theology Journal*.
- Phase 30, September 8, 2018: start publications of *Indigenous Middle East* and *In Context*.
- Phase 31, September 13, 2018: construction of team for *Canadian Islamic Theology Journal*.
- Phase 32, October 21, 2018: beginnings of *African Freethinker*.
- Phase 33, November 1, 2018: start publications of *African Freethinker* and *Ghana's 5%*.
- Phase 34, November 3, 2018: construction of national editorial teams for *African Freethinker*.
- Phase 35, December 1, 2018: add years sections in Ebooks tab.
- Phase 36, January 1, 2019: increase of the available chronologies on the website.
- Phase 37, June 1, 2019: experiment with more published ebook material with 2 ebooks published at this time.
- Phase 38, July 1, 2019: collect and compiled disparate written professional productions of insufficient size in a single publication to complete an individual ebook for publication as an ongoing series entitled "Book of Stuff," as, humorously, a book with stuff in it.
- Phase 39, August 1, 2019: alteration of copyright interior of ebooks and further work to expand co-authors.

Near future phases will incorporate donations, paid ebooks, and ebook listings. Far future phases will develop from re-design and transformations of *In-Sight Publishing* and *In-Sight: Independent Interview-Based Journal*.

Journal Overview

In-Sight: Independent Interview-Based Journal

In-Sight: Independent Interview-Based Journal exists as the first international independent interview-based journal. Submissions remain international and interdisciplinary for interviews, articles, and others. Individual publications throughout the year: January 1 to May 1; May 1 to September 1; September 1 to January 1, and so on. Each publication on the 1, 8, 15, and 22 of the month. Tri-annual full issue publications on “Spring,” “Summer,” and “Winter”: January 1, May 1, and September 1, respectively.

General Philosophy

Where imperatives, utility, and virtues interrelate, and where accuracy/authenticity implicates honesty, credibility implicates integrity, fairness/balance implicates justice, and news judgment implicates prudence, honesty, integrity, justice, and prudence converge on the ethical utility in the moral imperative of truth. Truth necessitates honesty, integrity, justice, and prudence. Academic freedom permits the possibility of truth; academic freedom necessitates destitution of dogma or obfuscation. An ability to question anything, pursue implications, and express these implications in spite of harbored biases and fear of backlash. All without alteration or omission to discover knowledge. *In-Sight: Independent Interview-Based Journal* aims to attain academic freedom through its core interview format.

Format, Overview

In-Sight: Independent Interview-Based Journal formatted by subjects or ideas per issue. Each issue divides into interviews (A), submissions (B), and responses (C).

Sections ‘A’, ‘B’, and ‘C’

- Issue titles implicate format, e.g. “Issue 1, Subject: Psychology,” “Issue 2, Idea: Epistemology,” and so on. Interview, essay, and response sections segmented by issue content. Interviews specified by “A”; submissions specified by “B”; responses specified by “C”, e.g. “Issue 1.A, Subject: Psychology,” “Issue 2.B, Idea: Arts,” “Issue 2.C, Idea: Arts.”

Subject Issues

- Interview sections contain *only* experts from *one* discipline with emphasis on *a subject*, e.g. “Psychology,” and so on. Submission sections contain *only* experts from *one* discipline with

emphasis on *a subject*, e.g. “Psychology,” and so on. Contribution exceptions permitted with sufficient reason sent to the Editor-in-Chief.

Idea Issues

- Interview sections contain *many* experts from *many* disciplines with emphasis on *an idea*, e.g. *Women in Academia, Outliers and Outsiders*, and so on. Submission sections contain *many* experts from *many* disciplines with emphasis on *an idea*, e.g. *Women in Academia, Outliers and Outsiders*, and so on. Contribution exceptions permitted with sufficient reason sent to the Editor-in-Chief.

Frequency

- Individual publications throughout the year: January 1 to May 1; May 1 to September 1; September 1 to January 1, and so on. Each publication on the 1, 8, 15, and 22 of the month. Tri-annual full issues publications on “Spring,” “Summer,” and “Winter”: January 1, May 1, and September 1, respectively. Frequency dependent upon material quantity and completion dates. **Multiple delayed completions will accelerate the publication rate until issue fulfillment.**

Interview Guidelines (‘Section A’)

An overview of the interview process for this section. Interview submissions not accepted from external sources.

Research

- Preliminary research required for interview solicitation. If interview consent obtained from interviewee, **a typical, but not absolute, minimum of one to four weeks** for comprehensive research. This includes purchasing, acquiring, and processing articles, audio-visual material, books, interviews, social media material, and their respective synthesis to produce questions.

Consent

- Interviewees either provide written or verbal consent based on an interview request. Written or verbal consent relate to the interviewee having the power to deny/accept the interview, and for final decision of publication as a single interview on the website or in the full issue publication with all other issue-interviews in PDF and on the website. It remains casual in consent. See *Copyright* for information on ownership of publications.

Conducting

- Interview form depends on interviewee preference: email via *Microsoft Word* or *Open Office* file, in person, phone call, question set, or Skype. Most prefer question sets in email via *Microsoft Word* or *Open Office*. Most questions mix standardized and specialized formats. Standardized for consistency of journal format. Specialized for relevant-to-interview questions. All questions have design to elicit in-depth and full responses from interviewees.

Editing Stage One

- Editing consists of the interviewees original interview with minimal editing to keep the intended meaning and message of the interviewees intact, even where certain answers may contain controversial or ‘politically incorrect’ statements, opinions, or information.

Editing Stage Two

- Interviewer sends draft back to the interviewee to confirm the originally intended meaning and message seem sustained to the satisfaction of the interviewee. If the interviewee requires any further alterations, omissions, or edits, the interviewer repeats the cycle of edit to confirmation of accuracy of message and meaning to re-edit until the interviewee evaluates the final version of the interview as sufficiently accurate to their intended meaning and message. Any major editing consists of corrections to grammatical and/or spelling errors. This editing aims to optimize the correspondence

between the interview and the interviewees intended message and meaning to the satisfaction of the interviewee.

Submission Guidelines (Section ‘B’)

Material

- Contributor status access restricted to undergraduate students, graduate students, instructors, professors, and experts. Each submission considered on appropriateness of grammar and style, comprehensiveness, coherence, and originality of content.

Scope

- Depending on the issue, the accepted submissions consists of articles, book reviews, commentaries, poetry, prose, and art.

Submission

- It must not have publication or pending publication elsewhere. For exceptions, sufficient reason should be sent to the Editor-in-Chief along with the material. For written scholarly material, it must be in 12-point font, Garamond, double-spaced, and with APA or MLA formatting. Length of material ranges from 2,000 to 7,500 words. Material should be sent to the following:
 - Scott.D.Jacobsen@Gmail.com

Response Guidelines (Section ‘C’)

Responses to interviews (‘A’) or essays (‘B’) must have the following format:

Material

- Preferable for respondents to have experience or expertise in area relevant to interview or essay content.

Scope

- Response material should relate to current or prior issue on specific points in one essay or article.

Submission

- Responses must have the following format: APA format, Garamond, 12-point font, double-spaced, citation of interviewee and each ‘Question-and-Answer’ section of response (maximum of 5), and reference list of relevant articles, books, prior interviews, watching of video material, reading of social media material in APA. Length of material should range from 500-1,000 words; exceptions will have consideration with appropriate reasons provided to the Editor-in-Chief. Material should be sent to the following:
 - Scott.D.Jacobsen@Gmail.com

Research Ethics

In-Sight: Independent Interview-Based Journal does not answer a research question. Interviews hold total control over final published responses for as accurate a representation as possible of an interviewee as possible. Hence, zero mandatory ethics board consent necessitated by its operation. Monetary detachment removes constraint by an institution or individual for published content, despite academic positions or alma maters for the Editor-in-Chief and Advisory Board. Please see *Internal and External Funding* for monetary information.

Internal and External Funding

Scott D. Jacobsen provides complete internal funding *In-Sight: Independent Interview-Based Journal*. All internal funding includes purchasing of articles, books, chapters, prior interviews, video material, social media material, and all marketing efforts of *In-Sight: Independent Interview-Based Journal*. In the case of external monetary funding, only monetary funding not restricting academic freedom for *In-Sight: Independent Interview-Based Journal* will have consideration. **At this time, *In-Sight: Independent Interview-Based Journal* operates with internal funding from Scott Douglas Jacobsen with the addition of one website renewal donation from Richard G. Rosner.**

Attachments

Attachments means constraints or restraints through functioning out of institutions or groups. For instance, an institution or group would consist of a university, an agency, a think-tank, and/or an interest group of some form. *In-Sight: Independent Interview-Based Journal* functions autonomous from any institution or group. This provides total freedom of content for consistency with principles of operation for academic freedom.

Advertising Policy

All advertising for the journal exists as open-access for any individual. See 'Open Access' for more information.

Open Access

In-Sight: Independent Interview-Based Journal exists as open access for online contents, where any content *In-Sight: Independent Interview-Based Journal* becomes accessible for **reading or downloading** to any interested individual/group.

Letter of Appreciation

Outsiders and Outliers continues into its sixteenth issue. I extend appreciation to the following: Dr. Adele Diamond, Ph.D., FRSC; Dr. Aubrey de Grey; Professor Azra Raza, M.D.; Professor Christina Atance; Dr. Daniel Bernstein; Dr. Diane Purvey; Dr. Evangelos Katsioulis, M.D., M.Sc., M.A., Ph.D.; Rev. Dr. George V. Coyne; J.J. Middleway; Professor Kirsten Johnson, M.D., M.P.H.; Marissa Torres Langseth; Dr. Maryanne Garry; Paul Cooijmans; Paul Krassner; Richard G. Rosner; Dr. Sally Satel, M.D.; Dr. Sven van de Wetering; Dr. Wayne Podrouzek; the previous Advisory Board members; and to the interviewees – Sandy Marshall, Amanda Parker, Graham Powell, Sarah Lubik, Leo Igwe, Tarek Fatah, Sheryl Fink, Sadia Hameed, Md. Sazzadul Hoque, Annie Laurie Gaylor, James Robert Flynn, Gita Sahgal, Alix Jules, Pascal Landa, Rick Raubenheimer and Jani Schoeman, Sufi Imam Syed Soharwardy, Iona Italia, Mahua Mukherje, Ronald K. Hoeflin, Tim Moen, Oren Amitay, Lloyd Hawkeye Robertson, Rick Mehta, and David Rand.

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Once more, thank you for the implied love to make the connection.

Scott D. Jacobsen
Founder, In-Sight Publishing

Issue 20.A, Idea: Outliers & Outsiders (Part Sixteen)

An Interview with Sandy Marshall on Project Scientist, Girls and Women in STEM, and Mentorship

Interviewer: Scott Douglas Jacobsen

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Abstract

Sandy Marshall is the Founder and CEO of Project Scientist. She discusses: numbers leaving programs; retention; major initiatives and programs of Project Scientist; partnerships with individuals and educational institutes; expanding the scope for boys and girls; analysis of effects; countermovements, and counter trends and organizations; abilities versus preferences; and organizations, books, and speakers.

Keywords: Girls, Mentorship, Project Scientist, Sandy Marshall, STEM, Women.

An Interview with Sandy Marshall on Project Scientist, Girls and Women in STEM, and Mentorship[1]:[2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: Let's start on the pivotal moment, in personal life for you.

Sandy Marshall: Having the child, I was instantly overwhelmed. I don't know if this was hormones or what. Once I had this child, "Oh my God, I only have 18 years to solve so many global issues. Where do I put my time?" It was a real concern.

I started to do the research. Why do we have hunger? Why do we have climate issues and environmental issues? Why do we even have those when we have pharmaceutical drugs? How do we get that when we can't fix hunger?

I started to research into if I had continued on to my STEM major. I wanted to be a doctor. When I hit some challenges with Organic Chemistry, and if I had continued and was an engineer, I certainly would use that knowledge for good, especially if you're having children.

So, why aren't more women doing that? I started to research what happens to girls and women in STEM. From ages 4 through Ph.D. and working, there's a variety of reasons why they drop out and don't get to where they want to get, and can't solve these issues that most women have concerns about.

I wanted to change that, at least as young as 4, 5, and 6 when everyone has an interest in science and mathematics. It is such a good tool to grab these girls by the hand and continue with their confidence and interest through middle school and high school.

So, they can solve these issues one day. It is a huge hurdle for representation and the top seats. Even in Academia, the way women are seen, treated and valued. There is a lot of work.

2. Jacobsen: If you were looking or are looking at adolescent girls in STEM and young women in their first years of college who are thinking, maybe, of changing a major into a STEM major,

what do you see as their barriers based on the research or the anecdotal evidence that has come to you?

Marshall: With the middle school girls, if you have an interest by the time you get to middle school, which is unusual, you continue with it. What happens in middle school, most kids are challenged by math.

If you're a bright kid with an aptitude for math, somewhere around middle school, you might finally be challenged. With the research on the boys, they take that challenge on, "Oh, if I work hard enough. I can get through this. If I get a C, it means I can be okay. It means I won't be a doctor or a chemist."

With girls, we don't find that growth mindset. The research says, "Oh, I wasn't born good at math. I need to change majors to English or walk down the hall to English." We are trying to change that.

There is a ton of research, by Carol S. Dweck from Stanford. She coined the term "Growth Mindset." Not bad! That is some of the work that we do with girls, especially around math. We have female STEM professionals come and talk to them.

They talk about math, whether they were good or not. Even if you got through it, with a C, it doesn't mean that you can't be whatever you want to be. It takes practice: "I had to get a tutor. I had to work hard."

A lot of time, that is what happens in middle school. Of course, you don't have a lot of female instructors around STEM subjects in middle school and high school. An absence of that. If you have a male instructor and mostly male in the classroom, especially an AP class, you start to lose confidence.

You don't have anyone to study with, or who thinks like you or represents you. You start to lose confidence. We need more female teaching. We need more female professors in STEM. Taking that perspective to girls and that orientation.

As far as the college is interesting, I am U of C tomorrow, which is for undergraduate female scientists. They are already in STEM. Switching to STEM, obviously, you will have fewer female classmates and fewer female professors.

The stereotyping is still there. I was at a party before Thanksgiving. I met a prominent neuroscientist, a professor. When my husband told him what I do, he said, "There is only one thing women need to worry about in science. And that's menstruation."

He is a professor at a prominent school. We all need, unfortunately, our scripts. I still need them. You practice them with their colleagues, how women

react to those things. You still don't know how to react to those things.

You fall into these patterns of how we have always reacted to it, I guess. "I guess they're right. I need to change my major. I need to change my class. I need to change my this." We start developing scripts for girls and women to practice in these situations, so it starts from a better place.

3. Jacobsen: What about guidance to young women, say college age, by older women, whether in or out of university, in terms of what they might expect as they're moving through their early professional lives, in their training, in their education?

Now, they may not necessarily expect the young women to get through the exact same things that they went through, say two generations ago, but they can, certainly, expect, and, therefore, guide them with anecdotes about what they might expect similarly in a, maybe, marginally attenuated form.

So, there is a certain psychological preparedness for it, similar to what you're saying about having those scripts.

Marshall: There are a lot of programs out there like that. There is one called WISTEM. Their pilot is program is doing exactly that. It is connecting professional women with college-age women, to mentor them.

I want to preface. This conversation is around what girls and women can do with the current state, to make it a better situation. There's equal input, equal value, equal time to both. I am not saying it should all fall on women's shoulders to solve it.

It is super valuable. Some of the schools, like the engineering schools. Where, in recent years, the statistics have been deplorable. One in having women accepted. Once accepted, how many change majors? A lot of engineering schools are having mentoring programs for it.

4. Jacobsen: Is it large numbers leaving it?

Marshall: The numbers have improved. In Cal Tech, their numbers have jumped, how many females they're accepting. I know UC Irvine for engineering has increased. USC has too. We will see in the next few years if they can maintain those numbers by their senior year.

5. Jacobsen: What have been shown, empirically, as effective retention methodologies apart from more women professors graduate students who can mentor or friendly policies for better environments? That may be more conducive to

healthy college life, engineering school life, for young women.

Marshall: The challenges come with more postdocs and female professors. There are policies around sexual harassment and gender equality. It is still hard for people to come forward. The stories are not public.

They are not coming out. Because people [Laughing] don't want to lose their jobs. At least, it is better. There are policies in place. At least, there are departments that people are told to go to. It is mostly women telling other women what is happening.

But people are not comfortable with it. There needs to be more active.

6. Jacobsen: If we are looking at major programs and initiatives of Project Scientist, what are those?

Marshall: [Laughing] Yeah! [Ed. There was an approximately hour-long in-depth discussion prior to the interview.]

So, we target young girls. Obviously, we work with women at the university level and in countries all over the world. Our goal at Project Scientist is to grab girls at 4, 5, and 6 when everyone has an interest in science.

It is to make sure they are confident in their interest and do not lose it by middle school. We are the only program nationally (US) to focus on girls as young as 4, 5, and 6. We go to age 12. We have a program just for girls on university campuses.

Every day, male and female STEM professionals talk to them about their careers, their educations, failures they have had to overcome, and really build that resiliency and variety in STEM careers and majors.

Wednesdays, our girls get on a bus and visit STEM companies and universities, so girls can see women firsthand in this space. What they do and excelling in this space, we also only hire teachers, because we want to help that workforce be better as well.

To make them more confident in their skills, so the girls are as confident as the boys, it is bringing that attitude back into it. In elementary school, there is research. When girls have a female teacher that says, "I was never good at math." That resonates with them, "Oh, girls aren't good at math."

We are working to help elementary teachers feel more confident. We run 6-week summer academies on university campuses like Cal Tech, USC, LSU, North Carolina, and in Orange County California.

We serve 40% of our girls coming from low-income households. We have a very diverse group of girls.

That is intentional as well. The girls in our program are the girls that really love math and science, and want to be there.

They are in there all day for 6 weeks, every day. They are meeting other girls from other neighbourhoods, other income levels, and other schools. Those who have the same interest. It normalizes that.

Especially if you're a Latina girl in a low-income school, you may 1) not get recognized that you might have an aptitude. So, you're not given the challenge that you need. 2) There might not be other kids with interest or knowledge.

You might feel like an outsider. Those lifelong friendships through the Ph.D. It can help keep them on task and pulling through. We work with a lot of women who inspire girls and then women in a variety of fields that STEM encompasses.

It is not only during the school year but also when the school year is over. Martin Luther King Day, for example, we had 50 girls in Irvine visit Johnson&Johnson. We have them go to Google and Medtronic. A ton of companies that specialize.

Then we do pre- and post-testing for our research purposes to prove our outcomes. The first day, girls will draw a scientist. The last day, they will draw too. It is looking for a change in gender, in ideas of what is a scientist and what a scientist does.

Often, we will have girls who say, "I am a scientist on the first day." On the last day, they are drawing themselves out in the field, in the ocean studying ocean life. They learn. You don't have to wear a lab coat. You don't have to be a male.

You don't have to have glasses. There are a variety of fields in STEM. So, now, when I first started Project Scientist, it was, "How do we build girls' confidence in their voice." So, they go back to school in the Fall and work in groups.

Boys say, "I will do the math part. You do the writing." The girls that we work with are, potentially, better at math or want to do the math more than the writing. It is helping build their voice to say, "I am going to do the math part. I am going to do the engineering part."

Now, we see with the Me Too movement. Things are changing. Girls are coming in way more confident. Our college interns are way more confident. We are seeing a big change in that, in their confidence level.

For me, I am seeing more work for us to work with the parents, really. A lot of our parents work at STEM companies. We do a family orientation before

the Summer starts. It is logistics. We give the parents tools at home.

So, they can inspire the girls in the home and work against the stereotypes that the girls are having. We are having to work more with our parents and have them understand; the STEM companies that they work at, “These are some things that you may not be seeing.”

We make it a better place for women. Even with the girls there, they are thriving, have them be comfortable. This is something that we can probably do more. We have these really brilliant STEM professionals.

7. Jacobsen: Have there been partnerships with, in two ways, from individuals and educational institutes to groups of girls? For instance, as we know, an older woman scientist mentor can make a huge difference in the trajectory, success trajectory, of a girl or young woman who is interested in pursuing a STEM field.

Is there a similar way in which it's, for instance, a Latina girl or someone who comes from a lower SES or background, matching up with someone older who knows the struggles and has overcome them? The institute to group question: is their partnerships with institutes or centres with girls who are interested in STEM with these co-op opportunities, these intern opportunities.

Marshall: There are some programs out there. As our girls age out, for example, we are working more with the university campuses and the other programs that exist, to make sure our girls are ageing into the STEM programs.

Some of them focus on exactly what you're talking about. At CalTech, for example, our girls are starting to age into hands-on research in CalTech labs with postdocs and professors. We are doing that.

Our college internships is a big program for us. They are influencing the girls during the Summer. They are meeting the STEM professionals every day. They visit these companies. They are making relationships and mentorships on their own. We have had some post-interviews with them, with these interns.

How Project Scientist has impacted them, and their interest in their major in STEM, they stated two ways. One way is when they work with the younger students and inspiring them. They are inspiring themselves.

They are gaining confidence in themselves. I am teaching them and talking to them about what they do, how the young girls look up to them. That is good

in terms of keeping them on track. They have also mentioned seeing and speaking with these women in the field.

They are learning from them and making relationships as they see fit. That is one thing. We have also started a new relationship with an organization called Boundless Brilliance. It was started by females that attend Occidental College in LA.

They were all STEM majors and started it for themselves. They created a curriculum with Occidental professors around building confidence, leadership skills, interest in STEM for girls, and the women in this program are training on these tools and techniques.

They are also training on a variety of experiments. They go into schools a couple of times a month. Typically, it is lower income schools. They will teach them these skills. Their experience of that.

The classroom is mixed with boys and girls. But again, bringing out these women to show boys and girls, these are women in the field and in these majors. It is normalizing that. So, we are working with them to help to train our interns and then hire their trained undergraduates to serve as our interns here into the summer.

It is giving us better interns, more experienced and better trained. It is giving us a year-round reach with our schools.

8. Jacobsen: What indirect ways in which to advance what is, for the most part, what the international community is aiming for, which is the empowerment of girls of women? Certainly, they have been disenfranchised in many ways to varying degrees.

For instance, could an indirect way to empower girls and women come through almost encouraging the men who have a mediocre talent for engineering but they have a great talent for the caring professions, e.g., nursing? It is encouraging boys and young men into the fields requiring skills not necessarily core requirements for engineering.

You might find someone with a wonderful bedside manner as a GP, a nurse, a nurse practitioner, and so on. The guys that would be going into engineering, but instead are going into the caring professions.

In that way, it is providing almost an example of the flexibility and better balance within the general culture compared to what we currently

have, which, as we both know, guys simply have to achieve, achieve, achieve in just one domain.

It is a very narrow of things, but it is also doing whatever you want – but along certain stereotypical patterns. It may not be healthy for them. It may not be healthy examples for the women and men in their lives, or the culture in general.

Marshall: You're absolutely right. It all needs to be normalized, right? [Laughing] Both sides. It is funny. My 8-year-old was in a talent show for their elementary school. I said to my sister, "It is so sad. 80% of the participants were female. Why aren't there more boys?"

Jacobsen: What was the special talent?

Marshall: It was anything: puppet show, anything. There is still competition to get into it. As long as you're confident, you can get into it. There was one boy group. I think it's just women are conditioned more to do it.

I don't know. It isn't normalized. So, to have that culture where boys can do that too, it is interesting. The backbone of our product is SciGirls, which is a PBS show out of Minneapolis, Minnesota. It is really great shows featuring girls ages 12 to 13 doing real science with women in the field and real research.

Off those shows, they build the curriculum. It is free for any school, anyone, to use. But we are trained in the SciGirls curriculum. We train teachers to use it, to utilize the videos and the curriculum.

The SciGirls 7 is based on research on how to best teach girls STEM. Girls like to be collaborative. Many boys, whether it is taught/learned or not, prefer competition to excel; whereas, most girls would prefer to collaborate.

Our projects are done in groups of 4. They take turns collaborating. They seem to enjoy that. You don't have coding competitions or things like this on Project Scientist. Girls, in STEM, like to know what they are learning is going to further help them or help someone improve the world.

Whether the experiments will have a dotted line to, "Okay, you learned about buoyancy. Here is a quick clip about a woman who works with buoyancy in her field. How is learning about buoyancy help you help the world?" Then we discuss that.

It really engages the girls into why they're learning things, what it could potentially mean for them the world and the future. There is a good study from the Girl Scouts. It is, I think, 90% of STEM girls want to

use the knowledge to help people solve the world's problems.

9. Jacobsen: That makes me think back to the example of the drawings. When girls enter the drawings, they draw a scientist. When they leave, they draw themselves. You have a pre and post set of conditions.

What about a post-post condition in a similar time frame as between the pre and the first post?

Where they are outside and not connected directly to the program. But then, they are brought back in, and they draw pictures under similar conditions again, to see if this has been a relatively crystallized internalization or something that has dissipated completely or has dissipated to some degree in between.

Marshall: Yes, you mean if they have aged out of the program.

Jacobsen: Yes.

Marshall: I would love that. If you could talk to the National Science Foundation, we would love a longitudinal study [Laughing].

Jacobsen: [Laughing].

Marshall: We would love it. We want a longitudinal study. Are we really having an impact? The first cohort of girls I had in the guest house. They are ageing out this year. They are just ageing out. Those girls, they are phenomenal. They are going to gifted charter schools and winning international innovation competitions.

But as we grow, and as we serve a wider group of girls and cities all over, it would be really interesting, especially as they are hitting that middle school age when girls drop out. It would be useful to compare girls who had our program and girls did not have our program.

Our theory is that we're building up their confidence in a variety of ways. They are seeing these women in research. If you see these women in so many careers, so many fields, and so many companies, you should be able to lay back on that, as you encounter some challenges in middle school and high school.

10. Jacobsen: So, of course, with any social good movement or institution, there, typically, is a concomitant countermovement or set of counter-institutions that can arise in culture. Typically, this will arise in a culture with the finances to found both.

This raises some questions. I will try to narrow down to one if I can. Who, or what, tend to be

trends or organizations within American society that work against the advancement and empowerment of girls in STEM, basically, as a whole? And why those particular trends and forces, and organizations?

Marshall: It is the fact that our transparency and policies have not caught up with what we're saying and trying to do if that makes sense. It is still not a safe place to be a whistleblower in a variety of instances [Laughing].

Even if, as we highlight girls from our program doing amazing things, for example, two sisters from Santa Ana who have scholarships. One of them got accepted to a very prestigious private middle school-high school, full ride, which is 6 years: transportation, computers, sports, whatever she needs.

We love to highlight those stories. When we talk so much in the media where we're failing, we lose sight of where we're succeeding. Girls need to hear and see the success stories. We also need to have a way for people to come forward. It's not working.

I am not sure anything is there yet in corporate America or Academia. People are trying. But there's a lot of people being silent about what is really happening.

11. Jacobsen: That's a topic that needs to be talked about more. That's where the damage is being done, for sure. It seems like conscious negligence in many instances. "Why should we empower them? Haven't you seen these innate differences?" These sorts of argument. I think they have dropped the argument.

Now, "it's innate preference differences," which sounds like some of these forces are losing a lot of ground.

Marshall: If a company were to excel at this and truly have this transparency, a lot of them are trying.

They are talking about it. They have learned through [Laughing] lawsuits and other high-profile instances.

There is a shortage of – they all say – female talent. They are all clamouring to get these women coming out of college. They would attract these women. They are super successful if they were to have a culture like this.

That goes to all the research on women employees and how productive, more efficient, and the team players in culture. All the benefits this produces.

12. Jacobsen: What organizations or books, or speakers, would you recommend for the audience today?

Marshall: For parents, the girls 4 to 12. There is a website called Mighty Girl. They have a great Facebook and newsletter. We are constantly reposting their information. It is a great resource. They have a book resource by age. It is anything from STEM to bullying to issues around girls.

Mighty Girls is a great organization to look at resources for parents. For women, as you mentioned earlier, especially the college women, find a mentor, there is the Million Mentors program.

To find a mentor to go to, for all of us, even internally in companies, it is important. That's it.

13. Jacobsen: Thank you much for the opportunity and your time, Sandy.

Marshall: Yes! Thank you.

Appendix I: Footnotes

[1] Founder and CEO, Project Scientist.

[2] Individual Publication Date: May 1, 2019: <http://www.insightjournal.com/marshall>; Full Issue Publication Date: September 1, 2019: <https://insightjournal.com/insight-issues/>.

Interview with Amanda Parker on the Ayaan Hirsi Foundation, Violence Against Women, FGM, and Child Marriage

Interviewer: Scott Douglas Jacobsen

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Abstract

Amanda Parker is the Chief Financial Officer and Senior Director of the AHA Foundation. She discusses: background; tasks and responsibilities; prevalence of FGM, clitoridectomy, infibulation, and so on, other organizations; mental health and physical and sexual health problems, and negative outcome for girls and women who have undergone FGM; parsing of the context, or the environment in which this occurs, whether within the US or around the world; moving into 2019 and 2020; and final feelings and thoughts.

Keywords: Amanda Parker, Ayaan Hirsi Ali, child marriage, FGM, girls, violence against women, women.

Interview with Amanda Parker on the Ayaan Hirsi Foundation, Violence Against Women, FGM, and Child Marriage[1][2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: What is background life, e.g., geography, culture, religion or lack thereof?

Amanda Parker: I am originally from Southwest Kansas. I am a Christian, Protestant. I moved from Southwest Kansas to New York City after college. I worked in finance. I worked in Residential Mortgage-backed Securities before the Subprime Crisis.

My entire department closed. I was telling a girlfriend of mine. I was interested in doing something more warm and fuzzy in terms of the content of the work. I was thinking of going into publishing or the nonprofit world. Because I could imagine getting out of bed for either of those things in the world.

My friend said, "Oh! You have to meet my friend, Ayaan Hirsi Ali. She is a *New York Times* bestselling author. She has a women's rights foundation." She introduced me to Ayaan. Ayaan and I hit it off right away.

The foundation, however, didn't yet have staff. It was still in the process of getting itself organized. The board was forming. They were getting all the necessary insurance and bylaws. Those sorts of things.

I have been working with Ayaan personally to help her be organized on a personal level. Then when the foundation had seed money, I shortly moved over to the foundation. I have been there since.

2. Jacobsen: If you're looking at some of the tasks and responsibilities of the position, what have been the impacts of those on the development of the organization?

Parker: That's a great question. Our primary focus is to protect women and girls here in The United States from honor violence, forced marriage, female genital mutilation, and child marriage. We have a second wing of work. It deals with Islamism in the United States.

My focus is the women's rights side of the work. I oversee all of our women's programs. Those include honor violence, forced marriage, female genital mutilation, and child marriage. Within those areas of focus, what we do, we work to raise awareness, particularly with professionals, but also in general or with a general audience.

Those professionals who are likely to encounter survivors or at-risk individuals of the specific nature of these types of abuses and best practices for handling cases, and how to work with communities in a culturally sensitive manner.

We also work to educate legislators and encourage them to put in place laws that protect women and girls from these issues in the U.S. That is both on the federal and the state level. Our focus in those two areas are, really, mostly female genital mutilation and child marriage legislation in the U.S.

We do some research. It is new. We have done preliminary studies on forced marriage and honor violence in the United States. Finally, we work directly with women and girls facing these issues in the U.S. to find appropriate services, wherever they are.

To clarify, when I say women and girls in the U.S., it is primarily women and girls in the U.S. It is a sweet spot. But we have worked with men and boys who are facing these issues in the U.S., forced marriage and honor violence.

We also occasionally work with individuals who are overseas, because there are so few organizations working to fight these issues that we do have individuals coming to us from overseas to find support in whatever they are looking for.

I am going to bring this back to the U.S. It could be anything from someone needing legal help to get an order or protection or looking for a domestic violence shelter, or it could be someone who has been taken overseas for help to get repatriated to the United States and getting back on their feet here.

It could be someone facing a crisis of honor violence who needs immediate law enforcement help. All of this is based on a case-by-case, never know what you're going to get, when people reach out for help.

We do not know what to expect every time. It is a lot of problem-solving and figuring out what each individual needs and then supporting them. That is the overall of our women's program. I do a lot of policy work.

I do a lot of the training myself, whether working with professionals on how to handle these cases. We have had a lot of successes in all the areas that I mentioned. We worked with a number of states to put in anti-female genital mutilation laws.

We have, recently, worked with Michigan to put in place the most comprehensive laws on the books to protect women and girls from female genital mutilation. We have also worked in a number of states to encourage them, and successfully so, to limit or ban child marriage and have done some federal work on these issues as well.

We have had a lot of successes there. We have trained between 2,000 and 3,000 professionals on how to appropriately handle these cases. I know that those professionals are saving lives. One of the things that we talked to them about is that an individual facing these issues might only have one chance to ask for help.

When they do, they need to encounter a professional who understands the danger that they facing and to take them seriously. That is the main issue in working to protect these girls. There have, unfortunately, been these cases in all the ones mentioned.

People reach out to teachers, law enforcement, or some adult; that should have been able to help them or find help. Unfortunately, that is just not happening in every case. It is raising awareness and helping every professional in the United States understand that these should be taken seriously, which is important.

I used to be the person who handled help requests. Now, we have a couple of therapists who work with us to do that, which is terrific. In all of our programmatic areas, we have had a lot of success. I am proud of each of the individuals we have worked with.

I know the laws we are helping to put in place are having a big impact, and so is the training of the professionals.

3. Jacobsen: I have seen statistics of female genital mutilation of women and girls running from 100 million and 200 million in the world.

This also relates to the general categorization of FGM, of clitoridectomy, of infibulation, and so on, as, in essence, extreme forms of violence against women committed by families, communities, men and women elders within the family even, and so on.

With the United States, as this is the focus of the AHA, what is the prevalence of FGM, clitoridectomy, infibulation, and so on? And what other organizations are impactful in coordination against this extreme form of violence against girls and women?

Parker: Unfortunately, we cannot know exactly how prevalent FGM is, because it is held so much behind closed doors. It is so underground. However, the CDC estimates there are 513,000 women and girl in the US who have gone through FGM or who are at risk of the procedure.

That is and should be shocking to most Americans. That there are half of a million women and girls in this country. There are a number of organizations doing really terrific work on the ground in the United States on this.

One is SAHIYO – United Against Female Genital Cutting. It is founded by a survivor and works particularly with those looking for community. It does amazing work around helping survivors to get their stories out and to empower them.

They also do some legislative work as well. There's an organization called Equality Now. It does international work and on the federal herein the US. They are doing great work to end FGM. Then there are some smaller players.

There is an organization called Forma founded by Joanna Berkoff, who is an amazing psychotherapist who has done a lot of really amazing work to support women and girls who have undergone female genital mutilation.

There are a number of organizations working on this and we're coordinating to be complimentary and supportive of each others' work.

4. Jacobsen: Even with the difficulty of finding those estimates, and even though we have those approximations at an international level, or in the US with 513,000 through the CDC, if we look at the mental health and physical and sexual health problems that follow from this extreme form of violence against women, what are they?

What provisions seem to work for the very negative outcome for girls and women who have undergone FGM?

Parker: I think that that's a really important topic to talk about. I think that one thing that we should clarify is, as you mentioned, the WHO said this is an extreme form of violence against women and girls. An extreme form of gender discrimination.

We're not talking about male circumcision; I am not suggesting that we're pro-male circumcision at the AHA Foundation. The underlying reason for FGM is to control the sexuality of women and girls.

There are no health benefits and potentially lifelong health and psychological consequences that come along with it. Immediately following the procedure, it can include extreme pain, shock, hemorrhage, sores, infection, injury to nearby tissue, and so on.

Long-term women and girls suffer from urinary and bladder infections, infertility. Obviously, if you have gone through a more severe form of FGM, there is scarring, difficulty during childbirth, and so on. There are higher rates of death for babies born via women who have gone through FGM.

Even in a world where FGM is not causing any form of physical impact on the individual, which happens but it is difficult, if you speak with a medical provider about how possible and easy it is to perform the least physically invasive form of FGM, e.g., pricking, nicking, and piercing types labelled Type IV by the WHO, it is very, incredibly difficult to even those less severe forms to perform on an infant girl without causing scar tissue or some more of damage to the area – in a way that is not intended.

Back to the WHO, they make it very clear that it is a procedure that is not to be done in any of its forms, even by a healthcare provider. With that as an understanding, even if there are no physical impacts to a woman or girl who has gone through FGM, she could undergo lifelong psychological consequences, e.g., PTSD, depression, suicidal ideation, anxiety, guilt.

Obviously, this is not in every case, but in many cases, I've seen. Women face retraumatization in many different instances throughout their lifetime following FGM. That first instance of trauma was when they were cut initially. Following that, they may be retraumatized when they get first their period or when they're married.

Their first sexual encounter could be an event that is traumatizing to them. Going to an obstetrician or gynecologist can be difficult. We have heard horror stories when they go to a gynecologist.

When they are being examined, the physician, if they are not expecting to see a girl who has undergone FGM, they have audibly gasped or made a facial reaction, a normal human reaction, to something disturbing to them.

We have had doctors have their colleagues come in to be an educational experience to them. All of this can be incredibly traumatic to them. Women and girls who come to us following FGM are seeking medical care and psychological care in many cases.

In looking for medical care, they are looking for someone who can alleviate the symptoms of what I am looking for, in the cases of infibulation. All possible flesh is removed: clitoris and inner and outer labia are removed. The wound that is left is almost entirely closed except a small hole for menstruation or urination

Many women experience an infection due to urine and fluids being backed up, and not released. Many women will have symptoms. There are women who go to doctors that provide something called reconstructive surgery following FGM.

If you have had the tissue removed, obviously, it is not something that you can add back to someone who has had healthy parts of their anatomy removed. You cannot put it back. There are doctors do what they can, doing great work, trying to restore a woman back to the way she was born to what was originally formed, as well as helping alleviate the physical symptoms.

Certainly, psychological support is called for, in many cases. We have women and girls reaching out to us to have a therapist to help with the trauma and the PTSD, and the guilt, anxiety, and other issues that I have talked about.

5. Jacobsen: If we look at the parsing of the context, or the environment in which this occurs, whether within the US or around the world, some will claim this happens within the context of religion. Others will claim this happens within the context of culture.

What is the general ratio there in terms of the context as a source of this form of acceptance in many subcultures or in many cultures around the world?

Parker: FGM is a practice, or a cultural practice, that predates all major religions. It is not mandated by any major religion. But there are certainly patriarchal societies and religious sects that have picked this up and promote it.

It is not required by Islam for example. However, the Bohra sect of Islam has picked up this practice in India. It now has that as part of their religious practices. When you talk to families about why they are doing this, the underlying reason for FGM in almost all cases is to control sexuality of women and girls.

They are trying to prove virginity on the wedding night, in the more severe forms. They are trying to curb a woman's libido, so she is not having sex outside of marriage. Even given these ideas, there are a number of old wives' tales that the families think are their reason behind why they need to perform female genital mutilation.

That can include things like removing body parts that are considered unclean. They are afraid the clitoris will turn into a tail if not cut. This is what they think of as far as what beautiful women look like; someone who has been cut.

In many cultures where FGM is practiced, a girl is not considered marriageable until she has been cut. So, I think that's something that we should talk a little bit about, because when I started working at the AHAH Foundation.

I would wonder how a mom could do this to her daughter – the moms, grandmoms, and females perpetuating the practice, and the men and boys, the family, and the society. How is it that a mother can do this to her child? Why would they ever do this?

After working in this field for a while, I realized they do not do this to hurt their child. They love their children. They are not trying to do something harmful to them. They are doing what they think is best as a parent.

Someone who has undergone FGM. This might seem like the only instance of abusive experience in their family. It can be a completely loving family. It can be mothers do what they think can do to ensure a future for their daughters.

In these cultures, they're not considered marriageable until they have been cut. It is important for the daughter and her future, and the family as a whole. Marriage is, in addition to being a way to provide for your daughter's future, an alliance between families.

It is important for the family as a whole. These are families doing this to protect their daughters and to do the best for their families as a whole.

6. Jacobsen: Looking ahead into 2019 and even 2020, what seem like some of the more and major initiatives and programs, and partnerships, of the AHA Foundation?

Parker: We are, this year, working on a number of initiatives in terms of policy; that we are feeling really hopeful about. There is a trial happening in Michigan of the doctor who has been accused of cutting girls in the state of Michigan in a medical clinic there.

This went to trial and the doctor may have cut over 100 girls over the course of a decade according to the prosecutors. There are 9, I think, involved in the case. The judge in the federal female genital mutilation charge said that it is the anti-FGM law is unconstitutional due to federalism. It is the job of the states, they said, to outlaw and ban FGM.

During that case, the AHA Foundation submitted an amicus or friend of the court brief to support the prosecution, which, in this case, is the government. The government is appealing the case. We will submit another brief.

The result of the case is, certainly, going to be hugely impactful in the US. This is something that could be appealed up to the Supreme Court. If it is, and if the law is struck down, which we are very hopeful that it won't be struck down, it could render the federal anti-FGM law to be null and void, which would be sad and send a horrible message.

The judges initial ruling, I think, already sends a bad message; that the US is not serious enough about protecting girls and women from this abusive practice. The appeals will be hugely impactful on women and girls in the US.

From working with women and families in the US through the AHA Foundation, the law will be something they use as an excuse or as family members, even if they are on the fence. They can get in trouble. It could be a 'great' tool for families to avoid cutting their girls.

One result that we have seen from this case. There is some great momentum on the state level. We have worked all along on the state level to encourage lawmakers to put in place state anti-FGM laws. This is something important for a lot of reasons.

It sets precedence in law that is not filled. It is law enforcement and prosecutors who have the tools to deal with this on a state level, which is most likely where this would be handled. Following the judge's ruling in Michigan, that the anti-FGM law is unconstitutional; we have seen some good momentum.

Some lawmakers realizing that this is something that they need to pick up and run with if they want to protect the girls in their state. This is something that we're excited about, including Pennsylvania,

Massachusetts, California which has a law and we're helping to strengthen it, and Utah.

We're working with a lot of states. We are working with them to make sure that they are putting in place strong laws that act as the punishment for the perpetrators and also include education and outreach for professionals and communities to prevent this practice.

We are also putting in measures to help survivors in the court of law and empowers them to take action when they become an adult if they want to do it. There are more pieces of the legislation that we would like to see put in place.

That is a big part of our work in 2019 and beyond, to make sure that the girls are protected from FGM to the extent that we can; we are also working on the state level on the child marriage issue as well.

There are also federal efforts as well; that are hugely important to us. One is to clarify the existing federal anti-FGM law. That it is okay for Congress to put in place due to the commerce clause of the constitution.

We are also looking to include FGM as part of VAWA (Violence Against Women Act) in 2019. Even though, as we discussed, this is an extreme form of violence against women and girls. It is not eligible for VAWA funding. It is a huge thing for us, and definitely a priority.

7. Jacobsen: Any feelings or thoughts in conclusion based on the conversation today?

Parker: Honestly, I just want to say, "Thank you," to you, for bringing awareness to this. Every person that understands that this is an issue in the United States, understands that there are no health benefits and lifelong health and psychological benefits that can come along with it.

It is one more person that we can reach with this message who can talk about this with our president, hopefully, share on social media, and, maybe, call their congressperson and say they want to see the end to this in the United States.

I am super grateful to you for helping to raise awareness about this, because it is personally important to me; it is something that is really under-recognized in the US as something that might be impacting our neighbours, our classmates, our coworkers, our colleagues.

It is not something simply happening overseas. It is happening here. It is happening to American citizens. It is something that we should care about. It is something right on our doorstep and to people that we care about. We really need to start acting like it.

8. Jacobsen: Thank you very much for the opportunity and your time, Amanda.

Parker: Thank you so much, Scott.

Appendix I: Footnotes

[1] Ayaan Hirsi Ali Foundation

[2] Individual Publication Date: May 8,
2019: <http://www.in-sightjournal.com/parker>; Full
Issue Publication Date: September 1,
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On Free Speech and Free Expression (Part One)

Interviewer: Scott Douglas Jacobsen

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Abstract

Tim Moen is the President of the Libertarian Party of Canada. Dr. Oren Amitay, Ph.D., C.Psych. is a Registered Psychologist and a Media Consultant. Dr. Lloyd Hawkeye Robertson is the Vice-President of Humanist Canada. David Rand is the President of Atheist Freethinkers of Canada. Dr. Rick Mehta is a Former Professor at Acadia University. They discuss: freedom of speech and freedom of expression in general; freedom of speech and freedom of expression in practice and in theory; and thinkers and writings on the topic in the current moment.

Keywords: David Rand, freedom of expression, freedom of speech, Lloyd Hawkeye Robertson, Oren Amitay, Rick Mehta, Tim Moen.

On Free Speech and Free Expression (Part One)[1][2]

Please see the footnotes after the interview.

Interviewees only answered questions in which they felt appropriate for them.

1. Scott Douglas Jacobsen: Freedom of speech is protected within the First Amendment to the American constitution. Freedom of expression, internationally and nationally, is protected in other nations around the world. These different phrases have different meanings. In a coarse view or general perspective, what makes them more the same than different?

Tim Moen: Freedom of speech and freedom of expression in the legal sense are negative rights. Negative rights are essentially an obligation to not physically violate another person, or by extension, their property. So freedom of speech would be an obligation to not physically violate a person or their property for speech. The term “freedom of expression” is likely an attempt to ensure this negative right applies to all forms of communication including non-verbal.

So freedom of speech and expression ultimately means that neither individuals, nor the government they delegate authority to, have the right to use physical force to violate your person or confiscate your property for speech/expression. I think its important to note that the right to be left alone means that I cannot confiscate your property or punch you for insulting me on your property, or in the public space, but it also means that I don’t have to tolerate your insults at my dinner table and can exclude you from my domain.

Dr. Lloyd Hawkeye Robertson: Freedom of speech is a subset of freedom of expression; that is, freedom of expression includes freedom of speech along with other ways of communicating.

David Rand: Obviously, speech is a very common mode of expression, so that the two freedoms overlap greatly.

Dr. Rick Mehta: The way I see it. Freedom of speech has to do with the means of communication being a bit more narrow. It is about how you express yourself verbally, through written or oral forms of communication. Freedom of expression, my understanding is more general. It could include arts, such as painting as an example.

It could include sculptures too. Freedom of expression can include music. It covers much more and a much wider base with freedom of speech being one specific example within the broad realm of expression.

2. Jacobsen: In a more nuanced view, what separates freedom of speech from freedom of expression in theory and in practice?

Moen: Often freedom of speech and expression are used outside the legal concept of negative rights and individuals think it is a good policy for private institutions to promote or tolerate all types of speech. I think it is dangerous to conflate the two ideas because it undermines the legal foundation of freedom of speech (negative rights) to suggest that I must tolerate insults at my dinner table in the name of “free speech”. I often see free speech advocates promote government interference in the private domain because private property owners won’t tolerate certain types of speech. Using threats of physical force or confiscation of property to prevent exclusion from the private domain is an equally dangerous threat as using threats of physical force or confiscation of property to prevent certain types of speech.

Conflation of these two ways in which the “freedom of speech” is used also creates confusion around other issues. It’s not clear on what basis a “free speech absolutist” (ie someone who thinks property owners should be required to tolerate all speech) would argue that falsely yelling “fire” in a crowded theatre would be a problem. It’s not clear how they would argue in favour of rules of debate where speakers are each allotted time to speak and time to be silent, or how rules about the audience being required to be silent wouldn’t be a violation of their conception of free speech.

In my conception of free speech falsely yelling “fire” in a crowded theatre is a violation of negative rights for the theatre owner who relies on an enjoyable experience for his patrons, and a violation of the rights of paying customers to enjoy the product they paid for. Likewise having rules around debate in a

public forum is necessary to properly communicate ideas and violating these rules violates the negative rights of the debate organizers and everybody who came to enjoy the debate.

Dr. Oren Amitay: We do not have “freedom of speech” in Canada, as we have hate laws in place. We consequently do not really have “freedom of expression” either, as saying “the wrong thing” can result in harsh legal, professional and/or financial consequences, for instance being dragged to the Human Rights Tribunal (provincial or federal) or taken to criminal or civil court. Others have lost their jobs. To be clear, these are not always cases in which someone has called for the outright harming of identifiable groups or individuals.

Robertson: I don’t think they can be separated in practise. In a nuanced view, freedom of speech has to do with the uncensored communication of ideas whereas freedom of expression also includes the ideal of living one’s life according to one’s beliefs. The first is essential to democracy, the second to diversity. But of course, that diversity includes diversity of belief which, if uncommunicated, is inert.

Rand: Freedom of expression may also include modes of expression other than speech, such as dress, music or other art forms.

Mehta: In theory, we’re supposed to be able to express ourselves freely. Basically, freedom of speech and freedom of expression means that you will not get intervention from the government. In practice, that doesn’t protect you from social norms. If people don’t like your painting, and if they decide to have it removed as an example, it protects from the state, not necessarily from what others may do or in social media with increasing regulation on Twitter, YouTube, Facebook. On YouTube, they demonetize videos within minutes of being released.

In practice, it can work very differently. Some service workers, we’re told the customer is always right. So, employers can tell employees how to behave on the job. In theory, we’re supposed to have freedom of expression in all areas of life. But depending on the workplace and social norms, there can be consequences for the actions if they are offended.

3. Jacobsen: What thinkers and writings represent crystalline and comprehensive statements on freedom of expression and freedom of speech?

Moen: “To suppress free speech is a double wrong. It violates the rights of the hearer as well as those of the speaker.” – Frederick Douglass

“My own opinion is a very simple one. The right of others to free expression is part of my own. If someone’s voice is silenced, then I am deprived of the right to hear. Moreover, I have never met nor heard of anybody I would trust with the job of deciding in advance what it might be permissible for me or anyone else to say or read. That freedom of expression consists of being able to tell people what they may not wish to hear, and that it must extend, above all, to those who think differently is, to me, self-evident.” – Christopher Hitchens

https://www.dartmouth.edu/~milton/reading_room/areopagitica/text.html – John Milton

<https://www.utilitarianism.com/ol/two.html> – John Stuart Mill

<https://mises.org/library/human-rights-property-rights> – Murray Rothbard

Robertson: Humanist thought is predicated on the Enlightenment idea that knowledge creation is done by people. We may consider this axiomatic now; however, through much of human history knowledge was considered to be given through divine revelation. All ideas that did not conform to such revealed truths were, at best, folly and at worst, the work of evil. Enlightenment thinkers like Voltaire, Locke and Spinoza rebelled against the resultant culture of censorship which served to stunt the growth of knowledge. Spinoza in particular held the view, still radical to this day, that no ideas should be censored.

David Rand: Not sure. Perhaps John Stuart Mill.

Mehta: I think probably our earliest were the people who said something. One quote is credited to Voltaire, “I wholly disapprove of what you say and will defend to the death your right to say it.” So, that’s probably the classic line. I hope that I am citing and giving credit to the right person.

That, I think, is an age-old adage. Now, whether that happens in practice, I think this comes and goes with the times. Right now, we are living in a time of a moral panic with the Me Too movement and the social justice movement.

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

Appendix I: Footnotes

[1] Tim Moen, President, Libertarian Party of Canada; Dr. Oren Amitay, Ph.D., C.Psych., Registered Psychologist and Media Consultant; Dr. Lloyd Hawkeye Robertson, Vice-President, Humanist Canada; David Rand, President, Atheist Freethinkers of Canada; Dr. Rick Mehta, Former Professor, Psychology, Acadia University.

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On Free Speech and Free Expression (Part Two)

Interviewer: Scott Douglas Jacobsen

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Abstract

Tim Moen is the President of the Libertarian Party of Canada. Dr. Oren Amitay, Ph.D., C.Psych. is a Registered Psychologist and a Media Consultant. Dr. Lloyd Hawkeye Robertson is the Vice-President of Humanist Canada. David Rand is the President of Atheist Freethinkers of Canada. Dr. Rick Mehta is a Former Professor at Acadia University. They discuss: authors and speakers on freedom of expression and freedom of speech now; issues of freedom of expression and freedom of speech affecting their personal lives; and freedom of expression and freedom of speech affecting professional lives.

Keywords: David Rand, freedom of expression, freedom of speech, Lloyd Hawkeye Robertson, Oren Amitay, Rick Mehta, Tim Moen.

On Free Speech and Free Expression (Part Two)[1][2]

Please see the footnotes after the interview.

Interviewees only answered questions in which they felt appropriate for them.

1. Scott Douglas Jacobsen: Who are authors or speakers who represent high-level thoughts on the importance of freedom of expression and freedom of speech now?

Tim Moen: I think most free speech authors and speakers today are generally pretty boring in that they aren't saying anything new. At best they are regurgitating work of previous scholars and sometimes they are advocating for the undermining of property rights in the name of "free speech".

I think that Jordan Peterson has said some interesting things on the importance of speech ie "Freedom of speech is freedom to engage in the processes that we use to formulate the problems in our society, to generate solutions to them and reach a consensus. It's actually a mechanism, it's not just another value."

A little known author and thinker that I think is breaking new ground is Stephan Kinsella who is an IP lawyer and libertarian scholar. Kinsella makes a compelling argument that Intellectual Monopoly law is one of the most destructive violations of freedom of expression.

Dr. Oren Amitay: I consider Dave Rubin and Ben Shapiro to be important voices in this regard. Given my work schedule, I do not invest any effort into remembering names of others who would be further examples.

David Rand: Djemila Benhabib, Zineb El Rhazoui, Sam Harris, Normand Baillargeon, spokespersons for the magazine *Charlie Hebdo*, as well as anyone who criticizes the regressive pseudo-left, sometimes called the identitarian pseudo-left or the Islamolatric pseudo-left.

Dr. Lloyd Hawkeye Robertson: In response to this question, I immediately thought of Roy Bhaskar who said that human freedom depends upon understanding the truth about reality and acting towards it. Ultimately, then science is, as he contended, about human liberation.

My life has been significantly informed by Eric Fromm who said in the now classic, *Escape From Freedom*, that people fear the conflicts, risks, doubts and aloneness that individual freedom implies, and that the wish to submit to an overwhelmingly strong power, a religion or a totalitarian ideology, is a function of wanting to annihilate that unwanted self and so enjoy the bliss of unthinking certainty and the shared glory of a righteous collectivity.

Dr. Rick Mehta: I think in the present time. I would be remiss if I did not say, “Jordan Peterson,” as we he was a big motivation for me and a big motivation to speak out. The big speakers, definitely, Jordan Peterson, and Janice Fiamengo was one of the pioneers in Canada. Gad Saad is one of the big name figures.

Then there are others who may not have the same fame, but are doing excellent work, e.g., Mark Mercer at St. Mary’s University who is the president of the Society for Academic Freedom and Scholarship. One person from the University of British Columbia. He is in the philosophy department.

I think many are from the philosophy department. Because it means tackling a problem from all different angles. They are in favour of free speech to allow them to do their thinking.

2. Jacobsen: How have issues around freedom of expression and freedom of speech impacted personal life for you?

Moen: I can’t think of any instances where my negative rights have been violated for expressing myself.

Amitay: My upbringing does not allow me to sit around silently as extremely manipulative, dubious, self-serving, nonsensical and/or pernicious machinations develop and flourish around us.

I have seen ostensibly “good” people and organizations become corrupted and tyrannical after having been granted even a tiny semblance of some form or perception of “power” or “authority.”

They believe (only) *they* (should) have the intelligence, wisdom, virtue, righteousness and right to determine who should be allowed to say what to whom. I have spoken out about such matters on

Twitter and Facebook (my personal and professional pages), as well as in the media, on many podcasts, on my professional listserv (the Ontario Psychological Association) and in my classes—when I can show that it is relevant in some manner to the course, especially with respect to critical thinking.

Thus far, I have been suspended from Twitter on four occasions—I am still suspended—and have been banned from the OPA listserv at least four times; they have also censored my messages to the listserv, including not allowing *any* of them to make it through for the past two months.

I consequently quit the OPA in protest this month but may have to return because my only other option (the Canadian Psychological Association; I need to belong to at least one of them) does not have a referral service as the OPA does. In addition, several people have made official complaints to my regulatory body, the College of Psychologists of Ontario, about my online conduct.

Thus far, I have suffered no sanctions from the CPO. Lastly, I have lost a number of “friends” in real life and on Facebook, but I have no time, use nor patience for such people if they cannot handle the Truth I convey.

Robertson: I marched with Women’s Liberation back in the 1960s as much for my own liberation as for equality for women. While the women wanted equal opportunity to establish careers, I wanted the equal right to not have a career.

I had watched my stepfather have the stress of being solely responsible for the family finances while attempting to satisfy society’s (and my mother’s) definition of “good provider.” He died young from a heart condition.

I wanted relationships where women were equally responsible. To some extent we have achieved that but throughout the 1990s I counselled men who had severe self-identity issues because they stayed at home raising their children while their wives were the breadwinners.

I hoped this would change in the 21st century; however, in a recent study (**Robertson, 2018**) I interviewed men who were still described socially as “deadbeats,” because they stay at home while their wives work.

What does all of this have to do with freedom of expression? Well, about a quarter of the people who marched with Women’s Liberation were men. Then at one meeting I attended, a series of women got up to say that some women were afraid to speak because

there were men present, and they asked the men to leave. Without protest, we left.

This was repeated at meetings across North America. Since then, the discourse has been rather one-sided. Men who do speak about men's issues are often derided, even shamed, in so-called "progressive" circles. It is time to use our freedoms to restart the dialogue.

Rand: As a secular activist, I have been subjected to social censorship (but not legal censorship by government) by anti-secular regressive pseudo-leftists, some of whom claim hypocritically to be secularists.

Mehta: Probably loss of friends in real life or in social media. But also, it is made up for by gains in friends. I think that is how it is. Your interaction with others. Your friends and neighbours.

In my own context, mostly, as a professor who had Facebook friends, especially when I started speaking out. Former students, even those who had written letters of thanks, suddenly unfriended me on Facebook as an example.

On the other hand, I gained other friends who replaced them. I probably had more gains than losses in speaking out.

3. Jacobsen: How have issues around freedom of expression and freedom of speech impacted professional life for you?

Moen: At a previous job I have been threatened with termination and ultimately took an unpaid suspension for writing an article as a concerned citizen critical of land expropriation by my Municipal government. I was a Municipal employee at the time but didn't think I was prohibited from expressing a political opinion about my employer.

Corporate language is much more generic and careful these days for fear of accidentally offending someone. As a firefighter some degree of hazing (ie doing menial chores, taking some ribbing etc) is a rite of passage, this is now heavily frowned upon and you could face discipline.

This seems like a good idea on the surface, it limits the corporations liability and has good intentions, however when your job is to fight fires where team members safety and effectiveness depends on a high level of trust, rites of passage are often an important mechanism to establish that trust and bond with your team.

None of the examples I listed require a law to correct. I think employers are well within their rights to expect certain types of speech and not tolerate others

and I wouldn't want to see this undermined.

However, this shift in culture is worrisome in that it is likely to migrate into law that compels or prohibits certain types of speech.

Amitay: Please see above (Ed. his response above, or in the previous questions.)

Robertson: I was Director of Health and Social Development for the Federation of Saskatchewan Indian Nations during the early 1980s. We did some good research on such issues as alcoholism and child welfare. I had discussed running for the NDP nomination in a provincial constituency with the Vice-Chief to whom I reported, and he supported the idea.

A month into the campaign he told me I would have to withdraw because the FSIN chief had negotiated a political deal with the Liberals promising to deliver the "Indian vote" to that party. I protested that the deal was with the federal Liberals and I was running provincially, but my boss said that did not matter. I refused to withdraw and some time later I won an unjust dismissal case against the FSIN.

At this time a lot of federal money was flowing to indigenous organizations to do research, and frankly many of the recipients just did not have the skills to deliver. So I became a private consultant.

A tribal council or FSIN bureaucrat would accept research dollars from the feds, spend half of it, then a month or two before the deadline hire my associates and I to do the work. This is how I worked my way through university to get my masters.

In attempting to deny my right to run for office due to a backroom deal, was an attempt to deny my right to political expression. One of my objectives as Vice-President of Humanist Canada is to protect the rights of people to freedom of speech and freedom of expression, and to define reasonable limits to those rights.

Mehta: As I had an extended period of opposition to what I was saying, most of the academic mobbing was via email and happening behind the scenes. From an average person's view, from the outside, they would not see as much compared to what you might see on YouTube with video footage of being recorded in class. There were some incidences in class. I have audio recordings but not video recordings of those incidents. Most of mine came from colleagues at university.

They ended up being complainants in confidential reports that were the grounds for my dismissal. There were accusations that I was creating a climate of fear. Some saying that they did not feel comfortable

staying late at night working or that they had panic buttons in their offices.

One person saying there was a fear of terrorism. Although, the probability of that is low based on my conduct. Yes, there was that aspect. Another questioned my professional credentials, the recordings of my classes and every word was used against me, to say that I was not teaching psychology as an example or saying what I was saying was bogus. Or, they said I used my classroom for my personal politics.

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

Appendix I: Footnotes

[1] Tim Moen, President, Libertarian Party of Canada; Dr. Oren Amitay, Ph.D., C.Psych., Registered Psychologist and Media Consultant; Dr. Lloyd Hawkeye Robertson, Vice-President, Humanist Canada; David Rand, President, Atheist Freethinkers of Canada; Dr. Rick Mehta, Former Professor, Psychology, Acadia University.

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An Interview with Graham Powell on Cognitive Limitations, WIN ONE Content, “Leonardo” and Sidis, and AtlantIQ Society (Part Three)

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Abstract

His Lordship of Roscelines, Graham Powell, earned the “best mark ever given for acting during his” B.A. (Hons.) degree in “Drama and Theatre Studies at Middlesex University in 1990” and the “Best Dissertation Prize” for an M.A. in Human Resource Management from the University of Newcastle-upon-Tyne, England in 1994. Powell is an Honorary Member of STHIQ Society, Former President of sPIqr Society, Vice President of AtlantIQ Society, and a member of British Mensa, IHIQS, Ingenium, Mysterium, High Potentials Society, Elateneos, Milenija, Logiq, and Epida. He is the Full-Time Co-Editor of WIN ONE (WIN-ON-line Edition) since 2010 or nearly a decade. He represents World Intelligence Network Italia. He is the Public Relations Co-Supervisor, Fellow of the Royal Society for the Encouragement of Arts, Manufactures and Commerce, and a Member of the European Council for High Ability. He discusses: cognitive and written content in WIN ONE; English as a second language, intelligence, and other barriers to some content; mental attributes tied to higher intelligence; Text Editor for *Leonardo* of AtlantIQ Society (WIN registered) work; the (Joint) Public Relations Officer for WIN, and the Vice President of the AtlantIQ Society, work; most exhausting and try parts of the jobs; most rewarding aspects of the jobs; and intelligence and creativity.

Keywords: AtlantIQ Society, creativity, editor, Graham Powell, intelligence, IQ, language, WIN ONE, World Intelligence Network.

An Interview with Graham Powell on WIN ONE, Contributors, and Selection (Part Three)[1]·[2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: Let’s dig deeper into the form of thought represented in the written word with a focus on English in WIN ONE and then the differentiation of sigma levels. Mostly, adults will write for it. Therefore, the sigmas per individual will not fluctuate much.

There may not exist a definitive metric in terms of the written word for some of the aforementioned reasons, by you, in Part Two of the interview. However, upper limits will exist on content complexity or cognitive load, for example, for lower sigmas. We can start there.

What subject matter may be out of the cognitive reach of some in the community submitting to WIN ONE – not as a judgment of character or virtue, but, rather, a possible fact of life?

Graham Powell: I appreciate both your diplomacy and candour, Scott. It is indeed, not about virtue or about being judgemental regarding a person's character. Previously, however, I said that philosophical texts, plus other articles and essays which have a highly mathematical content, distinguish the work produced by the high IQ community from other members of society. Both these types of text can get very complicated, even for people at the 2 sigma level above the mean IQ of the general population, the oft-quoted research by Hollingworth indicating that a 30 point gap between intelligence scores is likely to present an impenetrable barrier to cognitive understanding. Secondly, research by Dean Keith Simonton brings into question the level of creativity that can be gained at higher intelligence levels, the mode of expression and need for intricacy in both detail and precision being too much for many people with very high IQs to deviate from. So, though very high IQ people will probably understand highly creative content, they will not be as good at producing it, and perhaps restrictively critical of the content that is produced. To further illustrate my first point, "Being and Time", "Sein und Zeit", by Heidegger presents an ardent challenge to even the most intelligent of individuals, so any further discussion and extension of Heidegger's concepts and conclusions is likely to be incomprehensible to many readers, including WIN ONE readers and contributors; however, to put things more in perspective for your readers, Scott, the WIN is now open to people to join if they have an IQ from 115 SD15 and upwards. Some of the members of the WIN are leading proponents in their fields, so potentially they can produce work which is too specialized and, in colloquial terms, too esoteric for the majority to fully understand, or even relate to sufficiently – again, talking within the parameters that you state in the question.

2. Jacobsen: After a certain sigma, barring extenuating circumstances of a barrier to English as an understood language, what level of intelligence provides a general ability to comprehend all possible content reasonably published in WIN ONE?

Powell: It has been my experience that those within the three sigma range of IQ can fully understand the kind of content that is submitted. I remember statistics produced in 2010, which evaluated the average IQ within the World Intelligence Network,

put it at around the 140 mark, SD 15, the original WIN which was conceived and created by Evangelos Katsioulis having a minimum IQ requirement stipulated by the CIVIQ Society, so at 3 Sigma, though by May 2010, other societies with lower IQ entrance requirements had joined the meta-society. Most contributions to the WIN ONE, in my experience, have been summaries with conclusions gained from that particular approach to subjects. New, wholly original written content, is not usually submitted, mainly because other avenues for that kind of material are preferred by WIN members – though I have assisted in producing that kind of work. Quintessentially, then, work of a complexity which is beyond the understanding of those within the 3rd Sigma level of IQ scores does not appear in the WIN ONE.

3. Jacobsen: Do any negative mental attributes positively, and statistically significantly, correlate with higher intelligence levels? When do these, if they exist, manifest to egregiously bad levels? Or is this an incorrect framing, where intelligence simply acts as an amplifier of regular human vices or negative traits?

Powell: Wow, Scott! That is a broad question which would require a substantial answer covering the equivalent of several theses; but I shall attempt to answer it as succinctly as possible, steering readers towards other sources which will give them further information on the issues.

Firstly, on a neurological level, the areas of the brain responsible for cognitive function have been found to have shorter axons and a myelin sheath which affords quicker responses. In fact, the notion of 'a big brain' does not usually correspond to actuality, the neurological structure of grey and white matter being more compact

In terms of mental attributes, the speed of response to impulses produces hypersensitivities which can be detrimental to a tranquil existence. Existential angst, as it is often termed, is a corollary of the deeper, more extensive analysis of what Heidegger named Dasein. Reading any of the biographies of one of the most famous people with a high IQ (perhaps a person who had the highest ever IQ) William James Sidis, will inform people interested in this topic. The Sidis family were prone to exaggeration, yet the core analysis of the life of William Sidis reveals a man of considerable talents, plus lamentable eccentricities and a tragically early death.

As for egregiously bad traits, well, these appear in all parts of society and not wholly due to intelligence levels, though the most common trait that I have

experienced and consider lamentable is an overly inflated opinion concerning ability (most commonly cited at lower intelligence levels as the Dunning Kruger Effect, yet applicable to higher levels of cognitive ability too). It's an unwise person who exhibits this effect within an environment where they are likely to have their limitations made apparent, something which often results in an exchange of insults and, as I have also experienced, a person deliberately creating some alternative profiles on-line to give the impression that others are fully backing up their claims.

Aside from this, autism, though not egregious in itself, of course, has a 25% positive correlation with higher cognitive abilities, according to research done in 2015 by Edinburgh University (so I read recently) especially amongst those who are classified with Asperger's Syndrome. As a teacher, I always flagged up these youngsters in the class register, because, though I taught English and Drama, their perspective was likely to develop and be influenced greatly via their mathematical ability, plus evolve with some difficulty when they had trouble empathising with other opinions. In general, they tend to be reticent about expressing themselves as a result.

As for 'framing', as you express it, noting attributes as 'positive' or 'negative' is open to interpretation, the positivist perspective on intelligence veering towards the phenomenological, or the Marxist. If someone perceives something to be real, it is real in its consequences, as a contemporary statement of the Thomas Theorem would have it. Intelligent people tend to question everything and not to take things for granted, nor register matters as eternally how the majority perceive them. This can be resented and be seen as 'bad' within the milieu of the majority, and, in history, I instantly think of Pythagoras, of Socrates, of, even, the 'upstart' Shakespeare and the watchmaker Harrison, the last example producing extraordinarily complex timepieces that revolutionized horology, yet upset the upper echelons of British society because he was, to put it simply, 'not one of them'.

My research into group dynamics has also revealed that highly intelligent people tend not to work very well collectively compared with other more diversely comprised groups. Basically, having highly smart people gathered in a room will not necessarily produce the best results in every situation and discussion. In conclusion, then, I think both broad aspects to your line of inquiry are correct: intelligence in itself has negative traits and can amplify other detrimental factors in society as well.

4. Jacobsen: As the Text Editor for *Leonardo* of AtlantIQ Society (WIN registered), what have been notable projects and initiatives, publications and experiences, from this station?

Powell: My involvement in the production of this journal, Scott, occurs over a brief number of hours close to the publication date, and this is something I have committed myself to almost every three months, towards the end of February, May, August and November, since May 2010. Beatrice Rescazzi does a really great job pulling together the content and I work on the journal utilizing Publisher. On the first of June, September, December and March, the *Leonardo* magazine is uploaded. In it we have promoted science initiatives, most notably IQ For Science, whereby participants can use their skills to resolve gene-related problems or abnormalities. We have a competition running at the moment which is centred around high IQ people proposing solutions to world problems, 'real ones', not ones of the hypothetical variety. *Leonardo* is a magazine which represents the members of three societies, AtlantIQ (as you note) the STHIQ Society, plus The Creative Genius Society. I am proud to be an Honorary Member of the STHIQ Society. The founder of STHIQ is a genius named Gaetano Morelli, whose work on dynamic IQ tests, called "Retro-analytical Reasoning IQ Tests" (which he did with European Genius of the Year, 2014, Marco Ripà) I am also proud to say I helped with, if only minimally. I would not have interacted with Gaetano if it were not for the *Leonardo* magazine. My most amazing memories are of the places in which I have done the text editing, a kitchen in Tecom, Dubai, at 2 am being one of them, then an apartment in Izmir, Turkey, after an argument with my girlfriend about my commitment to the magazine – and not to her! (This was part of the joy of having a girlfriend with Narcissistic Personality Disorder!) My latest editing session was done in the Heraldic Room of The Bugibba Hotel, Malta, just a few hours before midnight. Some of the articles have been very difficult to correct. Correcting anacoluthon, which means the incorrect syntax of sentences, is very difficult when coupled with incorrect word choice. One recent article took hours to get into a readable state, but, ho hum, I did it! It's also quite an art correcting poetry, the intentions of the poet being uncertain sometimes, and, of course, it is their work of art. As a poet, I am especially aware of how a piece of verse is a unique, personal mode of expression. If I have time, I contact the poet, but sometimes it is not possible. It is then that the art of the editor is an acutely diplomatic one.

5. Jacobsen: As the (Joint) Public Relations Officer for WIN, and the Vice President of the

AtlantIQ Society, what tasks and responsibilities come with these positions?

Powell: To be honest, the positions are rather benign ones, though I suppose my help in organising the 12th Asia-Pacific Conference on Giftedness, seven years ago, was, in effect, done in the name of the WIN, so constituted me fulfilling the role of Joint Public Relations Officer whilst in Dubai. As for the AtlantIQ Society, Beatrice Rescazzi is the society President and we sometimes talk via Skype and are in monthly contact via e-mail. We often decide on competitions and discuss how to adapt and refresh the look and purpose of the society. The AtlantIQ Society, like any social entity, needs to be changed as time passes and the zeitgeist of the high IQ planet varies. Evangelos Katsioulis and I met in Dubai and spent wonderful evenings discussing how the WIN might develop. This later involved Manahel Thabet as well and, as I mentioned before, I hope this role of getting people together will flourish this year.

6. Jacobsen: What are the most exhausting or trying parts of the jobs?

Powell: I like to think I am diplomatic when dealing with disputes within the societies. Some egos in the high IQ world are 'stratospheric', which links with the earlier discussion about some egregious manifestations of being labelled 'intelligent'. Some members have been disqualified due to cheating, which is just plain disappointing. Some members have shared their problems with us, sometimes at an extremely deep, emotional level. That takes a lot of energy, sometimes, but I don't wish to give the idea that the notion of support is necessarily a terrible burden. It can be very rewarding.

7. Jacobsen: What are the most rewarding aspects of the jobs?

Powell: For me, it has been the varied opportunities to meet the members, then further interact, help, encourage and appreciate what they have to offer the world. Being supportive during what are, occasionally, tragic circumstances, I have found to be rewarding and truly memorable. The opportunities for working in five different countries have arisen during my tenure in these posts and I am thankful for that broadening of horizons and cultural experience.

8. Jacobsen: Does intelligence level correlate with creativity? Who are the most creative people that you have ever met in life? Why them?

Powell: As inferred earlier, it's a moot point that I don't hold as having been validated definitively. I

read that to a certain extent, the structures of the brain which afford more creative, divergent thinking are antagonistic to the kind of structures which promulgate fast thinking. It's partly why studying Einstein's brain holds such an interest, he being a man of intelligence and creativity – especially via his visions and intuitive insights. Poincaré was a far superior mathematician than Einstein, in my opinion, with similar intuitive, creative solutions to problems. Later physicists of disputed IQ levels, yet with tremendous impacts within their specific fields of study (and here I'm thinking, in particular, of Richard Feynman) also developed a flair for art. I wish I'd been able to meet Goethe and to have seen him in action. I have seen Evangelos assimilate and compile large amounts of data in a short time, but I could not say how creative I think he is. I've worked with the chess Grandmaster Raymond Keene, who certainly played some creative games, and I've met mind mapping world champions; but, as regards the most creative people that I've met, I must admit, I have a higher opinion of the young French boy who did my task in class of creating an island of his dreams. For a start, he put it on a cloud... he certainly proposed ideas never seen by me before and I have never seen since. I think of my friend Gillian "Wiggy" Wilson, an artist, scenery designer, costume maker and modeller: whatever comes to her mind she seems able to make. My fellow drama student, Brian McDermott (who I recently connected with once more on social media) was, and I believe, still is, an original thinker with a strong sense of wonder akin to a youngster's... I think of my marvellous friend Martine, who is a foreign languages and computing teacher. Her linguistic ability and her fervour for communicating ideas, plus her enjoyment of nature, is exemplary. I will see Martine soon. I hope to see Brian and "Wiggy" again too. They make every day like the first day of your life. Everything is out there, ready to explore. I love that!

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

Appendix I: Footnotes

[1] Editor, WIN ONE; Text Editor, Leonardo (AtlantIQ Society); Joint Public Relations Officer, World Intelligence Network; Vice President, AtlantIQ Society.

[2] Individual Publication Date: May 22, 2019: <http://www.in-sightjournal.com/powell-three>; Full Issue Publication Date: May 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Dr. Sarah Lubik on Background, Qualifications, and Upbringing (Part One)

Interviewer: Scott Douglas Jacobsen

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Abstract

Dr. Sarah Lubik is the Director of Entrepreneurship, SFU Co-Champion, Technology Entrepreneurships Lecturer, Entrepreneurship & Innovation Concentration Coordinator, Innovation and Entrepreneurship. She discusses: background; qualifications and intentions behind the credentials; and the importance for a variety of experiences for a diverse upbringing.

Keywords: business, Canada, entrepreneurship, innovation, Sarah Lubik, SFU, technology.

An Interview with Dr. Sarah Lubik Background, Qualifications, and Upbringing: Director of Entrepreneurship, SFU Co-Champion, Technology Entrepreneurships Lecturer, Entrepreneurship & InnovationConcentration Coordinator, Innovation and Entrepreneurship (Part One)[1][2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: So, we will start at the beginning naturally. Tell us a little bit about your background in terms of family environment, upbringing, so culture, geography, language.

Dr. Sarah Lubik: I grew up in Coquitlam, in the suburbs of Vancouver. I'm lucky to have had a mom at home and a father with a job at Imperial Oil and all the benefits that come along with it.

So, I'm not sure it was that exciting in upbringing as far as the story goes, but I can tell what's one of the things that has been interesting for me, and that I like to think has shaped me. My parents both come from very hardworking families. My father is the second generation from Eastern European.

They were all entrepreneurs and were always hard workers. That's something that's been passed on to my sisters and I. We've never had brothers and had a

matriarchal family. Mom's family, in particular, is strong.

So, there's never been any question for my sisters and I of not being able to do anything or ever being restricted because we are women. We were lucky enough to have a cabin that my father built, up in Indian Arm, when we were growing up, where we would spend the summers.

Being in a place without electricity, you constantly have use of your imagination, like building houses for plastic dinosaurs out in the back with leaves and sticks, and helping dad fix things. So, we started off feeling empowered and capable. It wasn't until I ended up going away to school in England for my Master's and Ph.D. that I fully realized there was still a long way to go in many places.

I'd heard of glass ceilings, but I didn't have much experience it Until much later.

2. Jacobsen: When you were getting your qualifications, what was the intention there? What were those degrees' purposes towards what you had as a long term vision, if there was one at the time?

Lubik: Your last point was incredibly relevant. There was not much in the way of vision, more a series of opportunities that makes sense in hindsight. There were never questions in my house growing up that we wouldn't go to University. We were going to University. The question was where.

I was told that my grades are good in science, which meant I could probably get a science scholarship. When I wrote a scholarship essay, I showed it to my English teacher and he said, "Cool! You're going not going to SFU."

I was shocked. I said, "No, I wanted to go to SFU, how would I change this?", and he told me to rip it up. "Because they're looking for something interesting, they're looking for someone who thinks differently. This is a -written, structured essay. It's not particularly insightful or genuine. It's not going to get their attention."

Having heard that SFU was a place where they wanted people who thought differently and wanted people to be themselves, immediately, SFU was, even more, my school of choice, and I was accepted with a science scholarship. Interestingly, the scholarship essay was about how I might not say in science, because the most important part of the university was self-discovery, and I might discover science wasn't where my heart was.

While I had good grades in science and was interested in experiments, I knew was it was unlikely that I was going to stay because I used to like to debate with people, so I wanted to be a lawyer. My grade 12 law teacher was a hero of mine, he even helped me get into some legal public speaking competitions.

I didn't do well in them, but I enjoyed it, so at the time, I wanted to be a lawyer. So, I transferred from science to business and liked marketing. There was room for creativity in it, and I took international business because, wrongly, I thought that it helped you travel for work.

It wasn't until my mother came home with the story of 'my friend's son is in co-op, loves it, so you need to be in a co-op.' I wasn't originally convinced, but I did not win that argument with my mom and ended up in co-op. It was transformative.

I went out and experienced a bunch of different work environments, then found out that there's a whole bunch of things that I didn't want to do at all. I learned that event management was not glamorous and how to survive a toxic work culture before I landed what surprisingly became my dream job: I was hired as a research assistant for a professor at SFU, who was studying the commercialization of fuel cells and materials.

My job was to call companies who were coming up with things that sounded like science fiction at the time, to call up their founders and CEOs and say, "Tell me your story and tell me what your challenges were. Let's see if we can draw conclusions. Maybe, we can find patterns or strategies with other companies that might be able of help of you."

It never occurred to me that this was a career option before. No one had ever told me that. I absolutely loved it. I didn't want the co-op term to end. As it turned out, this project was between SFU, MIT, and Cambridge University in England, and there was more work to do.

I asked my supervisor, "If I do a good job, for me, can you help me go see some of our partners in other parts the world?" She said, "Sure, where?" So, she helped me visit Cambridge for a semester to do the same thing, visiting those amazing companies and calling these incredible entrepreneurial people to find out their stories,

I had a high success rate with getting interviews, enthusiasm goes a long way, and that got the attention of people who we were working with. One day my supervisor in England brought me out into her garden for tea, as you do, and said, "We have some money for around this research. You clearly love what you're doing. Have you ever considered doing a master's degree?"

That was the first time I'd actually thought of it, but when someone says, "Do you want a master's degree from Cambridge?" You don't say, "No."

Jacobsen: [Laughing].

Lubik: So, we thought we'll try it. It was incredibly fun. It was a fantastic way to see the world.

So, I got a way to travel after all, and I got to learn from experts and entrepreneurs all across Europe, which was amazing. Then part way through, I realized that I wanted to do a Ph.D. I wondered, "How do I tell [my supervisor] that I want to do a Ph.D.? Where are we going to find the money for this?"

Then she sat down in a meeting one day and told my department head, “We’re looking for money for Sarah to do her Ph.D.” I realized that she’s known for quite a while. So, that got past the problem of having to tell anyone or having to explain to her that I needed finances.

So, that was what happened. I loved the research side of things, but I also needed a job. I got the job supporting start-up companies because I walked into my advisor’s office and said, “I probably need to get a job to pay the rent, etc. Do you have anyone that you know who needs help?”

He checked post-it note on his office computer and said, “Actually, I do. He works helping startups for start-ups. You work on startups. So, here you go.” It all snowballed. That job was administration, which turned into coordinating pan-European projects and turned into working with all the different tools to support start-up companies and becoming a business coach.

Becoming a business coach let me meet a lot of interesting startups, one of my clients was fantastic, technologically, but could use help, commercially. So, I ended up getting together with those guys and we used their technology to start a new venture

So, I suppose my journey so far is opportunistic. I love supporting entrepreneurship. I love the creativity that comes with being in that world and being part of creating a lot of different opportunities

In line with that, I was studying commercialization of advanced materials through university ventures. The support structures and ecosystems that need to be built to support the university on innovation and entrepreneurship were key.

When I was thinking of whether or not I should move home to Canada, that was about the same time friends back at SFU, the Beedie School, in particular, were talking about how we need someone to lead the charge in this.

3. Jacobsen: When you were having a regular upbringing relative to Canada, you’re going to the cabin, exploring and using your imagination, as well having a key mentor in high school for law, do you think that you would be able to launch into innovation and entrepreneurship as a career path without those experiences?

Lubik: Interesting question. In my journey mentorship has definitely played a significant role, employers and teachers, but also peers.

I did get some exposure to entrepreneurship at the end of my undergraduate career in case competitions,

but this was before entrepreneurship was sexy and before our school had entrepreneurship programs. I had already done my first co-op and experienced what I didn’t want to do. When I came back to school, I wanted to make sure that I made the most of the rest of my university experience because I wanted to have a meaningful life and job.

After my first co-op job, I knew nine-to-five job didn’t appeal to me, I wasn’t seeing my friends at school, I was only taking one class. I thought, “How boring and unfulfilling.”

So, I watched other people who were excelling in school. One of the things that was common was they were doing case competitions. I thought, “I’m going to get into that. That’s where the ambitious people are”. They were recruiting for a large case competition: the first JDC West. We had an entrepreneurship team, but we had no entrepreneurship classes.

The person who was creating the team who said, “Sarah thinks on her feet, put her in entrepreneurship.” I went, “I don’t know anything about that, but sure.” I loved it. I loved the problem-solving aspect of it. I loved the strategy aspect of entrepreneurship, but at that point, I’d never studied it or spend time with entrepreneurs.

When I studied it later, I spent a lot of time with start-up companies and with the academics and entrepreneurs who were starting them. So, in a lot of ways, I learned at the feet of the giants. Many of those companies are still going today.

The mentor that I had running the European projects in Cambridge whose mentorship style was the better I did then the more stuff he gave me. That was also experienced with a different kind of entrepreneurship, being let loose to create my own path as long as I got things done.

I’ve been lucky that the person who employed me at SFU also had a similar standpoint on mentorship, which was, “I’m going to give you things that excite you. I’m going to tell you what you need to get done, but how you do it is up to you.”

That’s one of the most important things that I now teach. I want some ambiguity and flexibility. Learning to just start when you don’t know how to start or where to start is a key entrepreneurial trait.

The other thing that took me down this path is that I was in a place like Cambridge. Cambridge is one of the biggest start-up hubs. Maybe not the biggest, one of the most thriving start-up hubs.

The energy and culture there are that people start start-up companies for fun. There are people who you'll meet who you would not think, "This is an entrepreneur." But even those people are thinking t, "I'm going to see if I can commercialize my Ph.D. research." Why? Everyone around you is doing it."

So, being in that setting, where this is not just possible, it's the norm, energizes you to take that leap.

Appendix I: Footnotes

[1] Director of Entrepreneurship, SFU Co-Champion, Technology Entrepreneurships Lecturer, Entrepreneurship & Innovation Concentration Coordinator, Innovation and Entrepreneurship, Beedie School of Business, Simon Fraser University.

[2] Individual Publication Date: May 22, 2019: <http://www.in-sightjournal.com/lubik-one>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

On Free Speech and Free Expression (Part Three)

Interviewer: Scott Douglas Jacobsen

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Abstract

Tim Moen is the President of the Libertarian Party of Canada. Dr. Oren Amitay, Ph.D., C.Psych. is a Registered Psychologist and a Media Consultant. Dr. Lloyd Hawkeye Robertson is the Vice-President of Humanist Canada. David Rand is the President of Atheist Freethinkers of Canada. Dr. Rick Mehta is a Former Professor at Acadia University. They discuss: moments in national political history represent pivotal moments in the fight for one basic right: freedom of expression; moments in national social history representative of pivotal moments in the fight for one basic right: freedom of expression; moments in Academia representative of pivotal moments in the fight for one basic right: freedom of expression; and important aspects of the work to create more freedom of expression for more citizens.

Keywords: David Rand, freedom of expression, freedom of speech, Lloyd Hawkeye Robertson, Oren Amitay, Rick Mehta, Tim Moen.

On Free Speech and Free Expression (Part Three)[1][2]

Please see the footnotes after the interview.

Interviewees only answered questions in which they felt appropriate for them.

1. Scott Douglas Jacobsen: What moments in national political history represent pivotal moments in the fight for one basic right: freedom of expression?

Tim Moen: In Canada the Charter of Rights and Freedoms was passed in 1982 and instantiated freedom of expression as a fundamental freedom. Unfortunately, Section 1 of the Charter allows government to find exceptions where the rights enumerated may be violated by government.

Most provinces have Human Rights Commissions which are quasi-judicial bodies that pass judgement on perceived human rights violations. There have been a number of complaints about speech adjudicated by these Commissions including fining

comedians for offensive speech. So freedom of expression is certainly not protected in Canada like it is in the US.

Dr. Oren Amitay: In Canada, it has been Bill C16 in July 2017 (it was introduced by Trudeau's government in May 2016) and M103 in March 2017; this latter one is not a law but a non-binding resolution or "motion." Still, it sets the stage to prevent anyone from holding honest, important and fact-based discussions about Canadian policy because anyone who does raise relevant questions will be branded an Islamophobe and potentially face dire personal, social, professional and/or legal consequences.

Dr. Lloyd Hawkeye Robertson: In Canada, I think it would be the invocation of the War Measures Act in 1970. By way of background, a terrorist group, La Front de liberation du Quebec, kidnapped two people – a Quebec cabinet minister and a British diplomat. The then prime minister, father of our current prime minister, declared this to be an armed insurrection. The War Measures Act was invoked suspending civil liberties across the nation. This allowed police to arrest people without charge and without recourse to legal counsel, allowed for press censorship, and allowed the federal cabinet to run the country without having to go through parliament. Nearly 500 people were arrested incognito, often because they were believed to have voiced sympathy for some of the aims of the FLQ. Union literature that had nothing to do with the FLQ but which was deemed to be offensive was seized outside of Quebec.

The lesson I take from all this is how fragile our freedoms are. In the hysteria that was whipped up after these kidnappings the public overwhelmingly supported the suspension of their own civil liberties. This hysteria was shared by the Canadian parliament that voted overwhelmingly to make itself irrelevant and invest all power in the prime minister. Today we see an erosion of due process in Canada, following a similar dynamic. Due to a hysteria whipped up by generally unsubstantiated allegations, our present government has amended the criminal code to force defence counsel to share evidence that complainants in sexual abuse cases are lying with the prosecution and complainant's lawyers before trial. This ultimately allows complainants to know what evidence the defence has so that they can modify their testimony accordingly. This aspect of Bill-C51 to amend Canada's criminal code only applies to charges of sexual assault and not to other crimes like murder, arson or theft. It's an erosion of due process.

Dr. Rick Mehta: Probably, in Canada, it would have to be Jordan Peterson's stand on Bill C-16.

2. Jacobsen: Following from the previous question, what moments in national social history represents pivotal moments in the fight for one basic right: freedom of expression?

Moen: A recent example that comes to mind is the controversy that Jordan Peterson triggered when he refused to be compelled to use pronouns of choice at the University of Toronto.

Robertson: Delbert and Laroche were Metis brothers from northern Saskatchewan, Canada, in the 1960s. Laroche was a swarthy, dark-skinned man with a zest for life sports. Delbert suffered from asthma and had not done well in school as compared to his brother.

He was light-skinned and could pass for "white." They applied for jobs at the mine in Flin Flon on the Saskatchewan-Manitoba border. Delbert was hired, Laroche was not. This was part of a pattern where the good jobs generally went to Delbert. Their example was used as evidence for anti-racism funding and legislation.

About a decade later I participated in a social experiment. It had been rumoured that a lounge in Regina was using a dress code as a pretext for discriminating against aboriginal people. We recruited a group of dark-skinned aboriginals and had them dress in sports jackets and dress pants. We also recruited some lighter skinned people and had them dress in blue jeans. The aboriginal people were turned away while the non-aboriginal appearing people were not. We used this as a case with the Human Rights Commission and the establishment was forced to change its practices.

Today examples of overt discrimination are comparatively rare. A recent study by John Richards as Simon Fraser University has shown, for example, that aboriginal people with university degrees are just as likely, even slightly more likely, to be employed at a level commensurate with their degree as compared to non-aboriginal Canadians. The pivotal moment involved the activism of the 60s and 70s. Our society is so lacking in racism that people who for personal or political reasons want to find it have been reduced to looking for it in the innocuous names of sports teams and in the so-called "dog whistle" communication of their political opponents where nothing racist is actually said but the words are supposed to connote some secret signal. A short while ago a leader of one of Canada's political parties was accused of being racist because while he condemned a mass murderer in New Zealand and expressed sympathy for the victims, he failed to mention that the victims were Muslim. I am sorry, but irrespective of the fact that Islam is a religion not a race, the failure to recite some political script is not evidence of racism. I am angry at the racists who engage in this behaviour. They are basically saying that someone who cheers for the McGill Varsity Redmen (a name chosen because their earliest sports teams included Irish immigrants with red hair) are equally guilty of racism as the employer who hires people based on the depth of brown that makes up their skin colouring. Frankly, it trivializes racism and brings disrespect to the once honourable term "social justice advocate."

David Rand: (Canada) Motion M-103 (adopted by federal parliament) and other motions (e.g. adopted by National Assembly in Quebec) which condemn

the fictional “racism” known as “Islamophobia” are examples of major threats to freedom of expression here in Canada. The recent repeal of Canada’s anti-blaspemy law is very good news, but much mitigated by the previously mentioned motions. In summary: “Islamophobia” is the blasphemy of the 21st century.

Amitay: At the risk of appearing self-congratulatory, the largest Free Speech talk in Canada was held on November 11, 2017, in Toronto, Canada. It was organized entirely by one woman, my former student Sarina Singh, and featured myself and Drs. Jordan Peterson and Gad Saad.

3. Jacobsen: Also, what moments in Academia represent pivotal moments in the fight for one basic right: freedom of expression?

Moen: The seemingly endless examples of censorship of conservative and classically liberal speakers in North America seems to be bringing attention to the degradation of expression and speech in the Academy.

Amitay: I know there are earlier moments but I cannot invest the time in recalling them. So, more recently, I would say the Evergreen State College debacle beginning in May 2017, whereby Dr. Bret Weinstein and his wife, Dr. Heather Heying, fought against the insanity of their College colleagues and students. I would also say Dr. Jonathan Haidt’s efforts to bring sanity to College Campuses, including his formation of Heterodox Academy, and perhaps most importantly, the Chicago Principles established following the University of Chicago’s engagement with Foundation for Individual Rights in Education in 2014.

Robertson: I think we are in such a moment right now, and I don’t know how it will end. Let me back up for a moment. The Enlightenment that I referred to earlier began in academia over the nature of knowledge. Enlightenment scholars viewed knowledge as something humans could attain through application of reason and observation. Our human rights that are centered on the respect given individuals and their ability to ascertain for themselves truth is grounded in this Enlightenment ideal.

Post Modernism holds that truth cannot be ascertained through reason and empiricism. For example, one of my old post-modernist university professors stated, in a journal article, that science is “just a white, male way of knowing.” Well, if you remove the authority of reason and empiricism, how does one settle competing truth claims? The answer is, of course, through appeals to authority that

ultimately rest on naked power, which was the system used by monastic universities to maintain doctrinaire purity prior to the Enlightenment.

Just how this anti-intellectual way of maintaining academic didactic purity operates may have been illustrated by Acadia University’s firing of a tenured professor. Rick Mehta publicly disagreed with the findings of Canada’s “Truth and Reconciliation Commission” into historical grievances faced by people who are indigenous to this country. He also refused to bend grammatical rules to use words like “they” when referring to transsexual people, nor did he use newly invented pronouns like “ze.” This all is evidence that he failed to follow the party line. The university was not forthcoming in releasing the reports they used to justify his firing, but the seriousness of firing a tenured professor demand transparency.

The improper disciplinary action against Lindsay Shepherd by Wilfred Laurier University leads to further questions of academic freedom. In this case, Shepherd was a teaching assistant who showed a debate between two University of Toronto professors on the use of special transgender pronouns to her students. As a professional educator, I can tell you that this is sound educational practise; however, Shepherd’s supervisors disagreed and said the showing of the debate was like showing a video of Adolph Hitler. Although the university subsequently apologized to Shepherd for this improper disciplinary hearing, she reports that she is now blacklisted from Canadian universities. Her supervisors, Nathan Rambukkana and Herbert Pimlott, still have tenure.

An irony in all this is that the leading post-modernist of the twentieth century was Martin Heidegger, a Nazi. He argued that human reason was deficient and that the German volk should put their trust those who were “Dasein,” specifically, himself and the Fuehrer, to determine ultimate truth. While Hitler described himself as a Roman Catholic and was totalitarian in his approach, Shepherd describes herself as an atheist who believes in diversity and the use of reason and science. But she evidently receive the memo from the modern “Dasein” that some people were to be censored even if in debate with a person holding an opposing view. Will this pivotal moment in our history end with a return to authoritarian universities, or will we retain the humanist vision of the Enlightenment? I believe our continuing civilization will ultimately be determined by how we answer that question.

Rand: Here in Canada, freedom of speech and expression are threatened mainly by social censorship, not political (government) censorship.

Specifically, social censorship is imposed via overwhelming waves of gratuitous and defamatory accusations of “racism” or “xenophobia” or “Islamophobia” or “far-right” tendencies or various other slanderous insults. The result is to poison any debate and bully dissenters into silence. This is what the regressive pseudo-left is all about. It has ruined the left. The question remains: Is there any left left? The two most important moments in recent Canadian history where this occurred both involve Quebec: (1) 2013-2014, when the government (PQ) attempted to pass a secularism charter and (2) currently, 2019, as the government (CAQ) plans to pass a new law implementing State secularism in Quebec. In both situations, the media, especially the English-language media went (and continue to go) ballistic.

Mehta: That one, I am not sure if they is anyone pivotal big moment because there are so many. I think it is a lot of small moments that build on one another. I think it is partly because, in Canada, we do not have an equivalent in Canada, as they do in America like the *Chronicles of Higher Education*. It is hard to really know, because I do not really know all the ins-and-outs of what is happening in Academia. All I can tell is the limited information from Facebook groups like Academics for Academic Freedom.

It is hard to give an informed answer because I do not have the data or the information to give an articulate answer.

4. Jacobsen: On the international level, and as a final question, what have been important aspects of the work to create more freedom of expression for more citizens, as a branch of social justice – understood as human rights and equality? That is to say, more equality in the provision of the right to freedom of expression.

Moen: The biggest boon to social justice has been markets and entrepreneurship. The decline of absolute poverty and access to devices that allow more individuals around the world to broadcast their ideas and content has done more to empower expression than anything else. Governments around the world continue to be tempted to use their power to limit speech, and many people are pushing back, however I think the increasing access to technology and wealth and more speech innovations will make it nearly impossible to stifle expression. Government is just too cumbersome to keep up.

Amitay: I do not quite understand the question, but I would say that we have not seen much impact of such efforts with respect to compelling people to accept that such freedoms are perhaps the most important

element of “social justice” or human rights and equality. If anything, we have seen a significant degradation of such principles internationally. Unfortunately, the result has been the boomerang ascent of a number of *truly* “far right” and/or “White Supremacist” organizations, political parties and ruling governments, particularly in Eastern Europe. This is highly predictable because, although “the powers that be” in numerous countries have inexplicably determined that a lot of non-hateful speech somehow constitutes “hate speech” or some other form of “criminal” expression, this is true only if the recipients of the supposedly “offensive” speech are not White, heterosexual, non-Transgender (Christian/Catholic/Protestant/Baptist) males and sometimes females. In other words, it is “open season” against White, heterosexual, non-Transgender (Christian/Catholic/Protestant/Baptist) males and sometimes females, hence they seek out and/or support those who appear to represent and to defend their own interests. If Free Speech or Free Expression were embraced by all, most people who are *not* hateful or bigoted would not feel they need to seek refuge among “extreme/radical” groups such as those mentioned above. Instead, they would feel that they could have honest and fact-based discussions about important issues in any context, rather than being called hateful, racist, sexist, bigoted, misogynistic, misanthropic, homophobic, Transphobic, Islamophobic or any other kind of ___ist/___phobic for daring to say anything that does not conform exactly to what is currently deemed as “proper.”

Robertson: Although the United Nations is much maligned, and sometimes deservedly so, it has served as a conduit for communication from different societies and this has facilitated a common ethic governing such communication. The default for such communication is secular because the organization cannot privilege one religion above another and continue to function. Thus the U.N. through its advocacy of human rights, and its communication generally, has advanced secularism. The greatest threat to freedom of expression is religionism. Without religion, dictators lack moral authority and rule through brute force. Religion provides the moral authority whereby good hearted people do evil things. It worries me that we do not support sufficiently secularists from priest and imam ridden countries. I commend the work of Humanists International, but we need to do more.

Rand: First of all, the very expression “social justice” has become suspect because it has been hijacked by the regressive pseudo-left in the form of “social justice warriors” who in practice enforce,

dogmatically and aggressively (and sometimes with violence), the repressive politics of that movement, including social suppression of freedom of speech and expression. This is happening in several countries: Canada, USA, UK, France and other European countries. At the international level, one very important issue is efforts by the OIC (Organisation of Islamic Cooperation) to impose an international anti-blasphemy law under the guise of proscribing “defamation of religion.” The work of the IHEU to document anti-atheist persecution around the world is a very important aspect of the fight against this kind of campaign for censorship.

Mehta: I think what is happening internationally, to make sure I understand the question, is that right now with the social justice movement. It is actually the antithesis of more freedom of expression. Your right to speak, your right to express yourself, is a function of your identity. So, how much you deviate from being a white, heterosexual, Christian male, who is in good shape? Probably, too, if we are going to include physical fitness, that is deemed the enemy.

The more you deviate from that in the so-called hierarchy of power. That then gives you the greater right to speak. The social justice movement is the

exact opposite to giving one’s right to freedom of expression. This could be answer to an earlier question. The University of Chicago’s *Principles on Freedom of Expression*. That’s probably the one set of principles that is allowing for the greatest expression of freedom of expression in the academic setting, in the universities right now.

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

Appendix I: Footnotes

[1] Tim Moen, President, Libertarian Party of Canada; Dr. Oren Amitay, Ph.D., C.Psych., Registered Psychologist and Media Consultant; Dr. Lloyd Hawkeye Robertson, Vice-President, Humanist Canada; David Rand, President, Atheist Freethinkers of Canada; Dr. Rick Mehta, Former Professor, Psychology, Acadia University.

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An Interview with Dr. Leo Igwe on Founding the Nigerian Humanist Movement (Part One)

Interviewer: Scott Douglas Jacobsen

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Abstract

Dr. Leo Igwe is the Founder of the Humanist Movement in Nigeria. He discusses: family background; personal background; benefits and downsides of conversion; and how one founds a national humanist movement.

Keywords: Christianity, humanism, Islam, Leo Igwe, Nigeria, religion.

An Interview with Dr. Leo Igwe on Founding the Nigerian Humanist Movement: Founder, Nigerian Humanist Movement (Part One)[1][2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: You're from Nigeria. You're the founder of the humanist movement in Nigeria. It's the most populated African nation-state as well.

Dr. Leo Igwe: Yes.

Jacobsen: There is a there, there. What is geographic, cultural, religion or lack thereof, background for you?

Igwe: I was born into a religious family in a village in Southeastern Nigeria. Nigerian villages are known to be more religious for many reasons. Sometimes, it is because of a lack of effective education, and necessary infrastructure.

Sometimes, development comes with infrastructure that makes people question and that liberates them from primitive fears and uncertainties. Born shortly after the Nigerian civil war, life was very hard. My part of the country was devastated. Life was very

challenging for me and my family members. Religion was what gave a lot of people some sense of hope and enabled them to cope with the dire situation. Religion *per se* may not have delivered substantial relief. Religious organizations were providing humanitarian aid to my part of Nigeria. So, a lot of people were moved by such initiatives.

As we all know, religion is not only all about charity. Religion is about so many other things. So, as I was also growing up, I started noticing a lot of abuses, a lot of excesses in the name of religion. Rampant imputations of magic, witchcraft and superstition, claims of faith healing, as the case may be, made me question religious and supernatural notions.

I started to question things as I advanced in my education. Eventually, everything translated into my founding the humanist movement in Nigeria.

2. Jacobsen: For those who grew up in a non-religious home in Nigeria, and became religious,

what are their reasons for doing so, typically? Also, when someone grows up in a religious home in Nigeria, leaves the religion later on, and then rejoins another religion at a later point, what are their reasons for doing so as well?

Igwe: I must say that people who describe themselves in Nigeria as non-religious are in the minority. Those who veer from religion to non-religion are “first-generation” humanists. These persons constitute the humanist or the non-religious movement today. Otherwise what applies is more of people moving from one religion to another religion.

Conversion by force and by choice has been going on since the Western missionaries came to Nigeria and Africa, and Islamic and Arab colonizers came from the Middle East. But what we have is mainly people moving from African traditional religion to Christianity, or people moving from Christianity to Islam or Islam to Christianity as the case may be.

I have known people who moved from being non-religious to being religious. It is not something very significant in our own part of Nigeria. What happens more often is people changing from one religion to another. Switching religion is risky but it depends on which religion and in which part of Nigeria the switching is done.

In terms of people leaving from non-religion to religion, we don't have this tradition yet. People in most cases are born into one religion or the other. Even though, recently, there are people who say to me: “Yes, I used to be like you. I used to be an atheist. But now I have found God.”

As I have earlier noted the risk in changing religion depends on where one resides and which religion is dominant there. Is a Christian converting to Islam in a Christian environment or in a Muslim dominated area? When persons who profess Christianity change to another religion or non-religion, they face persecution if they live in predominantly Christian areas; it is the same for Muslims converting to Christianity or non-religion in a Muslim dominated environment. Comparatively, those who renounce Islam are worse off.

3. Jacobsen: What are the benefits of conversion to a Nigerian citizen? What are the costs that they may not be taking into account?

Igwe: The benefits are enormous because religion constitutes the basis of identity and solidarity. Religion makes people feel at home and become socially connected. People risk a lot by converting or leaving religion. It is like disconnecting from society. Religion makes it easier for people to access certain

amenities more easily, e.g., education, because the schools are controlled by religious organizations. If you want to teach or attend these schools, there is enormous pressure to convert to the school's religion. Sometimes, religion can help access healthcare programs because missionaries introduced these healthcare centres. Hospitals have become platforms for the propagation of religion. People are under pressure to take on the religion of the institution that owns these places. Religion has enormous political value. Political Christianity and political Islam are immersed in a stiff battle to dominate Nigeria. If you want to succeed politically, a former president of Nigeria once said, “You cannot oppose Islam”. And I want to add, you cannot oppose Christianity.

So, religion is a potent tool for political mobilization and legitimation. “I am a Muslim like you.” “I am a Catholic like you.” “Yes, let's have a Catholic for president.” “Yes, let's have a Muslim for president.” A one time governor of Zamfara campaigned on the platform to introduce sharia law which he eventually did. So politicians find religion useful. During the election period, the politicians become more religious. They go to church or mosque more often. They do a lot to appeal to the religious voters; to the religious base.

4. Jacobsen: Founding a freethought movement via humanism in Nigeria, that's an incredible feat. It is unusual. By implication, it makes you an outstanding person. How did that happen for you, in terms of finding humanism? How did this happen for a Nigerian subculture in terms of founding the humanist community there?

Igwe: Yes, I am happy that you used the word “subculture.” That is the way that I describe humanism or the irreligious culture. Humanism could become the dominant culture some day. There are subcultural trends that are critical of religion. They're not very visible. They are not prominent. While growing up in this society, a lot of people were critical of religious claims. But they were not outspoken and did not found a movement. At best they were individual freethinkers. This is because a lot of stigma is attached to atheism, irreligion or religious criticism.

While growing up, I studied the works of many philosophers. I noticed that the subculture of humanism has reached a point where it could be more visible than in the past. I thought that humanism could be brought to the cultural table, to compete with the dominant culture, religion. If possible, humanism could beat back the religious cultural trend and check its excesses.

What made me do it is because there is a lot of benefit in founding a humanist movement in a religious country such as Nigeria. I found it socially valuable, beneficial, and advantageous. I think that my own society would be better off if the subculture of freethought and critical thinking get noticed and gets positioned at the table, and able to challenge the dominant religious culture and its excesses.

Look at the world and how the forces of religious extremism are ravaging different parts of the globe. Look at the horrific scale of human sacrifice and persecution of women, the abuse of children, and inhumane and degrading treatment going on in the name of religion.

When religious bandits perpetuate these abuses, they think that they can get away with them. Religion operates with this veneer of unquestionability and impunity. Religious claims are presented as if they are eternally right and true. With this, religious actors, experts, or personalities get away with a lot, a lot of lies and falsehoods, a lot of criminalities and atrocities.

Because they know that nobody can question those things.

I found questioning religious claims liberating. In a situation where these claims are not questioned, a lot of people are misled. A lot of people suffer. A lot of people have been unable to question religious claims in my society. If they had done so, they could have known that one cannot make money using human body parts. They won't engage in the murder and mutilation of human beings. The subculture of critical thinking and freethought is gaining ground and inspiring cultural renaissance. I founded the humanist movement for this purpose, to help move the society forward.

Appendix I: Footnotes

[1] Founder, Nigerian Humanist Movement.

[2] Individual Publication Date: June 1, 2019: <http://www.in-sightjournal.com/igwe-one>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Tarek Fatah on Personal and National Trajectory (Part One)

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Abstract

Tarek Fatah is a Columnist for the Toronto Sun and the Founder of the Muslim Canadian Congress. He discusses: personal background; national trajectory; walking on eggshells; examples of some religious rhetoric in prayers; mixed ordering of the surahs; contextualization of religious stances; and building bonds and creating secular and progressive changes.

Keywords: Canada, Islam, Karachi, Pakistan, religion, Tarek Fatah.

An Interview with Tarek Fatah on Personal and National Trajectory: Columnist, Toronto Sun & Founder, Muslim Canadian Congress (Part One)[1]:[2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: What was personal background?

Tarek Fatah: I was born in Karachi, which is now Pakistan. It used to be the capital of the part of British India. I grew up there. I went to a Catholic School. I went to college over there. I went to prison over there. I got thrown out from Pakistan television in 1979.

It was a charge of sedition or treason, but formally "sedition." I spent about 10 years in Saudi Arabia doing advertising. I have spent 30 years now in Canada, living one day at a time, watching things go down the drain.

2. Jacobsen: Over those 30 years, in reflection, based on the phrase, "Going down the drain," can you unpack that for us, please?

Fatah: When I came here in 1987, you had leaders like Jean Chretien, Brian Mulroney, Joe Clark, the Quebec Separatists, the BQ. Everything was discussed was political in nature, whether the Oka Crisis or otherwise.

It was about ideas across social, political, and economic issues. Mr. Broadbent from Oshawa had one aspect. Mr. Mulroney had a different one. Mr. Clark had a different one. The British Columbians had a viewpoint. Over the last 30 years, it has descended into a very low standard of leadership, where ethnic vote banks have risen.

There always used to be. The Orange Order would determine who ran Toronto. The Catholics must live North of a certain street in Toronto [Laughing]. I used to get bashed by the Orange Order. The Jews got beaten up in a very famous place, a park in Toronto.

All that aside, most were small. It came down to the idea of this as a battle of ideas. All the concepts settled down into a balance, then came the collapse of the Soviet Union. Now, the ideas do not matter anymore.

The background matters more, "I am proud to be from Latvia." What does that mean?!

Jacobsen: [Laughing].

Fatah: Everyone is proud to be a Lithuanian. How does it matter between Bolivian, and an Ecuadorian, or an Indian and a Pakistani? But the crafty manner, the dumbest of political activists manipulated the nominated system of the political party candidates.

To be very honest, a white person cannot get nominated from any part of Mississauga or Brampton. White people do not have tribes anymore. So, the Sikhs can get anyone elected, even anyone as right-wing as Jagmeet Singh.

By "right-wing," he thinks in terms of religion. It means he is medieval rather than right-wing and can pose as a left-wing activist. He can afford to say, "Who said what to whom about white supremacy?"

Now, it is the latest. He can become the leader of the NDP. In 1988, can you imagine Broadbent stepping down and being replaced by Jagmeet Singh or Brian Mulroney being replaced by Mr. Scheer who has no personality?

Or the Conservative Party leader who has become a leader in Brampton. You simply must have props with you, to look more exotic. People like me are like circus animals. We need to stand behind politicians. You are younger than me.

You would not know that there was never a time to stand behind politicians as props and not look someone in the face and cheering him. That is the norm today! You have been selected to sit or stand at the back of the person speaking without watching their face and getting enamoured. That is dumb! – Capital D.

That's where we are today. The mayor of the City of Toronto does not know about the major issue of the Saudi woman landing in her city. He does not know which vote bank to get. It is hilarious.

You can do the Oka Crisis today. You would not know who to deal with. It is like the pipeline. The band councils think it is fine. Then you find out about the other issue of the heritage treaties. No one is interested in factual issues.

It is how you cajole how you were born. The disgrace has been that ideas went away for my DNA. It means

a person cannot speak, cannot have ideas. We have dropped that way in 30 years before my eyes.

I ran for politics on the NDP ticket. I voted NDP most of my life. I cannot imagine voting for someone who thinks hair is the most important thing to them in a turban. I cannot say that. What I would be, anti-Sikh?

A high percentage of the Sikhs do not wear turbans. Similarly, I cannot be taken as a Muslim because I am not ugly enough to be considered Muslim so far. To be a Muslim, I must have a beard, no moustaches.

The moment I do that. I will have MPs standing next to me. I can put on a guttural accent. We cannot even stand up and say that a burqa is a disgrace on the face of women. We cannot say that. I can say that. Nobody else can say that.

The layers of the burqa. Someone asked me if it was a choice. I said, "Next time some drug addict walks into a train. You say, 'Oh, he made a choice. It is a democracy!'" When someone wants to commit suicide, back in Toronto, they made a choice.

A person who disguises a persona, not showing their face, is being tolerated. Because otherwise, you would be called a racist. Nobody wants to be a racist. This is what we are facing as crises.

3. Jacobsen: You could get Regis Philbin for *Who Wants to Be a Millionaire?* but *Who Wants to Be a Racist?* People could be duelling up [Laughing].

Fatah: It could be a popular game [Laughing].

Jacobsen: If we are looking at the growth of arguments dependent on identity, something that someone was not merited with; they were born with it. It is congenital rather than acquired in this sense.

With this, it makes conversations more difficult, more fraught, and, in the phrase, as if one is 'walking on eggshells.' How does this prevent, as you are noting and getting at, more serious political conversations and social dialogues?

Fatah: We are at war. There is a world war ongoing between international Islamism and secular liberal Western democracy. Effectively, the enemy, which is essentially The Muslim Brotherhood, the Taliban, or ISIS, there are 50 different bodies that are enemy Muslims within our countries.

They can shut us down. It has become the story. A Muslim woman who is a young student refused to go to the prom but is perfectly happy to become the wife of the jihadis under ISIS. The places like Tunisia have tens of thousands of pregnant women coming

back after willingly, accepting, that rape by jihadis as an act of worship.

It is half of a million dead in Syria. They cannot seem to figure out that what we own today has been inherited by those who worked in the far North over 200-300 years ago. They would lay down their workers who did not have central heating.

When people say, "I pay my taxes." Those assets were invested by people who did not have running water. I lived in a neighbourhood called Cabbagetown in Toronto. It is not a joke there. People over there literally grow cabbages in their front yards.

That is what their food was, Irish, and others. Other than getting beat up by the Orange Order. They made food to make liberal democracy what it is today, especially after the Second World War. The idea of individual liberty got embedded in the United Nations 1948 *Universal Declaration of Human Rights*.

This is core to civilization. It is the crystallization of Britain, France, and the United States. Even after Osama Bin Laden comes in a burqa, we say, "Who could that be behind it? Is it a bank robber?" You cannot say it. But that guy wears a leather jacket and rides a motorbike.

Therefore, we better take him down. That is how stupid we are. To sum, we are going downhill. Unless, we recognize the idea that our enemies are in philosophy in a way. The fighting of Nazis before fighting the Nazis.

As with the First World War, how many millions died? We still have not learned. We keep going back to the same thing. 17 times a day, Jews are cursed in Muslim prayer. Every mosque.

4. Jacobsen: Is this in Canada as well?

Fatah: Every mosque around the world. 17 times a day, a Muslim denigrates the Jews.

Jacobsen: What would be an example of this?

Fatah: It is the opening prayer of Islam. Surah Al-Fatiha, "The path of those on whom You have bestowed your grace, not (the way) of those who have earned Your anger, nor of those who went astray." [Not the one used, I had trouble finding it, and hearing it properly.]

It is the opening thing. Now, if the mullahs say, "We denounce the *hadiths*." It becomes a different story. Then it becomes, "Well, the short and straight path," but not the path of the murderer, of the pedophile, of the smuggler. Right?

But when you publicly say one thing when the microphone is on, then someone asks. You say, "Brother, it is the Jews." Every Muslim knows that this is going on. On Fridays, we literally pray to Allah to give Muslims the better treatment over the *kafirun*. That is, you, the *kafir*.

Nobody is coming to speak out against it, and saying, "Don't spread hate. We will not finance you with taxpayer money." The cooperation of the government is funding a situation. There are the issues of anti-Semitism in the 1930s. They would rather have that conversation.

We are focusing on the Maple Leafs, the Blue Jays, and so on. Everyone wearing the same hat. The gladiators who are coming home, the BBQ. People are laughing at us. There is nobody in Pakistan, Saudi Arabia, Iran, Yemen, who believes 9/11 happened.

There is nobody. I can tell you 90% of Canadian Muslims, in my community, who openly say, "5,000 Jews didn't die." As soon as you ask them, "Do you condemn it?" They say, "Yes, it is very bad." They say one thing in one context and another thing in another context.

The leaders, no one believes anyone unless they are a Saudi style or other dress. They see this as the Islam way. Most of what is Islam has no relation to any Islamic ideology. There were Muslims before the Quran was written.

There were Muslims who did things before fasting, praying, and the like. How did they become Muslims? The *Quran* is not a chronological order in which it was revealed. But we shall make you memorize it. It makes it hard to learn. The mullah says, "You do not have read the book in Arabic."

Because many have memorized it. We can not go back. Because the people who have memorized it will fail the test.

Jacobsen: Right [Laughing].

Fatah: They have memorized it in an order, which is incorrect. Something fundamental to Islam is no priest class. There is nothing between yourself and the divine. The Pope, the priest, the rabbi, the mullah, this was an attraction; you were free.

The some said, "The Christians have a good thing going. They have a Dome." This is how this came. There was no Dome in Islam. It was the Eastern Orthodox. The Sikhs took it, too. It is an Eastern Orthodox Church replica from Damascus.

What I am saying, it is historically accurate, but, from the Islamic point of view, blasphemy. To save

ourselves from blasphemy, we have been becoming dumber and dumber, day by day.

Jacobsen: By which you mean, more historically illiterate in its development and history.

Fatah: I have never met an illiterate radical Muslim. 80% of Muslims still cannot read or write. You will never find a terrorist who cannot read or read. It means all jihadis and others come from the educated class.

When Malala says, “Give me a book, give me a book,” nothing! The moment you read the book; you become crazy because you have enemies. You realize, “Th computer, I have nothing to with it. The light, no! The chair, no!” There is no contribution to our community to any invention in the last 200 years.

What do we have? We have the 8th century to look up to. So, should we move forward or put the car in reverse gear? Then we complain. Gear number one should be forward. The Sun does not set in a rule of mud.

It is not fair. I have seen it. Why would I believe in scholars who believe the world was flat? Can some imam ride a bicycle in the 8th century or 9th century? I can; therefore, I am better than him. Just because he had a guttural accent and a long name, a name that never ends.

Who is he? There are 17 diverse types of the same guy. Tell that to a Pakistani, they will say, “Tarek is lying.” Why? Because that person has the imam telling them. Because Islam came to ordinary men from the priests.

Islam’s last verse – it is very interesting – or the last words of the revelation are “I have completed the faith for you.” The Arabs said, “No, no, no.” 100% of the text has been written after supposedly God said, “Today, I have finished everything.”

By the way, what I am discussing with you, there is no place on Earth that this can be discussed.

5. Jacobsen: What is the last Surah given the mixed ordering?

Fatah: I do not memorize, but I know. It says, “In the name of God who created you.” They preach it. For people who have been asked to read and write, they are 80% illiterate. That is a problem! [Laughing] When you proclaim, “My God told me to read and write. But I have decided not to do it.”

It is the first verse. It is absolutely stunning in its beauty. What did Muslims do? It probably means the guy who compiled by size did not know how to read

and write. It is very primitive thought, “Big is better. Small is not so better.”

6. Jacobsen: If you look at the Eastern Orthodox Church and its very satellites, they have their own issues with the Russian Orthodox and the Ecumenical Patriarch Bartholomew. If you look at the Roman Catholics and Protestants, etc., we can note the same issue of textual analysis.

Them asking themselves, at least the scholars or theologians, tacitly, “How do we properly contextualize this within our particular dogmatic stance?” I would not apply this to the liberal-progressive branches of these.

Fatah: But this has happened in Islam. It happened in the year 900. The rationalists of Islam were slaughtered. In fact, there were a couple of Caliphs who were declaimed as apostates because they nurtured the rationalist view.

The whole debate was if the *Quran* was a created book or a divine book, the debates of the 10th century were far more progressive than the 20th century. They were brighter than the dumb people now who go around in robes.

So, the Christian divide is, essentially, a European awakening based on Greek thought and Roman tradition. All of that is a European tradition. I keep reminding my Muslim friends. There is a world East of Greece and Japan; that is a different world altogether.

No John Smith is ashamed to be a John Smith. No one says, “I am not going to name my son John. It is a good name.” If you go to Pakistan, you can find people looking for names. It shows the weakness of your identity. “Who are we?”

We cannot even invest in making a bicycle. Imagine if you are an idiot, you find out nothing that works is made in your country; other than bombs that explode. Even those too, we smuggle through deliveries through the Merchants of Death bring Russian materials through Yemen and elsewhere.

We know how to use AK-47s. We just do not know how to make them. We have become so stupid that we fire the AK-47s during weddings. I asked, “Why?” He said, “This is our tradition.” I said, “No, your tradition is in bows and arrows. You did not make them. The Chinese made gunpowder. The Westerners made the cannon. You had spears and bows and arrows. I would you see bows and arrows at your sister’s wedding and then tearing things up.”

Imagine the concept that says, at your wedding, “You need to hear gunfire.” It is bizarre, but true.

7. Jacobsen: For any long-term civilization or culture, there will, typically, whether the Navajo, the Orthodox Jewish community, the Hopis, have strong bonds between generations.

In terms of the more sophisticated secularist, typically, branches of faiths, which implies a certain respect for other people's beliefs by having that separation, what do you think that we can do in our own countries and in our own communities to build those bonds to make that more progressive and secular branch of faiths more robust across time?

Fatah: It is very simple. There must be no road of religion in any political area of life from the school trustees. The infiltration is taking place. The political party memberships as well, I will give an example of the recent nomination listing in Mississauga-Erindale.

1 in 3 is a sitting liberal. There was one MP He is a former sitting MP [Didn't get the name], sitting MP who came 3rd. The nomination was won by the group candidate who only had Egyptian Coptic Christians in the nomination.

Number 2 was only a candidate who had Vietnamese people. The two tribes and white Canadians fought. The white Canadians cannot go out and fight with their tribe. People would laugh in their tribe, "Let's get together" [Laughing].

This is happening now. The Conservative Party nominated someone solely based on being an Egyptian Coptic Christian who would fight against the Muslim Pakistani woman who wants Sharia. Is this what we turned this country into?

The Egyptian Copts and the Pakistani Muslims [Laughing] are contending the next Mississauga-Erindale election. To answer your question, there must be religion taken out of schools. There should be one school board. There should not be a prayer room.

Every prayer room means one thing. Muslims monopolize it. How many Buddhists stop work to

stop for prayer? This is how you capture power, by taking over public tax money and every high school in Ontario, all over North America; public money is being taken by Muslims in high schools to take over a room at taxpayer expense.

It does not just become a prayer room. There is a newspaper office with a prayer room. When was the last time that you found a Catholic who says, "Uh oh, I need to pray"? Go home and pray.

Who are we feeling Why are we lying? York University has a prayer hall. The city of Toronto has the prayer hall. Who is there? No Baha'is are coming and demanding, "We want to pray. We want to pray!"

Canada is being screwed by making sure that it gets screwed well. Hockey players brandish their hockey sticks like gladiators from the Roman days. Get religion out of public life. If you want to survive, if you introduce religion, it becomes one religion.

That is not even Islam. It is what enemies of Muslims made, wrote of Sharia, and The Muslim Brotherhood, and, by the way, backed the CIA to combat communism, "Use Muslims, they are idiots."

We turned this USSR issue with Iran, Pakistan, and Turkey, and then make them fight the communists because it was crazy. Ours will not die. Muslims will die fighting communists. Muslims turned out to be people who love to die because they believe life begins after death there.

This may sound bizarre to listeners or you. The Earth is a transit lounge. "You want to live. We want to die." Who is going to win?

Appendix I: Footnotes

[1] Columnist, Toronto Sun; Founder, Muslim Canadian Congress.

[2] Individual Publication Date: June 1, 2019: <http://www.in-sightjournal.com/fatah-one>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Sheryl Fink on Canadian Wildlife Campaigns and the International Fund for Animal Welfare (Part One)

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Abstract

Sheryl Fink is the Director of Canadian Wildlife Campaigns for IFAW – International Fund for Animal Welfare. She discusses: family background; building a specialization and a reputation; pivotal moments regarding seal hunts; an ethic around cruelty to non-human animals; important collaborations; blunt force trauma; the developmental trajectory of seals; clubbings gone wrong; ignoring an issue as a culture; noteworthy cruelties; impacts of seals; and appeal to reason rather than pity.

Keywords: Canada, Canadian Wildlife Campaigns, International Fund for Animal Welfare, Sheryl Fink.

An Interview with Sheryl Fink on Canadian Wildlife Campaigns and the International Fund for Animal Welfare: Director, Canadian Wildlife Campaigns, IFAW (Part One)[1][2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: Let us start from the top to provide some background for the audience. What is some personal or familial background, e.g., geography, culture, language, and so on?

Sheryl Fink: Personal stuff, I do not even know my culture. I am a cishet white girl [Laughing]. I live in Ontario. I did not know what I wanted to be growing up. I wanted to help animals at the time.

I thought the only way to do that was to be a veterinarian or work at the zoo. I realized at university that I could get into wildlife biology. I did that. I did an undergraduate at the University of Guelph. I did not really know what I want to do. I wanted to work for the government of natural resources or something.

It did not work out that way. I found IFAW. I describe myself as an animal wildlife advocate now. We try to make better policies and better legislation for animals and wildlife around the world.

2. Jacobsen: In term of your own focus in Canada, how are you building a reputation in addition to a specialization in work within Canada?

Fink: IFAW was founded in Canada in 1969. It was started by one man named Brian Davies who was with the New Brunswick SPCA. He went out to the ice flows on the East Coast. He saw the seal hunt there.

He was brought by the government of Canada to see how the hunt could be more humane. After seeing the

hunt, he saw that the hunt could never be humane. He donated his life to stopping it. Our first campaign was 50 years ago with it.

We are still fighting the fight in Canada today and others too. We have expanded in Canada. We are working to protect the endangered North Atlantic Right Whale.

3. Jacobsen: What was a pivotal moment in terms of seal hunts becoming a danger to the populations in general, especially in terms of simply unreasonable amounts of seal hunting?

Fink: Seal hunts are interesting in Canada. They have hunted seals off the East Coast for hundreds of years back to the 1700s and 1800s for the blubber rendered down into blubber and then sent to Europe to fuel lights and make all sorts of products.

But with the advent of electricity, the demand for seal blubber dropped, obviously. It shifted in the early 1900s to a hunt for fur. The Norwegian companies primarily run it. So, the hunt continued for fur up until the 80s when the world became aware of what was happening on the East Coast of Canada with the images of seal cubs being clubbed and slaughtered on the ice in front of their mothers and the mothers chasing the skinned carcass of the seal cub as the hunters dragged it away.

These images quickly made their way across the world through television and journals. The seal hunt was one of the first animal welfare issues that took the international stage, which is interesting.

Because of the public outcry and groups like IFAW, Europe banned the import of white coat seal products in 1983. That had the effect of almost ending the hunt here in Canada. Canada stopped hunting white coats. They stopped the large vessel hunt for seals.

The hunt pretty much died down to a few tens of thousands of animals each year. The pivotal moment – and the only reason we have the seal hunt now is because of the Liberal Government and Brian Tobin – was the Cod fisheries around 1992. Tens of thousands of fishers being put out of work. Brian Tobin promised the moratorium on the cod fisher would be 2 years.

Then it was like 20-25 years until we can fish these areas again. A politician does not want to hear that or deliver that message; that you are going to be out of a job for 20 years. But 2 years came and went, and the cod stocks had not recovered. He stood up and blamed seals.

He literally stood up and said, “There is one player in fish stocks. His first name is harp. His second name

is seal.” Not taking any responsibility for mismanagement or overfishing, it was the seals.

He increased the quota for seals. He started putting tens of millions of dollars into the seal hunt to have seal products, developing marketing campaigns for seal products. They started paying individual sealers a per pound subsidy for meat that was landed.

That was what reinvigorated the seal hunt in the 1990s. It brought it back up. It had the highest quota of seals in the world, 400,000 seals. 400,000 seal pups could be killed every now. It reinvigorated the seal hunts to levels that had not been seen before. In 2009, the EU banned seal products once again. This time banning products from all seals, not just white coat seals.

This brought the seal hunt number down to tens of thousands. We are working again today to bring it lower than that. We are at a position in which there is no need to be killing seals for their fur to make luxury products. It is not a hunt for meat or sustenance.

It is to make purses, coats, and mittens. Those sorts of things.

4. Jacobsen: What about an ethic around the cruelty down to animals? How does this play into living in an age of less innocence, especially as per the note about the documentation, the video documentation, of the clubbings? How does an ethic of reduced cruelty to animals and seals play into some of the work of IFAW and others?

Fink: The seal hunt, I have been part of this for 12 years and witnessed this firsthand. Even if you are in the position of thinking that it is okay to eat and use animals, I think most people would agree that it needs to be done in the most humane way possible if you want to kill another creature.

It should be for a good purpose. I do not think purses and multi-thousand-dollar coats are good examples. Some will say, “It is humane. It is well-regulated.” Being there, it is not. I have seen some horrible disrespect for the lives of these animals.

People chasing them and swinging their clubs like a bat, tossing them on the ice. People hooking animals through the face with a steel hook while they are still alive and conscious. They are barking and biting at the hook trying to defend themselves.

To hook an animal and haul it onto a boat while it is alive and conscious, it is one of the most horrible things that you can ever view. I do not think that is a situation that could be called human, necessary, or justified in any way.

5. Jacobsen: What are some important collaborations that may be necessary to reduce the amount of clubbings, killings, and post-hoc justifications given for the violence against seals in Canada at least?

Fink: The thing that has been most successful in our experience is reducing the demand for seal products and closing the markets for seal products. A lot of people are not aware of where the big seal products or seal products come from; they are not aware of the suffering going into the product.

Getting people to think about where their clothing comes from, where that fur comes from, how was it obtained? Once they realize that, once they see that, once they are faced with the video footage, it is compelling. I think helps to pack a lot of people to change their position on wearing fur.

6. Jacobsen: As a biologist, what does, as one example, blunt force trauma from clubbing to various parts of a seal's body do to it?

Fink: It is horrible. By law, they are supposed to club the animal on the skull. These are very young animals. The skulls are not completely formed yet. It is a relatively soft thing. In a perfect world or a laboratory setting, if you are clubbing the skull of an animal, crushing both hemispheres of the brain, the death could be relatively quick and painless.

What we see on the ice, this does not happen. Because you are not in a laboratory setting; you are chasing an animal fleeing on the ice with a bat. It is hard to get a clean or accurate blow. We see seals beaten all over their body with this bat or a pick. It is a stick with a spiked metal end on it.

It is horrible. Seals are being bashed alive. They are not being killed quickly and cleanly, as the government would have you believe. It is a horrible thing to watch.

7. Jacobsen: What is the developmental trajectory of the seals in question here? What timeline does it take for them to become adults? What is a relative estimate at to when their skulls, for instance, in an ideal situation of this form, are being clubbed in, to crush the hemispheres?

Fink: That is a good question. Harp seals live to 20 to 25 years of age and are sexually mature at around 5 or 6 years of age. It is a long-lived species. The adults give birth to one pup per year. When the pups are born, they are born with this white, fluffy coat that people are familiar with.

They have the coat for 2 weeks after they are born and nurse with their mother. After 2 weeks, the

mothers will leave the pups and leave off to mate with the males for the next season. Currently, the pups are not feeding. They are lying there and feeding off their blubber supplies from the mother.

This is a time when the seal hunt opens. They are 2-3 weeks old. They have been abandoned by their mothers. They are trying to shed their coat. A new silvery coat will come in. That is why the hunters get them currently. It is fresh and new fur. It has not been scarred by life in the water.

The pups are helpless. They have not learned to swim yet. They are lying on the ice when they were born. That makes it easy for the hunters to go out and kill the seals in a brief period. I get criticized a lot for calling them baby seals.

The government will say, "We don't kill baby seals anymore." They do not kill the white coat seals anymore, during the first 2 weeks of life, but 98% of the animals are killed between 3 week and 3 months of age. For an animal that is not sexually mature until 5 or 6, I would say very much that they are baby seals.

8. Jacobsen: In a non-laboratory setting, in other words, in the real-world setting in which the clubbings are taking place with the bat or the bat with spikes, what are some things that can go wrong in terms of people thinking they're working within the bounds of the law but also enacting violence against harp seals or other seals?

Fink: The thing is that these are mostly within the bounds of the law. Sealers can go out and club seals in this way. There are two big causes of the problems and why this cannot be conducted humanely and why many veterinarian experts say that it cannot be done humanely.

One is the competitive nature of the hunt. It is not about a hunt for food or feeding family. It is about getting as many pelts as quickly as possible before the weather turns bad, before the seals learn to swim and get to the water and are hard to find, before the quota is reached some years and the hunt is turned down.

It is basically getting in, kill as much as you can, and then get out. Killing methods are not a priority and the welfare is not a priority, the main purpose is profit-making. That is why we see a lot of killing. It is about killing quickly rather than properly.

The second thing that we see is because for the weather conditions here with a boat or a slippery ice flow. In the case of clubbing, you are on a slippery ice flow with an animal that is panicked and trying to get away while trying to get at it with a club.

They also shoot seals in some circumstances. In which case, you are trying to shoot an animal from a moving boat with a moving animal, on a moving ice flow, trying to get a shot that will kill quickly. It is very, very difficult. We see animals shot and left to suffer, trying to escape again, until the hunter gets another shot, or the sealer needs to club the seal after getting off the boat. Then it is finally killed.

You cannot control many variables. There are many things out there. Those combine to make for a horrible experience on the ice.

9. Jacobsen: Does the culture consciously ignore this issue or simply not have it brought to their attention in a proper way?

Fink: People want things to be done humanely. They do not want to believe things are being done cruelly. They want to believe they are being done quickly and humanely. That is part of it. That is why it was important for IFAW to go, get the footage, and show what is going on out there.

Another part of it. There is still a feeling that seals are different. They are considered fish under the law. There is this feeling seals are fish. It had to do with Easter. It goes back to a Pope declaring seals are fish, so Catholics could eat them on Good Friday. It is called a "Seal Fishery."

Many people do not recognize the fact that these are sentient animals. They are mammals [Laughing]. It is interesting. You see how fishers feel about whales and how they feel about seals. Whales are given more respect. Seals are treated as another fish that should be fished.

10. Jacobsen: Have there been any noteworthy cases of obscene levels of cruelty to any of the seal species?

Fink: Yes. A lot of it before my time. I will speak to it. I have seen animals hooked through the face while alive. We filmed a sealer's boat that had an animal pup in the bottom of the boat. It was sliced open from the belly to its throat, to its tail. It was still alive. It was breathing.

It was clenching its fore flippers. It was gasping for air. The sealers, I do not understand. They could see the animal was alive in their boat. They were not doing anything about it. They were going along and shooting more animals

We have come across stockpiles of seal carcass on the ice. This used to happen a lot while we were

there. There would be on there still alive, gasping, trying to breathe, crying out. They just left it there.

There is some horrible stuff that you find out there.

11. Jacobsen: Some individuals in popular culture or the general citizenry in some sub-cultures.

They may say, "Do not appeal to my pity. Do not appeal to my emotions. I want to know the facts." Thus, I ask you. What are the facts in terms of the extent of the issue around seal populations and the impacts on the ecosystem, on other species, and potentially on human beings as well?

Fink: In terms of the population, I think it is interesting. We hear a lot of fishers say that there are too many seals. We need to kill them. They are eating too many fish. If you want to talk about the facts, the government scientists have been looking at this for three or four decades now.

There is no suggestion, no scientific suggestion, or evidence that there are too many seals. We are seeing a recovery of seal populations to the pre-exploitation levels before humans drastically overexploited them.

Almost everyone alive today, we have never lived with healthy abundant populations of marine mammals on any of our coast because we have overexploited them for so long. So, it is easy to look out and say, "There are more seals than when I was a kid."

Of course, they were overexploited in the 60s and 70s. 70% of the population was depleted. The populations are in recovery. There is nothing to suggest that there is too many or the ecosystem is in balance or that we need to kill seals to maintain some mythical balance in nature.

As far as the facts go and as far as science goes, we are returning to a normal and healthy ecosystem. I think that if we can manage our activities and make sure that we leave enough fish for the other creatures in the ocean rather than keeping them all for ourselves.

Nature has a way of finding its own resilience and a way to maintain.

Appendix I: Footnotes

[1] Director, Canadian Wildlife Campaigns, IFAW.

[2] Individual Publication Date: June 1, 2019: <http://www.in-sightjournal.com/fink-one>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Sadia Hameed on Developments for Ex-Muslims in Britain (Part One)

Interviewer: Scott Douglas Jacobsen

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Abstract

Sadia Hameed is a Spokesperson for the Council of Ex-Muslims of Britain. She discusses: asylum seeker screening and key issues; English and language issues; assistance within and across organizations; women and men coming to CEMB; and handling of male and female cases by the British authorities.

Keywords: Britain, Council of Ex-Muslims of Britain, Ex-Muslims, Islam, Sadia Hameed.

An Interview with Sadia Hameed on Developments for Ex-Muslims in Britain: Spokesperson, Council of Ex-Muslims of Britain (Part One)[1][2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: In terms of the Spring of 2019, what have been some of the more prominent initiatives that are a continuation of initiatives that have been ongoing before? What have been some of the outcomes?

Sadia Hameed: One of the things that the CEMB has done is work with refugees and asylum seekers and working in an advocacy capacity. People are wanting help all over the world to get in touch with us.

If they are coming into the countries, it is making sure that they are safe and writing letters of support for their asylum, letters of support for their cases. That is grown quite substantially in the last couple of years.

When I first joined the CEMB, we were working on 300 cases per month. Now, we work on 600 cases per month. Generally, our workload is 50% international and 50% national.

So, my asylum seeker caseload has doubled in the last two years as well. We are doing more advocacy work as well. We are doing more campaigning around the asylum issue as well.

The issue of Home Office treatment of asylum seekers. That has grown quite substantially as well.

2. Jacobsen: In terms of the asylum seekers as well, what is the screening process for them coming to you? What are their key issues?

Hameed: So, we do not have an official screening process because we do not need one. When someone has been in touch with us internationally, largely, we take this at face value. There is no one.

Thankfully, we have no one who wants to cause us harm from the international community. Nationally, we have a couple of basic screen questions. They are more questions to assess what the support needs are.

Through that, if there is not anyone that is not genuine, this helps generally sift those out as well. We ask them about how they became atheists and what made them become atheists. The basic questions around that and what their family situation is like.

It is less of a vetting process and more of a risk assessment to find out what their needs are. That they are safe. It is trying to find out what they are needs are. If it is an issue that we can meet it, we can meet their needs. But if we cannot, then what additional services can help them.

3. Jacobsen: For those, does the English language as a *lingua franca* become an issue for them?

Hameed: Not always, largely, the people who get in touch with us speak English. On the occasion that someone emails in another language, we have Google translate and bilingual or trilingual staff.

If we do have any issues, then we can outsource interpreters for that. But largely, I would say it does not happen. Maybe, 1% of my caseload has this happen.

4. Jacobsen: If you are looking at the reasons for coming to CEMB rather than other organizations, if they are looking for asylum or assistance, why CEMB? What have been some of the feedback based on some of their stories?

Hameed: I have never asked why someone went to CEMB and not another organization. It would not seem like a question to ask someone when they are asking you for help.

I would assume it is because we are quite visibly people who have left Islam specifically. Also, there are atheist, secularist, and humanist organizations out there. But we focus on people who have left Islam specifically. We challenge Islamic states like Iran.

Religion and religious institutions have been, unfortunately, simply used to making interfaith stuff rather than continuing the stuff for specifically atheists. There is a stigma for atheists. It seems like we are going backwards. There always has been a stigma for atheists.

Those organizations wanting to distance themselves from atheism and apostasy. Apostasy not so much, they can come out in apostasy – they feel, but do not find the word helpful.

To me, as an atheist, I find this as a huge betrayal of the atheists who come to us. Because those atheists who get the support of their loved ones on the grounds that they believe what their family members believe.

If the nonbelieving community all the sudden says, “We’re not atheists. It is a dirty label,” they are being re-victimized, essentially. They are being told once again, as they have been told all their lives.

That they are not believing exactly as what they believe; that something is wrong with them. It is confirmed again, essentially, when the nonbelieving community also does that. Who cares how people want to identify?

If they want to identify as atheist, that is their fucking right. I think it is just as disgusting when a lot of nonbelieving organizations are proselytizing. I know a lot of atheists who want to turn the entire world atheist.

It is not your problem. It is not your job. You could have behaved badly as a religious or a nonreligious person. It is allowing anybody to identify how ever they want whether belief or nonbelief.

If they call themselves an atheist, I think it is a huge betrayal if organizations call atheist a dirty word. You should use an alternative label. That must change. That must change right now.

Because, right now, atheists are still being killed around the world.

5. Jacobsen: Are more men or women coming to you? Why?

Hameed: Largely, we have more men. It is growing more in terms of the females coming to our service. We have done everything that we can to make it more accessible for female atheists.

When a few years ago, it was largely men. Because it is easier. When women become atheists in the Muslim community, they are visibly distancing themselves. They start challenging the whole modesty culture.

Their appearance; their personality, shifts. For men, it is always easier. It always has been easier for them. They are visibly becoming different. A man and a woman who both pretend to pray or not pray. They lie to their families saying, “We are praying.”

Women change their attire. Their behaviour changes. The basic things that change for them. It is much, much harder for them. It incurs a backlash, which it would not do for the men. There is a saying. After marriage, the men come back into line.

So, they must be patient with the men, but they are not patient when it comes to the women. Women are a commodity in our community. The modest, quiet, meek, virgin as it were, is more sellable.

You must think about her marriage. If she is too loud, too abrupt, too brash, she is not going to get married. There is no hope if she has left Islam. Although, we do have one of those key issues that ex-Muslims in Britain face.

It is not so easy to kill an ex-Muslim in Britain. I am not saying that it has not happened. We have families secretly killing their kids. We have honour killings. It happens, but rarely in comparison to Pakistan or Afghanistan, or Iraq or Iran, where the state condones the murder of apostates.

It gives small protection. In Britain, we see forced marriages to bring women back in line – men too, but mostly women. We see statistics with the male-female ratio as the same with a 1% fluctuation.

We see 80% more women and 20% men. You can see that it is a larger number of men. But for our cases, forced marriage, it is a huge, huge, huge risk, which then entails daily rape. If you have corrective rape, too, in one instance, it is raping girls to bring them back to faith and bring them back into line.

I have a case in Pakistan; I am working on where the dad tried to rape his daughter to bring her back in line. The brother had to rescue her. The brother had to escape the house with her three sisters. The dad and family are hunting them like dogs.

Then we see corrective rape in the LGBT cases, largely lesbian cases. Obviously, there are some gay cases as well. There are cases of raping lesbians to make them straight again. This is happening again right in Britain.

6. Jacobsen: How are the authorities in Britain handling the male cases and the female cases? What are the consequences in the differential if there is one?

Hameed: It is a bit of a lottery. It depends entirely on where you are in the country. If you are in London, you will get the same shit response. They will give the same shitty response every time. “We haven’t got the resources. We haven’t got the workforce.”

Who does not? I am working on my own time. I get calls 2, 3, or 4 in a night when somebody needs help. But that is not a good enough excuse anymore. Nobody has the money or the resources. The failing of victims. Other excuses are about not enough training, etc.

In one part of the country with a lot of cases, they do not have the workforce or the resources. It depends on the willingness on the constabulary to deal with it. Outside of London, I have spent the last 10 years

working with the police to understand some of the cases that we work with.

Their response is much, much better. However, when you focus on some place like London, it is its own standalone place. It is like its own country. Nobody can compare themselves to it.

I had a case last year. An ex-Muslim told me that a Muslim attendant said, “I will kill you.” The police said, “He hasn’t killed him yet. There is no crime yet. There is nothing that we can do.” He was a male.

In terms of male-female response, again, it is the same. It depends on the constabulary and the willingness to learn. Some constabulary knows this is an issue in their part of the country. But there is not a willingness to learn.

You point out the mistakes. But they get defensive; that is not the time to become defensive. How many more of our members need to be killed before they take us seriously? It is an issue.

Most of our ex-Muslims face honour crimes. It could be forced marriage, honour crimes, and honour-based depression. It has not gotten to abuse. But they know that they have instilled enough fear and terror in their kids; they know that they will not kick back.

Then they know that they are not a problem. We have done all of that. However, in cases of honour killings with honour killings painted as not existing, it is an apostasy issue. One of my female clients contacted an organization focusing on honour-based violence, and so on.

They become the famous face of it in the UK. However, the moment that she mentioned apostasy. She ran away from home to make a call and got home before anybody noticed. The woman on the phone said, “Parents and children have disagreements all of the time. It is best to go back home and try harder.”

If this is the police response, how is it that organizations that focus on honour crimes do not understand these issues? If we put apostasy to one side for one moment, if you look at the number one cause for honour-based crimes and honour violence in the UK, it is ideological differences between parent and children: how they believe, what they believe, or a different way to live one’s life.

We have seen this in the country. One girl was murdered wearing jeans and a t-shirt and was living a more Western style of life. Those who were Pakistani Muslims. This problem is that apostasy fits into that category.

That’s why maybe all of our cases have this honour-based violence and aggression, and problem;

however, people are willing to turn a blind eye when it comes to ex-Muslims when it comes to apostates and ex-Muslims because they do not want the tough challenge of challenging religion and the religious community.

Appendix I: Footnotes

[1] Spokesperson, Council of Ex-Muslims of Britain.

[2] Individual Publication Date: June 1, 2019: <http://www.in-sightjournal.com/hameed-one>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Md. Sazzadul Hoque on Personal Journey

Interviewer: Scott Douglas Jacobsen

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Abstract

Md. Sazzadul Hoque is the Founder of the Council of Ex-Muslims of Bangladesh. He discusses: early life; tenets and beliefs of Islam; reaction of family to non-belief; story now; media coverage; founding the Council of Ex-Muslims of Bangladesh; overarching purpose; planned developmental stages of the council; councils; general public support; expected difficulties and risks; prominent ex-Muslims; and learning more.

Keywords: Bangladesh, blogger, Council of Ex-Muslims of Bangladesh, human rights, Md. Sazzadul Hoque.

An Interview with Md. Sazzadul Hoque on Personal Journey^[1]^[2]

Please see the footnotes after the interview.

Md. Sazzadul Hoque is an exiled Bangladeshi secularist blogger, human rights activist, and atheist activist. His writing covers a wide range of issues, including religious superstition, critical thinking, feminism, gender equality, homosexuality, and female empowerment. He's protested against blogger killings and past/present atrocities against Bangladeshi minorities by the dominant Muslim political establishment. He's also written about government-sponsored abductions and the squashing of free speech; the systematic corruption in everyday life of Bangladeshis; and the denial of the pursuit of happiness.

In 2017, after receiving numerous threats, he was forced to leave Bangladesh out of safety concerns.

1. Scott Douglas Jacobsen: What was early life like for you?

Md. Sazzadul Hoque: I grew up in a conservative religious inclined family and also the place where we used to live is one of the centers of Bangladesh fundamentalism historically. Growing up, I had an

insatiable quest for knowledge always asked, why this or why that. When I was in 8th grade I was lucky to have a teacher, with whom I argued a lot about theology and the existence of God, it was He who triggered the fire in my head. Since then I could not simply keep my little mouth shut. I have been talking and running from being decapitation by the Islamist.

2. Jacobsen: How did you come to question the tenets and beliefs of Islam?

Hoque: Primarily when I was able to empathize with the minority of Bangladesh. That's how these people are treated by a fellow human being just because they simply believe something else.

3. Jacobsen: What was the reaction of family to this non-belief?

Hoque: Violent rejection, for which I had to flee my home country. Now I do not have any communication with my immediate and distant family member or my friends.

4. Jacobsen: What has been the story on the run now? What countries have you been to now?

Hoque: To run has been bittersweet adventure, an uphill learning curve, I travel to India and Nepal so far.

5. Jacobsen: Who else has interviewed you? What publications have documented the story of yours?

Hoque: I was interviewed by

1. Times of India
2. The Washington Times
3. Business Standard
4. New Humanist
5. Conatus News

6. Jacobsen: What triggered the need to found the Council of Ex-Muslims of Bangladesh?

Hoque: There is no unified platform for ex-Muslim in Bangladesh.

7. Jacobsen: What is the overarching purpose of Council of Ex-Muslims of Bangladesh?

Hoque: To reach the undeveloped mind who needs a little nourishment like I have received in the past.

8. Jacobsen: What will be the planned developmental stages of Council of Ex-Muslims of Bangladesh?

Hoque: Create information that is easily accessible to the people of Bangladesh in their own native language. And to create a support system and network of people who is willing to lend their hand when one is in dire need.

9. Jacobsen: How can other councils help it?

Hoque: Recognition, and help with material which they already have posted can be translated into Bangla and technical knowledge transfer so we can

effectively work to propagate information we with people to see.

10. Jacobsen: How can the general public support Council of Ex-Muslims of Bangladesh?

Hoque: Unless social, political view changes general public will never openly support such council, but their support would be silent, they would be reading, they will be watching, the intent of this council is to trigger General people mind to ask questions. It is that question that would lead them to enlightenment.

11. Jacobsen: What will be the expected difficulties and risks of it?

Hoque: The difficulties are to stay alive on Facebook, the way Islamist is organizing their attack on organization for digital association is unprecedented, the difficulties are to reach the general masses, the difficulties become time tested,

12. Jacobsen: Who are prominent ex-Muslims to read and listen to now?

Hoque: There are many out there, Taslima Nasrin, Asif Mohiuddin, Susupto Pathok.

13. Jacobsen: How can others learn more about the story of you?

Hoque: Not sure how but I think it depends on my writing. If I can continue to write and write well that measure up to the test of the readers, then perhaps they will tell their friends and that is how it may reach to others.

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

Appendix I: Footnotes

[1] Founder, Council of Ex-Muslims of Bangladesh.

[2] Individual Publication Date: June 8, 2019: <http://www.in-sightjournal.com/hoque>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Annie Laurie Gaylor on the Work of the Freedom From Religion Foundation (Part One)

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Abstract

Annie Laurie Gaylor is the Co-President of the Freedom From Religion Foundation. She discusses: recent victories; notable cases; and women's rights.

Keywords: Annie Laurie Gaylor, Co-President, Freedom From Religion Foundation, women's rights.

An Interview with Annie Laurie Gaylor on the Work of the Freedom From Religion Foundation: Co-President, Freedom From Religion Foundation (Part One)[1][2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: What have been the recent victories?

Annie Laurie Gaylor: We entered the year with a court victory. It was an affirmation by the Ninth Circuit Court of Appeals last weeks, that refused to hear a petition for an en banc review. A decision by the Ninth Circuit, earlier this fall, in our favour, with a very firm victory against school board prayer, a lot of devotions and prayer by Chino Valley school district in California where the prayer and religious ritual made the school board meeting opening seem more like a church, more like a revival.

We had had some complaints. When we filed our lawsuit, with just two or three plaintiffs, we were contacted by dozens of parents, and people in the school district who were upset with the practice, to the point where we had 20 plaintiffs.

This is a school district near Los Angeles. The school board had been taken over basically by a megachurch. We trounced them at the federal level,

and then we won at the Ninth Circuit, and then the school board asked a whole panel to review it, and so the victory that we had at the end of the year was that they would not take the petition for rehearing, which affirmed our strong decision in our favour.

The school board had voted to take this case to the Supreme Court but we're glad to report that at the midterm elections, several the school board members that were part of the megachurch were defeated. There's going to be a meeting next week about whether they will appeal. We're hoping that they will drop the case, which has already cost the community over \$200,000. [Postscript: The U.S. Supreme Court refused to hear the school board appeal and this case is a final victory.]

Jacobsen: Holy smokes.

Gaylor: For our costs. That doesn't include their costs. It doesn't include our extra-legal costs for the en banc review petition. That was very expensive

even before that we had another victory earlier in December.

The other victory that we had was at the end of the year. We thought we were ending already on a very high note. An appeals court in West Virginia sided with us over a continuation of a very strong lawsuit against a bible class in the schools in Mercer County, West Virginia. This was where very small children, starting at first grade, were being indoctrinated in a fundamentalist Bible curriculum.

Among the curriculum items was something that said to the children, "Imagine how much fun Adam and Eve must have had sliding down the neck of a brontosaurus in the garden of Eden," so it was creationist as well as fundamentalist. Just appalling.

When we filed the lawsuit, they suspended the classes, but then they refused to put anything in writing that they wouldn't bring the classes back. Yet, when we continued our lawsuit, they said that our plaintiff did not have standing to sue, so although we had a victory, we had stopped the classes, we were very concerned that they could bring them back. We were concerned, also, with the legal standing that our plaintiff hadn't been injured.

So, we appealed that to the federal Appeals Court and they strongly agreed with US, and the plaintiff who the school district said didn't have the right to sue. She was a mother who had had to pull her child out of the school district and go to a different district in order to avoid the religious classes, and there had already been regular bullying that the child had received until she made that decision.

There was a CBS news program, a national program, about it, where they were interviewing a little girl who was talking about how bad it was if children didn't take the class. It was obvious what a bad environment this was and how wrong it was. Religion in schools builds walls between children and it's wrong to proselytize other people's children in a public-school district.

That case goes back to the federal court, where we hope that we'll get the school district to go on record that they will not resume these classes.

2. Jacobsen: Are there any other cases that either come to mind or should be noted for the record?

Gaylor: Yes. We won a unanimous decision by the New Jersey Supreme Court in our favour this past year, saying the taxpayer money couldn't be raided to repair houses of worship. This was a case in the state court in New Jersey. We had lost at the county level, and then it got appealed immediately to the state supreme court, and every single one of them agreed

with us. This was where hundreds of thousands of dollars had been used to repair ongoing houses of worship. It was very bad use of taxpayer money.

That's where the county that we're suing had appealed to the US Supreme Court. We were represented by Erwin Chemerinsky, who is one of the most distinguished law professors in the United States. We're very pleased to have him on our side, and pleased that this spring the Supreme Court turned back the appeal.

This had been closely watched for various reasons, because there was a bad decision by the Supreme Court negating state constitutional language barring tax funds going to churches. Our case hinged on the very strict language in the New Jersey state's constitution, and we're delighted our side has prevailed.

We have yet another victory at the Appeals Court in the Eleventh Circuit, which is in Atlanta, in a case involving a very large cross in a city park in Pensacola, Florida. We won that last year at the district level, and then we won it at the appeals court level this year, but they were very begrudging decisions in which the judges outright said that they only were ruling in our favour because the precedent forced them to.

Then they wanted the supreme court to overturn precedent against Christian crosses on government property. So, this is a little bit alarming. We are seeing an emboldened judiciary, that the religious right on the judiciary, of course, are emboldened and this is even before we had the latest appointment to the US Supreme Court, which is given the religious right a majority.

It's very odd. We're seeing pages and pages where they're ruling in our favour, and then they're saying why they wish they didn't have to. The Appeals Court did that, the Eleventh Circuit did that. The other side, Pensacola with aid of a Christian legal group, is asking the Supreme Court to take our case, but nothing's happened yet. They haven't definitively said no, and this could go on for quite a while. We're watching that one carefully.

That's quite a concern because we don't have a supreme court that we think is very friendly right now, but we do think these cases will not be heard by the Supreme Court. We think we will hold onto these rights now.

This year we won at the appeals court level in Lehigh County, Pennsylvania, where they have a cross on the city seal, and then the city seal is used on the flag at the airport. It's used on letterhead and stationery. It's

very ubiquitous in the county. It's not just a seal that nobody sees. It has a cross in the middle of it. We've won that case.

We won it at the appeals level, and then, when the Supreme Court accepted a different case, not our case, a cross case, it's been put on hold. The other side is asking the Supreme Court to do something and it's all just in limbo right now. That case is the Bladensburg case in Virginia. That's the case by the American Humanist Association, where it's a large cross that was termed a war memorial. It used to be on private property.

That case is going to be decided by the Supreme Court. FFRF briefed it with several other groups. We have a *pro bono* representation by a law firm, which we're very pleased about, that will be writing the brief for us. That case will have a lot of impact for us.

We also won a federal court ruling in 2018 that we were very proud of, which was that Governor Abbott of Texas was found to have violated our rights when he censored our Bill of Rights "nativity display" that we put up in the capitol there in Texas, after they allowed a Christian nativity display to go up. We had a proper sponsorship by a state representative. We had members who wanted it there, and Abbott called it obscene.

I don't know if you're familiar with it, but it shows some of the Founding Fathers and the Statue of Liberty. It's a cartoon. It's whimsical. They're gazing adoringly at a manger, which has in it the Bill of Rights. It's the nativity of the Bill of Rights, which was adopted on December 15th, 1791, so we think that's appropriate to put in a governmental building, whereas we don't think Christian crosses are. But why not celebrate the Bill of Rights, which defends all of our rights?

Governor Abbott, who's a fundamentalist Christian, termed that "obscene" and ordered it removed. In June, we won a firm ruling in our favour. Abbott, of course, is appealing this to the Fifth Circuit. It is a free speech case, and so we think we will win because we think that it's very clear that he has discriminated. He's shown preference for one kind of speech over another.

We have a lot of new litigation, as well, a lot of interesting litigation.

One loss that we did have was *Barker v. Conroy*. That's where Dan Barker, who is co-president with me at FFRF and is a former minister, was invited by his state Representative, his US Representative, Mark Pocan to give the invocation to be a guest chaplain, they call it, before Congress, to open the house.

He was turned down. He was treated very badly by Patrick Conroy, who was the House Chaplain, who's the Roman Catholic priest, and he kept putting stumbling blocks in the way of the request. Dan met a lot of these de facto requirements. He does have a good ordination. He was a minister. Conroy said, "You wouldn't be able to invoke a higher power." Dan wrote an invocation that invoked the higher power of "We the People" in The Constitution, and Conroy discriminated against him.

We sued and we lost. It's complicated to sue Congress. We appealed to the DC Circuit. Unfortunately, the DC Appeals Court ruled against us this spring. In any case, we think it's very important to point out how discriminatory it is that in what's called the People's House, an atheist cannot give the opening remarks.

This Chaplain is paid a lot of money, but his only duty is to deliver prayers, but 40% of the prayers every year are delivered by guest chaplains. It has never been done by an "out" atheist, but there have been others done by people who were not ministers and of minority religions. It certainly is a discriminatory situation against atheists and nonbelievers in the United States.

We had been winning our lawsuit against the IRS, wherein ministers of the gospel are given a housing allowance, can be paid through a housing allowance that can be deducted from their taxable income. This is a unique situation, where if you're a minister, say your salary is \$60,000, they can say \$20,000 of that is for your housing expenses, so you'll only be taxed on \$40,000.

It's an enormous benefit because, of course, tax-free dollars go a lot further, so it also benefits the churches. They don't have to pay them as high a salary. It's to reward ministers of the gospel for fighting godlessness, according to the Bill's sponsor in the 1950s.

We've tried to fight these various ways. We're on our fourth permutation. FFRF now pays Dan and me with a housing allowance that we are not able to claim. We asked for a refund. We weren't given it. That gave us standing to sue. We won at a district level. We won before, but it got thrown out.

Unfortunately, this spring the Seventh Circuit Court of Appeals in Chicago, a not very favourable panel, ruled against us. We've been on a winning streak, but when you count heads, or you look at the Republican versus Democratic majorities on appeals courts, it's getting to be very ticklish to go to court.

3. Jacobsen: If we also look at what are called David versus Goliath situations post-2016 election results, how are women's rights, especially secular women, potentially under continual threat with that emboldened fundamentalism that you were talking about before?

Gaylor: There's no question that women's reproductive rights are in jeopardy in the United States. Nothing's going to happen immediately, but we saw that an anti-abortion referendum, for example, passed in November in Alabama. We see legislatures in conservative states passing anti-abortion legislation and saying outright that these are intended to go to the Supreme Court.

We've managed to hold firm to most of *Roe v. Wade* this way, but there's no question that they are gunning for *Roe v. Wade*, and that we are now in a situation where the swing vote is going to a very conservative person, and we're hoping that Chief Justice Roberts will come forward for us, because Kavanaugh was replacing Kennedy, who was firmly pro-choice. He wasn't that great a swing vote. He didn't usually swing the right way, but he had held firm on abortion rights. We do not expect that to be true for Kavanaugh.

But we also don't think that anything's going to happen immediately. There's a lot of speculation that Supreme Court Justice Roberts is going to try to make sure that the court doesn't take a lot of controversial cases right away, following that very controversial hearing. Of course, we are sustained by the midterm elections.

It was very exciting to see our first two Native American women, very exciting to see a much higher percentage of African American women, all the women, much more of a cross-section of America in the US House than we've ever had before, and a lot of that a reaction to Trump and Kavanaugh. They're going to be fighting very hard for our rights. I was very thrilled to see it.

Appendix I: Footnotes

[1] Co-President, Freedom From Religion Foundation.

[2] Individual Publication Date: June 8, 2019: <http://www.in-sightjournal.com/annie-laurie-one>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Dr. Sarah Lubik on Generational Differences of Professional Women (Part Two)

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Abstract

Dr. Sarah Lubik is the Director of Entrepreneurship, SFU Co-Champion, Technology Entrepreneurships Lecturer, Entrepreneurship & Innovation Concentration Coordinator, Innovation and Entrepreneurship. She discusses: a glass ceiling; generational differences; and large amounts of funding.

Keywords: Canada, entrepreneurship, generational differences, innovation, professional women, Sarah Lubik, SFU, technology.

An Interview with Dr. Sarah Lubik on Generational Differences of Professional Women: Director of Entrepreneurship, SFU Co-Champion, Technology Entrepreneurships Lecturer, Entrepreneurship & InnovationConcentration Coordinator, Innovation and Entrepreneurship (Part Two)[1][2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: As you mentioned about five to ten minutes ago, the glass ceiling was not an issue for you. It was something that didn't necessarily come up.

Dr. Sarah Lubik: Oh! It wasn't something I was introduced to growing up. But I wouldn't say it was not an issue. I was lucky because I grew up with two sisters, a strong mother and a supportive father. Our family motto might also well have been: "Give 'em hell."

Because that's all we got told when we got dropped off in the morning. So, there was never an issue of not being able to do anything. It was almost taken for granted that we could do whatever we wanted to and should, having a family that was hugely supportive.

A number of my female relatives were also mentors, not necessarily in business, but in how they live.

They set examples. It was a culture in my family of being whatever you want. That importance of culture is actually something guiding how we are setting up the programs at SFU.

Even the work that I'm doing now with the federal government, culture might be one of the most important areas we can work on to build a more entrepreneurial society. If you have that culture and resilience, that drive, there is a feeling of security even when bad things may happen around us. That we can handle it.

I was lucky to have grown up with those mentors and that culture, but, when I moved away, that was the first time people just assumed I was my boss' assistant." The first time that happened I was shocked.

That was one of my first run-ins with that kind of experience, far from the last, but I didn't experience a lot of that here. If I can make one more note there, still; I'm lucky and I'm aware of it. Even other women growing up on the west coast at the same time as me have experienced far worse.

And it's still a challenge.

Jacobsen: Right, it's one of those things where the trend line is clear, but individually it's different.

Lubik: The trend line is clear: lots of strong role models. It's one of some things that I experienced a lot of, but also, my co- my first co-op job was for a company run by women. The job working with SFU, MIT and Cambridge, was working with a strong, impressive woman here in SFU.

The woman I went to work with in Cambridge is also a powerhouse. It's not all women, had a fantastic gentleman at MIT, but I didn't spend much time with him. So I did have strong females all the way through.

2. Jacobsen: In the larger perspective, as we have what seems to be a complicated situation with two trend lines, one as we've discussed, which is the glass ceiling more seen in previous generations but still seen in current generations for women in, for instance, undergraduate education.

I'll keep that there: the glass ceiling identified by women in previous generations.

Now, as you're not only teaching, but you're also mentoring, I suspect that you're mentoring people that have had post-undergraduate training. There is in many developed nations more young women in undergraduate training than young men, as they are graduating, as far as I know, with higher honors, better grades, and at higher rates than their male cohort peers.

What seems to be going on there is not necessarily any glass ceiling, of course, it's more of a motivational ceiling.

Since you have more of an on-the-ground, or your finger-on-the-pulse, interaction with youth in terms of their undergraduate training, does that seem to reflect another trend?

Lubik: So, what I can speak to is my own program at SFU, specifically around entrepreneurship and tech entrepreneurship. I've found about 50/50, male and female, in the first, 200-level, entrepreneurship class.

What used to happen was that, in my second and third year entrepreneurship classes, we have about one-third female. When you got to the higher levels,

it was usually closer to a quarter. So, while the original trend of women at least having the same graduation level, et cetera, as men is fair enough. What I was seeing in entrepreneurship was still fewer women going into it; however, that trend might be reversing. My most recent classes had much higher percentages of women, and some of the new tech and social innovation companies being formed do seem to have more women in them, which is encouraging to see.

This might also have to do with role models. When SFU's early stage incubator came under my portfolio, we immediately increased the number of female mentors to make sure everyone has those role models. There is literature that points to role models being important for career choice. Then if you don't see an entrepreneurial woman as a young woman, you might be less likely to enter entrepreneurship period.

I've been told there is this feeling in a lot of entrepreneurship spaces that this is still a "boys' club" or because it's most men, women feel less welcome. which can be off-putting. So, my experience has been that there's work to do to do in entrepreneurship to make sure that it is an environment that is welcoming to everyone.

We've seen from research that women make excellent entrepreneurs, and have some natural or socialized traits like being able to make a connection across different disciplines, building relationships, and so on, that are beneficial in that environment.

These kinds of fields are where women could and do excel, but these aren't fields that they get into as often as we'd like to see. That said, we're seeing a rise in women in entrepreneurship at SFU since we've started to focus more on social innovation and entrepreneurship in all faculties, including arts, health science. We also get a good percentage, higher than the national average, in our commercialization programs. That's very encouraging and it's better for the community, bringing in lots of diverse views and skills.

It comes back to culture. If you feel like are welcome and valued, and you can see people to look up to, you're more likely to come and more likely to stay there.

Jacobsen: If those programs aren't set up to capture that domain of interest for particular entrepreneurs and innovators, Canada does lose out in the long run in that particular domain because we lose out on those innovators and entrepreneurs. Their talent and skills and interest.

Lubik: Absolutely! It's a conversation that's being had incredibly publicly right now. The value of diversity. In a lot of other ways, having those different perspectives is key to innovation because innovation happens when new ideas collide. An excellent way to have high quality innovation is to have a whole bunch of people who don't think like each other in one room.

So, making sure that you always have a different perspective is incredibly valuable, there is research that says companies with more diverse boards and leadership teams are more successful, whether it's men and women, or whether it's people from different backgrounds.

That said, it can also be more challenging. You have to spend more time developing empathy and understanding, and realizing the different interpretations or ideas people give might not be what you're used to. But at the same time that leads to a much stronger performance. It leads to far more innovation.

3. Jacobsen: I believe we both know the quote from Prime Minister Trudeau, where "Diversity is Canada's Strength." So, it's reflected in commentary from the highest office in the land, and as you've recently earned a ten-million-dollar gift to look at innovation at large.

Can you describe a little bit about what that's about and where you're currently exploring its implementation?

Lubik: It's a ten-million-dollar philanthropic gift that Charles Chang, the alumni of SFU Beedie who founded Vega, the vegan nutrition company. He gave that to the university specifically around fostering the entrepreneurial mindset in all of our students across SFU.

The core of the idea is to support entrepreneurship education across all of SFU. So the Chang Institute is the interdisciplinary home for entrepreneurship mindset creation. Through the Institute, Beedie, in partnership with all of our other faculties can support entrepreneurship from before students even get here, working with high schools and elementary schools, to bringing together programs and faculty from all disciplines to develop and support programs, to working early stage incubation at Venture Connection and SFU's social innovation lab and accelerator, RADIUS. The collaborative approach is getting us known as a leader across Canada, and farther.

Because we're much stronger together. We've come together around four core values: interdisciplinary

learning, teams, social impact and experiential education: making sure that our students have hands on experience working and making a difference in the real world.

So we make them leave the classroom almost immediately, getting out and meeting people, experts and possible users in the community, learning what is really needed. That's fantastic.

We also created, with this funding and some other funding for the provincial government a paid team entrepreneurship co-op. Also a very rare program.

This is a competitive award that allows students or student teams who have an idea they want to take forward, the ability to focus on just that for a semester. They each get a ten-thousand-dollar award, co-op credit, space in the early stage incubator and mentorship in bi-weekly mentorship sessions.

Not having to choose between dropping these fantastic ideas, putting them on the back burner, and getting a job, makes perfect sense in an entrepreneurial school. We give scholarships to athletic and academic students so they can focus, why not entrepreneurs?

We have also been doing some research on where entrepreneurship is actually coming from in universities.

The short story is that university entrepreneurship and literature around university entrepreneurship until recently focused on first technology transfer, and by that I mean getting intellectual property and research out of the university out, then commercializing it somehow, often through being licensed to companies to integrate into what they do.

Then there is also a fascination with the rockstar scientist, or this idea that you can build an award-winning scientist into an entrepreneur, which has become interesting as people look at places like Cambridge, MIT and Stanford.

It may make sense there, but it's an unrealistic model in a lot of places because most university systems are set up to reward academics for publishing research and teaching, not spinning off your work into companies. If someone is working toward a successful career in academia and publishing, then stopping all of that to start a business, isn't usually going to make it have a sense.

So, more recent literature looked at: "Then where should we place our bets?" One of the answers was "We should put them on science and tech grad students." They are deeply familiar with research, and sadly, we don't have enough jobs in academia

All people who get a Ph.D. aren't necessarily going to be professors. So, they're going to need those transferable skills. And, ideally, there is a great opportunity for someone to take that knowledge out of the university.

For that reason, Professor Elicia Maine, that SFU researcher who was my mentor, started a program here at SFU called Invention to Innovation, which is also supported by the new institute.

That's where our grad students, postdocs, and even some professors, as well as industry researchers use their own research in the case studies developed commercialization skills, with guidance from thought leaders, professors and serial entrepreneurs.

In that program, one of the things you also see is this mindset shift from the way you think about what you're going to do in the lab and how you go through research, and toward how you see opportunities for getting thing into the world. For example, what problems you could solve with this how you deal with relationships, users, etc.

Jumping back to the research, I thought, "Why are researchers stopping at science and tech grads? Is entrepreneurship not coming from other faculties, too?"

To put it another way, "Where is the university entrepreneurship is coming from? Is it being tracked?" University entrepreneurship is often measured through technology transfer, as if you count the spin-off companies taking forward research and you can count the patent licensed to companies.

Traditionally, that's how you tell it whether you're successful or not as an entrepreneurial university. Usually with some measure of either revenue is coming back to the university or company-created per research dollar or something to that effect.

That is pretty narrow. The research we've been doing more has been looking at where such university entrepreneurship is coming from by looking right across the university. It is coming from absolutely

everyone. We found people creating companies in every faculty, including undergrads, faculty and staff. Which just makes sense, opportunities can be found everywhere. And in programs like ours where you to start teaching entrepreneurship early, especially if you teach it in a real world way, then you see students who are serial entrepreneurs before they've even graduated.

So, the outcome of that is that if you want an entrepreneurial culture you should be focusing as early in the education as possible, and you should be looking at everyone.

Changing those that mindsets early and make those resources and programs available as soon as students get to school or even through high school partnerships, then, by virtue, no matter what students do after that, grad school, jobs, etc, they're looking for those real-world applications and opportunities.

These are skills to take them further. So, what that suggests is, maybe, depending on what entrepreneurial university you want to be, your focus might be different. If you want to just focus on getting research out through companies and licenses, that's one thing. If you want everyone to be able to think like an entrepreneur, that's more our style. It also means your strategies are going to be different: where you put your resources, how you build your community, how you build your systems. Hence the very inclusive programs and research at the new institute.

Appendix I: Footnotes

[1] Director of Entrepreneurship, SFU Co-Champion, Technology Entrepreneurships Lecturer, Entrepreneurship & Innovation Concentration Coordinator, Innovation and Entrepreneurship, Beedie School of Business, Simon Fraser University.

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An Interview with Emeritus Professor James Robert Flynn, FRSNZ on Intelligence Research, Evolutionary Biology, and IQ Gains and Advanced Moral Views (Part One)



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Abstract

Dr. James Robert Flynn, FRSNZ is an Emeritus Professor of Political Studies at the University of Otago in Dunedin, New Zealand. He discusses: current intelligence research; evolutionary biology; and the correlation between IQ gains and the advanced moral views.

Keywords: evolutionary biology, intelligence, IQ, James Flynn, morals, political studies.

An Interview with Emeritus Professor James Robert Flynn, FRSNZ on Intelligence Research, Evolutionary Biology, and IQ Gains and Advanced Moral Views: Emeritus Professor, Political Studies, University of Otago in Dunedin, New Zealand (Part One)[1][2][3]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: Let us start from the current empirics of intelligence research. What are the overall findings now? What is the consensus of the field, if there is one?

Professor James Flynn: One of the consensuses of the field is one that I will not explore, that is, the relationship of intelligence to brain physiology. People seem to be inventing all sorts of wonderful new tools to investigate the brain beyond magnetic resonance imaging and see what type of thought processes are going on, and that should be extremely illuminating.

Obviously, cognition has a physiological basis. If we have illusions as to just what the physiological basis of certain cognitive abilities are, they certainly need correcting.

As to other areas of research, many people are not sufficiently sophisticated about the phenomenon of IQ gains over time. They do not seem to entirely grasp its significance and its limitations.

For example, the fact that people are better at generalization often produces a rise in moral reasoning. If you talked to my grandfather about race, he had certain fixed racial mores. But if you take a young person today, they are more flexible. If you ask, "Should you be underprivileged because your skin is black?", and then ask, "What if your skin turned black?", they would see the point. You must render your moral principles logically consistent.

They would not do what my father would do. He would say, "That is the stupidest thing I have ever heard of. Who do you know whose skin turned black?" He would not take a hypothetical seriously, or the demands it entails for logical consistency. And once you concede that sheer "blackness" does not count, you would have to list personal traits that made someone worthy of persecution. That immediately gets you down to individuals as individuals, not individuals as a member of a particular race.

In my lifetime; students are less subject to racist and sexist stereotypes. That has had a good deal to do with the nature of the IQ gains over time, our ability to take hypothetical situations seriously, our ability to generalize and to see moral maxims as things that ought to have some type of universal applicability, rather than be just a tribal inheritance.

2. Jacobsen: Does a modern understanding of evolutionary biology help with this?

Flynn: They do not need anything as sophisticated as that. However, in saying that people today are better at moral assessments, I may give a false impression.

Because they do need basic knowledge about the world and its history. You can have a very enlightened point of view towards social justice, and you can be free of racial stereotypes and yet, you can be colossally ignorant. All recent studies show that Americans are reading less and are less aware of how nations and their histories differ.

I emphasize this point in several of my books such as *The Torchlight List* and *More Torchlight Books*. People are surrounded by the babble of the media, *Fox News* and even *CBS News*. They are surrounded by the rhetoric of politicians. When people reach false conclusions about what ought to be done, it is often just sheer lack of the background knowledge that will allow them to put their egalitarian ideals to work.

Remember how America was talked into going into Iraq. This was not to wreak devastation on Iraqis, it was going to help Iraqis. This was going to give them a modern, stable society. Put that way, it sounds very good, does it not?

All people would have had to do would have been to have read one book on the Middle East, like Robert Fisk's *The Great War for Western Civilisation*. They would have found that no Western power that sent troops into the Middle East has had a credit balance. They have always managed to get more people killed than would have been killed otherwise, and when they left, they left behind nations that had to "nation build" themselves, like every other nation in history.

I have often used an example that any properly educated person would think of immediately. That is The Thirty Years' War in Germany (1618-1648), between Catholic and Protestant. It killed off half of the population. Let us imagine that a Turkish sultan, who in 1618, looked at Germany and said, "Look at how these Catholics and Protestants are torturing each other. Surely if I go in with a Turkish army, I can punish the wicked ones who do the most drawing and quartering, and I can reward the people who are more tolerant, and I will teach Catholic and Protestant to live to together in a nation-built Germany."

We can all see the absurdity of this. But we can't see the absurdity of a "benevolent" America sending an army into the Middle East to punish the bad guys and help the good guys, and make Sunnis and Shias love one another and nation build together.

The Thirty Years' war also teaches us a lesson about Israel's policy in the Middle East. What was Cardinal Richelieu's policy from 1618 to 1648? He said, "I am a Frenchman first, and a Catholic second. What I am going to do is meddle in this war and whoever is

losing, I will back. I want these wars to go on forever. The more dead Germans, Catholic or Protestant, the better for France.”

This foreshadows Israel’s stand about the wars that rage in the Middle East. Israel believes that the Arabs will never accept them. It will always have to be stronger than the Arab nations to defend itself, and the weaker and the more divided the Arabs the better. This, of course, has nothing to do with the interests of American foreign policy. America must be talked into creating chaos in the Middle East so as “to do good”.

America is going through a trauma now. We backed Saudi Arabia against Iran, and now it turns out that Saudi Arabia is at least as wicked as Iran, killing people by the millions in Yemen. It still lops people’s hands off for theft. The women who pioneered against the restrictions on driving are all in jail. Until recently the Shiite population could not have cellars because they were suspected of conducting filthy rites down there.

Americans do not know enough to assess either US or Israeli policy. The average person’s “knowledge” is limited to what they are told. They may be well-meaning. But they are told that Saddam Hussein is a tyrant. They meet exiles who dress like Westerners and look like themselves. These exiles use the language of democracy and free speech. However, their real goal is to get back into power in Iraq and their only hope of that is American intervention.

Academics are fixated on whether the 21st Century will see IQ gains or IQ losses. The real question for the 21st century is whether we can produce a better-educated population. The odds seem to be all against it.

I have a book coming out this year called *In Defense of Free Speech: The University as Censor*. More and more of America’s students lack either the knowledge or the critical intelligence to come to terms with the modern world. There is nothing the matter with our hearts but the problem is our heads.

If anyone had told me, 50, 60 years ago, when I began lecturing, that we would double the number of university graduates, and have a smaller elite of well-educated critics of our time, I would say that was insane. But all the studies show that adults today read less serious literature, less history than they did 30 or 40 years ago, that they are at least as ignorant of the same basic facts as they were 30 or 40 years ago.

To some degree, America is a special case – it is strange beyond belief. In other countries, people may not be well-educated. But few of them have an

alternative view of the world that challenges science and makes education almost impossible. About 35 percent of Americans are raised in a way that provides them with a kind of world view that makes them suspicious of science.

At least in France, over one-third of people do not believe that the solar system began ten thousand years ago, that dinosaurs and human beings existed at the same time, and that if one species differs from another it was because God designed them that way.

This world-view was typical in many nations in the late 19th century. Take Britain: people were enraged by Darwin and thought their next-door neighbour was going to hell because they didn’t baptize their kids correctly. But slowly this world view faded in Britain, and Canada, and Australia, and England, and Spain, and Portugal. People who thought of modern science as an enemy, and had this 19th-century perspective, began to disappear.

What the hell happened to America? It is as if a third of the population was taken to Mars, and then came back a hundred years later, and their minds had been in a refrigerator. That is a terrible burden America must carry: about a third of its population has a world view that makes them systematically opposed to learning and critical intelligence.

3. Jacobsen: How much is there a correlation between IQ gains and the advanced moral views that you mentioned before?

Flynn: That is hard to tell. I am only familiar with data within the US. The mean IQ is lower in the South than in states like Minnesota, or like Massachusetts. Despite the preaching of the Southern Baptists and Southern Methodists about the value of fundamentalist Christianity, you have more murder, rape, and early pregnancies than you have up north.

You find a correlation that as IQ rises, people have what I would call more enlightened moral judgment. But you must look at all the confounding variables. Ever since the Civil War, the South has been in a state of schizophrenia. Of course, it is a less prosperous part of the nation. It is a more rural part of the nation. It is a more religious part of the nation. How is one to pick out the causes here? I suspect that thanks to IQ gains over time, some kids raised as Southern Baptists, have learned to be skeptical and to think for themselves. But why has the number been so small?

Appendix I: Footnotes

[1] Emeritus Professor, Political Studies, University of Otago in Dunedin, New Zealand.

[2] Individual Publication Date: June 8,
2019: <http://www.in-sightjournal.com/flynn-one>;
Full Issue Publication Date: September 1,
2019: <https://in-sightjournal.com/insight-issues/>.

[3] Image Credit: James Flynn.

An Interview with Gita Sahgal on Writing and Documentary Filmmaking (Part One)

Interviewer: Scott Douglas Jacobsen

Numbering: Issue 20.A, Idea: Outliers & Outsiders (Part Sixteen)

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Abstract

Gita Sahgal is the Executive Director, Centre for Secular Space. She discusses: becoming involved in writing and documentary filmmaking; and secularism and Islamism.

Keywords: Centre for Secular Space, documentary, filmmaking, Gita Sahgal, secularism, writing.

An Interview with Gita Sahgal on Writing and Documentary Filmmaking: Executive Director, Centre for Secular Space (Part One)^{[1][2]}

Please see the footnotes after the interview.

This interview edited for clarity and readability. Some information may be incorrect based on audio quality.

This interview was conducted November 13, 2016.

1. Scott Douglas Jacobsen: How did you become involved in writing and documentary filmmaking?

Gita Sahgal: I joined a film company in the mid-80s. People thought it was a tourism program. However, it was radical or Left-wing Progressive in the old sense. It is African and Asians producing a black current affairs program. In Britain, I should say, a lot of Asian people call themselves black as part of the broader black movement. Asians tend to refer to East Asians in America. However, in Britain, Asian refers to South Asians, as in Bangladeshis, Indians, Pakistanis, Sri Lankans, by origin, and so on.

They tend to use black as a solidarity term with the black movement. There were a bunch of autonomous organizations that started in the late 70s and early 80s. I was already part of Southall Black Sisters when I was part of this

his television program called Bangdam Files. It was run by a famous Trotskyite who is now appalling on the War on Terror. He was then a very progressive Pakistani who had his hay day in Vienna and the bombing of Vietnam.

We brought together various left-wing groups and a publishing company called Berceur. He had gotten together with another black activist, who had come from left-wing black tradition. That had come out of various confrontations with police.

It was an incredibly exciting time to be an activist on television. Channel 4 is a strange British mix. It is funded commercially. It had a charter with the government. That said it had to deal with minority interests and other issues – a minority in the widest way.

It had very exciting films and obscure documentaries, which were artistically challenging as well as not being straight documentary coverage. Documentary filmmaker from all over the world – including North America – looked to Channel 4 to make films with funding – films the way they wanted.

They had films with different takes on things, e.g. feminism, LGBT activism, black things, and so on. Before that, the work was very basic, how to settle into British life. Somehow, we all the sudden had this program that dealt with police violence.

We had investigative stories. One of the first things that it did was an investigation into the influence on Hindu Right and being treated as a cultural group and being given money by labour councils from all over London.

In fact, it is a story still going on. Now, it is the Muslim Right. Under multiculturalism, it is treated as a cultural group and the given money like Labour councils all over London and other places.

Fundamentalist groups have been given money by local councils for ages. We exposed it with the Hindu Right in 1986. Something like that I started by reading the news. I did not want to be doing that, but the job was available.

Then I became a researcher and became a director. Later, I went freelance and became a director and producer and so on. I did these amazing stories on racism in employment. Police racism with the beating of a young man who turned up in prison with a concussion.

The police and prison authorities helped each other. Nobody would have admitted to having been caught in that state. We had a lot of run-ins. We could not go into areas with riots, where the police said that these were no-go areas.

But we went into these areas because we were the people. I did stuff on racism in employment and work practices with Heathrow strikes and other things like women's rights. I did things on dowry murders in India.

The revival of the practice of *Sati* that is killing women all over with putting the women on the pyre of the deceased husband. Then later, when the Rushdie affair broke, I was still working with Bangdo. It was public.

There were some rumblings in India and elsewhere. It found its way to Britain from there. There were people marching on the streets in Britain. We started formulating it. I did an interview with Rushdie. I did a program called [... *Satanic Verse*]. That went out

on the 14th of February, which was on the night of the fatwa.

Nobody knew it would grow that large and that bad [Laughing]. I chose passages for Rushdie to read. I was talking to the director. One of that passages I chose was in the *Satanic Verses* in which a character he jokes about this Khomeini-type character about this stopping history and a blood tide.

The director said, "I do not understand this passage" I said, "We've got to have this! This is crucial."

Jacobsen: [Laughing].

Sahgal: He had no idea what we were up against. It is up on YouTube. Then we did another a few months later, which started being directed by someone else and then I took it over. It was on a demonstration supporting Rushdie. 40 women were protesting and supporting Rushdie against 20,000.

Jacobsen: [Laughing].

Sahgal: So, I wasn't filming at that point. As I said, I wasn't the director. The film was very much about racism, I think. I made a film about secular values and feminism, and secularism, in relation to the Rushdie affair. I did two big films there. I worked with independent filmmakers in India on films.

I worked on various other things. I continued to work on several major films in Britain, which broke new ground, politically. One major film, which became part of a campaign, was about women who kill their husbands because of domestic violence. That was the first done in Britain about that issue.

There had been issues done about this in America. There were several cases. We focused on Kiranjit. He was an old man in jail. We followed their stories. Southall Black Sisters, which I was a part of, campaigned to get her out. Absolutely against the odds, we were able to re-open the case. We had no legal aid.

In Britain, there is no automatic right to appeal, so she was already in jail. It was completely hopeless. Partly because of the film and partly because of intense legal work was mainly done by Southall Black Sisters, we found a way to force the case open.

It became case law. Her sentence was squashed. Then it was sent back to retrial, and then a new retrial. It made case law, changing the law of provocation. That was incredibly exciting work, to be a part of that campaign and being fortunate enough to be through a film and get the work done.

Another central one was called *The War Crimes File*. It is on YouTube. That was about three British men

who were from Bangladesh, who we found were being involved with either issuing *fatwas* or death squads in Bangladesh, or leading lynch mobs.

The extraordinary thing about that. One of those three now died. The other two rose to high positions in Britain, even though the material was handed to the police. A lot of the films I have done have underlying human rights arguments, not just underlying and even up front. What are these men doing?

They should have been tried under British law of war crimes, which allows for extraterritorial jurisdiction. Some crimes are so serious. Even if they have been committed abroad, they can be tried in the country that they are in now.

So, Britain in this case; some countries have broad definitions like Belgium, but Britain is quite narrow. We tried because we felt at least one could be prosecuted. But there was no political appetite to do that.

One man involved in death squads and taking people to torture centers was eventually convicted *in absentia* in the tribunal set up in Bangladesh. The film eventually became part of a movement for justice and accountability.

I believe, it became the most popular issue around war crimes that ever existed anywhere in the world. You may not know about it because no one talks about it abroad. There was a film made in the last few years.

The other film was made much more recently with larger international news, which led to huge discussions about genocidal killings in Indonesia in the 60s. I think my film made in the mid-90s was that equivalent.

It energized a movement within Bangladesh. It is interesting to me for people to talk about terrorism, Islam, and Islamic terrorism, but they pay no attention to popular movements against it. None. The whole counter-extremism exercise is totally divorced from where people are.

Not much government backing or help. That movement that I have been a part of has had a lot of problems. I do not believe in the death penalty. But I think they arrested the right people who were the leaders of the *Dawateislami*.

It was a fundamentalist group acting alongside the Pakistan army, which was the main people who are killing civilians. We do not know how many. We do not have the figures, but thousands of people. 10 million refugees fled.

These are killings on the scale of Syria now, even the refugee crisis was even bigger. The US was backing the Pakistani government. I am trying to shut down this thing. There was a guerilla war with the people in the Bangladesh army.

The government that came to power had a huge democratic landing. Unlike Syria, which went on for four years or something, there was a humanitarian intervention by India, which the elected government got out of the country and ended the slaughter.

Many refugees went back. So, it is an amazing history that is not told. People do not remember it when they talk about Syria or anything. My small part is to be part of this investigative film with these people in Bangladesh and the people who have families killed by the fundamentalists.

People who helped us dig out and find people to interview and who are witnesses. We found journalists and other people who have been eyewitnesses at the time. This was in the mid-90s when there was no political appetite for it.

Later, a friendlier government got elected into power and, as a result, it is never only one thing. However, the film became part of a Campaign in Bangladesh. The government came to power on a promise that they would set up a war crimes tribunal. That is an extraordinary thing. How seldom that happens in history, people get away with murder and governments do not want to take it all up.

Because it can cause a backlash. That backlash against the Bangladeshi bloggers is a big issue. The reason for the backlash is because they were atheists. So, a lot of them were caught up in the movement.

It was an accident when the help came when it did. The *War Crimes Files* was in the 90s. It was my last big work. After that, I did some other smaller work. I write, occasionally. I have never been able to make a living from writing. I went into Amnesty International for several years.

I was doing policy work rather than writing work. The writing has been quite intermittent, but important to me in talking about issues of fundamentalism. It speaks to fundamentalism. Two people, including myself, wrote something called *Holy Rollers*, which is available online.

Women Living Under Muslim Rule published an online version of it. That became a point for people to discuss fundamentalism in religions. It has been always important to me to look across religion and not simply at one threat.

2. Jacobsen: I want to touch on something when you talked 1986 and doing an expose on fundamentalist Hindu sectors of the population. You mentioned the reaction to it. What was the reaction to it? Does this reflect a lot of the exposes occurring, and ongoing now, about some fundamentalist Muslims sects with Britain, for instance?

Gita Sahgal: I think the reaction is a lot worse, a lot worse, but a lot of people who are more prominent in the fundamentalist sects get death threats like the activists from the Muslim fundamentalists. If on email, then by email; if on Twitter, then on Twitter.

We have interviewed a person who became the mayor of London. He becomes infamous for being a Holocaust denier and embracing Shayk Qaradawi of the Muslim Brotherhood and hanging out with Hamas and Hezbollah.

It was more Jeremy Corbyn. However, he embraced Qaradawi. He gave him a platform and engaged him

on a platform. When we interviewed him about the Hindu right, we did not know that they were fascists. We were mistaken [Laughing].

Jacobsen: [Laughing].

Sahgal: He knows what he was doing. They continue to do it. That was pretty much what has happened in Britain since then. The Islamist groups get exposed and then they do not back off. They go online.

They have a lot of supporters in parliament and continue doing what they are doing [Laughing].

Appendix I: Footnotes

[1] Executive Director, Centre for Secular Space.

[2] Individual Publication Date: June 15, 2019: <http://www.in-sightjournal.com/sahgal-one>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Tarek Fatah on God, Universals, Conversations, Rahaf, Rights, and Ethics (Part Two)

Interviewer: Scott Douglas Jacobsen

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Abstract

Tarek Fatah is a Columnist for the Toronto Sun and the Founder of the Muslim Canadian Congress. He discusses: singular secular public school system; a God who needs help; universalization of particulars; Rahaf al-Qunun; rights; men and ideologies; and final feelings and thoughts.

Keywords: Canada, ethics, God, Islam, Karachi, Pakistan, Rahaf, religion, rights, Tarek Fatah, universals.

An Interview with Tarek Fatah on God, Universals, Conversations, Rahaf, Rights, and Ethics: Columnist, Toronto Sun & Founder, Muslim Canadian Congress (Part Two)[1][2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: What does this mean for the larger conversation around a single secular public-school system?

Tarek Fatah: It must be. When you started with the Catholic school system, it began some of the vote banks. Then the Indians and the others started their own.

We learned that there was a subject about character building. We learned how a Muslim, a Christian, and a Jew lived together. They are no longer in Pakistan. We learned what was geography, history, mathematics, geometry, trigonometry, and, also, we had character building, where ethics and morals were taught to us.

We were supposed to write about the character. We had a thing about doing one good deed a day. It did not matter what. My patrol leader was Catholic. The real victims were the Muslims who were willing to

become American aid and tanks, and money, to become the foot soldiers of the United States.

Because the Serbs did not want to fight the Soviets after Vietnam. With Afghanistan, Iran, and Pakistan have been ruined now, Iran with Khomeini, The Americans got in there. It is not as if Khomeini was with the USSR.

The Americans overthrew the elected Prime Minister Mohammad Mosaddegh. He was a socialist. It was people sitting in the House of Representatives [Laughing]. If we do not wake up, we might survive – secular democracy and liberalism, and ethics in government by humanity rather than ordered by the divine.

We can get religion as a moral compass. We can get our guidance. I am not going to get guidance necessarily. I am not a copy. I do not think God wanted me to tell people what to do in their backyard, “No pig rolls there!”

2. Jacobsen: Some people have an idea of an omniscient and omnipotent, omnibenevolent, and so on, being with property aseity who also needs help. Right? Who can do everything, knows everything, and needs help, as you know, the need for someone to be the police officer for him, in other words?

Fatah: There are enough hells on Earth, brother. If you go to the Congo, it is hell. Could it be worse than 30 million people died, and nobody noticed? Imagine a genocide as in Darfur. We had a genocide of Arabs killing African Muslims in 2005, half of a million in one year.

They wanted independence. They are eating each other up as to who is a better Christian over there. For the Christians, it means the more Western, who wears the more Western hat. I do not know about sub-Saharan Africans named Mr. Goodfellow.

Then the Sudanese wearing these hats, hunting somewhere [Laughing], as if in Northern England. It is silly. How many people have died in South Sudan due to tribalism, religion? Look at Rwanda, it was Christian versus Christian, right?

It was a genocide when Christians slaughtered Christians. Look at Bangladesh in 1991, nobody even knows now. George Harrison kept singing about Bangladesh. Ted Kennedy went there. We forget everything.

Nobody would remember the New York Madison Square, where they had the great George Harrison singing about Bangladesh. They raise millions for the children and the orphans who had been slaughtered by the Pakistanis.

A Muslim army killed 3 million Muslims [Laughing]. George Harrison sang. I do not know anyone who else did it in the Islamic world. All of them were supporting Pakistanis. So, religion's role outside of being a moral compass makes you irrational.

There is always something about the hair and the head as very primitive. That is where the head shines. You put the cloth over the head to absorb it or show it. It is across many religions. But it is symbols of pre-science, "I can't think. I have a headache. What if I put a piece of cloth over it? If I work in the fields of India or Punjab..."

You would cover the nose if on a camel in the desert. Why cover the nose if in Switzerland?

Jacobsen: These become signifiers of culture and identity.

Fatah: Yes, you start believing this as God's deal. What Surah of God talks about this covering hair or

nose? Imagine God like this, a God is checking, "Nuh-uh, your eyes. You squinted too hard. I am going to get you." What about 11-year-old girls are being told that you need to cover yourself at school and the rest of the girls are sluts?

That is said to a lot of girls. "The rest of the Canadian girls are sluts."

3. Jacobsen: Sorry to interrupt, how do we shift this conversation from where, typically, someone's own religion is seen as universal into a situation in which humanity is seen as the universal and religion is seen as a flavour – so to speak – or the particulars of that universal?

Fatah: You cannot change this overnight. Muslims will be 2 billion soon. Most Muslim imams think that the more Muslims there are the better. 1 billion was not enough. So, they want 2 billion [Laughing]. The only way to do this is to separate religion and state public policy and public life.

You cannot respect someone for being stupid. He has a right. She has a right to be an idiot. You are not asking anyone to take away that right. But to fund it?! You give tax breaks to someone who is cursing Jews. Do you see this?

Can you imagine someone having a memorial for Hitler? India has memorials for Muslim invaders that destroyed their cities! I am visiting India very soon. The holiest place in India is the confluence of three rivers.

Every 12 years when Jupiter and Earth are in line; there is a festival. I have calculated that this could be my last time to visit it, as I am 70. I will 82 next time. I better visit this place now. The holiest place in Hinduism. Guess its name?

Allahabad [Laughing], they put "Allah" right in the name.

Jacobsen: It is like Lynchburg, Virginia. To have the title "lynch" in the United States, it is dramatic.

Fatah: Over here, the invaders came here, took over the holiest city, named it after their God, and then said, "Anyone who changes it is against India." Give me another example of it. So, it only stems when people either lose self-respect, which I think many Canadians are losing.

They are losing self-respect. They are embarrassed. They do not know what their parents left for them. They did not get it by working hard. Your parents' generation is responsible for the *Charter* or the *UN Declaration* and the concept of individual liberty and the concept of the man and the woman, the

respect for the child, the court system that says that you are innocent until proven guilty.

These are new things. It used to be that you are guilty until you are proven innocent. We, as a civilization, turned this around. We are tolerating a king that killed Turkey. We are calling him a reformer. A murder takes place in a sovereign country.

As soon as Trump got in, he is only a one-term president. What is going to do? It is for businesses. This is the level at which we have sunk here. Kudos to our prime minister, I am not much of a liker of the Liberals. But Trudeau gave a kick and stood up; it hurt the Saudis. I salute him for it.

There is one woman. Chrystia Freeland said, "I am getting this girl, giving her citizenship, and making sure that she has full protection. This is Canada."

4. Jacobsen: How is Rahaf doing?

Fatah: [Laughing] She is under different imprisonment now. She is under the NGOs.

Jacobsen: [Laughing].

Fatah: They do not want to say she was in trouble to denying Islam. It is punishable by death. The Canadian media said its own lies. I said, "Oh, she is against..." Because that was what they were supposed to accurately report on.

She is not coming from a battered home. They sent her to an Italian neighbourhood. On the record, I was told that she was told not to contact "bad Muslims." Bad Muslims are Muslims like me. So, she went around. Whoever she has met has been approved by [did not get it], this is how stupid we have become.

That an Italian settlement agency is taking care of a Saudi woman who says, "There is no God. There is no Allah. I reject it." Don't you think it would be better if she was with some secular and liberal Muslims who understand her language, joked with her, made her comfortable?

"No, we will send her to an Italian group. This way, one or another organization will get money, social workers will get money." I would not be surprised if Punjabi workers said, "Come here, it will make you look good."

I told her, "Good luck, anytime you need help. We will be here. Otherwise, goodbye." Yasmine Mohammed who is in Victoria. She and I raised \$11,000 in 10 hours for Rahaf. I do not want to say some things on the record [Laughing].

She turned it down because there was no acknowledgement from anyone. We could have raised \$100,000 for her. It could have gotten her

through education, paid for the rental. People from Canada across the spectrum came to help her, sea to sea. They donated money to this case.

5. Jacobsen: I like hearing those type of stories across the board helps. It is showing that notion or, maybe, that value set talked about before, of religion as a particular and human needs and wants and concerns – as exemplified in December 10, 1948, *Universal Declaration of Human Rights* – becoming more universal, where some religious values are emergent within it.

Fatah: Absolutely, I think religion has a significant role to play in the individual's life as a moral compass. It is not a license to dictate to the village.

Jacobsen: We get these great traditions. You get the Christian tradition. You see the *Song of Songs*. You see the *Parable of the Hypocrite*. You see the *Sermon on the Mount*. You get the Golden Rule. You get these great guides. But we also get myths as guides.

As Margaret Atwood notes, we eventually all become stories. Our narratives are extraordinarily important to us, especially to the young.

Fatah: It is true. Our nursery rhymes, you should look at how Hindus, young kids. There is so much magic in their mythology. 5 or 6 years old, there are so many stories. They are wrapped in the faith without hostility to anyone. The great Buddhist Brahman clashes of the 5th century.

Now, they mesh into one syrup. Even into Islam, it is very different. We have the Hindus praying and others over there. [Laughing] It is wonderful. I am not very religious. I remember going to Delhi and seeing these guys sitting there.

There was one guy from Bangladesh who danced all day. I said, "What are you doing?" He said, "What am I doing?" He was in a trance. He did not think he was dancing. I remember one man with bells between his fingers. He was dancing.

I thought, "This is wonderful. I like this religion. This is my type of Muslim. He is not lecturing everyone." Like, "Your knees are showing!" I think it is an answer. You can see the Catholics. In Canada, they discovered Christmas when the Europeans came. They were Christian but did not know Christmas.

So, it is breathtaking. People are Jewish. They are also in the South. It is the only place on Earth where the Jews have not been slaughtered. It is amazing. If not slaughtered, those who have been mocked with derision.

Jacobsen: It is the similar sentiment many women went through for generations prior. It was the sort of jocular contempt [Laughing].

Fatah: [Laughing] I know.

6. Jacobsen: When we look at the literalists in every tradition or the fundamentalists in the secular and in the ideologies, most of the violent offenders, of those literalist fundamentalist interpreters of a faith, which is not necessarily an interpretation, are men.

Why are men more often attracted to these kinds of interpretations – so to speak – or these ideologies?

Fatah: Men and women are very different, constructed in very different ways. I just bought a book on it. The thought processes are different. The entire biologies are different. Women create people. We create a mess. They are supposed to clean it up.

Therefore, you do not have as many female warriors. They are in the business of nurturing. I am strictly speaking of biology and the neuroscience. They are wired differently; the female brain is different. You also must understand that the mobility issues for women were being locked up.

A woman could not go about a month's travel without a problem. On a horse, probably, she had to sit cross-legged. A major development in women's independence was the pill; I think it was the pad. I think the mobility was it. The lessened restrictedness at that time and now. Where do you go now?

There was nothing to do. This was in the 20th century. They could not do anything. Women were dependent on men. So, men have dominated and exploited and made sure that the woman does not come up. Therefore, you have polygamy, but you do not have polygyny to the same extent.

There are some places. This needs to be studied more. I am not an expert. But the main impediment in Muslim development has been, even in the Christians in this sense, polygamy, multiple wives and this means multiple heirs to the throne and multiple wars over it.

Europe, you must understand; one wife, one prince, two brothers or three brothers maximum, right? In the European empires, there were the issues of 200 princes fighting it out. I am giving you context at that level. Women, how are they subjugated? It is primarily for this reason. It will take a few hundred years for things to change.

Because this is how a gene pool happened and changed, and how certain traits were passed onto men, how we think of our sons, how we think of our daughters, and so on. Why do men go into bodybuilding? The odd woman will go to work in wrestling.

The most educated and enlightened woman still wear heels. [Laughing] Women, we saw what happened at 9/11. There were hundreds of thousands of heels left over there. The men ran and then women had to throw their stilettos and others down, so they ran barefoot. They were impeded in running and escaping.

It is a story ongoing of dependency. It will, it will, come to a balance. In many ways, religion, the moment it goes into being a moral compass, will allow women to be free. Imagine Indian women who love to wear black shrouds voluntarily, all their lives; *all their lives*. That is a great challenge.

If the world cannot stand up and ban the *burqa*, then they are cowards.

7. Jacobsen: Any final feelings or thoughts in conclusion based on the conversation today?

Fatah: I am hoping someone will listen. As a Muslim, I am Muslim. I am terrified that future generations of Muslims will not be able to fly planes. I have been in a hospital as a patient, where another patient wanted to know if the guy giving him anesthesia was a Muslim or not.

People are scared sometimes. If it comes to that, it is worrying all of us. What sort of society we have created, where there is fear on our streets, every time a woman in a *hijab* or a *burqa* is beaten up; it is a victory for the jihadis. They love it.

Because then, they can say, "You see. I told you. The white man is evil. I am hoping Canada can export its values. I look forward to both Canada, India, in some ways showing a light to the rest of the world.

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

Fatah: Thank you! Take care.

Appendix I: Footnotes

[1] Columnist, Toronto Sun; Founder, Muslim Canadian Congress.

[2] Individual Publication Date: June 15, 2019: <http://www.in-sightjournal.com/fatah-two>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Alix Jules on Background and Meeting an Atheist (Part One)

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Abstract

Alix Jules is a Writer at Patheos Nonreligious. He discusses: early life, pivotal moments, and intellectual trajectory; and the feeling of meeting an atheist for the first time.

Keywords: Alix Jules, atheism, Catholic, intellectual trajectory, Patheos, secularism.

An Interview with Alix Jules on Background and Meeting an Atheist: Writer (Part One)[1][2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: Let's start with a little bit of background so people know where you're coming from. What was some early life like? What were some, if there were any, pivotal moments that influenced your own intellectual trajectory and your own outlook on the world, orientation side?

Alix Jules: I grew up very religious. I grew up in New York, grew up in Brooklyn, inner-city kid, child of an immigrant from a specifically West Indian background. It was the '70s, '90s. I'm more of an '80s kid. I grew up Catholic. I grew up very much Catholic. I used to say that going to the schools that I went to, which were private schools, parochial schools, that I wound up praying a significant amount of time. I think I was praying more than five times a day at one point.

I went to Catholic Church, grew up in the Catholic Church. My mother actually didn't think the Catholic Church did a very good job of teaching the Bible, although she subscribed to the doctrine, and she

actually sent me to a Seventh-day Adventist parochial school for the first part of my life.

Still, I wanted to be a Catholic priest. If you understand a little bit of the differences in the doctrine between the SdA, or Seventh-day Adventist and Catholic, they really very much saw the Catholic Church as The Whore of Babylon.

That's the environment that I went to school in. There was some bullying. I was the shy kid, but I was always curious. I was always really interested in science and math. When I was really young, I said, "I'm going to be Galileo." Someone pointed out to me, "You know how that ends, right?"

Jacobsen: [Laughing].

Jules: I really thought that I was going to be able to reconcile my faith and my emerging belief with science and how I was developing my world view. That much more was possible then, than what was allowed in the Catholic Church. Of course, being

exposed to some of the Adventist, that was tough because, like I said, it was ongoing bullying.

Then, really around middle school or so, we wound up having too many issues at the Seventh-day Adventist school. My mother sent me to a Lutheran school where I was exposed, once again, to a completely different set of beliefs.

At this point, when I retrospectively look back, although my mother hates the idea that I'm an atheist, I look back at it and say she set me up to be an atheist, specifically because of all the different exposures that she was indiscriminately, and very much unwittingly, exposing me to.

By the time I got into high school, I had really been exposed to several of the various sects in Christendom. For the first time, I wound up really seeing other religions, as well, Abrahamic and non-Abrahamic. I went to a very science-focused high school, a science magnate. I was the kid with the Bible in the backpack because, of course, I was a Christian crusader at that point, still, but when you're exposed to so many different ideas—I met my first atheist in high school. I didn't know that that actually existed.

2. Jacobsen: May I pause it? What was the feeling when you met the first atheist in life?

Jules: I didn't understand how that was possible. You had to believe in something, right? I was like, "What do you mean you don't believe in a god or a higher being? How did we get there?" It's funny in a more ironic sense where when I get into those conversations now, I can empathize a little bit because I've been there. I understand where it's coming from. You have such a dominant world view that says, "This is how it's done, with certainty."

My particular journey, I went from ready to debate anyone about Christianity- I was like, "Come on. Let's go. We can do it for days. We can do it for hours." I was ready. I carried two Bibles. [Laughing] I don't remember which versions I had, but I know at the end, I needed something else in my backpack.

I think it really hit me when I remember someone asking, "But what if you're wrong?" I never actually examined that idea. I hadn't thought about, "What if you and everyone else is wrong?" "Yes, absolutely." "How do you know?" "Because what tells you so." I would continuously get into this loop and not able to break out of that thinking. Looking back, it was circular logic, but that was all I knew.

It took a couple of years, still. A Bible-thumper, a holy roller, everything that I've heard other people call other Christians, that was me. I was proud to be

it, too. It was about my junior year or so, where I had been pushed so far in my belief that I left my Bibles in my backpack. I actually, "This can't be right. There's got to be more."

Again, the exposure to other beliefs really wound up taking me to explore Judaism. I'm like, well, "That's not right. That's just the beginning of the story. Christianity, that's the continuation of the story." What I'm finding is some of the most basic questions, I got conflicting answers.

I would go to my church parish, and talk to my parish priest and ask him questions on, "What do you think about good and evil? What do you think about the tautology? What do you even think about the creation story? Is that literal or non-literal?" His response was, "It's a fable. Jesus spoke them all the time, so, of course, we don't really believe that."

Then, take a trip to Manhattan, from Brooklyn, to have a conversation with an archbishop at the Catholic diocese, or stroll over to a synagogue somewhere and have a conversation with the rabbi. He's like, "Of course we don't believe that that's literal. It's figurative. It's so plain." Then, go to talk to the bishop. The bishop's like, "It's absolutely literal." "Wait a minute, I just got a different answer from someone that kind of, sort of, reports to you, in the grand scheme of things. What do you have?"

For me, I actually explored Islam. I went through the process. My mother was very supportive. My family was a little forgiving because I had not walked away from the idea or the conceptualization of this higher being because, of course, "You still believed in something." I did. I still believed in something. I just was really reaching and struggling to define what that something was, and so it was Allah.

I spent about a good year and a half really exploring Islam. I found myself, on the other side, asking the same questions, with no good answers, just no good answers to submit. It is what it is." No, that's not really a good answer because I was still being intellectually stimulated. I was still asking the same stuff. My love of science and belief in God was still there, so what's next?

I walked away from the church. I walked away from believing, for a while. I did the college thing. What did I call myself? I was "spiritual but not religious" for a long time. Married, children, left New York, came to Texas. One of the first things that they'll ask you as you walk into your job, it almost doesn't matter what position you have it's, "Hey. You're not from around here." "No, I'm not. I'm from so-and-so, up north." "Have you gone to church yet?"

It was stifling. It was suffocating, the level of religiosity that was there but I still had a wife, my ex-wife now, who was a believer. I had my first child. Trying to explain to your mother-in-law that, “I think we’re going to skip baptism because I don’t buy any of that,” that’s just not going to keep the peace. “You’ve already taken the family 1,200 miles away for work and now you’re telling me that you’re taking them away from God, too?”

Mind you, these are some of the same people that go to church three times a year and break every single law out there, or maybe 200 out of the so commandments that are out there. They’ll go break it in a weekend. It is what it is.

In the ‘90s, I was part of the church, but not really. I was more of a social Christian or a cultural Christian, and only in name. I knew what I was becoming. I felt it. I went through some personal tribulation when I was really thinking it through. There were a lot of times I closed the door on questioning because it was just, “I can’t do this anymore because what’s my next step? What am I going to call myself tomorrow? Agnostic? Okay, that’s cool. I can deal with agnostic. I don’t know.”

I was okay up until September 11. Being from New York, I heard about what had happened. Someone calls me up and says, “Have you seen the news as to what’s going on right now?” I was like, “No, I haven’t.” I turn on the TV and I see it. A couple of days later, I’m on a flight to New York.

We couldn’t find a couple of people. I’m there, and I’m walking with people, and I’m talking with people that are looking for their loved ones. By that time, I

had given up the idea of becoming a priest. “I can’t. I’m good.” Got married, and the whole thing kind of messes it up. I wanted to be a priest up until high school. I was still saying it in high school.

I was walking and talking to these people who were in pain, and suffering. I knew then because I had studied both sides of the argument. I understood what it was to be a Christian and ask the questions, “Why?” but I also understood why Muslims, although extremist- and these were extremist, these were not just ordinary Muslims. No, this was the extremist faction- I understand why they felt they were emboldened to do this.

At that point, I looked at it and said, “I don’t believe in a god that would justify this, either way, or allow this to happen, either way. Neither one of you can claim this, in any sense.” It was right then that I said, “You know what? I am totally okay with calling myself an atheist, at this point.” It was September 13th that I called myself an atheist. I said it out loud.

It wasn’t long after that. My mom knew that I was drifting, but when I used that word, that was a monumental point in my family relationship. It was like, “We don’t know what to do with you.” From then on, my life has just taken some really interesting twists and turns, much for the good, I think.

Appendix I: Footnotes

[1] Writer, Patheos Nonreligious.

[2] Individual Publication Date: June 15, 2019: <http://www.in-sightjournal.com/jules-one>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Sheryl Fink on Climate Change, Indigenous Traditions, Myths and Truths, and Scientific Methodology and Findings (Part Two)

Interviewer: Scott Douglas Jacobsen

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Abstract

Sheryl Fink is the Director of Canadian Wildlife Campaigns for IFAW – International Fund for Animal Welfare. She discusses: climate change; indigenous traditions; myths and truths around sealing in Canada; becoming involved; recommended people; final feelings or thoughts; science now; and the main reason for the rejection of science.

Keywords: Canada, Canadian Wildlife Campaigns, International Fund for Animal Welfare, Sheryl Fink.

An Interview with Sheryl Fink on Climate Change, Indigenous Traditions, Myths and Truths, and Scientific Methodology and Findings: Director, Canadian Wildlife Campaigns, IFAW (Part Two)[1]-[2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: What about issues around climate change? Although, I note a mis-reportage in the title when individuals in the news may say, “Climate change,” or, “Global warming.” They should say, “Anthropogenic climate change,” or , “Human-induced global warming,” for clarity.

Sheryl Fink: Totally.

Jacobsen: How does this play into the long-term future impacting the population levels and health and wellness of seals?

Fink: We have been seeing climate change impacts on seals in 2006. Because we were waking up to it. The ice is not there on the East Coast like it used to be. Harp seal are an ice dependent species. They need a stable ice surface to give birth to their pups.

They do not give birth on land or have not been found to do so. If there is no ice or if the ice is not thick enough, the moms will abort the pups in water rather than go on land. We have increased abortions of pups in recent years.

Another thing that will happen is the mother will give birth on ice. But if it is not thick enough, and if it breaks up in the storms before the pups are weaned

and able to feed themselves, a lot will be crushed or starved to death on shore.

We saw that several years in the past. That is going to have an impact. We are not seeing it so much in the population. Yet, I do not think. As it takes them a bit to mature and for these to show in the adult population, these things are highly variable and thought to be dependent on the ice conditions.

We are seeing years with climate change the numbers being hunted. In some years, the complete set of cubs born in a class year may be wiped out.

2. Jacobsen: What about Indigenous traditions around or my involved sealing? How can we respect those as well?

Fink: We are not against Inuit seal hunting. The Inuit hunt seal in Northern Canada. It is a different seal. It is a different hunt. It is a hunt for food. They use the skin to make clothing and other artifacts. We do not campaign against that.

They have the right to harvest seal. It is their culture, their tradition. We generally are not seeing the large-scale slaughter as seen on the East Coast, which is, as I said, profit-driven. 92% of the meat is wasted and then left on the ice. That is why we focus on the East Coast hunt.

It is unnecessary. It costs Canadian taxpayers dollars to run this year to year. We can find people another source of income rather than paying them to club seals.

3. Jacobsen: Often, or sometimes, there can be a variety of misrepresentations, lies, obfuscations, and so on. At the same time, there can be very good reportage. To the former category, what are some around sealing in Canada? What are some truths that dispel them, just to clear the water?

Fink: We went through a period where the media was content to repeat the Canadian Government talking points. It is humane. It was sustainable. It was well-regulated. They would be repeating this very uncritically. When we showed them the footage of what was happening out there, they would say, "That's only on a couple of boats. This is not everything."

We'd say, "This is being captured. The boats know they are being filmed. This is what happens when people know that they are being filmed. I am sure it is not much better when people aren't being filmed."

This is very frustrating. The lack of willingness of certain media outlets to question the government talking points. That what the government was telling you was fact or was truth. But in fact, it was not.

I think it has changed, thankfully, in recent years. We are seeing more balanced reporting. We still see a lot of media covering the position. There are too many fish and need to be hunted. Yet, they are not giving equal or adequate coverage of the scientific side saying, "It is not true. At all. There is no evidence for culling seals helping them to recover their numbers."

It is repeating one side of the story and not really digging deep into whether there is any scientific basis for the belief, simply repeating as if it were fact. It is very frustrating [Laughing].

4. Jacobsen: I can imagine. Are there any ways in which individuals can become involved, donating time or professional networks, volunteering hours, or becoming professional trained and then a staff member, and so on?

Fink: Seals specifically, the most important thing that people can do. The reason for its continuance is politics. It was revived because of politics. Brian Tobin saw this to get easy votes on the West Coast of Canada.

To me, it is a political issue. We need to stop funding this thing and start finding alternatives. We need to contact their member of parliament and the government of Canada. Tell them, the politics and policy need to be based on evidence rather than the opinions of sealers or ones not validated by science.

That there are better ways to use taxpayer dollars such as clubbing seals, which has no future. The markets are gone. The markets are not coming back. We spent tens of millions of dollars trying to find seal markets over the past decades. All of them have failed [Laughing].

Jacobsen: [Laughing].

Fink: Why are we still doing this? Why are we keeping this industry afloat? The answer: the only reason is for votes. We know that politicians, even on the East Coast. In Newfoundland, people say, "It was useful before. It is not the jobs that young people want for the future."

They need to start providing real alternatives for people.

5. Jacobsen: Ayn recommended authors or speakers?

Fink: Let me look at my book selection here [Laughing].

Jacobsen: [Laughing].

Fink: One is Linda Peloso. It looks at the political hypocrisy around the whole situation and how much effort is put into finding ways to killing seals and

justify killing seals, to placate a very small but vocal minority. People who want to kill seals.

6. Jacobsen: Any final feelings or thoughts in conclusion based on the conversation today?

Fink: It is hard to pack into an hour, isn't it? [Laughing]

Jacobsen: It is.

Fink: It has gone on for centuries. With some of the schemes over the past couple of years, the idea of killing seals to make aphrodisiacs out of their penises to sell to Asian markets, proposals to kill seals and grind their meat and to make protein powder for body builders.

These were proposals seriously considered by the federal government to justify going out and killing more seals. [You noted sending some more reports to me here.]

This is what the government is spending time and money on, paying for these proposals. They want to slaughter 200,000 seals on Sable Island. It is one of the more popular breeding areas now.

The question is what to do with 200,000 dead seals with no market for it. The idea was what to do with 200,000 dead seals without a market for them. They were going to use modified logging equipment to pick up the bodies and then portable incineration chambers to burn the seals [Laughing] in these incineration chambers, and then dump them in the ocean.

This was going to cost Canadians \$26 million dollars. This was the Canadian government [Laughing]. This was back in the Harper days, but still. It is like, really [Laughing]? This is what is going on.

7. Jacobsen: For those who may not be aware, is this a time when science, scientific methodology and facts in other words, were not respect?

Fink: Completely ignored. The Trudeau liberals, they have given a lot of lip service to respecting the science. They have been a lot better. We have a Fisheries Minister who has acknowledged that there is no science supporting the idea of needing to cull seals, kill seals, which is very refreshing.

The role of science plays in policymaking and decision-making is shockingly small in some form. I think particularly in wildlife policy. The other issue that I am working on. Alberta is poisoning wolves.

This is being done because politicians will see endangered Cariboo. We do not see the poisoning the wolves and others with foresting, mining, and all of that. It is killing them. It is killing wolves. Killing wolves is an easy answer and looks good, it makes people think that they are doing something by killing predators.

8. Jacobsen: What is the main reason for the rejection of science? I ask s an expert and as a scientist, to you.

Fink: I think politicians are looking out for themselves. They want to get re-elected in 4 years. It is very difficult for a politician to look beyond the 4-year time frame in a lot of cases. Science is a long-term process.

We need to look at long-term trends to see where things are going. I think all humans have that problem. It is doing what is best in the long-term rather than what seems to be immediately the most gratifying.

In a political sense, getting re-elected or getting the votes, it can often be the main driver in decision-making, not scientific bases or evidence.

Jacobsen: I am out of questions.

Fink: [Laughing] excellent questions.

9. Jacobsen: Thank you very much for the opportunity and your time, Sheryl.

Fink: Well, thank you, I look forward to what comes out of it.

Appendix I: Footnotes

[1] Director, Canadian Wildlife Campaigns, IFAW.

[2] Individual Publication Date: June 15, 2019: <http://www.in-sightjournal.com/fink-two>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Dr. Leo Igwe on Advice, Developments for Humanism and Secularism, and a Historical Perspective (Part Two)

Interviewer: Scott Douglas Jacobsen

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Abstract

Dr. Leo Igwe is the Founder of the Humanist Movement in Nigeria. He discusses: recommendations for leaving religion; exciting developments of humanism and secularism in Nigeria; and a historical perspective.

Keywords: Christianity, humanism, Islam, Leo Igwe, Nigeria, religion.

An Interview with Dr. Leo Igwe on Advice, Developments for Humanism and Secularism, and a Historical Perspective: Founder, Nigerian Humanist Movement (Part Two)^{[1][2]}

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: For those men who are leaving religion and looking for a safe place when they leave religion, what are recommendations for them? For women who are looking for a safe place when they are leaving religion, what are recommendations for them as well?

My assumption is such that women and men leaving religion will different difficulties on average. Of course, there will be overlap.

Dr. Leo Igwe: Religious people are usually not happy when one renounces religion. Both men and women are usually displeased to hear that one no longer believes. They find it annoying and regard it as a form of betrayal. They can respond subtly in terms of severing family ties or relationships, refraining from helping the person when he or she is in need.

So there is a price to pay for leaving religion. Incidentally, men do not get the same treatment as women because men are in a stronger social and cultural position. So, it is always important for people who leave religion to try and become independent in terms of finance and other means of livelihood. They have to be in a position to fend for themselves, to exert material and financial independence otherwise they could come under pressure and persecution, even to the point of religious people denying them familial or social support.

2. Jacobsen: What are some exciting developments of humanism in Nigeria now? What, also, are some positive developments of secularism in general?

Igwe: There are many positive developments. One of them is the fact that today there is a space for nonreligious persons, an official platform for those

who are critical of religion or of religious ideas in Nigeria. People are expected in many countries to simply believe, and not question. But today, things have changed. We have a space for people who are non-believers including those who are undecided, those who are “confused.” People who are questioning their beliefs or who are unsure about the existence of the supernatural. Those who do not want to be associated with religion. This is one exciting development.

We also have the benefit of having a forum to challenge religious claims. Very often, you can’t question religious beliefs in many places. You either believe or preach one or another religion. Right now, we have a trend of challenging and questioning openly the existence of God, Islamic teachings, Christian teachings, the idea of an afterlife and the content of the Quran, the Bible, and all these holy books (if they make sense or if we find them reasonable, ethical, or moral), and so on.

Non-religion has gone to the table of religious discourses. So, this is a very important development. Also, we are seeing humanism recognized and being a significant part in the campaign against superstition in the region, against witchcraft related abuses, and the campaign against harmful traditional practices. We are witnessing a kind of cultural renaissance. Some reformation, an intellectual awakening that seeks to liberate people from religious chains and shackles is sweeping across the region. I think that as the movement grows and blossoms, we will see some more positive developments.

Jacobsen: Can you hear me now?

Igwe: It is clear now.

Jacobsen: One last question keeping in mind the time limit.

Igwe: It is very clear now [Laughing].

Jacobsen: I know! Finally, right [Laughing]? You know what, I paid \$10 million for my new WiFi. It was due to the wonderful Nigerian prince who sent me a Spam email was desperately saying, “Sir, I have to give you money.” He said, “Dear Brother, Mr. Scott...”

Igwe: Yes [Laughing].

3. Jacobsen: Let’s take a serious historical perspective, if we are looking at individuals who are seen as emancipatory figures, whether intellectually or by their life, individuals like Kwame Nkrumah or Nelson Mandela.

We are looking at people providing an image of an Africa in a post-colonial or, at least, slowly exiting

a colonial context, not simply on paper, but the derivative impacts that are noticeable.

If we are looking at a Nigerian context, of a post-colonial context, what can be done to make that transition more rapid, more healthy, for Nigerian citizens on Nigerian citizenry’s terms?

Igwe: I think it is very complicated, okay? Because, first of all, many people try to survive. For them, it is a case of: “Let’s see what we can do and make the best of the situation.”

Sometimes, they find their efforts encumbered by other interests, by global-international schemes, by cultural policing forces from the east and the west. Many Nigerians are fighting for the basics of life in terms of food, shelter, and clothing.

They want to enjoy what life has to provide, the innovations and inventions of this world. They want to move around freely. They want to have a vibrant economy. They do not want an economy that continues to worsen daily, weekly, and yearly.

They want an economy that provides the basics of life. Unfortunately, things are getting worse. Every change that has been made in the post-colonial context has not yielded the benefits of emancipation and economic empowerment.

We have seen more devastation, more poverty, more penury, suffering, despair, hopelessness. This is how the whole trajectory has played out. The basics of housing, better salaries, food, good living standards have continued to elude many.

Living conditions continue to worsen. This is not only encumbered by local conditions but also by global forces of greed and deceit, by interests driven by profit and the quest to exploit whatever can be exploited in the region. People find themselves in a hostage situation which they cannot break away. The goods of this life are not translatable at least on account of their own efforts or aspirations. They hear about prosperity, wealth, and development, but never possess them.

Sometimes, these goods are only in the West or come only to the West, not to the rest. The good of this world has eluded the most in the world. People feel disconnected, and disempowered. They do not see how the efforts that they are making would help them connect or live well, or help them realize their basic yearnings and aspirations. That is why today; we are seeing the waves of migration of those most affected by the prevailing global inequalities. Global equality is forged and maintained by the powerful nations who gain most from it. But many African people are making perilous journeys across the desert and the

Mediterranean because they have been betrayed; they have been left behind by the world. They have been duped by the east and the west, by the north and the south. They feel that the whole project of African emancipation has failed. Globalization is a pernicious process that has brought alienation and devastation. African development has become an illusion.

4. Jacobsen: Thank you for the opportunity and your time, Dr. Igwe.

Appendix I: Footnotes

[1] Founder, Nigerian Humanist Movement.

[2] Individual Publication Date: June 15, 2019: <http://www.in-sightjournal.com/igwe-two>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Pascal Landa on Early Life (Part One)

Interviewer: Scott Douglas Jacobsen

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Abstract

Pascal Landa is the Founder and President AAVIVRE (Association qui Accompagne la Volonté des Individus a Vivre selon leur Ethique – Association that Accompanies the Will of those wishing to Live according to their personal Ethics). He discusses: early life, or his superhero origin story.

Keywords: AAVIVRE, France, religion, right to die, Pascal Landa.

An Interview with Pascal Landa on Early Life: Founder and President AAVIVRE (Association qui Accompagne la Volonté des Individus a Vivre selon leur Ethique – Association that Accompanies the Will of those wishing to Live according to their personal Ethics) (Part One)[\[1\]](#)[\[2\]](#)

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: Let us start from the top like a superhero origin story. What is early life?

Pascal Landa: Let us start from the genesis of the right to die movement in France, a movement which was created by my father following an article he wrote called “A Right” (Le Monde November 1979) in which he explained that being able to at one point in one’s life say, “Stop,” to a situation of life that is no longer wanted by the individual should be available to all and be accompanied; and that there is no reason we should treat people less well than we treat animals that we euthanize.

The reason he wrote that article was that as he was a philosopher, a Doctor of Philosophy and History of Philosophy, from Berkeley, he had in the Second World War (1943-4), participated in a Maquis at 16. When his fellow mates would be hit in the stomach by German bullets, they would be condemned to a slow death and know that they would die after three, four, five, ten days of tremendous suffering. To avoid

the suffering, they asked their fellow members and the head of the group to just put a bullet through their heads, which was regularly done. That impressed him a lot.

In 1959, his mother was dying of generalized cancer in a hospital in Paris. She was screaming in pain most nights. He asked her over time if she wanted to stop this, and she said, of course, yes, so he helped her pass away. You must remember in those days, the common belief was that suffering was a way of gaining redemption in heaven. It is still believed by some people, which is fine, but certainly not our way of seeing things.

In 1977, my grandfather, who had been travelling around the world all his life, came and lived next to us. He arrived in October, ‘77 and quickly we learned he had terminal cancer. We accompanied him until March, to his death. He was a person who refused to look at the fact that he was dying. He refused to look at the fact that he was terminally ill.

One of the experiments that had been done in the Northern countries in Europe, was to help people reconcile themselves with the end of life using LSD, lysergic acid a drug that reduces inhibitions. In fact, it worked extremely well with my grandfather. He did maybe a dozen trips from October to March. It was amazing for me, I was 22 at the time, to see him open up, become a person that would discuss with us, a person that would give us a chance to exchange with him and learn about his emotions, learn about what he felt about life. I had known him as a closed-up human being. Through the LSD experience, he opened and reconciled himself with life. He was a known stock exchange expert. He, at the end of his life, would just make fun of those experts while looking at them on TV.

That shows that one of the issues of the end of life is being able to look at your end of life as another step and another phase of your life. My father helped him die at that time. We all accompanied him. One day out of three, either I or my mother or my father would be alongside him and sleep at night with him and massage him and give him the right kind of food and all the things that made him comfortable. Then one day, he decided that it was just too much pain and my father helped him die.

All of these experiences led my father to write that article in 1979. After his article was published, hundreds of people wrote to him saying, "We should do something about this. You are right. Your article says clearly what we believe. We should not be treating people worse than animals. We should have the individual right to decide about our own end of life, and be accompanied in this."

He proposed to senator Caillavet in France, who in 1978 had proposed legislation in the Senate asking for the right to die with dignity, to head the movement. The senator said to Michel, my father, "You need to be the president because as a senator, I cannot be both the president of an association and a senator." My father created this association in June of 1980.

In November of 1980 he fell ill and had to get a triple heart bypass due to a serious heart affection. Right before his operation in December, we discovered he had lung cancer, a tumor as big as an orange. They stopped the operation and he fought against this cancer for the next six months of his life. I myself came back from where I used to work in the US and accompanied him to his death.

He did the treatment, the chemotherapy and all the drug-taking that modern medicine suggests. But at one point, he said, "This is enough. I am not going to

do the radiotherapy because things are not improving anyhow. It is just spreading, and now it has metastasized." He said to his doctors, "Give me the drugs that will keep me alive and clear of mind without intolerable pain as long as possible."

At that time you must remember, it was 1980, beginning '81. Doctors still refused, at least in France, to give you medicine able to keep you intellectually aware without pain because they said, "You are going to become an addict." There are still some doctors today that say that. "Even though you are six months away from dying, you are still going to get addicted." This is crazy, insane.

Hopefully, now, most of the doctors understand that pain is not a redeeming value and that people who are near death do not need to be worried about taking too much drug. The objective is to keep them as intellectually aware and able as we can, but not put them into a mindless state.

This is one of the issues with the movement, palliative care. Of course we support palliative care, but palliative care is a phase of treatment, it is not for many the end treatment. Palliative care extremists say, "If the person is not feeling well, we just give him more and more drugs, and then he dies drugged." We do not want to die drugged. We want to die aware and conscious of what we are doing. There is no meaning in life to lie in drugged unconsciousness for weeks or months.

One day my father said, maybe in June, "The day I can no longer get up and take my shower myself, and the day I have less than one hour of intellectual capacity, is the day I will decide to go away because there's no reason for me to continue living." On the 15th of August, he said, "This is the day." Remember that he was a political figure or at least a public figure, and it was considered killing people to help somebody die.

He had made everything clear. He was going to take the right drugs and go by himself, but he wanted to have a last dinner with us. My brother and sister are 15 years younger than me, so they were 14 and 15 at the time—We had a last dinner with him and then friends took them away to protect them should the police make an enquiry.

Listening to Bach's suites for unaccompanied cello, he an insulin overdose meant to bring him into an irreversible coma followed by death. My mother and I were shocked that at one o'clock in the morning, 6 hours after he had taken insulin, we could see he was, agitated. It was that he wanted to go to the bathroom, so that he would not pee under himself.

This is first to remind you that life is tenacious to our bodies. Killing oneself is not an easy thing. We can know how to do it, but life does not give up easily. The second is that the individual is conscious until the end and primarily wants self-respect. That is one of the big issues of ending one's life.

We brought him to the bathroom and put him back in bed and he fell back into his deep coma. The death process continued and continued. In 1981, the law was so restrictive, and he was such a public figure that at six o'clock in the morning, we decided, my mother and I, that we had to help him. Thank goodness we had a backup solution with morphine. I gave him an intravenous shot of morphine. In 10 seconds, not even, 3 seconds, it was over.

I do not wish for any son to have to do this for his father. It is a terrible thing to kill your own father. I did not kill him. I just gave him what he wanted, ultimately, but it still is a difficult thing for a son to do with a father. It is much better if it is a third party who is not emotionally affected and emotionally implicated. I gave him death with the same love as he gave me life.

As he died, he left the leadership of the right to die movement in France, called the ADMD, bereft. He had asked me to do two things before he died. First thing was to guarantee ADMD would survive him because I had, of course, helped him build the movement. At that time, we had about 600 people in the movement. He wanted me to guarantee him that the movement would become self-sustaining.

The other thing he wanted was for me to publish a little booklet that he had started writing, called *Self Deliverance*, in which he had written the precepts, well, a few notes on what he wanted to say to people about taking one's life and deciding to die.

Mostly he had used the work of a Dr Admiral physician in Holland. This man had put together lists of all the drugs which existed at that time, a lot of barbiturates, that would enable you, in a cocktail, to end your life in a reasonably safe manner. Based on his notes I wrote the booklet. I had a team of pharmacologists review the drugs and make sure that the French drug names and compositions corresponded to the nomenclature of drugs from Holland.

I had the booklet published by the ADMD with a lot of arm-twisting of the Board of Directors of the association because they were all scared of their shadows, but I was 30 at the time, so I was gung-ho and clear about getting things done. I had already created 2 firms at that time so I had some experience in management.

In publishing this booklet, we got hundreds and hundreds of requests for the booklet "Autodélivrance". To be able to buy the booklet, you had to be a member of the association for at least three months which meant many new members. We sold it for FF50 at the time, which in today's money is \$50. This helped finance the association for the long term and made sure that we could hire good lawyers if we were to run into a court case.

I ran the association as its president for two and a half years. At that point, I was 30. I was just starting my career. The old folks on the board of the ADMD wanted to take the lead and continue the movement. I remained as a member of the board as the vice president, for I think ten years or so, and was a member of the board for 30 years.

In my term as President we grew to 17,000. Today that association is 60,000. For over 30 years, we built a reputation for that association that made the **Right to Die Movement** be recognized and considered as a responsible, reasonable movement. UN-happily, 10 years ago, a politician took over the leadership and he has turned the whole association into his own promotional tool and changed the statutes to enable him to lead without any opposition possible.

That is a frequent issue in the right to die movements. Because of ego issues and greed people fight and cheat financially. We have a lot of members who are old and who do not particularly care or are concerned about how the association works, they just want to contribute to get the right to die legislation in place. Unethical persons then take over and exploit this.

The active persons left the original movement in France because of this. It is of no use spending energy in futile wars. We denounced to the authorities sustained by facts to say, "This guy is doing illegal stuff," but the authorities have not reacted despite newspaper articles to this effect. We would rather focus on helping the movement move ahead than focus on going against this guy.

To make a long story short, five years ago, I created with a few ex-ADMD members a new association called *AAVIVRE (Association qui Accompagne la Volonté des Individus à Vivre selon leur Ethique – Association that Accompanies the Will of those wishing to Live according to their personal Ethics)*. That went on for 3, 4 years, but since my retirement, I have been sailing. I had to pass the hand on to other people, who decided to create a new association called Citizens for Choice at the End of their Lives "LE CHOIX" (The Choice).

I joined this association because they have the same spirit as those who originally created the movement.

They are working for the right thing: The right for an individual to be able to choose, not to impose, but to choose. We are now on 10,000 people in that movement and it is growing fast, it is only a year old. I think it will be the new right to die movement in France, as time goes on.

Appendix I: Footnotes

[1] Founder and President AAVIVRE (Association qui Accompagne la Volonté des Individus a Vivre

selon leur Ethique – Association that Accompanies the Will of those wishing to Live according to their personal Ethics).

[2] Individual Publication Date: June 15, 2019: <http://www.in-sightjournal.com/land-one>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Rick Raubenheimer and Jani Schoeman on Acquiring Superpowers and Superhero Origin Stories (Part One)

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Abstract

Rick Raubenheimer is the President and Jani Schoeman is the Former President of the South African Secular Society. They discuss: origin story; transition from religion to non-religion; social and family reactions; and another superpower development.

Keywords: Jani Schoeman, Rick Raubenheimer, secularism, South African Secular Society.

An Interview with Rick Raubenheimer and Jani Schoeman on Acquiring Superpowers and Superhero Origin Stories: President and Former President, SASS (Part One)[1]-[2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: Start from the top, like a superhero origin to the story. In brief, let's provide some context. What was your background? Let's start with the founder, Jani.

Jani Schoeman: How much do you want to know? I could tell you my whole childhood story, but I don't think I'll do that. I come from what you guys would perhaps call an evangelical Christian background. My dad is a minister. My mother is a Christian schoolteacher. I was religious up until the time I did my postgraduate degree, and then I fell off the bus.

After a few years of not knowing any other atheists or really anyone who's non-religious, I, in 2014, started the South African Secular Society. At that time, it wasn't what it was called. It was just the atheist Meetup group. I think in 2017, we got

registered as a Nonprofit Organisation. Rick, is that correct?

Rick Raubenheimer: Yes. We only got our certificate in February 2018.

Schoeman: Yes. We applied in 2017. I don't know how much more than that you want to know. Do you want to know about the organization or just my history?

2. Jacobsen: Both of your histories first, then that sets a context, so people know a little bit more where you're coming from. The one thing, you stated it as 'falling off the bus.' What was that transition point from evangelical to not-so evangelical?

Schoeman: I think most people would answer in this way. It's not really a moment where you like, "Oh, okay. It's all made up." It's a slow transition. You lose a little bit. You get a little bit of doubt here, a little bit of doubt there.

I think the main thing that was the nail in the coffin for me was when I did my master's degree, my thinking started to change in terms of getting a scientific mindset. I was in a scientific degree. I learned about how to test evidence, for example, how to find out if something is truth or a placebo effect, and just general stuff like that.

I don't know how some people can get an education like that and still be religious. I think they really must compartmentalize, then. That's not something I could do. If I learn something, your our brain gets rewired, I think. If you're doing science in an honest way, then you kind of must. That's where you're going to end up, I think. That's where I ended up.

3. Jacobsen: One last question on that note. Was there a difference in the way social and family life, as you made that transition?

Schoeman: Yes. I went to see a psychologist when I realized I had lost my faith because my parents are hectically religious. My entire family is very religious. I was okay with the whole fact of losing my religion and all of that, but the social implications for me was the thing that I really struggled with because I knew I was going to gravely disappoint my parents, and people were going to see me differently in the family, my extended family.

My mum's parents were missionaries. It's so much a part of them. They were missionaries in Africa. I grew up with all those missionary stories and things.

My grandparents, right now, I can't really have a relationship with them anymore. Every time I see them, they're like, "The Prodigal Son needs to return," all this type of stuff. They're really in my face about it. My husband really doesn't appreciate it. I'm a bit more tolerable, but he really doesn't like that. So, I don't really see them that much anymore, unfortunately. They are old now, in their 80s.

My parents, on the other hand, I didn't immediately tell them that I was no longer a Christian, but at a certain point, about maybe a year or so after I lost my faith. I told my mother, "I'm starting from scratch now. I don't believe anything anymore. I'm going on a journey now to find truth." Even saying that, she couldn't really respond to that. I could see she was very upset.

A year or two later, there was an incident where my grandmother was visiting, and she made a comment

at the dinner table about evolution not being true, "People think that humans actually came from fish." I was like, "You know what?" Then, during that conversation, it came out that I was an atheist. There was a bit of a disagreement.

Then I didn't speak to my family for about six months, which was very difficult for me. My parents live about 20 minutes away, 25 minutes away from my house, and we did see them quite often. After six months, I wrote them a letter and told them, "Let's still be friends. I don't think we have to break up over this." We gradually got the relationship starting again.

This was maybe three or four years ago. Now, I think I have the best relationship I've ever had with my parents, and with my family because it's honest. I don't have to pretend anymore.

As a Christian, growing up, I didn't get with it very well. I had major issues in my teenage years with my mother, and my parents. I ran away from home at a certain point. All that stuff. I was boiling on the inside, and I didn't know why, but it was from all this Christian guilt that I was carrying around because living according to the Bible, especially the way my parents taught me, was an impossible way to live in a modern society. That really messed me up as a teenager, I think.

All that stuff is history, now. Now that I'm out, my parents don't ask me to come to church anymore, which I'm so happy about. I have a good relationship now with my parents. My sister is also very religious. I have two brothers as well. They're both agnostic, but hectically in the closet.

4. Jacobsen: Rick, how did you gain your superpowers?

Raubenheimer: *My parents were both schoolteachers. My father was a school principal. They retired from teaching and brought a small holiday resort in the Magaliesberg, which is a mountain range in what was then the Transvaal – which is now Northwest Province.*

My father was a free thinker from an Afrikaans background, which was quite unusual. He preferred to be in the English-speaking community, which he found more liberal. My mother was Jewish, and her marrying outside the faith caused quite a rift in the family. Her brothers didn't speak to her for years, but they eventually reconciled.

I wasn't brought up with any religion. I encountered religion at school, first, which was in the form of [with accent] Christian National Education. Jani will recognize the accent.

[Laughing]

Jacobsen: I got the accent.

Raubenheimer: *Where the schoolteacher, and I say the schoolteacher because it was a very small farm school, which had exactly two members of staff: a teacher, and a principal. The teacher took what was then Grade 1 and Grade 2, Standard 1, Standard 2; and the principal took Standard 3, Standard 4, and Standard 5; and that was where the school got to. That would have taken one to about 12, 13 of age.*

When the teacher heard that we didn't pray at home, she was quite taken aback, and she taught me to pray, which I tried out at home one evening, I think possibly to the consternation of my mother, but she hid it quite well, and spoke to me afterward. I forget what she said, but I didn't actually pray again. Presumably, she pointed out to me that it didn't work, or wasn't necessary, or that we didn't believe that sort of stuff, or something.

My father then died when I was eight. My mother decided that it would be a good thing if I was brought up Jewish. I, somewhat belatedly, started what was called Haida lessons. That was the equivalent of a Jewish catechism. I had a bar mitzvah at age 13. For a while, I was nominally Jewish.

After school, in matric, we had conscription, so I was taken up into the army, where I was nominally Reform Jewish, which was terribly useful because I was posted to Pretoria. Jani will know Voortrekker Hoogte, as it was called in those days.

We lived in Johannesburg, which is about 50 kilometers away. I would go in from camp on the Friday night bus to attend synagogue. I would then go absent without leave and hitch-hike home to Joburg. I would then hitch-hike back on the Sunday and come in on the bus from church with the Christians. That all worked out very nicely.

I then went to university at Wits University, University of the Witwatersrand where I studied civil engineering. There I encountered Transcendental Meditation which I took up and practiced for seven years, which got me into various advanced techniques. At that stage, they were developing a thing called the Siddhis, which is Sanskrit for "perfections," which was supposed to be things like "knowing things at a distance", "walking through solid objects".

I forget what they all were. I learned the first four of them, which didn't appear to be terribly successful. The ultimate one was the "flying Siddhi", as they called it, which was levitation. We went on various retreats for weekends, and weeks sometimes, at a

time, and spent a lot of money on the Maharshis organization.

I became disillusioned with it after I had sneaked into one of the advanced ones where they had the people flying, and the flying turned out to be essentially sitting on a foam rubber mattress and hopping up and down. They actually produced photographs of people supposedly flying, and they were at a distance above the surface they were on, but if one looked very carefully, one could see that they were in motion because the hair was flying, or their clothes were flying, and so on.

I moved on from there, and I went into other forms of meditation. I had meditation from a chap called Gururaj Ananda Yogi and found that to be too Hindu orientated for my liking.

Somewhere along the lines, I went into a derivative of est, Erhard Seminars Training. Probably doesn't exist anymore because this was in the 1980s. This one was called the I am training, run by a fellow called Pat Grove, using high-pressure psychological techniques to get people to change their lives.

I was involved in that for quite a long time. I met my wife there. The movement fell apart and schismed into about three different factions, at which point I stopped being actively involved, but I think I got quite a lot of benefit out of that.

Then, Judith and I moved into the New Age movement, and we did things like rebirthing, which was a breathing technique intended to recapture and release the birth trauma. We had groups at our house where we would have fire ceremonies, sitting around a bonfire at night.

Schoeman: I did not know any of this, Rick. I'm just saying. This is so interesting to me now [Laughing].

Raubenheimer: Yes, you missed the meetup where we did our spiritual background. I've still got a video of it, which I must still post. I've just got a backlog on the videos.

We would have these fire ceremonies. We had a healer called Hilda Light- or so she called herself. That wasn't her real surname – who did the rebirthing, and talked to us, and brought messages from gurus and things, and told us about supposed prophecies of what was supposed to happen. I'd always regarded this with a degree of skepticism, and gradually became more skeptical about it, and started questioning it more.

Somewhere along the line, I read a book by Dave Mills called "Atheist Universe." This crystallized for me what I believed, that I preferred reason and

science. I went on from there to read most of Richard Dawkins's work, and Sam Harris, and Christopher Hitchens.

Schoeman: Can I interrupt you?

Raubenheimer: Yes.

Schoeman: When was this, Rick?

Raubenheimer: This was around 2008.

Schoeman: Okay.

Raubenheimer: *About age 55 or so. About 10 years ago, or thereabouts. I got involved in online atheist groups. Because I was posting a lot, without being asked at all, I was made an admin of South African Atheist Movement, which is a Facebook group. That's the public Facebook group, probably the most prominent one, of atheists in South Africa.*

There is another one called South African Atheist, which is a closed group, or private group, a secret

group. People there discuss more fractious things, and so on, whereas SAAM tends to be more of the public face of atheism. I delete posts that are deliberately provocative and tend to provoke people. I'm still an admin there.

I think it was through a Meetup that I got to know about Jani wanting to have an atheist Meetup at Zoo Lake and went along to that. Then, from that, we grew that into the South African Secular Society. I think that's it.

Appendix I: Footnotes

[1] Rick Raubenheimer, President, SASS; Jani Schoeman, Former President, SASS;

[2] Individual Publication Date: June 15, 2019: <http://www.in-sightjournal.com/sass-one>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Sufi Imam Syed Soharwardy on Some Recent Developments (Part One)

Interviewer: Scott Douglas Jacobsen

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Abstract

Sufi Imam Syed Soharwardy is the Founder of the Islamic Supreme Council of Canada and the Founder of the Muslims Against Terrorism. He discusses: recent events; similar instances; having difficult conversations; concerns of some Canadian Muslims; and seeing Muslims as Arab and as a bloc.

Keywords: Imam Soharwardy, Islam, Islamic Supreme Council of Canada, Muslims Against Terrorism, Sufi.

An Interview with Sufi Imam Syed Soharwardy on Some Recent Developments: Founder, Islamic Supreme Council of Canada; Founder, Muslims Against Terrorism (Part One)[1][2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: There was a recent event. It provides an insight into the dynamics of the community. What happened there?

Imam Syed Soharwardy: The imam regarding the Merry Christmas thing. This imam is not part of our organization. He was claiming that saying Merry Christmas to anyone – Christian, Muslim – that it was equivalent to or worse than murder.

Jacobsen: [Laughing].

Soharwardy: That was a very foolish and ignorant statement made by this person. I have no clue. His statements were absolutely un-Islamic in my opinion and calling “Merry Christmas” to Christians or anybody is not equal to murder.

It is not in the Quran or in Sharia. There is no such thing. This is why I condemned it. I challenged him by the way, if he had the guts to come and talk to me

face to face. I had the chance to talk to this guy and prove him wrong.

2. Jacobsen: What are some similar instances of things like that in Canada?

Soharwardy: There are people in the Muslim, Christian, Jewish, and atheist community who just take an extreme path and do not take disagreements, take diversity, do not accept difference of opinion.

Those people exist in all communities, including Muslim communities. There are Muslims who say you can not be with Jews and Christians. They misinterpret the verses of the Quran. Muslims have been directed in our scriptures to other Jews and Christians and other faith groups.

Those verses in the Quran have to be taken in a specific context. It cannot be generalized for all Jews, all Christians, and all people of non-faith. There are

others who say Muslims cannot celebrate Christmas. But they are already a minority.

There are Muslim scholars from around the world, especially Egypt, Bolivia, and Pakistan, and Canada and the United States who see Christmas as perfectly allowed. It is normal. There is no such thing as not practicing Christmas in Islam. There may be extremists who will disagree with them.

They disagree with us. We disagree with them.

3. Jacobsen: If you were to sit down and converse with someone making essentially something out of nothing, how would you go about inviting them to the conversation? How has that conversation played out in the past?

Soharwardy: I don't want to debate with anyone for the sake of having a debate. I want to have a fruitful, logical, and so on, debate and dialogue. I don't have time to waste on moving someone along or somebody moving me along. We can disagree. From what I studied, from what I have learned about my faith, my Islam is common sense, natural, normal way of life.

People do abuse Islam, do abuse the Quran, and do abuse our Prophet's (pbuh) teachings. It is my obligation as a Muslim to counter them and to refute their interpretation of my faith. I do not want to get into a useless debate.

I am happy to visit anyone. But definitely, it has to be a meaningful and thoughtful, and special dialogue, to learn from one another. If someone has a bad understanding of Islam, I want to teach them, who is rational and will learn – not simply being arrogant and denying all that Quran or Islamic teaching says.

4. Jacobsen: If we expand the question or line of questioning to broader community issues, what are some of the concerns of Muslim communities in Canada insofar as you have found them based on conversations around the country?

Soharwardy: The biggest issue, which we see right now, is not only in Canada, but in the United States and in Europe. I think it is a worldwide problem. The lies of racism, discrimination, and violence.

Muslims in Canada definitely are sensitive about Islamophobia and anti-Muslim sentiment. As you know, there were the latest attacks of law enforcement in Malaysia of a huge increase against Muslims in Canada as well as anti-semitism on the

rise and Islamophobia on the rise. Those movements are a huge concern, not only for Muslims for also for a majority of Canadians. That is a concern.

I think the Muslims in Canada have a concern around the issue of what is happening south of the border and its impacts on Canada, in Calgary and elsewhere, and the relations of Canada to China.

It is not just the Muslim community. I say the Muslim community because most people are immigrants, don't have jobs, and are struggling. This is more impactful compared to those who have been here for five generations.

There are violence and hate. There are global issues of these trade wars, which are a major concern at this time.

5. Jacobsen: Is part of the issue, in this country and elsewhere, the notion of Muslims as a bloc, simply being of Arab ethnic background?

Soharwardy: The overwhelming majority of Muslims are immigrants or ethnic people from the Middle East, South Asia, or Africa. That would be a visible minority regardless of the country of origin.

Muslims have been seen by mainstream Canadians as a block, whether black, brown, or white Muslims. Definitely, it causes a major concern on the part of the people who see that there is a, in a political arena, weight that the Muslims are gaining in Canada. It is maybe 1.2, or 1.3, million Muslims in Canada.

It is good for Canada. Definitely, for Muslims, can cause some reason for concern because Muslims are not going to budge with the discrimination that we're facing. We are going to stand up against racism, against anybody.

I stand up against violence. I stand up against the anti-Muslims, against the anti-Christians, and so on. The people of faith stand together to fight hatred and violence that is coming at us.

Appendix I: Footnotes

[1] Founder, Islamic Supreme Council of Canada; Founder, Muslims Against Terrorism.

[2] Individual Publication Date: June 15, 2019: <http://www.in-sightjournal.com/syed-soharwardy-one>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Dr. Sarah Lubik on Principles of Innovation, Talent Retainment, and China, India, and Canada (Part Three)

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Abstract

Dr. Sarah Lubik is the Director of Entrepreneurship, SFU Co-Champion, Technology Entrepreneurships Lecturer, Entrepreneurship & Innovation Concentration Coordinator, Innovation and Entrepreneurship. She discusses: the principles of an innovation culture; retaining talent; and Canada, China, and India.

Keywords: Canada, entrepreneurship, generational differences, innovation, professional women, Sarah Lubik, SFU, technology.

An Interview with Dr. Sarah Lubik on Principles of Innovation, Talent Retainment, and China, India, and Canada: Director of Entrepreneurship, SFU Co-Champion, Technology Entrepreneurships Lecturer, Entrepreneurship & Innovation Concentration Coordinator, Innovation and Entrepreneurship (Part Three)[1][2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: Then with the broadening of the horizon for looking into various business models as how to build the next generation of entrepreneurs and innovators, what are some principles that we should take into account if we're wanting to build that culture of innovation aside from those implied from this discussion?

So, modern universities focus on diversity, inclusion, and experimentation.

Dr. Sarah Lubik: Absolutely. One of the other principles is going to be teams, if you call that a principle or not, but back to the original point: statistically you're probably not going to make an

amazing professor also an amazing entrepreneur. They exist, but they're not common.

You're not going to make a grad student do his or her entrepreneurial venture by themselves. A CEO or a CTO needs a co-founder of their company. That's where you want those diverse skill sets. So, you want to teach entrepreneurship as something team-based rather than something about just yourself and ideas you can't take forward alone.

So, building those communication skills and those cross-disciplinary skills early is incredibly important because most people, once they get out of school, they realize quite quickly that not everyone went to business school or engineering, etc. You need people

with other skills and they probably don't think like you.

Not everyone spent four years in engineering or business. Yet, we've spent four years in a world where everyone thinks like us. That can be a shock to the system, especially when you're doing entrepreneurship.

One of the things we often hear from people who started a company is that they need to build a team, but the team needs to understand each other. They need to be able to work effectively with each other.

But you get different work principles and even languages when you're in different disciplines. So, learning about how to thrive in a diverse team is one of the key things that we work on here.

Another core value is the ability to go out of the world with confidence and to want to go out into the world.

First, make your assumptions about what people want and where problems lie, but then be aware that you need to validate your assumptions and that is not looking for people who agree with you, but also, looking for people who don't. It is also a challenge.

Because we're humans and we like to be right.

The final core value is that to be a good entrepreneur, you need to be looking at solving problems that matter and curious mindset deeply understand them. So often, you get entrepreneurs, or would be entrepreneurs, who are interested in solving problems, but because they don't know much about the problem they're not humble enough or knowledgeable enough yet to realize what they don't know and still need to find out.

If they can get a surface impression of a problem, say you're interested in homelessness and want to help find a solution, it turns out to be a complex problem, and that your solution would make sense for you, but makes absolutely no sense for that community, or for that user.

So, that ability to step back and learn to understand problems and where you might take a wicked problem like climate change or homelessness and deeply understand one piece of it and how that fits into this bigger system and how that might be addressed. But you may also realize that you're probably not going to solve that entire global problem by yourself, so need to either be really specific about the part of the problem you can solve, or figure out how to be part of something bigger.

2. Jacobsen: Another issue is retainment. So, if a university, a province, territory, or a country at

large develops a culture that is inclusive and diverse, provides the ability and citizens with the willingness to work in teams on various projects, then the businesses begin to flourish from small to medium and large.

The transportation between countries is much easier than at any other time, too.

Lubik: Wow! I'm still recovering.

Jacobsen: [Laughing] Yes, point taken. Even with that an individual can travel more or less, compared to 50 years ago, some recent time, it's easy to travel. So, an entrepreneur and innovator could go to another country and begin a business there.

For instance, the United States has these H-1Bs. So, these probably are what are called the genius passports. People that would previously have stayed in the United States and created multi-million dollar businesses there have gone back to India and China, for examples.

Who are two major countries that the United States gets some brains from, they're now creating those multi-million dollar businesses within their country that they were born and raised in.

So, it's a loss of not only talent but also potential innovation and revenue for whatever local industry they have in the United States at large. Another principle that I wouldn't call secondary, but I wouldn't necessarily associate it with the other ones because it's distinct in a way.

So, how do you encourage innovators and entrepreneurs to stay with a particular university or country?

Lubik: It's a good question. What would make someone stay? I have a couple of colleagues who recently enrolled here. They came here. They loved the culture and the system of SFU. They liked the community.

They like the willingness to be learning and working for meaningful change in the education system and community. They also love the lifestyle of BC, where we get to live, how beautiful it is, and how nice the people are. So, we have a built-in advantage of people wanting to live here.

It's lovely. The culture is great. It also has had its problems, it's not Silicon Valley, etc.

So, how you get people to stay here? It totally depends on the person. But some of the things that I've been hearing lately, especially as I talk to people across the country about what do we need for

entrepreneurship and improved innovation, are around our specific resources and being near things you can't get elsewhere.

So, for example, if you're a material science company, you can get access SFU's facility called 4D labs, it's a material science facility where industry members use the equipment, work with the students and with cutting-edge researchers. It's like having your industry lab but without having to pay for it yourself.

So, there aren't many places where you can go and get that access to that knowledge, and not many resources. If you start a company here, leaving could be more challenging because you're going to have to wield those resources yourself.

Another thing that can make people say, and I feel like my culture is my word of the day, is being part of something you believe in. Beedie put on an event about how to grow large companies in Vancouver. and we asked a number of CEOs who had grown multi-million dollar companies in Vancouver, "How do you get people to stay? It's an expensive place to live, no start-up company can necessarily pay what a Google or an Amazon could?"

They said, "You have to create the vision. You have to be able to sell the culture. You have to be able to sell being part of something that is bigger than what you are."

There are companies in Vancouver creating solutions to problems people want to solve, and having a big enough community of leaders in one place can be attractive. How are we going to help with the stress in the workplace? How are we making life better for people in Downtown Eastside? So, being brought into a culture where you're making a difference, that seems to be worth staying.

We also have a fantastic quality of life, because we are lucky in Canada, we have these systems, whether they are flawed or not, that takes care of people.

having that relatively safe, peaceful place to live with meaningful work appeals to a lot of people. Then, of course, having those special resources to work with, and creating places where you can work on things that matter, We've got a lot going for us.

Another piece that's come out of the work we've been doing in the federal government is talent. As a company or an entrepreneur, you want to be where

the great talent is, and the Vancouver area is increasingly known as a place to get fantastic tech and entrepreneurship talents.

For entrepreneurship, that can be incredibly attractive. So, you want to make sure companies know they can access these resources, hire enough talent. You want that lifestyle that attracts more talent. Then these make the area competitive for Canada.

But we also have to take steps to make sure the talent can afford to stay, too.

3. Jacobsen: At the same time, Canada has maybe 37 million people, when compared to the United States' 325 million people. India and China coming around a billion and a half each. So, their talent pool that they can pull from internally is much bigger.

So, they have a lot more leverage internally with respect to that. Canada's main strength then would be in the way that it can pull people in based on the quality of life or even basic freedoms that they may not have in their host country, possibly.

Lubik: Yes, we can speak more for the West coast at this point, but we're right up from one of the biggest markets in the world. We are a short trip from some of the biggest markets in the world. We're often called the Gateway to The Pacific. We're a jumping off point to some of the world's largest markets and with it becoming easier and easier to telecommute or travel, that better access is a benefit to Canada at large.

But we also have to realize that while we're a great place to have a company, we also have to help companies access those large markets because our local one isn't big enough if you what you want to grow is a large company.

Appendix I: Footnotes

[1] Director of Entrepreneurship, SFU Co-Champion, Technology Entrepreneurships Lecturer, Entrepreneurship & Innovation Concentration Coordinator, Innovation and Entrepreneurship, Beedie School of Business, Simon Fraser University.

[2] Individual Publication Date: June 15, 2019: <http://www.in-sightjournal.com/lubik-three>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Sadia Hameed on Religious Authorities, Age Demographics, and Maryam Namazie (Part Two)

Interviewer: Scott Douglas Jacobsen

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ISSN 2369-6885

Abstract

Sadia Hameed is a Spokesperson for the Council of Ex-Muslims of Britain. She discusses: religious authorities providing a counter push; age demographics; looking to latter 2019; and Maryam Namazie and other resources.

Keywords: Britain, Council of Ex-Muslims of Britain, Ex-Muslims, Islam, Maryam Namazie, Sadia Hameed.

An Interview with Sadia Hameed on Religious Authorities, Age Demographics, and Maryam Namazie: Spokesperson, Council of Ex-Muslims of Britain (Part Two)[1][2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: How are the religious authorities providing any form of counter-push to either effort to support those who are leaving the religion or a religion? What are some communities, religious, across the board supportive of the work of CEMB?

Sadia Hameed: We have been engaging more. I do not know if you attended the 2017 conference. There was a female imam. We always support the progressives and liberals, or the true progressives and true liberals.

They also tend to stab us in the back. Our last conference, we have been trying for an entire year to be part of the inclusive mosque initiative. They are more of a liberal mosque.

They allow transgender and LGBT members to come and pray. It is unheard of. They then through our secular conference held a counter-conference, when we had asked them to engage with us anyway rather than this; they passively aggressively held another conference.

They talked about how secularism was a Western and colonialist, and imperialist, construct. It was not for the brown person. They named and attacked specific speakers. Sometimes, I think what ends up happening is the liberal-progressives, and some of the LGBT Muslim groups; we need to support them wholeheartedly.

We know that the community that they are so desperate to be a part of wants them dead. We do stand in solidarity with them. They attack us. We

stand in solidarity with them, because we are both considered unwanted by the community.

It is the same with LGBT Muslims. They think that if they do something that those who are against them do; then they will be accepted. Conservative Muslims are never going to say, "Oh, those LGBT Muslim groups hate CEMB too."

"We've obviously got the one thing in common. We'll be friends." It is not going to happen. If you are LGBT, there might be some who accept you. But the conservative and fundamentalist groups in our country, they will not change their mind on you.

The institutions will not, even though the individuals will, because the institutions have made their position very, very clear on that.

2. Jacobsen: What about the age demographics? I note most of those coming to Councils or organizations tend to be on the younger side. I do not hear much from those who may be from the elder set or, at least, the near-retired set.

Hameed: Our age range ranges between 16 and to the oldest member who is 67 or 70. The largest proportion of our members are between 20 and 40.

3. Jacobsen: If we are looking at the latter half or latter portion of 2019, what are some of the other initiatives that are going to be coming online? What will be some of the extensions of some of the programs already in place?

Hameed: We have done Fast Defying for many years. We are carrying on with the asylum seekers. We do quite a lot around misogyny and opening our service and making our service more accessible to women.

It is putting a lot of time and effort into it. We are doing stuff around the rights of children. We were supposed to protest outside the steps of a place that created the child veil to put on 6-year-old children last year.

But because of the weather warnings, we got stuck. We will carry on next year. We also have been doing a lot around child fasting issues. We have some projects coming around later in the year. They are not quite ready enough to announce yet.

There are half-finished projects this year [Laughing].

4. Jacobsen: The main name in my experience with interviews is Maryam Namazie, of course. Who are other inspiring women ex-Muslims? Who are other inspiring men ex-Muslims?

What are some books for individuals who are curious about the issue or for questioning Muslims

if they are simply in terms of their freedom of religion rights not seeing that faith as one for them to practice?

Wherein, they simply want to live a life without one.

Hameed: What I would recommend to people to look for inspiring ex-Muslim women, I would look online at past conferences with lists of ex-Muslim women who are phenomenal who you can engage with.

This year's atheist conference, there was a YouTuber called Mimzy Vidz. She does accessible videos for young people. It is with a lot of videos. She attended a faith school herself. Her dad ran one.

Then they both changed. Her dad is an agnostic. Mimzy is an atheist. They would be really, good people. They are easy to engage when you are young and do not have a lot of time.

Annie Laurie Gaylor, she is the co-president of the Freedom From Religion Foundation. She is a sort of female atheist who is good go to. There was a woman who had her husband murdered in Bangladesh.

She is doing magnificent work now. She has been quite heavily involved in the movement. Now, there is Jamilah Ben Habib. She is a women's rights activist. There is a Muslim professor and human rights campaigner who is fantastic.

She has written a book about women and Sharia law. It is an academic read; it is very, very wordy. It depends on the type of reader that you are. It took me months, months, and months, to read. It can come across as a bit of an ego-drive flip-flop.

Jacobsen: [Laughing].

Hameed: If you are interested in that stuff, it is a delightful read. Fauzia Iliyah. She is the Founder of the Atheist and Agnostic Alliance of Pakistan. Deeyah Khan, she is the spokesperson of One Law for All. She is an ex-Muslim herself.

She is a human rights activist and researcher. She is outspoken and a great speaker herself. Gita Saghal is the director of Centre for Secular Spaces. Again, she is fantastic to read.

There is a playwright as well if you are interested in artsy stuff. Her name is Gurpreet Kaur Bhatti who wrote a play called *Behzti*. It was about "dishonour." It was about a young woman who was raped in a Sikh Gurdwara. She was attacked. Her play was shut down. There were riots.

There was controversy around the play. Yes, she is one. She is a really, interesting woman. If you are

looking for inspiring women, there are so, so many out there. They are worth looking up

If you go to our website, there are plenty. There have been many doing the work that we have been doing for a long time, including Southall Black Sisters. It is about combatting violence in our own communities to do our battle.

Our work on religious fundamentalism and saving apostates; those are our two remits. They fit together quite nicely. There were so many. I had to start reading this literature after I left home.

This would have been problematic in my home. It probably would have gotten me a beating, to be honest. If you look at these sources, there are some to direct you too, e.g., *Women Against Fundamentalism, Your Fatwa Doesn't Apply Here*.

There is so much literature out there. I could send so much to you. I could suggest so much to you, the readers.

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

Hameed: Brilliant, thank you so much.

Appendix I: Footnotes

[1] Spokesperson, Council of Ex-Muslims of Britain.

[2] Individual Publication Date: June 22, 2019: <http://www.in-sightjournal.com/hameed-one>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Faisal Saeed Al Mutar on Ideas Beyond Borders (Part One)

Interviewer: Scott Douglas Jacobsen

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Abstract

Faisal Saeed Al Mutar is the founder of Ideas Beyond Borders and Bayt Al-Hikma 2.0, Global Secular Humanist Movement, and a columnist for Free Inquiry. He discusses: Ideas Beyond Borders and its work; different audiences; and the *Reason* interview.

Keywords: Bayt Al-Hikma 2.0, Faisal Saeed Al Mutar, Global Secular Humanist Movement, Ideas Beyond Borders.

An Interview with Faisal Saeed Al Mutar on Ideas Beyond Borders: Founder, Ideas Beyond Borders & Founder, Bayt Al-Hikma 2.0 (Part One)[1][2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: So, when it comes to some of the more recent initiatives of IBB, Ideas Beyond Borders, what's going on? What's new?

Faisal Saeed Al Mutar: There have been some amazing updates. One of the things since we started the organization; it has been important to have a system of translations to me. That the moment we get a book, article, or content.

That it will go through a system and get the highest quality in the fastest time possible. The latest update is that we have built a great system. Once we have a book, we have a deadline for when it will be publishers. We have translators, followed by editors, followed by proofreaders, and followed by linguists to make sure the words used by editors and translators approved, etc., will be the ones used.

We try to produce a piece of art translation. That system has been finalized, roughly, around August and beginning of September (2018). I can, honestly,

say that we have two books successfully translated. One is *Lying* by Sam Harris. Another is Maajid Nawaz and Sam Harris, *Islam and the Future of Tolerance*.

There will be the premiere of the moving in November. We will launch the book as a celebration alongside the premiere of the movie. There is an Arabic version that will spread across the Arab world like wildfire, for those who desperately need it.

We tried to translate the book *Radical* from Maajid Nawaz. It is interesting that there is no Arabic translation, which shows we need to exist. Part of Maajid's life was in jail in Egypt for 4 years. He did a year of college in Egypt.

Yet, he mostly is known to Western audiences. But I think the people who most need to know him are people in the Arab world. For your audience and the others, for getting shit done, there will be, at least, 10 books done by the end of the year.

We are building an online library. We have a company, affiliated with WordPress, who will work *pro bono* for us, make the access easy for us. Hopefully, it will be designed with quotes and derivatives, small derivatives, an audiobook, a video, and so on, to make the information as accessible as possible.

We are trying to reach as many people as possible. We are an educational organization in the end, try to reach people of all ages and attention spans [Laughing].

Jacobsen: [Laughing].

Al Mutar: Those who want to read the whole thing. Those who want to read some of it. We are also tapping into another case, which I realized recently. This is something for people to search today, not when things will be changing.

If you look at Wikipedia, many important pages like the Civil Rights Movement, it is only 1 sentence in Arabic. In English, it is 25 pages.

Jacobsen: [Laughing].

Al Mutar: It is a movement for anti-racism in America: “Oh, really?” Things to do with human rights, LGBT rights, science, medicine, new discoveries. None of them exist in Arabic. If they exist, they exist as a sentence or two, but not many.

Your audience should also expect that working with many partners across the Middle East who have expertise in writing, translating, and editing. We are hoping for 50 articles per month, maybe 100. Some things may not work as we always want, though – so 50-100 per month.

Articles ranging, as we translate them, from Utilitarianism, scientists who are Arabs but live in the West and the way the people in the Middle East do not know that they exist, e.g., four Iraqis writing about biology and live in the UK. Many do not know about them.

We try to make many of these Arab scientists, liberals, and thinkers to be known in their audiences. We are also translating Arab, liberal, secular, and Enlightenment thought, and open-mindedness of Arab thinkers into English.

There is an Iraqi sociologist who is a pretty amazing person, Ali Al-Wardi. He is not known to many in the West, but he is well-known in Iraq. He wrote a book called *The Mockery of the Human Mind* (Arabic: مهزلة العقل البشري).

He is a sociologist who tried to understand the nuances and contradictions of Arab society: why

would someone want a girlfriend but also a virgin for marriage? He taps into all of these contradictions and tries to explain them.

This is something many in the West would want to understand, because these are complicated. It is seeing things from local writers and authors, which would be fascinating. We are doing a lot of things.

Our campus program with the AHA program expanded from 6 campuses to 24 across the United States, Canada included. We have York University in Canada, then we have Harvard, Columbia, Dartmouth, UC Berkeley, Texas A&M, and so on. All over the place: South, Midwest, East coast, West coast, and so on.

Now, we are in Toronto. People from other areas of Canada. We are more than happy to reach out to them. The plan is to make 12 events this Fall semester. The conversations that we are mostly interested in is the women’s rights in the Islamic world, female genital mutilation, free speech in the Islamic world, secularism, separation of mosque and state, and the conflicts in the region.

We have a speakers list that is expanding such as Yasmine Mohammed, myself, and others. We are expanding to experts in extremism and experts in defeating and fighting extremism. Unfortunately, many students across the US and Canada and, hopefully, expanding into European, which they are not familiar with.

They are mostly listening to, in my opinion, a narrative that is not the full picture. They listen to people who portray America as racist and Islamophobic, which is, of course, somewhat true. But they portray the Middle East as a beacon of victimhood. And if not for America, then everything would be good.

We say, “Things are more complicated. There were civil wars before even America existed.” It is listening to more than one narrative coming from the Linda Sarsours of the world and others. The goal is to diversify the set of knowledge the Arab youth have access to, but also to those Westerners on campus – especially on the Middle East and elsewhere.

We are in connection with organizations that work on the ground in Iraq, Lebanon, and Kurdistan, and some parts of North Africa. It is starting to do workshops about the books that we translate on the subjects like extremism and others.

We start on campuses because these are the places where people are receptive to ideas, to have a place for conversation and workshops about why we have extremism in the Middle East and how to defeat it.

It is engaging with the local communities, the young people. Many people do not know this. But the Middle East is considered one of the youngest people in the world. Many are wondering about life, more than any other place of the world.

Because they are bombarded with terrorists and with words. Many of them are questioning the old way of life, the extremist way of life. Definitely, we have plans for the end of this year and next year to open branches of Ideas Beyond Borders in Baghdad, Kurdistan, Tunisia, Iraq, and Morocco.

We will start to work underground with people. The translation, campus, and workshops are the main things that we are doing. Hopefully, as we grow, people will be expecting more programs for us.

Hopefully, our programs will be expanded as possible. It is hard to translate these texts into Arabic, where most of the knowledge is not available. Our programs are definitely scalable. There is always a need for transiting more content, more books are being written every day if not every minute.

Lots of the content existing in these books could be relevant to our target audience, which is, as of now, the Arab youth. This will expand to the Kurdish youth, Iranian youth, Turkish youth, Indonesian youth, and Pakistani youth.

My role as the ED and founder is to build a model that is so successful that can be multiplied in other places. I would rather do one thing super well than do a bunch of things with half-assed work.

We focus on the Arab world. We build a successful model there, where we are at 80% now. Our partners and amazing staff and board have done amazing work. I am proud of them. I think that as we progress; we are going to build the model the world has ever known in terms of the translation and getting access to knowledge there.

2. Jacobsen: People who tend to be more open minded or liberalized in terms of their ideas, or the consideration of new ideas. You noted one of the key demographics, young people, as well as university educated people.

Are metropolis residents another consideration for target audiences?

Al Mutar: A big segment of them are there. Also, one of the main obstacles: because many of the books cannot be published inside of these countries because of blasphemy laws and the banning of content from authoritarian regimes.

It is difficult to get the knowledge available for the places that do have access. That being said, there are

multiple developments happening in the region now, which allows rural people to have access to the internet.

Also, the ability of many cheap laptops and many cheap Kindles and all that to be accessible. It would be amazing for a company listening to this interview if they donated more and more laptops and internet access to many of these remote areas.

Because as of now, the only means by which to reach as many people as possible is limited. The influence can be viewed in multiple ways and in multiple directions. As of now, through our partners in the region, distribution partners, we have access to between 25 million and 35 million people.

That's a lot of people [Laughing]. Many of these people, there are two policies of influence, which I have studied and want to implement. You can either be the influencer or influence the influencers.

Let's say 30-40 million people having access to the knowledge, they can be influential and can take the knowledge into more remote areas. These individuals can be who are influenced. These can be influencers themselves to influence through recommending a book to a friend, tell a friend about us, print the book and give this to a friend who does not have access to the internet.

Or even, they could take the ideas and absorb and then use them in their own language and in their own way, to the people who live next to them. Even if we don't influence everybody, everybody can be influenced by an influencer. That is the goal as well.

It is reaching 500 million Arabic speakers. But if we influence 10% of them, and really well, they can take the knowledge, process this in their own way, and then explain it. It is the way I was influenced by other authors.

It is like the way I became an influencer to other people.

3. Jacobsen: Also, a recent *Reason* interview: you talked about evolutionary theory and its Wikipedia page in Arabic. What is the story there?

Al Mutar: Yes, so, many of my Saudi friends, and Turkish friends, the theory of evolution page has been banned, which is for obvious reasons why. Then Turkey, and Iraq unfortunately, started to remove any reference to evolution in the biology books.

They are afraid the ideas will come to their country. They are trying to ban them. But we are working really hard with a major partner who has a project

called The Theory of Evolution Arabic. They are developing Q&As, everything.

It is 0 to 100, from somebody who is a beginner and doesn't understand anything about evolution into somebody that is advanced. This can answer many of the questions many people have in the region. Are we still monkeys? If you believe in it, does this mean your parents are monkeys?

Jacobsen: [Laughing].

Al Mutar: These basic questions that most people do not understand. They try to make this simply understood. They are one of our main partners that are part of this. Hopefully, we will get a digital library built fully fleshed out on evolution.

Maybe, we can tap into other sources like Wikipedia and others, also translating. It is to make the resources available. We are also trying to work with many tech companies over the past few years, where we have developed relationships with software engineers at Facebook and Google.

We want to, hopefully, use some of the tools they developed and then use them for our purposes. There is a USB drive, where the computer will make its own VPN. That way, the authoritarian governments and others will not be able to track people.

In a meeting, I said I am more than happy to distribute some of these tools, e.g., the VPN self-generating computers, and so on. Also, our website

and the digital library, one of the main requirements asked of the engineers and web designers is to create multiple versions of this website.

In a way, the authoritarian regimes – Saudi Arabia and others – will block the website, which I expect to happen. There will be multiple other websites and, constantly, new URLs popping up all the time, of all the PDFs and the things that we do.

That way, the book can be found somewhere else. The idea, we are not making money. We are more than happy to let people upload the books in their own serves, as we are a non-profit. The more servers, the more versions are available elsewhere.

In Saudi Arabia, unless, they decide to block the whole internet.

Jacobsen: [Laughing].

Al Mutar: There will always be a place or website for people to access our content.

Appendix I: Footnotes

[1] Founder, Ideas Beyond Borders & Founder, Bayt Al-Hikma 2.0; Founder, Global Secular Humanist Movement.

[2] Individual Publication Date: June 22, 2019: <http://www.in-sightjournal.com/mutar-one>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Gita Sahgal on Racism, Change, and Actual Violence (Part Two)

Interviewer: Scott Douglas Jacobsen

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Abstract

Gita Sahgal is the Executive Director of the Centre for Secular Space. She discusses: those forced into change; racism, a collective history; and oppression.

Keywords: actual violence, Centre for Secular Space, change, Gita Sahgal, racism.

An Interview with Gita Sahgal on Racism, Change, and Actual Violence: Executive Director, Centre for Secular Space (Part Two)^{[1][2]}

Please see the footnotes after the interview.

This interview edited for clarity and readability. Some information may be incorrect based on audio quality.

This interview was conducted November 13, 2016.

1. Scott Douglas Jacobsen: Are there other groups that are Right or far-Right that are forced to change? Not just a PR campaign by putting a smiley face on it but effectuating proper change.

Gita Sahgal: I do not think they change. What I think what happens with white fascist groups, they do not get the time of day. This is where these issues of no-platforming because difficult to discuss. Or, rather, we need to discuss them.

There is a free speech lobby, which is fine. It says, "Talk to anybody and put anybody on a platform," but the way people like fascists were marginalized was by not putting on platforms. There was a red line across which we were not really prepared to go.

What has happened now with safe space policies, and no-platforming is that if you're a white fascist or far-Right as a movement like the English Defense

League, that claims it is not fascist and does not Muslims or Islamists very much.

They do not make much of a discussion between Muslims and Islamism, though. They would never, in a British university, think of bringing them to a meeting to hold a meeting. Even the free speech lobbyists would not do it; while, the Islamists are in there all the time [Laughing].

They are connected to movements. That commit mass murder abroad. That is much stronger and more dangerous. I am not saying the EDL is not dangerous. It is dangerous. However, there are other things going on.

Near where I live, there was an Islamic center, which is like an afterschool Mosque type place. It was burned to the ground.

Jacobsen: Ugh.

Sahgal: There was a lot of interreligious violence with shootings in the street. They were very serious levels of violence going on – discrimination and actual violence, and fire bombings of mosques and places of worship and so on.

However, the Islamists are involved with massive hate campaigns. Tonight, I couldn't make it because there was a huge transport disruption. There is a meeting of Bangladeshis who are highlighting minorities and Buddhists being driven from their homes and attacked.

They are being thrown into the streets with the onset of Winter. This is happening again, and again, and again, and happening more and more. What is supposed to be a secular government, they often standby or do nothing; this is a serious problem.

They connect it here, but they treat it as respectable people to be given platforms. However, it is the no-platforming that helped to make fascism not respectable in places like football clubs, who come down very heavily and fine clubs where people are doing racist chants.

It was one time when racism in a football field against black footballers, and on the terraces, was standard. Black footballers had to play against a barrage of racist insults and things being hurled at them.

It was only by fans of the opposing side, or even by their own side, who did something. They had to work through horrific abuse, but that has been ruled out of order by the football authorities. Also, young people who are football fans themselves went down and protested the racist violence.

The regulatory bodies worked against it because these activists were working against it all the time. We changed these ideas to racism. So, with state attitudes to racism, and so on, there has been progressing.

However, with the Islamists, it is largely ignored because the Islamists are seen as almost analogous to rebellious black youth and, therefore, had a democratic point because, of course, the young black youth kept getting arrested, stopped and search, chucked in jail, beaten up, and so on.

There were police who belonged to fascist groups. It was only when Britain began to crack down on it. The main police are backing down from all that because they think they are moving into Muslim communities.

It is a different picture. So, we cannot do what we did before. But what is interesting now is that the people who did it before, they do not have to go through racist violence. They do not understand what happened. They do not think there is any problem with what happened because of mostly the PC Left.

For those who did fight racism and did fight it back, we always know it is right there around the corner. For the political atmosphere created, and formed on the streets, it is reminiscent to us of the worst days of the 60s and 70s.

I hear young people sneer, "They are going on about it. What do they know?" Because we told them that the 70s were bad. They didn't know how bad the things were. They do not see the difference. They do not understand white people are being assaulted with Brexit as well.

I have many people who speak various German languages. The Italians speak Italian. It is not simply those of us who speak Hindi or something who bring suspicion. I have been in London for 30 years.

I do not feel treated with suspicion. I dress very conservatively, mostly with Asian clothes – quite often not but mostly. I often have my head covered in a wrap [Laughing] and so on. I do not expect to meet racism.

I don't on a normal day. I do not expect it. Now, you do wonder. You hear people talking loudly about immigrants sitting next to you, wondering when they are going to leave and things like that. It is not a pleasant atmosphere.

So, we drove it back, but it is back in some ways. However, we got the opposite problem when we succeeded with the state. Obviously, not getting rid of all forms of racism, it was getting them as considering racism as a crime, recognizing hate crimes.

The police are better on homophobia than they used to be. I know friends who have been subject to repeated and recurring homophobic attacks and serious attacks by organized gangs and things of these things.

The police collect evidence and bring them to court. We have had huge changes. But the government acts differently and people act differently. Also because of the challenge to fundamentalism, it is seen as part of a government agenda.

The Left, in general, is not on board with it. Even with the people who are leftist-Islamists, some are not, but they are also anti-government in general.

There is a difficulty there in taking a stand. It is difficult.

However, we have built up a voice. Even though, it is difficult. There is an alternate voice out there. It is different than the voice in the States. It is not far-Right. It is Liberal to Left. It is not for any racism or fundamentalism, but it is a small voice.

Of course, those are the people who criticize Islam as such or Islamism, but they are doing it from the point of view that Muslim immigration has to be stopped and the country is unsafe because of Muslims.

We do not buy into any of that. Southall Black Sisters or I, those similar organizations; there is a huge movement in the Kurdish movements connected to the activism going on in Rajavah.

The Sunnis are there, but also the progressives are there. They are still raising the issues of the Bangladeshis, Kurds, Iranians, Indians, Pakistanis [Laughing], and so on. We work together. That is good. All those things are good.

2. Jacobsen: If we take into account the difficulties in conveyance of the emotional problems that are felt when having racist slurs thrown at one being a footballer or when witnessing it in sympathy for the person that is a victim of it, in addition to seeing the change over time and then having young people saying, "It doesn't really happen."

The youth tend to be the ones that have more energy, more time, and, therefore, more influence in terms of making effective change in socio-cultural contexts in this particular case, the United Kingdom.

How can we convey to the youth the difficulties of the very real racism? That you witnessed and, possibly, felt yourself in the 70s to the youth now.

Sahgal: There are two different sets of people. There are some people who are completely buried in the racist argument. People think that Britain is a slave country or something. It is a [Laughing] mad argument.

Jacobsen: [Laughing].

Sahgal: They will talk about slavery and imperialism. Not that these aren't issues. I am not with the people who say, "This is a load of bullocks. Do not talk about it." If you look at the slaveholders in Britain, I did not know this, but the government compensated them at the end of slavery.

They have lots of records. They weren't all super-rich people. They were quite ordinary people many of them. They had this huge project that looked into

where they were, where they'd been, and what they were compensated with.

Slavery is embedded in Britain. Not as much as America where the entire economy was run on it, Britain exported it. The British wealth, the Tate is a great museum. It is also the sugar manufacturer, the Tate.

Now, the manufacturer, what does that mean? They, at some stage, must have been involved in the slave trade in the West Indies or something like that. The sugar plantations in the West Indies. You still can't point fingers.

They will go heavy on trying to talk about it. They do not have the same resonance as the States. It was the form of racial segregation in the same way. The working-class communities have intermarried for a very long time.

My old Caribbean boss said, "You cannot compare it to the American racism because we have always worked in these communities, particularly working-class communities. People who settled here then intermarried here."

What is happening now, it might be more segregated than people when they first came in large numbers. How do we convey that history? We need to have that cross-conversation. Some people only need to talk about racism.

Some people think talking about racism is a form of racism. Some people who talk about fundamentalism and, therefore, think any talk about racism is changing the subject and is total nonsense, when, in fact, they are on to the worst form of oppression there is.

To me, it is about similar kinds of harms and similar forms of persecution. One based on religious origin. One based on skin and racial origin. We need to be simultaneously opposing both. We worked to do this with a book that we wrote.

Not as a policy paper with recommendations to MPs or anything like that, but more for an intelligence 17, 18, 19, or 20-year-old. A high schooler or a university student, it is called *Double Bind: The Muslim Right, the Anglo-American Left, and Universal Human Rights*.

That is how you can oppose the war on Terror without being pro-fundamentalist. It looks at the issue of amnesty in this specific organization called GAGE, and now called GAGE. It is a public relations front for Al Qaeda and so on.

Now, they have portrayed themselves as an organization for counter-extremism. They are

working with the S. They have a distribution problem. There is a problem of getting it out there.

It is still very relevant. We need that material. I take it to meetings and things like that. There is a problem of getting it out there. We need more of that material, which is written by Meredith Tax. She is American. She lives in New York.

She has been an activist for many years. She is an older woman. She is older than I am. She was there at the start of Second Wave Feminism. She was a Bernie Sanders supporter. She is brilliant at the political writing, which, without dumbing down a subject, can explain the subject without jargon. She explains the mess the left gets into.

I enjoyed it. It is from the left-liberal perspective. She wrote a history on the Kurds. Not many people in North America know about them. The book is called *A Road Unforeseen: Women Fight the Islamic State*.

It looks at how feminism became central to this. The struggle for Rajah and the enclaves carved out of Syria and so on, which have been done by Kurdish groups. So, she has written a book to cover this complex history.

It is about how to make a new society from where we are, which is quite an amazing idea. So, she is doing that work. So, we go on doing our work. We have not won the argument. But we are providing a space for people to speak up.

For instance, campaigning against Sharia, Maryam Namazie founded the One Law for All campaign. She was quite isolated then. There were women against fundamentalism. I went to one of Maryam's meetings. I thought she was great.

But much later, there is a coalition for the One Law for All banner with people have and groups have specific expertise. We have all done a huge amount of work as feminists and human rights activists. We come together to work on terrorism and sharing our common understanding of the things with Sharia councils, put different testimonies online, and even carrying an inquiry, recently.

There was a secret inquiry, which we boycotted because it seemed like a theological inquiry. The Home Select Committees across parliamentary groups. I do not know how it works in Canada. You look at certain issues.

Everything that you do then goes on the parliamentary record as part of the parliamentary inquiry. It is an important venue. We have produced a

lot of material of thinking that through. For me, it is not so much about winning.

The process is as important as anything else. The tide is still running very strongly against us. But what we have done is built a movement, which is where we trust each other and share a common platform, it is about secularism and opposing all forms of religious fundamentalism as well as racial bigotry.

We trust each other to share information. The thing in the *Mail on Sunday* is about trying to get out voices out there by being on news interviews. Maryam is the main spokeswoman for the whole thing, but all of us have been trying to help.

She has been amazing in trying to promote our work, even though the media will go to her because she is personable. It is a situation where money is short, and organizations are campaigning for the same small pots of money and trying to put in grant applications.

There is a lot of backbiting and nastiness and things among women's groups, the Left, among progressive groups, and a lot of different places. To help build that up, it is really important. It is really sad because we cannot relate too much to this huge movement in the Labour Party.

It is now the largest political party in Europe. It has something like half of a million members. The Labour Party is so large, but it is controlled by people who are in bed with Islamists. So, we cannot expect any support from them.

Even though, many of us have known many of the leaders for many years. Jeremy Corbyn has been supportive of the Kurdish issue. The Kurdish activists do not talk to him anymore, the Kurdish rebels.

It is sad. This moment when there should be this wonderful alignment with feminists fighting for secular values and particularly those from minority backgrounds. Those who have been labeled and have been supported by the Labour Party.

The Right has this narrative. Because we talked about how we were let down by the Labour Party by these multicultural parties. The Right has this narrative about how the Labour party harms women. But it is a more complicated story.

The Right when they came to power were trying to cut our parties down. We had a difficult relationship with the Labour Party before, but they were the ones who founded and supported us.

When it came to the Hindu Right and the Muslim Right, and the women's groups, there is a broad umbrella. We have been struggling women being helped. But the Right does not tell that story. It only

tells the story of the labor Party being horrible to poor brown women such as myself.

That is not the story that I want to be told. It is hard with the Labour Party because there is such vicious and organized attack on many of us. It is coming specifically within the Labour Party including Muslim Labour MPs.

It is not a good situation at all. So, it is a constant struggle. How do you get to youth? Many of the youth are in the movement. This side movement that has energized the Labour Party and led to Jeremy Corbyn not once but twice in the recent past.

I feel despair the way the Labour Party has gone because the parliamentary Labour Party did not understand the power of this outside movement. They have tried to unseat Corbyn. There are a lot of reasons for them to be pissed off with him, but they also behaved very badly.

A lot of people got fed up with them for that because they were constantly writing in student papers. They thought that they could stage some unseating. But they did not have the strength. It is quite clear. Nobody heard; nobody really wanted to stand against Corbyn.

A lot of precious time when they should have been opposing conservatives was wasted on that. Meanwhile, Corbyn seems not interested in parliament, but in forming a huge movement. It is fine. But why is he the head of the Labour Party? He should be leading some extra-parliamentary party and stomp the country making speeches

It is perfectly okay. He is not forming in parliament. He is all over the place. Those of us who want to see a revival of popular movements in the country – because there are many things to oppose – do not see – and here is where we differ from the counter-extremism people – cuts to welfare, cuts in medical and health services, cuts in services for women as absolutely central to our fight.

Because if you do not have a society, which does this work on the ground, you cannot fight extremism. Our secular services and still have, most have been decimated except for the Southall Black Sisters and the Kurdish Women's Rights Organizations, which we work within the One Law for All movement.

These are very strongly secular somehow managed to survive all these massive cuts. But many of the groups have gone to the wall. We see our fight as being to defend this kind of work, which the counter-extremism experts have not written one single report about.

They are not even very interested in it. The government is interested in women's rights. But to criminalize violations of women's rights, where is the money for it? You can stop it. You could get the campaigners and others excited with the governmental support.

However, if you do not have the other structures and the policies and all of the other boring stuff and actually people doing the work, then having the government does not help. Because having the air of the government, it does not help in these ways without the support structure.

When the Sharia councils were saying that you have to restore legal aid because they cut legal aid for family matters, women are struggling in family courts by themselves. Britain had the gold standard legal aid services. Canada is different. The US, historically, has had it.

In Britain, we had these things. This is a country. We had a free health service, which had some problems. But it was a good service. It is being eroded from within. The government didn't dare bring in fees.

They had fees for lots of it. But they could not bring fees for use. So, they marketed the services within it. It cost more. It forced closings. What they have done is a disaster, it has made things worse, but what has happened is that most people fighting that stuff think the fundamentalism is irrelevant.

We are saying, "It is absolutely relevant." You see this in America. The religious groups will provide care homes, hospitals, legal services for marriage, and so on. The Sharia issue is not an issue on its own.

It is intrinsically linked to control of the state through social services. That is what is being pushed. Those are the two things that are going together. It is shrinking the state. It means they seek not just welfare services but the means for people to have lifelines.

They are being smashed. Religious organizations are encouraged to step in when the secularism isn't supportive. It is terrifying, few people make the connections.

Appendix I: Footnotes

[1] Executive Director, Centre for Secular Space.

[2] Individual Publication Date: June 22, 2019: <http://www.in-sightjournal.com/sahgal-two>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Annie Laurie Gaylor on 2019, Vice President Mike Pence, Fervour and Zeal, a Truly Secular Nation, and Women's Rights (Part Two)

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Abstract

Annie Laurie Gaylor is the Co-President of the Freedom From Religion Foundation. She discusses: looking forward into 2019; the Trump Administration Vice President Mike Pence; the dual issues of fervour and zeal; a secular nation; and #MeToo and women's rights.

Keywords: Annie Laurie Gaylor, Co-President, Freedom From Religion Foundation, women's rights.

An Interview with Annie Laurie Gaylor on 2019, Vice President Mike Pence, Fervour and Zeal, a Truly Secular Nation, and Women's Right: Co-President, Freedom From Religion Foundation (Part Two)[1][2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: How does this then look going forward into 2019? I do recall a Guttmacher Institute publication noting that legalization of abortion in the cases studied by the Institute, or its team, reduced the instance of abortion, in addition to all the associated harms that come along with illicit abortions that women will get anyway.

Annie Laurie Gaylor: Of course. The Freedom from Religion Foundation wouldn't exist were it not for the religious battles against abortion and contraceptive rights. My mother and I cofounded FFRF as a regional group in 1976, when I was a college student. She had been, basically, a full-time

feminist activist for several years, especially working for abortion rights in Wisconsin.

It opened our eyes to the harm of any kind of religious control over our secular government because we could see very clearly that the only organized opposition to abortion rights was religious in nature. We're still fighting the same battles.

There's just no question that we must keep religious dogma out of our secular laws, and that the crusaders against abortion rights are all doing it in the name of religion. It's fine if they don't want an abortion, or they don't want to use contraception, but they should jolly well stop trying to impede the reproductive rights of other people.

Of course, this is a huge fight. It's a huge battle but most Americans support abortion rights and certainly support contraceptive rights. We're in danger that we could lose these rights. We think that politicians may have had a wakeup call with the midterm elections, as well.

One out of three women having had an abortion, this is an awful lot of people. That's why the abortion rights movement encourages people who have had abortions to speak up so that it isn't stigmatized.

2. Jacobsen: Is Trump Administration Vice President Mike Pence a symbolic threat, a legitimate threat, or both, to those rights?

Gaylor: I think it's both. I think that Trump has turned over much of his domestic policy to Pence. That was a deal that they made and he has continually reminded the religious right of all the things that he has done for them. He does it almost every time he goes before a religious body and, hence, has wielded a lot of power.

There have been some ruptures that have been gossiped about recently. We were talking about how he might cast aside Pence if he runs again, when he runs again. Who knows what's going on behind the scenes, but there's clearly been a deal?

We have seen Mike Pompeo, our top diplomat, Secretary of State, believe in the rapture. There was this expose of his remarks in 2015 to that effect, talking about how he wants to work for Jesus Christ, and how there will be a rapture.

This is a level of ignorance that we have never seen before. We've seen the religious right in the Reagan administration, Bush administration, but we have never seen so many foxes guarding the chicken coop as in the Trump administration, so many of them just sincerely fundamentalist Christians.

It's like you want to be in the Trump administration, you better have that kind of pedigree. He's just clearly selling out completely to the religious right, and he's going to continue to do it, and they don't seem to care a bit about his moral failings. They just want to get their agenda passed. I think that it's been quite a wake-up for us that the Christian right has completely ceded any moral high ground.

3. Jacobsen: How does a population of secular women, who aren't necessarily the best represented even within the community, combat the motivational forces of zeal and fervour found unlike any other place in the Western world, as found in evangelical fundamentalist Christian communities in the United States?

Gaylor: We have held a wonderful Women's March In 2017, with all the Pussy hats, and we have seen continual push-back at the rallies with women dressed like they were part of *The Handmaid's Tale*.

Jacobsen: Those are pretty good, actually.

Gaylor: It's become a very iconic sight. I think we're making our position very known and very clear. I think an awful lot of women got a wakeup call. That's why so many of them, an unprecedented number, and an unprecedented number of minority women did run for office. They didn't all make it, of course, but it was a tremendous outpouring of legislative activism by women who were fed up.

I think that we're doing well in terms of making known our dissent from the current administration, as far as we can. Obviously, women are still grossly underrepresented in the House. You can forget about it in the Senate. It was fascinating that there wasn't any change in the number of Republican women in the US Senate. It's pathetic. That stayed at 13. The Republican party is obviously losing women.

I wouldn't be in this business if I wasn't an optimist. It's an uphill battle—

Jacobsen: That's true.

Gaylor: – working for freethought, being an atheist, working for the separation of church and state in the United States.

I've lived through a lot, but we do have to be especially alarmed now that we have the Kavanaugh appointment, and we have several elderly liberal justices in their 80, one of them has just gotten another cancer, on the Supreme Court. There's just no question that in terms of the Supreme Court, we are in trouble, but I do think that political pendulum can swing back very quickly.

The trouble with the Supreme Court is it will be there for several generations, and there is already talk by the Democrats about what they might do to fix that. They don't have to have nine members on the Supreme Court. They could add more. They're talking about different things that they might do. It may come to that. These things get out of hand.

Or it may be that Roberts, who is cognizant of, I think, how he wants to go down in history may be able to guide the court and avert some of the worst disasters. I do not think that separation of church and state, that keeping our country secular, is going to be top of the list on the Roberts court. He may come through for abortion or the worst of the abortion attacks, but I don't know whether we will be able to

salvage as much as we can for a separation of church and state.

If the Supreme Court takes a position with the Bladensburg case that the government can put up a Christian cross as a war memorial, we have lost enormous ground. We are not a secular nation anymore. We will have to see. We fight very hard against that.

4. Jacobsen: Was America ever a truly secular nation?

Gaylor: Our constitution is truly secular. It is completely godless and the only references to religion are exclusionary, such that there should be no religious tests for public office. It was first among nations to not claim a pipeline to a divinity. There is no god in our constitution. It's godless.

We, theoretically, are a secular republic, but as soon as it was adopted, there was pushback. The Christian Party in Politics became very active, especially in the 1820s, and one of their first victories was to stop the mail delivery on Sundays, for example.

We were secular. The mail was being delivered on Sundays. Only 7% of Americans were church-going at the time of the adoption of the constitution. That doesn't mean that they might not have been religious, but it wasn't a hugely religious country. But we've had so many eras of revivals, and it's taken its toll.

We've had so many violations in the 1950s that have rewritten history. "In God we trust" adopted as a motto, putting the words, "under God" in the Pledge of Allegiance. These have had a very deleterious effect because whole generations have grown up thinking that there is a relationship between God and our government, or that somehow, we are a godly country. They assume that if most people are Christian, then we are a Christian nation, but we have a neutral government.

It is an uphill battle reminding people about the secular roots of our country.

5. Jacobsen: I have one more. This is less legal, but more socio-political, or just maybe cultural, secular culture. As we're seeing the 2006 Tarana Burke #MeToo come forward into October 2017 with Alyssa Milano giving it an extra boost, and then this being taken in various contexts, and particularly some of the religious ones, #MosqueToo, #ChurchToo, and so on, we're seeing men who have acted badly in their personal or professional lives, being called out in religious and in secular domains.

What can secular men do, but also secular community do, to perhaps give a more sympathetic and respectful ear to women coming forward with claims of sexual mistreatment or mistreatment generally? I take this in a serious note because looking at the FBI reports, they would estimate that about 8% of the rape claims are unfounded. In other words, it's an extreme form of sexual violence, so any allegation should be taken very seriously in addition to some of the statistics provided by the FBI – and the Home Office of the UK indicating relatively reliable findings on a surface analysis.

Gaylor: At the Freedom From Religion Foundation, in 40 years, we've only had a few incidents. In our early days, we had a male speaker who happened to be on our board, accost one of my friends, a young student, in the elevator at the end of our convention, grab her in this bear hug and kiss her all the way down the elevator. She was a rape survivor. She was upset. Fortunately, she told me. My mother called that guy up and said, "You're off our board. We don't want to see you again." We weren't going to put up with that.

A couple of other minor episodes where we immediately took action. Those are unusual, but we act. We were started by two women. We've always had a feminist bent. I don't think that I would assume that secular groups haven't been responsive. I think maybe FFRF is unusual, in that we were very feminist-oriented.

I think that American Atheists, I can't speak for them, but they did get rid of their executive director who was accused of some very nasty things. Maybe it took them a little longer, but apparently, they say the board did not know about these things beforehand. That at least sends a message that you're not going to tolerate it. Yes, it can happen in secular and religious cultures.

I think secular cultures are more apt to be a little more feminist, but you can't always count on that. In general, I think that the freethought movement has been such a good friend of feminism. Certainly, when I did a lot of work on a book I edited, *Women without Superstition*, about 19 to 20th-century feminists, freethinkers, you would run into that repeatedly.

People like Elizabeth Cady Stanton were very lauded by the freethought movement. They loved her. They adopted her. They appreciated her even before she wrote *The Women's Bible*. They saw what an asset she was.

I think, in general, the free thought movement has been much more sympathetic to women and women's

rights, of course, partly thanks to the feisty women freethinkers who have started groups and written books, and been activists and made sure that our voices were also heard. But I do think that freethought and feminism are natural allies, whereas religion has got that awful book, the Bible, which is like a handbook for women's subjection.

That gives religion, a hard way to overcome its past. Certainly, many denominations do embrace some feminism now but it's not because of their Bible. It's because of the women activists who forced them to change.

I think that secular government is women's salvation. When you see what happens around the world, and how women are treated in Islamist nations or theocratic nations, we can see it's a matter of life and death that we should have secular government.

6. Jacobsen: Thank you for the opportunity and your time, Annie Laurie.

Gaylor: Thank you for listening. Hope I didn't talk your ear off.

Jacobsen: It was lovely.

Gaylor: All right. It was a pleasure to talk to you. Thank you.

Jacobsen: Excellent. Pleasure to talk to you too.

Appendix I: Footnotes

[1] Co-President, Freedom From Religion Foundation.

[2] Individual Publication Date: June 22, 2019: <http://www.in-sightjournal.com/annie-laurie-two>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Emeritus Professor James Robert Flynn, FRSNZ on IQ, g, Racial Differences, Ethnicity, Species, and Affluence (Part Two)



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Abstract

Dr. James Robert Flynn, FRSNZ is an Emeritus Professor of Political Studies at the University of Otago in Dunedin, New Zealand. He discusses: IQ gains as not necessarily g, or general intelligence, gains; racial differences and definitions in intelligence research; and ethnic groupings, species, and getting to the roots of the research regardless.

Keywords: ethnicity, g, general intelligence, intelligence, IQ, James Flynn, morals, political studies, race.

An Interview with Emeritus Professor James Robert Flynn, FRSNZ on IQ, g, Racial Differences, Ethnicity, Species, and Affluence: Emeritus Professor, Political Studies, University of Otago in Dunedin, New Zealand (Part Two)[1]·[2]·[3]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: Why are IQ gains not g gains, that is, general intelligence gains?

Professor James Flynn: Simply because IQ gains over time have occurred on all IQ subtests and have not been greater on those subtests that are of the

greatest cognitive complexity. However, I do not think that the fact that IQ gains fail to particularly load on g (or cognitive complexity) is a reason to discount their significance. IQ gains on subtests like vocabulary (among adults), matrices, block design, classification, should be very important even if gains are equivalent on other less demanding subtests like digit span, which mainly tests rote memory.

G has an appeal as a concept of intelligence. It shows that individuals who do well on IQ tests beat the average person more and more as problems become more cognitively complex. If you and I were to sit down and say, "What would be one of the characteristics of intelligence?", we would probably reply, "The person who is intelligent can beat the average person more on complex problems than easy problems," wouldn't we?

This mistakenly leads to the conclusion that IQ gains are not really "intelligence" gains and must lack significance. I am not going to get into defining intelligence, but certainly gains on vocabulary are highly socially significant no matter what has happened to other cognitive skills. If you really want to see why IQ gains have not been as significant as they might be, you would do better to focus on the fact that universities are doing such a bad job of educating.

I have a book coming out this year, in September, called *In Defence of Free Speech: The University as Censor*. At present, universities spend as much time censoring as teaching. Anyone who has unpopular views on race or gender or practically anything is banned: they can't speak on campus, they are not read, they are derided ignorantly.

In my book, I detail all the things I learned, precisely because I read Jensen, and Murray, and Lynn, and Eysenck. It is wonderful when you encounter a highly intelligent, highly educated opponent, who takes a point of view contrary to your own. You must reassess your arguments. You often find that you have been simplistic, and that arguing with these opponents teaches you ten times as much as you knew when you were naive.

Let us go back to our friend, g. There is overwhelming evidence that cognitive abilities, even when taken individually, are significant. This is true of individual skill in all areas. If we studied drivers in New York, or in Boston, some would be better drivers and some worse drivers. We could rank driving tasks in terms of complexity. We would probably find a "g pattern: that the better drivers bested the average person the more as the complexity of skills rose. I am sure that the better and the worst drivers would not differ

much on the simple task of turning on the ignition. But note that the presence or absence of the g pattern would tell us nothing about the causes at work, not even as often thought whether the causes were environmental or genetic

For ordinary city driving, the better drivers would start to forge ahead of the worse ones. This would become more pronounced if you looked at driving around the cities on beltways: that is one of the first things elderly people give up. There are so many cars coming in so many directions and changing lanes. Many elderly people who still drive will not do beltway driving. The better group would be much better at it. Finally, there is the question of parallel parking, which is the part of the driving test most people fear. The better group might better the average person most of all on that.

When we look at these two groups, how useful would it be to derive a g factor? It would be disastrous to assume that since g is influenced by genes the better drivers were somehow a genetic elite. G would tell you nothing about causes. For example, you may discover that the people who are the worst drivers are new arrivals in New York City who have had no experience in beltway driving. You also find that in their town, you just drove into a parking space and didn't have to know how to come in on a parallel park.

On the other hand, we might find that none of this is true. We might find that they were equally experienced, and then we would say to ourselves, "I bet there is a genetic factor. Perhaps some of these people are better at spatial visualization. Perhaps some of them are better at information processing. Perhaps some of them are better at manual dexterity." Our minds would go in the direction of skill influence by genes. But it would depend on the case. You must approach each case with fresh eyes, and not be hypnotized by g.

I am quite sure that any two groups can be differentiated by genetic factors, and that this would affect performance. For example, if one group was a lot taller than another, it would affect their basketball performance. But you must take these cases one by one.

I looked at black/white IQ differences in Germany. Blacks in America fall further behind whites the more cognitively complex the task, which leads some to infer that they are lower on g and are genetically inferior. But then you study Eysenck's children in Germany. These were half-black and all-white children left behind by black and white American servicemen in post-war Germany. The g pattern had

disappeared. There was no tendency whatsoever for the half-black kids to fall behind more and more as you go up the complexity ladder.

That seems to imply that this group difference has something to do with culture. The first thing that comes to your mind is that these half-black kids were raised by white German women. There was no real black subculture in Germany after World War II. The black subculture element is totally absent. Then you go to someone like Elsie Moore.

She did a wonderful study in the 1980s. No-one, of course, will repeat it again because of political correctness. She had, as I recall, it was something like 40 kids – or maybe it was 48, that sounds more like it – all of who were black. Half of them were adopted by black parents of high SES and half of whom were adopted by white parents of high SES. At the age of eight and a half, the black kids adopted by white parents of high SES were 13 points ahead of the black kids adopted by black parents.

Elsie Moore called the mothers and kids in. She found that white mothers were universally positive. “That is a good idea. Why don’t we try this?” The black children came in with their black foster mothers. The mother was negative. “You are not that stupid. You know better than that.”

It became quite clear that even though both sets of families had elite SES, there was something in black subculture that found it unwelcome to confront complex cognitive problems. Once again, by the age of eight and a half, the black children adopted by whites of high education and SES were 13 points above the blacks adopted by blacks

You can say, “Is that evidence enough?” It is not enough, of course, but it does tie in with the German data. There, black subculture was absent, and the g effect was absent. In America, black subculture is thriving. Even the black children being raised by white parents, as they grew up, would tend to merge into the black teenage subculture, the “shopping mall” subculture.

My main point is that we must approach all this with an open mind. I am not saying that Jensen’s concept of g does not pose interesting questions. It does, but it cannot be taken as an automatic piece of litmus paper as to when one group is genetically privileged over another. Both options must be open.

I think that a genetically influenced g effect occurs between individuals. I think that when you have sexual reproduction, the higher cognitive abilities are more at risk of “damage” than the lower ones. You can imagine that would be true. You have two

siblings. If one had bad luck, he will have more deleterious recessive genes paired. This may damage complex cognitive skills more than less complex ones. The bad luck twin will probably be below his brother more on Raven’s than on rote memory. I published this opinion recently and Woodley took notice of it. Do you know who Woodley is?

Jacobsen: I have heard that name before, but that is about all.

Flynn: He’s a very prolific British researcher, very good indeed. I supplemented my remarks by saying that it was interesting that the higher cognitive abilities were the ones that would have come along latest in the human evolutionary history and, therefore, they might be more fragile in the genome. Woodley is now pursuing this possibility

The concept of g shouldn’t be dismissed. Whenever anything describes a phenomenon in intelligence, we must probe for its causes. It is terribly sad that it is gotten side-tracked: into a debate over whether the fact one group falls further behind another as cognitive complexity increases is an indication that they’ve got to be genetically defective.

As you know, I have done research with Bill Dickens that showed that blacks gained on whites about 5 points in the generation between 1972 and 2002. This correlated with evidence from educational tests, as well. What are we going to say if they gain another 5 points? Are we going to conclude that the g pattern is not as pronounced as we once thought it was? That would fly in the face of evidence in its favour. So, g, to me, is an interesting concept for research but it is not the be all and end all of what we do when we do intelligence research.

2. Jacobsen: Racial differences also lead to some questions around definitions. For instance, is it a scientific category, race? In other words, is it proper to even talk, in a modern scientific context, about the category “race” when talking about intelligence?

Flynn: I do not have much patience with that. I see that as an evasion of real issues. Imagine that a group of Irish came to America in about 1900. Of course, the Irish have not been a pure race through all of history, but they have much more in common in terms of heredity than they do with Slovaks.

These Irishmen in America settle in a community down by the Mississippi. You will find that when the children send them to school, some Irish kids will do better than others; and the ones who do better will, on average, will grow up to buy more affluent homes.

Thus they divide into two groups. Below the railway tracks near the Mississippi, where it is not so nice, you will have what we used to call “shanty Irish”. Above the railway tracks, where things are much nicer, you will have what we used to call “lace curtain Irish”. If you compare these two groups, you will find an IQ gap between them that has a genetic component.

You can try to dismiss this by repeating the mantra “They are not pure races.” Of course, they are not pure races. They are *sociological constructs* that have a different sociology because of somewhat different histories. But it still makes perfectly good sense to ask whether there would be a genetic difference in IQ between the shanty Irish and the lace curtain Irish.

When individuals within a group compete, genetically influenced cognitive skills are involved. Some people, as I have said, will do better at school and, on average, they will have a better genetic endowment. It will not be a huge gulf. American children from parents in the top and bottom third of SES tend to have an IQ gap of 10 points; and perhaps 5 of these may be genetic rather than environmental.

I hope this cuts through all of this nonsense. Also, the “irrelevance” of race seems to be special pleading. If we cannot talk about blacks as a “pure race”, and that disqualifies grouping them together, how can we have anything like affirmative action? The answer will be, “Well of course they are not a pure race. But they identify themselves as black, and whites identify them as black, and despite the fact that they are a social construct, they get the short end of the stick.”

If you can compare blacks and whites as to who gets the short end of the stick, you can also give them IQ tests, and you can also ask yourself as to whether in the histories of these two peoples, there has not been sufficient genetic diversity that one has built up an advantage over the other.

The causes of the black-white IQ gap are an empirical question. It has nothing to do with the stuff about pure races. There are groups that are socially identified as different, groups that identify themselves as socially different, groups that have histories that could conceivably lead to a genetic gap between them. You have got to look at the evidence.

It is an evasion. You ignore the fact that there are no pure races when you say, “more blacks live in poverty.” Why drag it in when you compare races for genetic differences?

3. Jacobsen: What about the shift in the conversation in terms of talking more about species rather than races, and then looking at different ethnic groupings? So, it is doing it within what probably are more accurate depictions than terminology such as “race”.

In terms of reframing it within a more modern scientific context, in terms of having species, and then having different groupings, as you noted, it is with ethnic groupings with different histories, rather than talking about races.

Flynn: That is fine. I have no objection to that, but it is not going to make anything go away, is it?

Jacobsen: No.

Flynn: There are still going to be 10% of Americans who self-identify as “black” and virtually all whites will identify blacks as “black”, and then we will still have to ask the question, “Do black and white at this point in time differ for cognitive abilities entirely environmentally?” I do not see how any verbal device will change this

There used to be academics who said that since humans share 99% of their genes with bonobos, you could dismiss the notion that genes have something to do with intelligence. The significance of this was exactly the opposite. If one percent difference made a huge difference in intelligence, then if racial groups differed by 1/100 of a percent, it might create the IQ gap difference that we see today.

I haven’t found any argument yet for sweeping the race and IQ debate under the carpet which is anything but special pleading. I do not think these arguments would be used in any other context whatsoever. They are used in this context so that we can all say, “We do not have to investigate these matters. We can pat ourselves on the back.” When actually, we should feel scholarly remiss.

Appendix I: Footnotes

[1] Emeritus Professor, Political Studies, University of Otago in Dunedin, New Zealand.

[2] Individual Publication Date: June 22, 2019: <http://www.in-sightjournal.com/flynn-two>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

[3] Image Credit: James Flynn.

An Interview with Dr. Iona Italia on Parsi and Zoroastrianism (Part One)

Interviewer: Scott Douglas Jacobsen

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Abstract

Dr. Iona Italia is an Author and Translator, and a Sub-Editor for *Areo Magazine*, and Host of *Two for Tea*. She discusses: personal background, and ethnicity and religion; Zoroastrianism; approximate global population; outside of Bombay; Ph.D. from Cambridge; reclusive caves of doctoral students; and 1694 and the Scottish Enlightenment.

Keywords: Areo Magazine, Iona Italia, Parsi, Zoroastrianism.

An Interview with Dr. Iona Italia on Parsi and Zoroastrianism: Host, Two for Tea & Sub-Editor, *Areo Magazine* (Part One)[1][2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: What is personal background for you? How is ethnicity and religion intertwined in this backdrop?

Dr. Iona Italia: Parsi is the ethnicity. Zoroastrianism is the religion. It is ethnic religion. You cannot convert to Zoroastrianism. Your father must have been Parsi – it is patrilineal – for you to be Parsi and Zoroastrian. You can, obviously, also be Parsi and be an atheist, but you cannot be Zoroastrian. Unless you are Parsi.

The requirements are that your father was Parsi. It doesn't matter whether or not your father was an atheist, but the requirements are that your father was Parsi and that you have had an initiation ceremony which we call the Navjote, which literally means "new flame" and which is usually performed in the ancestral homeland of Iran at around age 15, 16, but now in India, usually between ages 8 and 12.

I had it done originally in Karachi at age 8. You can have it done at any time in life. There is a famous example of someone who had his Navjote at age 70.

Once you have had your Navjote, if you are Parsi and you have had your Navjote, then you are a Zoroastrian and at that point, you can enter the Agiary. Obviously, you can enter to have your actual Navjote, but until the ceremony is done, you cannot otherwise enter the Agiary, which is the fire temple. We have a ritual garment. It is called the Sudreh Kusti. It is a cotton "wife-beater," I rather irreverently call it, with a string belt.

The main worship that we do involves going to the Agiary, and then there is a ritual you follow with handwashing and various things. You wear this Sudreh Kusti and you undo the belt and you re-tie it, and as you re-tie it, you recite certain prayers. There are a few little gestures that go along with it, as well.

You tie and then you take off your shoes, you go inside, and there are a few other little gestures like

touching the painting of Zoroaster, which we always have in the Agiary, and going into the place where the actual fire is, saying a small prayer at the fire, and putting a little bit of ash on your forehead. That is the main mode of worship. This is probably way more information than you need.

It is not like church, where there is a service. We do have a few servicey-style things, but mostly you go in and it is like visiting a shrine. You go in, you say your prayers, and you sit for a while, if you feel like it, or not, and you leave.

Zoroastrianism was the ancestral religion of Iran until the Islamization of Iran in the 8th century. When Islam arrived in Iran and everyone was converted by the sword, a group of Zoroastrians, so legend has it, got into a boat and fled to India to the Gujarat coast, where they settled. They agreed that they would follow the Indian customs, wear the Indian clothes, eat Indian food and have weddings after sunset, which is a Hindu thing – if they could follow their religion. The Parsis are mostly settled in India now, for more than a millennium, and mostly in Bombay. That is a little tale, maybe rather too long an answer about Parsis and Zoroastrianism.

2. Jacobsen: When was Zoroastrianism originated? What's the – if known – definitive point?

Italia: It is not known. It probably predates Judaism. Whether or not it predates Hinduism is unknown, it is one of the oldest world religions.

3. Jacobsen: What is the approximate global population at this point, in terms of the Zoroastrian diaspora?

Italia: It depends if you count Iranians as ancestral Zoroastrians, as some people do. I said that you cannot convert, but there is an exception, which is if you are Iranian, so some people are attempting to revive this in Iran, which is why Armin [Navabi] wanted to talk to me. [Please note: Armin and I discussed this here, <https://soundcloud.com/user-761174326/episode-028-armin-navabi-the-battle-for-iran>, from around the 32–53 minute marks).]

If you do not count that, then the population is small. We have always been a tiny, tiny minority. We have always been a small group. Probably in the 8th century when the Parsis arrived, there were probably only 4,000, 5,000. I think now there is around 100,000. Half are in India, and the other half are in the diaspora.

4. Jacobsen: Outside of Bombay, where else do you find those who have that form of ethnic/religious background?

Italia: The majority are in Bombay. There are a few scattered around elsewhere in India. Then there are some small diaspora communities in London, I know there is one in Toronto, and, for example, there is a small community in Texas. There is one in upstate New York, which I have visited. I have been to the temple in upstate New York. That is the only diaspora community that I visited, in fact.

5. Jacobsen: In the UK, when you did your Ph.D. in Cambridge, did you happen to meet some of the diaspora there, as well?

Italia: No. I did not meet anybody in Cambridge, no Parsis. [Please note that I met many other people!]

6. Jacobsen: Is part of that a consequence of being in the reclusive caves that doctoral students put themselves in when they are doing their research and their work?

Italia: I was, at that stage, not interested in exploring that side of my heritage. My parents died when I was young. My father died in 1980. After I came to the UK, and my parents died, I was 11 at this stage, and I went to boarding school. I had a complete break from that entire side of my family. I grew up with no Indian relatives, with no Parsi relatives.

I was at boarding school. In the holidays, I spent time with my much older sister. She was 19 years old, my half-sister on my mother's side, who I did not consciously meet until that stage, and with a few aunts, and a few times with non-relatives also assigned by the state. I left that entire culture behind at that stage. I rediscovered it much, much later.

7. Jacobsen: What was your doctorate question or research? What was the answer or the findings?

Italia: I did my doctorate in English literature, so we do not have a question, like that. I do not know if that is a social sciences thing.

I did my undergraduate degree in English literature. I did my Ph.D. on 18th-century periodical essays. I began my writing on women writers from the period, so I looked at five journalists. Then I later, after I finished my Ph.D., expanded it into a book. I looked at ten journalists for the book. I had them all in sexed pairs, so there were one man and one woman in each, as the feature of each chapter.

Journalism as we know it began in the 1690s, in 1694. Before that there were broadsides and pamphlets that were issued in response to specific events, so they were like one-off flyers. What we would think of as a periodical, is a regular publication, those began coming out in 1694. I will not go into the whole history.

There was a reason for the specific date. The things that I was interested in were not news reporting. They were essay periodicals, as they were called. Later, I also looked at magazines, which were basically social and political commentary. The writers that I looked at approached that in an especially witty way. They usually had pseudonyms. They invented backstories for themselves. They wrote in the voices of these sometimes ludicrous figures.

One of them, for example, wrote as “Miss Mary Singleton, Spinster.” They wrote about how they conceived of their role as social and political commentators, which was a new role at that time.

At first, my approach was more of a feminist approach, so I was interested in women writers. Four of them women and one was probably a woman. We cannot tell because men did often write under female pseudonyms, too, in this period. Women writers *negotiated that and represented themselves*. [This doesn’t make sense—maybe the tape is unclear? I’d leave it out.] Later, I was more interested in, in general, how writers saw their role during this period when journalism was beginning.

I looked at the period in London from 1694 up to 1770. It is in London, the main chunk of the Enlightenment period in the UK, in England. The Scottish Enlightenment got going a little later towards the end of the period. This is the core period of the English Enlightenment.

8. Jacobsen: Two questions: Why 1694? Why did the Scottish Enlightenment take a little bit longer to get online?

Italia: 1694 was the lapse of the licensing act, which meant that the government was no longer pre-censoring printed material. Up until 1694, you could not publish things without having them first pass the government censors. That made it impossible to run a newspaper. That was one thing.

The other thing was some major technological innovations that made it possible to print off more copies of one thing at once. If you’re printing a book, then it doesn’t matter so much if it takes you six months to print off 500 copies because the book is not going to go out of date, but you cannot run a newspaper that way. You must be able to print enough copies at once.

There were technological innovations. Also, before the licensing act lapsed, the government had control of all printing presses, as well. If you wanted to print something, you had to get it past the censors and then get the government to print it on their press. Once that ceased to be the case, people started buying their own presses. Then they were able to create their own journals.

As for the Scottish Enlightenment, I do not know that it took longer to get going, as such. It is that these things tend to be virtuous circles, where you have people who are influential, and they encourage others. Then you get a burgeoning group of thinkers and writers. A similar thing happened, for example, with the Lunar Men in Derby in the 1760s.

That is what happened in Scotland, in Edinburgh, and in Aberdeen from about the 1770s onwards. There were some Scottish people also involved in the English Enlightenment, but who were based in London. I am talking about a Scotland-based Enlightenment when I talk about the Scottish Enlightenment.

Appendix I: Footnotes

[1] Host, Two for Tea; Sub-Editor, Areo Magazine.

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An Interview with Faisal Saeed Al Mutar on Bayt Al-Hikma 2.0 (Part Two)

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Abstract

Faisal Saeed Al Mutar is the founder of Ideas Beyond Borders and Bayt Al-Hikma 2.0, Global Secular Humanist Movement, and a columnist for Free Inquiry. He discusses: clever obstacles placed by governments; books being translated through Bayt Al-Hikma 2.0; and selection of who leads the conversations.

Keywords: Bayt Al-Hikma 2.0, Faisal Saeed Al Mutar, Global Secular Humanist Movement, Ideas Beyond Borders.

An Interview with Faisal Saeed Al Mutar on Bayt Al-Hikma 2.0: Founder, Ideas Beyond Borders & Founder, Bayt Al-Hikma 2.0 (Part Two)^{[1][2]}

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: What are the clever obstacles some of the governments are putting up or would potentially put up?

Faisal Al Mutar: One of the main things is the tracking stuff. These governments track behaviour. They are able to see what other people see. They can track the location and then be able to arrest the perpetrators. One of the other main things; that many, at least 100, people I know get exposed.

One of my writer friends, two months ago, is a Tunisian. Not through Al-Qaeda, but there were many extremist websites sharing her name and address on webpages, they said, "She is an infidel, kill her." They do not say, "Kill her." They say, "Do something," with the implication there.

That way, Facebook cannot track them as easily. This is one of the tactics that the extremists use. I have had this happen many times to me. I "are less, because I

live in the West. But there are days when I went to a chat room about religion. Somebody said, "What is your email? I would like to take the conversation to private." It's not smart. I know.

I think a guy has a device or something to get the IP Address from the email. He took it to a page. This is when I was living in Malaysia. He took it to a page and out my photo online. They said, "This guy this in this neighbourhood around here." It got 10,000 likes.

That was in 2010/11. Lots of comments, "I am going to kill this guy." I freaked out at the time, rightly so. Nothing happened. But I was scared for a week. Because the address put online was within three blocks.

Many of the people saying, "I am going to kill him," probably lived in Indonesia and not Malaysia. This is the trouble people who consume our content may face death threats, being killed, and so on.

We, as an organization, in terms of dealing with translators is wanting to empower the translators. We want to pay for these people. Other than them working as an Uber driver. We would like them to get as much money as they get from Uber but from us – translating the most important ideas of the 21st century.

Some issues faced by translators, not all. Because of the blasphemy laws, the translator is afraid of translating the book, because they would be breaking the blasphemy laws. We had a translator who lived in Egypt.

He said, “Look, Faisal, I agree with everything. I love Steven Pinker. But I cannot translate it. There are blasphemy laws. I can be persecuted in my country, even though these things are not my ideas. I can be punished through blasphemy laws for translating.”

For example, they cannot make a contract with us. We have to work entirely on trust. They translate the book. We give them money. If there was a physical contract, their lives would be in danger. This has been one of the issues faced by us. It is looking for translators.

Most of our translators live in the Middle East. It is the policy that I take. One is the lower cost. Another is empowering those people over there. It has been a big obstacle. But so far, we have been really successful in finding really high-quality translators, who are so excited.

They are probably so much more excited than me. Because they are translators. They speak the same language. They recognize that many people because of language barriers, blasphemy laws, and so on, cannot access this stuff and need it.

It is about stopping extremism before it takes root. This is the idea behind IBB.

Jacobsen: By the way, 35 million people, that is the size of my country [Laughing].

Al Mutar: [Laughing] there are many people who speak Arabic. There are about 500 million people who speak Arabic, but not all of them are experts. It is good. One of our policies is generally not reinventing the wheel.

We are trying to improve the already existing systems. The people who are bloggers and have pages related to our cause. We are partnering all together to distribute each others’ content.

Jacobsen: It centralizes through an umbrella but decentralizes because it is distributed as a network.

Al Mutar: Exactly, yes.

2. Jacobsen: Why start with *Lying* by Sam Harris? Why *The Future of Tolerance*, which is a conversation between Maajid Nawaz, former extremist, and Sam Harris, an inactive neuroscientist?

Al Mutar: There was no holy reason why we started with lying. It is a small book. We wanted to test the model with small books before moving to big ones. The reason why I think this book is important, whether we started with it or not.

Many people who live in authoritarian regimes, like my own, Iraq, live with a constant state of fear. They don’t trust anyone. My mom, who I adore a lot, lived through the revolution before the Iraq-Iran War, the Iraq-Iran War, the Gulf War, then the sanctions, then the Second Gulf War.

In a lifetime, she lived through all these things. Her generation who grew up in the 1950s. They live in a constant state of fear of each other. Because the neighbour may be part of the militia. As a result of the climate, there is a climate of lying.

You lie about how much money you make. If you are rich, you say you’re poor; if you’re poor, you are you’re rich. Because the whole of society is based on lies. Many of the things people talk to each other about are not true.

When I grew up, people ask, “Do you like Saddam Hussein?” Of course, I say, “Yes, I love Saddam Hussein.” I have to lie. This book by Sam Harris really explores many of these dimensions of really lying for survival to white lies if your girlfriend asks, “Do I look fat in this dress?”

It even asks if white lies are good for society or not. Even though, they are not detrimental in terms of consequences. I think the Arab audience will learn a lot by looking at the different dimensions of the concept of lying and white lies, and others.

As for *Islam and the Future of Tolerance*, it is the right audience, in my opinion [Laughing]. There are three things that I think people can learn from it. Number one, it is that you can have a civil discourse about one of the most complicated and also emotional cases of our time.

It is Islam, Islamism, and so on, in which it is so easy for emotions to run high and so easy for people to get defensive/offensive – to advocate for barbaric policies. It is so easy for things to go crazy. The fact two people come from two different sides of the world. A neuroscientist atheist who studied at Stanford and went with Buddhist monks.

Jacobsen: Being a security guard for the Dalai Lama.

Al Mutar: [Laughing] yes, being a security guard for the Dalai Lama, then writing a book about a call for the end of religion. Then there is Maajid Nawaz who grew up in a moderate family but gets radicalized.

His life mission became political from being a minority Muslim in Britain to being beaten up by neo-Nazis, being an Islamist and recruiting people to destroy his home country that he is born in, and into being jailed in Egypt.

Sam Harris went to overseas to study Buddhism. Maajid Nawaz went overseas to establish a Caliphate [Laughing]. These are people from completely different backgrounds.

Jacobsen: [Laughing].

Al Mutar: I am honoured to know them personally. They are able to maintain a civil discourse. Maajid is really trying to change the Muslim world from within. His point of addressing abrogation and extremism, and the diversity in the Muslim or the lack of it.

It is something many Muslims need to listen to the perspective. Hopefully, it is bringing the conversation together. This is an example of a conversation. I am hoping through the translation work getting the word out there is good.

I am hoping there will be Lebanese Christian and Syrian Muslim having a conversation. They can take the example of Maajid and Sam and people of different backgrounds into having their own conversations about the future of tolerance, whether about Islam or other subjects.

It is a region filled with civil wars and other conflicts.

3. Jacobsen: If we look at the mainstream conversation of the secular community in North America and Western Europe, more often, it's led by men. There's a number of reasons for that, at least arguments put forward about it.

Not in favour of it, but in terms of description. Would it be powerful to some of the audience, the 35 million or the 8-10% of people reached, via people like Harris and Nawaz but with a woman who was a former Buddhist and a woman who was a former Muslim?

Al Mutar: Sure, definitely, I am very honoured by some of the translators and the lead advisor in the Advisory Board, including a woman, Dr. Nadia Owediat. She has an incredible story and courage.

I am in favour of empowering. It is far more difficult to come out. It is so difficult to be a woman in the Middle East.

Jacobsen: That's boilerplate.

Al Mutar: Add to that, it is to be an uncovered woman in the Middle East. If you are a woman who didn't wear a *hijab*, you are also at a disadvantage because people think less of you. Some may see you as a prostitute, at least in some parts of the Middle East.

Others will be more liberal and more open-minded on that subject. Let's say you're an ex-Muslim, a liberal Muslim, and so on, through my organization, I am in favour of empowering these voices of courage and inspiration.

There are some new voices popping up in the Middle East including Manal al-Sharif. A Saudi woman who led the driving campaign. I saw her speaking at the Lincoln Center in New York There is Yasmine Mohammed travelling across the United States and Europe to give talks and not to forget, also, Ayaan Hirsi Ali who has been outspoken about this stuff.

We definitely need more. I think that we are definitely a community and need to help each other out in this regard. I am always looking for helping out. This is out of the organization. But as an individual, I have 400,000 followers on Facebook and 30,000 on Twitter.

I am always willing to retweet or share other voices, whether men or women, LGBT, and so on. Those underrepresented groups. I am a straight male. I am happy being one. But I am definitely in favour of getting these underrepresented voices more representation.

I do not know how much a retweet can help. But I am followed by many journalists and many people who book events and many organizers, and many CEOs. All of that. Just giving some exposure to them and hoping they will be picked up by someone else, it would be incredible.

I am doing my part. I am asking all of the others, not necessarily leaders as there is no leadership here but those, with influence to try to create more influencers. There are two reasons. Obviously, there is a collectivist reason.

We try to help each other out. Also, I think it is in the benefit of us as a cause and individually to help one another. For example, one of the main things I have been facing in North America. Whenever I talk about extremism, Al-Qaeda, etc., people say, "You have an accent. You're from Iraq. It is too far. You do not

know what you're talking about. We do not have extremism here."

Jacobsen: [Laughing].

Al Mutar: They look at me as some sort of alien, as if I am from some foreign land. My issues aren't relevant here. One of the best counterexamples to that is Yasmine Mohammed.

Jacobsen: Yes.

Al Mutar: She was married to an extremist guy. This was in fucking North America. She didn't grow up in Egypt or Palestine. She grew up in Vancouver (Canada). This is in the context of North America.

People like her and others. Those who live and grow up here. They have been helping me as well. Because when I speak about extremism, I can speak about them with extremism here. I have been dismissed in the terms mentioned before.

I get a personal benefit, not simply the charitable benefit of helping these people out. But I get the

benefit of saying, "Okay, my friend grew up in an extremist household." If someone says, "You have a foreign problem," I can reply, "No, my friend grew up here and had the same problem."

In fact, I would argue that I grew up more liberal in Baghdad than Mohammed in Vancouver. My parents were more liberal. So, what the fuck are you talking about here? Extremism, as with IBB, is also beyond borders.

Now, most of the world is infected by it. There needs to be a holistic and global solution to this international problem of extremism.

Appendix I: Footnotes

[1] Founder, Ideas Beyond Borders & Founder, Bayt Al-Hikma 2.0; Founder, Global Secular Humanist Movement.

[2] Individual Publication Date: July 1, 2019: <http://www.in-sightjournal.com/mutar-two>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Stacey Piercey on True Self, Newfound Joy, and Daily and Dating Life (Part Five)



Interviewer: Scott Douglas Jacobsen

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Abstract

Stacey Piercey is the Co-Chair of the Ministry of Status of Women Sub-Committee of Human Rights for CFUW FCFDU and Vice Chair of the National Women's Liberal Commission for the Liberal Party of Canada. She discusses: true self; newfound joy; changes in daily life; things to do on a Friday evening, a Saturday afternoon, and a Sunday morning; dating life now – difficulties, novelties, and amusing stories; and enough money, time, and access for an ideal life.

Keywords: Co-Chair, Liberal Party of Canada, Ministry of Status of Women, Stacey Piercey, Vice Chair.

Interview with Stacey Piercey on Community: Co-Chair – Ministry of Status of Women Sub-Committee of Human Rights, CFUW FCFDU; Vice Chair National Women’s Liberal Commission at Liberal Party of Canada | Parti libéral du Canada (Part Five)[1][2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: Let’s focus on the woman you are now. For those who have made a comfortable transition, what are the last parts of your true self to come forward and integrate with the new life?

Stacey Piercey: Well to truly understand where I am in life, you must realize in my mind, I am making up for lost time. When I presented as a male, there were many opportunities that I could not pursue in the past. While I was on this road of discovery, I was learning for myself who I was again. I was not available in many ways. Then I started to rebuild my life as a woman. My career lagged, but I was fortunate to have travelled so all was not lost.

I believe, my life is starting to reflect who I am. I have gone through some significant changes in just a few short years. I have my doubts and wonder what the future may hold. I have friends, but I don’t have that special someone in my life. I am terrible at dating, and I’m busy as an entrepreneur. To be true to who I am, I am re-establishing a career and home life that I consider to be mine, as it would have been as if I was born a woman.

2. Jacobsen: For those reading this at the moment or at some future present, what is the newfound joy in being your real self?

Piercey: Within the last while, I moved to Newfoundland where I grew up. It is familiar, yet I am having a different experience than before. Most of the people I knew from my past are gone, and I have lost touch with many from my travels. At the same time, I am meeting all new people from Newfoundland as the woman I am now. It is an excellent time to be here as I am getting grounded in what is familiar. It is a much quieter life, and it suits me just fine.

I did some living these past twenty years. I understand that now as I have had time to reflect. I am putting everything together that I was, and that I did. I see it for myself, who I have become. Funny how you are always the last to know. That transgender girl, human rights advocate, board room executive, former Judge and political candidate, plus everything I was before my transition is coming together fast. That person lives in St. John’s, NL and she has been around the block. I can say that I like who I am and where I am going in this life again.

3. Jacobsen: This may be banal or trite. However, some may wonder: how does everyday life change when you’re finally able to have acceptance, in general, within the culture as your true gender?

Piercey: My life took off when I accepted who I was. It was never about what other people or society thinks. I have my journey to live. I remember a time when I was ashamed of being feminine, and I would hide that part of me. I find it liberating to be myself. I don’t have to worry about a secret or that someone might expose me. That followed me for years. Then I found my way as a woman. I am more comfortable with myself, and I do have my confidence back.

I know that I did struggle with survivors’ guilt. For a while, I felt like one of the lucky ones that made it. Then I realized I was a trailblazer, creating the way for others to follow. I changed when I decide to live for those who couldn’t. Then I was happy that I woke up every morning and I try to see the sunrise every day. I don’t think about my gender anymore, and I am glad that is behind me.

4. Jacobsen: What do you like to do on a Friday evening, a Saturday afternoon, and a Sunday morning?

Piercey: I appreciate it when I get to unplug. I like listening to the radio, going for walks, and finding art. I have adventures, where I go out and do my thing. I go with the flow, talk to the people, and drift impulsively. That is the Trans girl; her street nickname was “Mary Poppins,” and that was me, popping into different worlds, expressing different sides of myself. Her free spirit will rule me forever. She has a different life than most, that is the executive having fun and using her powers for good. I am always learning and growing as an individual. It amazes me what I stumble into at times.

5. Jacobsen: How is dating life now – difficulties, novelties, and amusing stories?

Piercey: As with dating, I am terrible at expressing my sexuality. I worry more about being taken advantage of, and therefore I am guarded. I have talked to some men, and I have been on a few dates in the past years. I’m just getting to know myself. I do wonder how does a relationship fit into my life. I know that it is where I am going, as I was married before. I have been thinking about who Mr. Right is, and I can’t wait to meet him. It will take a while for

me to find someone to spend my life with and I am okay with that.

As for exciting stories, I think I managed to talk to someone for two weeks. It was nice to have someone to look forward to chatting too. I have lots of people that ask me out, but not anybody serious about a relationship. I did have a spell where I was getting hit on and asked out so much that I felt like prey. I became shy from all the attention. I don't see it myself. I even dress down now when I go out to avoid such silliness. I meet so many people, as I run around town. I am honest in saying, I can't wait to see on my calendar "Coffee with Husband 3:00 pm and don't be late this time, or he will ask questions."

6. Jacobsen: If you could have enough money, time, and access in the future, what would be your ideal life? How would you go about building it?

Piercey: This Newfoundland version of me is that of a writer and business owner. It is the life that I always wanted. I am rather new at it, and I haven't received the benefits as of yet. I feel as if I am so far behind compared to my peers in many ways. Mostly though, I am starting a new career after some life changes. I have been building my ideal life, and I have been busy too. I like it, I walk out on the streets,

and I know everyone. I feel safe in my neighbourhood, and I feel safe online too with the friends I made away. I have street smarts, excellent credentials and great potential.

I know many people in my new town. I see familiar faces everywhere, and I have some social groups that I joined that I like. In this next year, I will be putting together my business, finding associates and I am extremely confident I will be successful in this endeavour. I hope to have a great life as well to go with that.

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

Appendix I: Footnotes

[1] Co-Chair – Ministry of Status of Women Sub-Committee of Human Rights, CFUW FCFDU; Vice Chair National Women's Liberal Commission at Liberal Party of Canada | Parti libéral du Canada; Mentor, Canadian Association for Business Economics.

[2] Individual Publication Date: July 1, 2019: <http://www.in-sightjournal.com/piercey-five>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Faisal Saeed Al Mutar on Stories and Cultural Differences (Part Three)

Interviewer: Scott Douglas Jacobsen

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Abstract

Faisal Saeed Al Mutar is the founder of Ideas Beyond Borders and Bayt Al-Hikma 2.0, Global Secular Humanist Movement, and a columnist for Free Inquiry. He discusses: stories, religions, cultural differences, and science.

Keywords: Bayt Al-Hikma 2.0, Faisal Saeed Al Mutar, Global Secular Humanist Movement, Ideas Beyond Borders.

An Interview with Faisal Saeed Al Mutar on Stories and Cultural Differences: Founder, Ideas Beyond Borders & Founder, Bayt Al-Hikma 2.0 (Part Three)^{[1][2]}

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: Also, Mohammed's story in another respect, in a minor way. It is teaching Canadians that they also have secret service.

Faisal Saeed Al Mutar: [Laughing].

Jacobsen: It is important to know about CSIS. I did an interview with her. I quoted this part of the interview as the title. It is a beautiful quote. Most Canadians do not know about it. It is important to know in a similar way.

For instance, by analogy, when people used to talk about these pseudoscientific categories of race, in terms of Caucosoid, Mongoloid, and Negroid, they were shown relatively clearly as pseudoscience in a similar way as Phrenology in psychology.

It is the 'science' of bumps on the head corresponding to traits of an individual such as intelligence or various personality aspects. In

evolutionary theory, if you look at geographies over time, what they talk about more is, traits in a species that differ geographically along a gradient.

Those are called clines. I think in a similar way. It is looking at the stories common to us all. It is just the different ratios you're going to get in different parts of the world. So, it is not going to happen as much in Canada. But it is going to happen in Canada.

Al Mutar: It already happened in Canada few times. There are definitely chances that it is going to happen more. Despite the signs of the world getting better, less poverty, less hunger, and so on, I do not see signs of extremism declining.

I would argue political extremism and polarization is on the rise.

Jacobsen: I agree.

Al Mutar: In Europe, you can see parties. Marine le Pen is in the parliament. You can see Jeremy Corbyn with the Far Left in the Labour Party openly saying crazy things. That can be perceived as antisemitic by many people.

While Canada remains a beacon of hope in some regards, the UK was a beacon of hope for many years. But it is not working well for them right now. There's nothing in Canada that makes it immune to being a crazy place.

I have been to Canada many times. Yes, because of their geography and America being on South of them, it is different than America having South America on the South of them. It makes them an obscure place. They Canada enter Canada without a visa.

It puts them in a position that attracts fewer individuals from other parts of the world. They are lucky in that regard. But I do not if there is anything in Canada that makes them immune from really going through the deep end in terms of extremism.

Canadian is not that different from American DNA.

Jacobsen: You could have someone moving from Nova Scotia to Iqaluit. They are cranky because they are cold.

Al Mutar: [Laughing].

Jacobsen: "There's not even a Tim Horton's, eh? I don't even know" [Laughing].

Al Mutar: Especially in big cities like Montreal or Toronto, or Vancouver, they look as American as they can get.

Jacobsen: Yes, different labels of companies and corporations.

Al Mutar: Yes, very similar, almost the same thing, it is almost the same diversity. I would say Vancouver is more Asian than the rest.

Jacobsen: The closer you get to Richmond for sure.

Al Mutar: That has always been my hypothesis, in a way, for extremism or resentment. Canada compared to America has a better welfare system. With the recent migration, Justin Trudeau accepted many Syrian refugees.

Jacobsen: That started with Brian Mulroney at quarter of a million per year.

Al Mutar: Many of the Syrian refugees, not negatively but, coming from the different country will not see the welfare system as a welfare system but as a way of life. As a result, it is possible that many will use the welfare system.

Because many are refugees and need time to move up in the economic ladder. As a result, the people who pay taxes in Canada will be angry. I can see that happening a lot in Scandinavia. Every time I go there and call a friend from Sweden or Denmark, social welfare is above what I would consider normal.

There is a lot of resentment from many Danish citizens, Norwegian citizens who say, "I work my ass off all the time. I pay 50% income tax," which is crazy already and in America 30% considered insane.

"Then I am guaranteed this social contract. I will get education for my son. My neighbours' sons will get an education. We have a social contract in which we help each other out. They are homogeneous. They know each other. They help each other. They form the social contract."

Then there are people coming from different culture who do not even know the social contract. Because of the cultural difference, they will say, "I can live and not work for \$5,000 per month. Cool!"

Especially in this age of polarization, they do not see themselves as part of the social contract. They see themselves Syrians who think, "Why the fuck should I pay for other people at 50% of my income? Why am I doing this? I do not know anybody. Most of my friends are Syrians. Why am I paying into this system?"

I am afraid Canada will have the same problem. That many Canadians will think, "I am working my ass off all the time. I am barely able to buy a house, maybe not even an apartment or condo. Then there are people who come from overseas and who do not pay taxes and then live on welfare."

That is the right-wing rhetoric. There are many refugees who do not live on welfare. I am an Iraqi refugee myself. I do not live on welfare. I have a salary. I pay taxes as well. But that is the stereotype of living on welfare. They (the right-wing) can find examples that they can utilize. I am afraid that rhetoric will gain steam in Canada.

Where if you give Canada 10 or 20 years, you might have a Far Right party.

Jacobsen: It is usually 10 years after the US. There was a split with the People's Party of Canada founded by Maxime Bernier splitting off the Conservative Party of Canada of Andrew Scheer.

Al Mutar: Yes, also, centre-left will be considered right-wingers by the far-left and centre -right will be considered cucks by the far-right [Laughing].

Jacobsen: It will be more egregious in America. We know the ‘news networks’ that will use that as political ammo for a right-wing narrative. In Canada, we have some similar ones. But they are too obviously bombastic and not big enough.

As well, *Fox News* tried to get a branch over here. It didn’t turn out well [Laughing]. It didn’t start. That kind of sentiment, at least among the portion of North American and Western European examples.

But it can be stoked by fanning those flames in, back to the example, Canada. I see some of it being used. For instance, there was a young Canadian woman. She was murdered by a refugee. So, that was used as a news story to demonize Syrian refugees as group.

One person does it. Therefore, the group is bad, which is the basis of xenophobia.

Al Mutar: Yes, I am afraid some of these groups will do it. Then we will face some bad consequences.

Jacobsen: Back to clines, gradients, as the analogy of phenomena, there are human universals. There are different ratios of people’s experiences. You lived in a liberal household. Yasmine Mohammed lived in a more fundamentalist household, especially with her mom. *Honey I Married a Jihadi*, basically [Laughing].

Al Mutar: [Laughing] yes.

Jacobsen: The experience of people. To bridge the gap with telling the stories across the language, culture, and religion divide, a good way to do this. It is looking at your own experience in 2010 of fear simply through going onto a religion forum or fora.

It is similar to the founder of the Council of Ex-Muslims of France, Waleed Al-Husseini, when he was in Palestine territories. He was in a coffee shop because he didn’t want to be home writing these blogs.

He got fond out and placed into a military tribunal and tortured for several months. I think the more common example, in either case of Canada or Palestine or others throughout the MENA region, is the social bullying, being afraid.

Al Mutar: Yes.

Jacobsen: People who are openly secular in Canada. If they work in a student union, in a campus, in a profession, if they are in a church community but lost their faith, they will undergo

social bullying in the family, the community, at work, and in the school.

Those stories bridge the gap. A similar phenomena of bullying – public humiliation and so on – to prevent them from being open about their own beliefs. With the barrier, in the extreme cases, with death threats and actions following them, which make the threats legitimate, for the most part, there is the big hunk of sameness.

Al Mutar: One of the reasons why I prior to starting IBB that I started the Global Secular Humanist Movement was to make the people share stories of how much suffering they’re facing or persecution from different parts of the world and make them connected to each other.

People really realizing how they can inspire each other. The ways people can inspire each other. I get emails many times, mostly from individual from the Middle East but also from the West. They say, “Faisal, I saw what you have been through. You have courage to go through what you went through. You are inspiring me to do this for other people and pay it forward. Also, I am not afraid now.”

I always get questions from ex-Muslims in the region, who I always happy mentor. I have 5 activists who I always mentor on how to be safe. I always get the question, “So, my cousin saw me drinking beer. Should I apologize to him and say I will never do it again? Or should I own it?”

I try to listen to them and see their situation, ask them not to do something crazy, and figure out a way to survive until their cousin becomes more secular. I am constantly reminded that there are many people who are facing persecution because of their beliefs.

These people always are looking for stories to be inspired by. There were times when they were constantly thinking and reached a point of depression & defeatism. They need each other. We always need to pull them out and prove them again, and get them optimistic about life.

A life without goals and optimism is not a life worth living to me. It is torture.

Jacobsen: Shakespeare had the phrase, “Oh Friar, damned souls use the word banishment to describe hell.” No community is hugely painful for people.

Al Mutar: Of course, it is. We are social animals. We get our energy from other people. There are people who live on farms. But they get contact with other people, not as much as us in the cities. But they still have human interaction.

They cannot live by themselves because we need each other for survival and mental-social reasons.

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

Al Mutar: Wonderful, thank you, Scott!

Appendix I: Footnotes

[1] Founder, Ideas Beyond Borders & Founder, Bayt Al-Hikma 2.0; Founder, Global Secular Humanist Movement.

[2] Individual Publication Date: July 8, 2019: <http://www.in-sightjournal.com/mutar-three>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Pascal Landa on Early Life, Some More (Part Two)

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Abstract

Pascal Landa is the Founder and President AAVIVRE (Association qui Accompagne la Volonté des Individus a Vivre selon leur Ethique – Association that Accompanies the Will of those wishing to Live according to their personal Ethics). He discusses: early life, or his superhero origin story, some more.

Keywords: AAVIVRE, dying with dignity, early life, euthanasia, France, religion, right to die, Pascal Landa.

An Interview with Pascal Landa on Early Life, Some More: Founder and President AAVIVRE (Association qui Accompagne la Volonté des Individus a Vivre selon leur Ethique – Association that Accompanies the Will of those wishing to Live according to their personal Ethics) (Part Two)^{[1][2]}

Please see the footnotes after the interview.

Pascal Landa: To backtrack a little bit. While I was the President of AAVIVRE, which I founded five years ago, I wrote two booklets. One is a new self-deliverance booklet in which I explain clearly, with all the precautions and so forth, about life being precious, that how, if one wants to end his life, he can do it easily, safely and with no investment. It is not difficult to do that.

I detail what we call “the plastic bag method” originally promoted by Dereck Humphry. It is the method where you inhale your own carbon dioxide which puts you into a deep coma and in a matter of generally less than an hour, kills you. The advantage of that is that everybody can get a plastic bag. Everybody can get a scarf to put it around your neck for comfort and scotch tape to make sure it is held in place. Everybody can take sleeping pills, which you do beforehand so that you are sure to sleep throughout the process.

The nice thing about it is when you take the bag off the person’s head, he looks like he is just going to

sleep and had an easy death. What is most important about that method is that most people are horrified about it, and that is essential because of those people who are horrified are clearly not people who are in a phase of their life where they are facing the fact that their life needs to end.

If you are facing, either through pain, or loss of consciousness, or knowing that you are going to be completely debilitated, you are no longer worried about the plastic bag. You are worried about being sure to end your life. I only sell the book to people who are members of an association affiliated to the World Federation of Right to Die with Dignity and any profit is used to finance the movement.

I have observed that experience myself many times while accompanying people. Frankly, the fear that you have of not being able to breathe is not right at all. You breathe easily. You are breathing your own carbon dioxide, but you are breathing and there is NO suffocation. You go progressively. First, you go into sleep because you have taken the right number of

pills to go long-term into deep sleep. Then your breath becomes shorter and shorter until you are into a deep coma and you die.

That is good for people who can still manipulate things enough to be able to do that process, but it is not good for those people who are paraplegics, who are unable to physically handle their own lives. Therefore, the law is still needed for those who want or need to be assisted. In the last 35 years, I have spent probably 25 years saying we need a law called “the right to die with dignity law”.

Finally today, I have become aware that we were going the wrong path for legislation. We were going the wrong path because the opponents to our movement oppose us on two principles. The first principle is that a society of persons is a contract between people who live together. One of the foundation stones of that contract is, “Thou shalt not kill.” If we want a law that says we can kill, we are obviously stepping into the mouth of the wolf who is then able to say, “This is not the right way to go.”

However, there is a good way to go. The good way to go, as far as I am concerned, and particularly in Southern European mentalities, which are emotional rather than rational. Latins are a different type of society than the puritan, rather logical and strict mechanical societies that we know in America, in Australia, in England. In France and in Italy and in Spain, the mentality is such that- and it is not just playing on words. It reveals the real basic issues that rule those societies.

The right path is to write a law for the **irreversible medical acts**. Know that in France, one specialist out of two every year, gets attacked in court. One generalist out of ten, every year, gets attacked in court. All of that is because the powers of the medical profession have been trying to sell us the idea that medicine is a science, which it is not.

Medicine is not a science by the simple fact that drugs that operate on you and drugs that operate on me are going to act differently. We are, each of us, individuals. We are, each of us, different. So the act of medical caring is not just a mechanical process of distributing drugs or operating. It is primarily a human adaptation and accompaniment process. We know that psychology also plays a large part of human well-being or not well-being. Thus medicine is an art.

If we understand that medicine is an art, then we cannot guarantee the results. If we cannot guarantee the results, then we need to have a process when we do a medically irreversible act. A codified process for the amputation of an arm, a leg, the extraction of part

of a liver, the extraction of whatever it is, the replacement of a heart something that irremediably changes a person's life.

Several things qualify an “irreversible medical act”. One is that the person is going to change his life fundamentally, for the rest of his life. We need social accompaniment, but a doctor is not a social worker. We need a social accompaniment of that process. We need to guarantee that a diagnostic of the doctor is a good diagnostic. That means that we need to have a second opinion that confirms the first opinion. “This is what is going on and this is what the problem is.”

The third thing is we need to be able to offer, as a professional medical practitioner, a large set of solutions. One is to do nothing. The other is to amputate. The third is to try to treat with drugs but with the risk of having gangrene and dying. Et cetera.

One of the options that doctors often must face is there is that there are no treatment issues to your problem. I am thinking of sicknesses such as those in which you die of suffocation because your lungs cannot do it anymore, which are terrible deaths, or those in which you cannot control the pain anymore because drugs do not work. Despite all the false data and the statements of lobby paid researchers, we know that about 5% – 6% of painful situations cannot be dealt with at end of life. In those situations, one of the options must be assisted medical dying.

Who are we to say when is the right time to say, ‘Deciding to die is the right option?’ I am sure you would not want me to tell you when it is the right option for you. I can tell you that I do not want you to tell me what the right option for me. In fact, I want to protect you so that you can also decide that until every single cell in your body is dead, you are alive, and you want medical treatment. That is fine for you. But it is not fine for me.

Me I want the law to state that in a medical process of the irreversible act, that if a certain protocol is followed that guarantees all of the protection of the individual, then we should be in a situation where I can ask for medically assisted dying, and you, the doctor, can give me that prescription or do the actual injection if I choose it. That must be one of the options for care at end of life.

This is what happens in Switzerland. When you go to Switzerland, you provide a medical record that shows that you are in a terminally ill situation of one way or another. It doesn't have to be terminally ill in the next six months. It just must be terminally ill. But remember, life is a terminal illness. We are all going to die. If we are in a situation where that is the case, and if the patient is not mentally disturbed, and is

capable of making conscious decisions, then he can choose to have a doctor prescribe a death giving cocktail, but only the patient can “open the valve” or drink the substance. It does not work for those who cannot even move a finger.

I am thinking of, for example, the young man who says, “She has left me. Life is no longer worth living because my sweetheart has left me,” or vice versa. Those kinds of situations are psychological situations where the person has not the required perspective to decide to die. We need, as a responsible society, to be able to determine those cases. Yet we must also be able to say, “You have the right to decide what is a life worth living and what is a life not worth living.” Only a well-codified process can allow this.

You should be able to die with your friends around you. I know a lot of people who like to play cheerful, joyful music. I have friends who said to me, “Pascal, I want you to drink champagne on the day of my death because it is the end of my life and I think everybody should celebrate the fact that I have had a good life.”

To make a long story short, I think that is one of the rights that we will have to recognize, and it is being recognized by more and more people. Unhappily, there’s a lot of issues with the way it is being recognized. For example, in America, they want you to sign off a list of situations in which you say you want to die. That is stupid. The one thing we know is that we do not know when or in what context with what situation we are going to die.

In the French law today, we have been able to get the right for terminal sedation under specific circumstances, and more importantly, the right for a person to say that he is not willing to accept certain types of medical treatment. That includes force-feeding and all treatments that do not pertain to his total recovery. But you can never anticipate, so anticipated directives, as we call them, are just a philosophical statement to guide the persons around you as to how you would like to end your life.

The real key is having somebody who is your person of confidence, a person with whom you have talked and who is going to be a valid person to talk with for the medical profession because the medical profession facing somebody dying has got a huge problem. The huge problem is that he can act like a professional, but he is being asked to make decisions as if he was the person. These are two different roles that require a dialogue and cannot be assumed by a single person.

What he needs is he needs a person to talk to. Often, the patient is no longer able to communicate

correctly. What he needs is for the patient to have named somebody who is a person of confidence, who has his full confidence, and who is able to adjust the patient’s will to the real situation.

The real situation could be a car accident and to find yourself in a coma. Do we decide, because you marked on the questionnaire, “I do not want artificial respiration”, that we should decide to let you die? Even though if we give you artificial respiration for three weeks or even two weeks, you’ll be able to recuperate fully and then he’ll be able to live? NO!

We need to have somebody who is fully conscious, fully aware of the person’s wishes and desires, of course, and who can speak for the person. That seems to me more important than anticipated directives.

We must avoid, also, the bad path that codifies what the medical professional one has to do the multiple response questionnaire. Do you want us to do this? Do you want us to do that? Do you want us to do this?” That is ludicrous because the situation is in constant evolution. Those questionnaires only pertain to things that are black and white, but life is not black and white. Life is always specific to the individual, specific to the case at a moment in time.

Exchange and participation are essential. We know, for example, that a person going to see a doctor, when the doctor talks with him and has an exchange, he has 30% more chance of recovery than a person who doesn’t talk to his doctor because medical care is a mutual trust space between a practitioner who knows medical practices and a patient who knows himself. We also know that it reduces costs by 30%, as well, which is an impressive amount.

Last, of all, I think one of the important things we need to keep in mind is that end of life today represents somewhere between 60% and 80% of all medical expenses during your whole lifetime. That means that the end of life is big business for some people. We cannot let financial big business interests be above concerns for that a person that is supplicating that he wants to end his life because he has had enough, enough of suffering, enough of mental torture, enough of seeing those around him suffer, et cetera.

As a responsible society, we also must remember that a person who is in a situation of sickness or end of life, has tremendous pressures from external sources, the wife that tells the doctor, “I want you to keep him alive by all means because as long as he is alive, I am getting my pension. The day he dies, I get nil.” Or the kids who say, “Speed him up. I want to get that inheritance. I can use the money dads got better than

he does. Look at what condition he is in.” I just gave examples, but there are millions of motivations.

As a responsible society, we must have a law that saves the individual from torture by the medical industry. End of life people today are test grounds for lots of medications. That is not acceptable unless the person says it is okay but often, they never ask the person or omit this experimental aspect for a proposed treatment.

Today in France, 30,000 people die because doctors, mostly by compassion, help them die. Even that is not acceptable because, first of all for 1% or 2%, we question the fact that is the right decision, but more important, is that they never asked the opinion of the person concerned, and there is no reason we should allow this, it's like playing “god”. When you do not have the agreement or request of the person, it is called murder. If you ask the person and the person wants it, it is called assisted dying and compassion. Two different concepts.

The other reason is that as a society, we cannot let the medical profession be attacked permanently because people think that medicine is a science and not an art. If we develop a the protocol that protects the medical profession, we'll find more and more medical professionals having human compassion, human interest in their patients, and doing their job which is helping us to live as well as we can, as long as we can, and in a state that is compatible with an individual's will to live.

I think I have covered the three basic subjects. My own personal life is not interesting in all this except to say that perhaps I started this movement when I was 30, replacing my father as president of the association in France, and that I have done a successful IT career as an international director of IT while continuously being an active member of the right to die with dignity movement in France and internationally.

That shows that I am not interested in glamour. I just want that law, some day or another, to be enacted. I wrote a book on how to write your personal directives and how to designate the person of confidence so that people can read that book and know how to do that because it seems to be a difficult thing for people to do. It is a book written in French and if you turn the book around, it is in English because I am both a French and English speaker.

I think I have covered the law in France today. In 2005, the law allowed recognition for anticipated directives and the fact that a person you choose “personne de confiance” (person you trust) could be

more important than the family as advice for the medical profession.

In 2016, it reinforced the law and said, “Directives are now an obligation for the medical profession and the person of trust is still an advisory, but a much more an important advisory than it ever was stated before.” Otherwise, the law used to say, “We cannot kill people. We can just put them in terminal sedation.” The 2016 law said, “Terminal sedation, the doctor does not have to wake up the patient regularly to check that he is not killing him.”

But terminal sedation today, as practiced in France, can take one day to one month, depending on the state of health of the individual. We think that is totally unacceptable. It is unacceptable for the individual because we cannot say that he is not suffering. It is unacceptable for the family and those around them because we know that they are suffering. We can see it clearly.

There's still a long way to go but I think this road must pass through a protocol for irreversible medical acts and not a law for directing doctors on how we can kill people when they choose it. That will neither be accepted by the doctors, nor by the religious people, nor by the basic community, even though 90% of the French citizens all say, since about 30 years now, that they want legislation for the right to die with dignity.

Dying is not an easy thing. I am in the middle of writing a book on how you live the best way the last part of your life. Living at the end of your life is a tremendous adventure. At the end of your life, one of the things that happen, whether we like it or not, is you can no longer lie to yourself.

All our lives, we can lie to ourselves, and say, “Life, it is going to continue. I am not going to die,” or any other lies that we do for ourselves, but the one thing that you can no longer do when you are nearing death is you can no longer lie to yourself. That is a period when you can do a lot of progress in your own mentality and on your own awareness of life.

It is too bad you do not do it beforehand. So many people would rather act like the ostrich and keep their heads in the sand until the moment arrives. That is not acceptable, for me. If somebody else wants to live that way, I have no objections. A corner stone of the right to die movement is: We are not asking that others live the way we want to, we are just asking that we be able to live the way we want.

We defend also the person that wants to live until the last second of the last cell that survives in his body. One of the things that I wanted to do at one point was

to attacked the state because in today's life, today's scientific community knowledge about organisms and their way of living, we are able to grow meat, we are able to grow skin, we are able to grow organs, we are able to create stem cells out of any other cell in the body. We can now, very recently, replace parts of the DNA. In fact, we could say that we shouldn't ever let anybody die. We could keep a body alive forever. Is living being just a body and the cells that function? We do not think so.

An important issue that is being raised today by the right to die with dignity movement is what is the real meaning of life? Is the real meaning of life having cells that are alive or is the real meaning of life that of being conscious, being able to love, being able to

have emotions? Those are the real questions that we must deal with as a society.

Do you have any other questions?

Appendix I: Footnotes

[1] Founder and President AAVIVRE (Association qui Accompagne la Volonté des Individus a Vivre selon leur Ethique – Association that Accompanies the Will of those wishing to Live according to their personal Ethics).

[2] Individual Publication Date: July 8, 2019: <http://www.in-sightjournal.com/land-one>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Alix Jules on American Secular Communities, Positive Work, Secularization of Communities, and Communication (Part Two)

Interviewer: Scott Douglas Jacobsen

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Abstract

Alix Jules is a Writer at Patheos Nonreligious. He discusses: secular communities and positive work; the proportion of African Americans who identify, not simply as secular, but as an atheist, in America; the slower trajectory for the black community compared to the white community in America in secularization; and communicating and socializing.

Keywords: Alix Jules, atheism, Catholic, intellectual trajectory, Patheos, secularism.

An Interview with Alix Jules on Background and Meeting an Atheist: Writer (Part One)[1][2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: In terms of the narrative or story provided before, or the personal ups and downs about the trajectory of world view, this has a lot of overlays. Some of them not necessarily stated explicitly, but they've come up in other conversations in personal journalistic work, for me, talking to other people in secular communities.

One of them has to do with the explicit and implicit bias, if not outright prejudice, against the secular from the nonsecular, from the religious. Sometimes, it can go the other way. That's an internal conversation secular communities need to

have about civility standards, providing dignity to even those one opposes.

However, in other conversations, we could find sectors of the secular community having conversations about inclusion, the inclusion of more women, the inclusion of more people of colour, not simply having the conversations, but actually doing things about it. In terms of American secular communities, for those who would like to help or include more people of colour, and more women, what would be a baseline recommendation? What has been some positive work that has been done?

Alix Jules: That is a tough one. I used to travel, talking about how we need to build bridges in the secular community. This was one of the first things I did in terms of outreach. My guidance then was first an explanation to these communities as to why it is so difficult to build these bridges.

Even though you're an atheist- and you may be a white atheist, however you identify, ethnically- when you take a look at black atheists, or atheists of colour, and women, we still exist in a much broader context. This one thing that we share in common, may not be enough to bring us together. In fact, that's what we've seen. If you consider that there was a much larger, much broader big-time atheist movement in the US. There's been a lot of fracturing and factionalization.

I would argue, no, it's just what someone would call "dividing lines" have been defining lines, all along. Just because you're an atheist on those side of the tracks, doesn't mean that you're going to cross those tracks to come to see me. So, just saying that, "Hey, I'm an atheist now and we should all just come together and form a large community," doesn't work.

The first thing that I tell people is, "You've got to be cognizant of all the biases that still exist, even within your own community." Even if we just say, "I'm a big atheist community." But 98% are white males. That's not necessarily inviting because there is the rest of who I am that is built, as a black person, or a person of colour, around the identity of being an atheist.

I have not been profiled in the US driving while being an atheist. I've been profiled driving while being black. I've been pulled over because I was black. I've been stopped in the street because I was black. I was followed in stores because I was black. I had to run away from groups of Confederate-wielding youth because I was black, not because I was an atheist. We have not addressed those issues within the larger context.

If you want me to meet you where you're at, the first thing you have to do, not necessarily ideologically, but physically, is meet me where I'm at. You need, because of the issue of trust that just exists between these communities, plain black communities. Within those subsets, there are groups of atheists, humanists, et cetera.

First, you've got to break down that barrier, which in itself, is very difficult. You've got to show up on my other issues, what you would call "fringe issues" or what others have just called "identity politics". Those "identity politics" allow me to vote, allow me to buy and purchase equally, allow me to scream and get

heard when police are harassing me. That's the first thing, is meet me where I'm at.

The second one is to realize that these what you call "fringe issues", or what some call "fringe issues", aren't. They're issues that define my humanity. I didn't ask for them. I didn't ask for them. I want them gone, as much as anyone else.

I often get into the discussion. "Why are we all so hung up on race? Race is a social construct." Well, we live in a society. The beginning of the word "society" is S-O-C. It's all a related social construct. It exists in society. We are social creatures. We are influenced by societal norms. You can't say that you're immune to them just because you're an atheist.

Just like Christianity, there was magical thinking. In various religious thought and circles, there's magical thinking. You can't have the same magical thinking in the atheist community if you say that you are evidence-based. It's incongruent. It doesn't happen.

If you can look at me and say, "I understand that you have issues outside of Christianity, regardless of what the root cause is. If you take a big step back, yes, absolutely, in the beginning, when we take a look at how we even define what race is, you take a look at The Inquisition; how do we define bloodlines, and "the other"? Yes, it's tied to race, but the racial construct is more tied to religion that most people will even acknowledge. Sure, I get that, totally.

But regardless of where it came from, where we are today being this is still my reality. Acknowledge the reality. You want to be an ally; you have to show up. Once you gain that trust, I'll meet you where you want me to be.

2. Jacobsen: One thing pointed out to me. It was the notion, or the idea, or the reality of if in the African American or the black community in America, not religious, then not fully black, or African American. How does this play out in practical terms in the life of an African American male, or a black woman?

Jules: I can say that, for me, in my generation- I'm Generation X, if that means anything. Previous generations, it was infinitely more taboo to be non-religious. In fact, it was once you become a doubting Thomas, you become an Uncle Tom. That's true.

We saw that in the '60s and '70s. You get a little bit of education from the white man. I'll be blunt. You come back home and you're doubting God. How dare you? It doesn't matter who gave you the god. All those arguments just do not matter because the identity of being black, or African American, in the

United States, is so tied to religion. It's Moses. It's Harriet Tubman. Her story is tied to lore, of course, or the meso-self of the Bible and the Christian Moses.

The fact that so much of the civil rights movement itself was enabled, to a certain extent, by black churches. Of course, you had really strong secular influences, as well, that just never got the attention as secular influences. It was "brethren so-and-so", "pastor so-and-so". We can't ignore the truth that the church has played a galvanizing force in the African America community for so long. You just can't undo that.

I think that was generational. "You say that you don't believe. I say that you're not black." I think that's changed. I think we're changing. I think a lot of what we're seeing, in the US anyway, is an artefact of the black civil rights movement, where we are beginning to see, even in the streets when there were significantly more protests, or significant more coverage regarding the protests.

I would talk to young organizers and they would tell me, "God hasn't done anything for me. The church isn't here. They're not doing anything. Why would I believe in that?" So, there are challenges that we're seeing with the younger generation, the Millennials and younger, that show a significant dip in religiosity in the African community. It's significant. Even if it's single-digit, 5%, 8%, 9%, that's pretty significant given that when you take a look at their cohorts in different strata.

Whites, we're seeing 70% religiosity, 30% "nones" or atheists, if you lump it all together. Even the Hispanic community was actually more or less secular than the white community. What we saw, at least if you use solid polls, is within the African American community, we saw about a 95% of the African American community identified as being heavily religious. That's changed. It's below 90%. I think it's 80-something percent. That's a big change. That's a big shift.

The churches we still have, obviously, they're strong church groups. That's not going to go away but we're not seeing the coherence to that identity as much. It is loosening. That, right there, has also, in the US, played a role in why we've seen it be so sticky. When you had your identity taken from you, stolen from you, and a new one given to you, or you created one and even the one that you created, you were told was ugly, and lazy, and dumb.

Again, many of those are Christian sentiments from the past and the South in the US that were just pushed onto the negro from about the 1600s all the way

through to Jim Crow. It's the reason why those stereotypes still exist, this identity that African Americans were able to cohere. Identity is complex. It just stuck. Yes, black is beautiful but black also includes this. Fortunately, we're seeing that black identity is no longer monolithic. It's wonderful.

3. Jacobsen: What would be the proportion of African Americans who identify, not simply as secular, but as an atheist, in America?

Jules: I think it's still less than 1% It's been a while since I looked up the numbers but it's hovered around the 1% to 2%. It's going to be low. It's going to be low, but the ones that identify as "nones", or say that— I think we've reached a tipping point in the US, as a whole, where secularism is just becoming significantly more wide-spread.

We are seeing the lashing out from the other side, especially the evangelical movement. They're not happy about it. I don't believe it's in the death throes. I think we still have a few generations of them being there, but white evangelical children are not going to church anymore. They're just not.

As that becomes more common, I think we'll see more of that on the African American side. It'll be slower but as those numbers really begin to dip, I think you'll see more people identify as atheist. Even if they won't call themselves atheist, they'll know that they are. Just like me. I stayed in that bubble for years.

4. Jacobsen: Why is that trajectory slower for the black community compared to the white community in America?

Jules: I think one of them is the need for the church. The church has been there for childcare. It has been there for education. It's been there as a safe haven. There's a lot of reasons why the church exists in some communities, as well. Good and bad comes with the church.

The idea of community itself is necessary with the church. You have the moms. You have the grandmas, the aunts. "We're going to see you in church, right? I'm taking her to church." Continuously. It's a conveyor belt system, to that extent. [Laughing]

Just wanting to continue to be part of that community. That community has, in numbers, been able to push the needle on civil rights movements where no other driving, massive force has. It is still going to be a little bit.

Jacobsen: I'm out of questions. I'm trying to think of another one.

Child: Dad.

Jacobsen: Is that your kid?

Jules: You heard that. Yes. She just ran in from one room to the other.

Jacobsen: Kids are almost like apparitions, sometimes. They just go in and out.

Jules: Yes.

5. Jacobsen: Aside from internal demographic, and inclusion, and dignity issues, and civility issues of the secular communities in North America, how can secular people, for want of better terminology, learn, potentially, some better social skills in communicating, in socializing, and in interacting with those who harbour more supernatural sentiments than them, in public, and in private? This has come up as an issue in some commentary.

Jules: I don't know that there is a lot of work outside of the human dignity piece that is going to drive people together. One of the problems with not being able to bridge that first. If an outside group comes knocking on a black door, you wind up having the concerns about a white saviour. "Why are you here? Why are you trying to deconvert me? Why are you doing this?" Again, the trust issue is a significant issue. "Why are you trying to sell me this?"

Regardless of the fact that you were sold on the opposite message by the same person, or your core belief system. That's really difficult. I think it still winds up being interfaith issues or interfaith initiatives. If you can find the white youth in the US, some of them- I know a lot of atheists have issues with churches and their acceptance of magical thinking, or just the acceptance of everyone, but those wind up being really fertile grounds for cross-cultural communication and "contamination", in the best way.

I will drive down in some areas around here and I will see a huge "black lives matter" banner out front on the church. I already know that's a UU church, right there, and they're at least 70% white. I walk in there. Maybe it's 90% white, but they're taking the initiative to roll out the carpet and say, "Number one, I hear you. Number two, I acknowledge what's going on. Three, if you want a place to be, here I am." That's something that UUs, Unitarian Universalists, have done well.

In fact, I guess it was in Ferguson, and during the uprising in Ferguson, Missouri, after the Michael Brown murder, and then again in Baltimore, after the Freddie Gray murder. The people that are out there, if they were white, they usually were carrying a UU pin

or UU banner. If you are able to get close to them and build enough bridges there, sometimes it comes.

I have got a very quick story. A few years ago, we did- it was The North Texas Food Bank. They had what was called a "full on faith" week, where they would invite all these churches to work at the food bank and package food and ship food, et cetera.

One of my colleagues, Dr. Zachary Moore, found out about it, and said, "Wait a minute. Why aren't we doing this as well?" He reached out to them. They said, "You're not really a church. You're faithless. It's like, "Yes, but it doesn't mean that we don't do exactly the same thing. It's not that we aren't without charity, without motivation. We're humanist as well."

The first event that we went to, I want to say there were maybe 30 people that showed up, which I thought was a great number. We were there and we were mixing it up with other- Christians. Maybe five people, one person, in particular, asked me, "What church are you with?" I explained the organization that I was with. I said "atheist" and "humanist". She said, "I'm not familiar with that denomination."

Jacobsen: [Laughing]

Jules: Right. Exactly. I enjoyed the internal giggles for about a good 15 minutes, maybe, but as we worked together, as we were bumping into each other and helping each other, at the end of that, we were, "Where do we learn more about you all?" They had questions. I was probably one of the only black atheists there. There were maybe one or two more.

Even the black church members were very generous and wanted to talk. Some of them kept in contact. One of them is no longer Christian. She was like, "I knew I had questions but I didn't know who to ask." That's one person that was able to leave religion and say, "It's not that I hate religion. It's just I don't need it for what I thought I needed it for."

That's a great example of bumping into people doing service, and just being out where people are and having an atheist spin, a human spin. You don't necessarily need to be competition. You just need to show them that you're there, and you're there to help. Sometimes it just takes that much, or at least, that's a good first step.

6. Jacobsen: I think that's a perfect place to end on. Thank you for the opportunity and your time, Alix.

Jules: You're very welcome. It was fun. [Laughing] I get to go back. It's been a very long work day. I was like, "Wait. What's going on?" [Laughing] This was good, thank you. I appreciate the conversation.

Jacobsen: It's one drop at a time.

Jules: All right. Yes, absolutely.

Appendix I: Footnotes

[1] Writer, Patheos Nonreligious.

[2] Individual Publication Date: July 8,
2019: [http://www.in-sightjournal.com/jules-](http://www.in-sightjournal.com/jules-two)
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2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Mahua Mukherjee on Life Story, the Times of India, Religion and Politics in India, and Journalism

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Abstract

Mahua Mukherjee is a Reporter for The Times of India. She discusses: family background; personal story; the Times of India; religion in Indian politics; Hindu nationalism; favourite professional moments; becoming involved in India's journalistic world as a foreigner; and final feelings and thoughts.

Keywords: journalism, Mahua Mukherjee, politics, religion, reporter, Times of India, writing.

An Interview with Mahua Mukherjee on Life Story, the Times of India, Religion and Politics in India, and Journalism: Reporter, The Times of India[1]:[2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: Let us start from the top. What is family background, geography, culture, language, and so on?

Mahua Mukherjee: Well I am Mahua Mukherjee and I am from Bihar. I was born in a small border town of Farakka in West Bengal and was brought up in Patna the capital city of Bihar. My parents are from Bengal and shifted to Patna when my father joined the State Bank Of India. I was educated in Notre Dame Academy and then went To Patna Women's College. Thereafter, I did a crash course in Business Journalism from the Times Centre of Media Studies and joined the Times of India. I can speak three languages English, Hindi and Bengali.

2. Jacobsen: What is your personal story? How did you become involved in journalistic and other work?

Mukherjee: There is nothing great about my personal story. It is an endless saga of trials and tribulations. I wanted to go into academics and had started writing about offbeat stuff right from my college days. I was supported by Mr Uttam Sengupta the resident editor of Patna Times of India. My first story was about A homeopathic doctor Dr Bandhu Sahani who transmitted homeo drugs through hair and you can get cured any where across the globe provided your hair is with him. It sounded fascinating as I was his patient, so I did it I got very good response and he literally long queues outside his clinic in Shivpuri way back in 1990s. Thereafter Uttam sir kept on giving me assignments and I would travel across the city in search of stories. I got into the mode of being the first one to get the news and tell others. It was like an opium for me. So much so that even after getting a chance to join the prestigious

Jawaharlal Nehru University I opted for Times of India. I broke many important stories as a business journalist and one of my stories about McKinsey report revamp of State Bank Of India was raised in the Parliament and I was very scared. I also received death threats for breaking a major fraud and thereafter I switched to desk reporting. It was during this period I decided to be less adventurous and stay grounded. I wanted to do something different and was given the task of conceptualizing the NIE (Newspaper in education) edition. It was great fun as well as learning experience. All my experiments of telling the news items as stories to my daughter came to use. It was well appreciated. I have also written and designed a kid's magazine and want to distribute it free of cost to under privileged kids from government aided schools, but I do not have enough funds to do it. As of now I am working on the political desk and cater to Western Uttar Pradesh in northern part of the sub-continent.

3. Jacobsen: You have written for the Times of India (TOI). It is huge and prominent Indian publication. To give a sense to the audience here, what is the level of influence of the Times of India on public and public intellectual discourse in the world's largest democracy?

Mukherjee: It is very true that TOI is very prominent not only in India but also in this part of the globe. Many a times during my stint as a business journalist on global junkets, fellow journalists were literally in awe of the paper and that gave me a kick. We do have various campaigns by our paper, and it acts as a pressure group on the government of the day. Also, some of our campaigns like the current organ donation helps in putting across the message loud and clear to the masses who come forward in large numbers to be a part of the movement initiated by the paper. Also, many a times our human-interest stories have a significant impact on the people. Once a journalist did a story on how an Olympic level archer Limba Ram was living a life of penury and was very unwell. Within 24 hours the apex Olympic Body got him admitted to the All India Institute of Medical Sciences in new Delhi. The minister announced ex-gratia and numerous individuals and NGOs came forward to help him. Not only in India but people across the globe follow Times of India. Way back in 1997 I did a story based on NIMHANS study about nearly 80 percent of Delhi Police personnel being depressed. The next day I got a call from BBC London about how they had got a call from some NGO there who wanted to help the Delhi Police personnel come out of their depression and what was the route they should take and the best way they found was to contact the Times of India through

their London office. What I want to prove that Times of India is still followed by the elite and we do make a difference in people's lives so our stories and whatever we report must be true. We cannot afford to be casual because if we dare to the next day we are literally torn apart. Even small thing like a single column picture of African elephant instead of Indian one tucked somewhere down the inside pages is noticed by our readers. Yes, it feels great to be a part of tradition called the Times of India.

4. Jacobsen: You have written a bit on religion and its influence on politics, where personal identity impacts political trajectory. How important is religion in today's India?

Mukherjee: Frankly speaking it is some stupid notion fed by some equally stupid journalist to the world and it refuses to go. I have been closely associated with Syed Shah Nawaz Hussein, who being a staunch Muslim, is the national spokesperson the BJP, which for some very strange reason is a communal party. And let me assure you that I have not seen religion being so important to overshadow his political life. Well the great Karl Marx was very right when he said 'Religion is the opium of the masses' but here I need to define the word masses. In Indian context masses are the illiterate people who are literally herded by the political leaders for their petty gains. For the educated Indian youth religion is to be practiced inside the four walls of your homes and left there only when you step out. Because they have understood religion is not going to lead them anywhere, so it is very personal. Talking of Shahnawaz Hussein, his wife is a Hindu Brahmin and their sons, studying in London, think religion is as personal as your body. As you do not take off your clothes before everyone, so your belief and how you follow your religion should not be of concern to anybody. On the other end of the spectrum we do have a sizable chunk of the so-called masses for whom religion and politics are the same thing and want to garner votes by dividing the voters. It might work in the interiors of the nation but certainly not among the educated ones.

5. Jacobsen: Is the influence of Hindu nationalism healthy or unhealthy, overall, in India?

Mukherjee: I do not think there is any thing called Hindu nationalism as I have said before for the educated Indian there is no concept of Hindu nationalism. Only because some not so great leader coined some stupid term does not mean it rules our lives. If some government takes steps to protect the cow or clean the Ganga river it does not make them Hindu nationalist. We are secular country and I am very proud of the fact in my country every person is

free to follow his or her religion without any fear. Some stray incidents here and there do not make the country Hindu nationalists. Nationalism is just nationalism and religion have no place in it. I refuse to believe in the concept of Hindu nationalism.

6. Jacobsen: What have been your favored moments in professional life so far? What writings are you most proud of looking back now?

Mukherjee: The McKinsey report,

MS shoes fraud

Urea fraud

Launching of NIE

Branding of Apollo Hospitals

Conceptualising of my kid's magazine

'Kalpana' (**PDF Attached**)

7. Jacobsen: If a foreigner wanted to become involved in Indian political culture, writing, and journalism, how would they do it? Any recommendations for them?

Mukherjee: To begin with you must become a part of India. You must understand the nuances of the Indian culture which varies from state to state to be able to do justice to your writings. You must learn to

love and accept India and Indians with all their shortcomings and follies and begin by reading a lot about India. Where do you start well, come to India be a part of it and the best place to start would be to begin with writing blogs and take it forward and the best place of course in The Times of India .

8. Jacobsen: Any final feelings or thoughts in conclusion?

Mukherjee: Journalism is a great responsibility so one must choose their words carefully. A casual question mark at the end of a sentence can create havoc. Be impartial and just be a reporter. We must report facts and do not try to colour your reports with your own thoughts.

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

Appendix I: Footnotes

[1] Reporter, Times of India.

[2] Individual Publication Date: July 8, 2019: <http://www.insightjournal.com/mukherjee>; Full Issue Publication Date: September 1, 2019: <https://insightjournal.com/insight-issues/>.

An Interview with Emeritus Professor James Robert Flynn, FRSNZ on Intelligence, Academic Freedom, and Life's Work (Part Three)



Interviewer: Scott Douglas Jacobsen

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Abstract

Dr. James Robert Flynn, FRSNZ is an Emeritus Professor of Political Studies at the University of Otago in Dunedin, New Zealand. He discusses: declines or apparent declines in IQ over the last decade or so; the changes in the notions, or the formal definitions, and research, and trends into race, class, and IQ over time; general thoughts about the state of academic freedom and the state of graduates; modern developments of things like research ethics boards, REB and IRB; what the socio-political left and right are doing right and wrong in the academic system, in the humanities, regarding academic freedom; justifications for an ethics review or not; historical precedents of adherence to the principles of freedom of academic inquiry; persecution comparable to The Red Scare and the McCarthy Era; egregious cases in the modern period of persecution; trajectories into research on IQ and intelligence; the future of the academic system regarding freedom of expression (and so freedom of speech); and overall thoughts on life's work.

Keywords: academic freedom, general intelligence, intelligence, IQ, James Flynn, political studies.

An Interview with Emeritus Professor James Robert Flynn, FRSNZ on Intelligence, Academic Freedom, and Life's Work: Emeritus Professor, Political Studies, University of Otago in Dunedin, New Zealand (Part Three)[\[1\]](#)[\[2\]](#)[\[3\]](#)

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: What about the declines, or apparent declines, in IQ over the last decade or so?

Professor James Flynn: People have never understood that the factors that feed into IQ gains are quite complex and interlinked. I do not know if you have seen the article with the very distinguished British psychologist, Michael Shayer, that we published in *Intelligence*.

People focus on Scandinavia but most of the Scandinavian data are young adults taking military tests, and it could well be that the environmental triggers for IQ gains have declined for that age-group while they have not declined for other age-groups. For example, in all cultures today, including Scandinavia, there is much more emphasis on cognitive exercise in old age. This may still be progressing today and if you looked at the aged in Scandinavia, you would find gains.

I have studied the Dutch. I suspect that the Dutch are still treating their aged better, making them healthier, and giving them more food, and more cognitive stimulation. Then we go down to mature adults who are in the world of work. There is some Wechsler data showing that in that age group, IQ gains are still proceeding, meaning the world of work in Holland is still more cognitively challenging than it was 30 years ago.

Then you come down to the kids just out of school who aren't in the world of work. There is overwhelming data that in most Western societies, males are interfacing with formal education worse than they did in the past: more expulsions, less homework, more rebellion. At that age, Dutch IQ may be slightly lower than in the previous generation.

Then you look at the Dutch down at preschool and you find, essentially, stasis. This is before kids go to school. It appears that their environment is neither better nor worse. Perhaps parents have exhausted their bag of tricks for making the childhood environment cognitively demanding, but they haven't lost any ground either.

The question of IQ gains over time must be looked at in the light of full data that involves all age groups. Remember, again, my point, that whether we have slight increases in IQ during the 21st century, is far less important than the level of ignorance during the 21st century.

2. Jacobsen: [Laughing] Looking at the research since 2000, how have the notions, or the formal definitions, and research, and trends into race, class, and IQ changed over time as further research has been done?

Flynn: As for race, those who want to evade the issue still say, "Oh, the races just differ in term of class." This is ludicrous because as you know, if you match black and whites for socioeconomic status, it does almost nothing to eliminate the IQ gap.

Then you say: "But the black class is more insecure, they are more recently arrived at middle-class status, and thus class does not mean the same thing for black and white." Note those words. Although it is never admitted, you have slipped from a class analysis into a black subculture analysis. You are saying that you can no longer look at this issue purely in terms of socioeconomic status. You must look behind matching for SES and see what is going on in the minds and hearts of people. Despite this, there is an enormous inhibition against using the notion of subculture. This has to do with weird notions about praise and blame.

If you look at Elsie Moore, you think, "Isn't she saying that black mothers are less efficient mothers than white mothers? Isn't she saying that they are more negative? Isn't more corporal punishment waiting in the wings?" Maybe there is. If so, these things must be isolated and altered. But they make white scholars shudder. If they talk about black subculture, they will be accused of "blaming the victim".

The cover is to talk vaguely about the fact that blacks have a history of slavery for which they are not to blame. And that they are poor for which they are not to blame. This is a sad evasion. Unless the history of blacks has current effects on their subculture, it would be irrelevant. Once again, you must come back to subculture. Note that the Chinese have a history of persecution but that is irrelevant because their subculture today is not affected in a way that lowers their mean IQ.

I do think that there has been a rise in the number of people who take Jensen's hypotheses seriously. I have. Dick Nisbett has. Steve Cici has. Bill Dickens has. How do you balance that against this deeply rooted feeling that any investigation in this area has to be subject to a moral censor?

Jacobsen: This leads into the book you are going to be publishing later.

Flynn: The one on the universities?

3. Jacobsen: Yes. It has to do with academic freedom and the prevention of certain research. Also, in terms of what is coming out of the universities in terms of the graduates, what are your first general thoughts about the state of academic freedom and the state of graduates?

Flynn: There is a sad intolerance on the parts of students when they encounter people who hold ideals or ideas that they find repugnant. Look at the persecution of Charles Murray. I do not, by the way, deny that this sort of thing happened in the past. When I was a young academic, I was persecuted for being a social democrat and driven out of US academia, so I am not one of these elderly people who say, "It was nice in my day."

It is ironic that the left today seem as intolerant as the right were in my day. When students banished Charles Murray at Middlebury University, they merely proved they were more powerful than he was and could threaten him with violence. There was not one person in that mob educated enough to argue effectively against his views. They did not know what he had to say and never having heard him, they will never know. They mimicked lecturers who said, "This man is a racist. Let us keep him off campus." That is one force against academic freedom.

The is also the fact that no young academic has security. Over half of the courses in America today are taught by adjunct professors.

They have no tenure and can be fired at the drop of the hat. They know where their careers lie. Imagine giving a vita to a university and saying on it, "One of my chief interests is research into racial differences and intelligence and the necessity of an evidential approach to the work of Arthur Jensen." What chance do you think you would have? You wouldn't get hired. You wouldn't get given tenure. You might as well jump off a bridge.

People are being fired in American universities today, merely because they use the term "wetback" in a lecture, which is considered so offensive that they could not possibly apologize for it.

The administrators, of course, are supine. They just want as little trouble as possible, and the least trouble possible is to have a speech code. When a student is upset, you get the lecturer fired. If the lecturer remains, there is trouble and controversy. What other people do to academics is one source.

The second source is what academics do to themselves. There are certain departments where there is what I call "a Walden Code". The phrase is taken from Skinner's book *Walden Two*, which has a code that describes what is permissible. Various academic departments tend to enforce such a code.

In anthropology, if you are a Piagetian, and you think that societies could be ranked in terms of mental maturity, you are considered unholy. If you are in education and you think that IQ tests have a role to play, people recoil in horror. IQ tests rank people, and what education is all about is producing a society in which no-one ranks anyone else.

Then there are the new groups like black studies where there is often a fierce fight between ideologies as to who gets control. Who gets control is very likely to banish the others. Whether you are a revolutionary black Marxist, or whether you are this or that. There is a great deal of intolerance.

The same is true of women's studies, though by no means in all departments. My department here at Otago is good. But in many of them, you cannot seriously investigate the reasons why women have less pay than men. It is automatically attributed to male malice without looking at all the sociological variables.

There is also the larger issue of what universities are doing to their students in general. They do not educate them for critical intelligence but to just get a certificate for a job. And some departments see themselves as sending out missionaries, for example, Schools of Education send students out to turn the schools into an imitation of a "liberated" society.

The teachers and students bat ideas around, but the teacher steers the conversation toward America's ills points out that there are poor people in America, and that rich people profit from the poor, and that blacks and gays suffer. All very true. But the students arrive at university without learning what they need to cope.

My book gives a classical defence of free speech. It details the knowledge I would have been cheated out of had I not benefited from arguing against Jensen, and Murray, and Lynn, and Eysenck. It details all the threats to free speech posed by the university environment.

4. Jacobsen: How important are modern developments of things like research ethics boards, REB and IRB?

Flynn: Some of these, of course, are appropriate. You do not want psychologists experimenting with how students perform at various levels of inebriation, and then let them drive home and kill each other in

traffic accidents. Certain ethical codes are important. The abuse is when they are used to ban research that the university knows is unpopular.

A point that I haven't touched on. The natural sciences, the mathematical sciences, and professions like law and medicine are not exempt from pressures toward conformity, but they do have to educate for the relevant knowledge, and they are less subject to corruption. I guess you could take an ideological line in favour of Newton, an Englishman, and against Leibniz, a Frenchman. I once knew a lecturer who turned his Accounting classes into a plea for Social Darwinism. But still, students have got to learn to do the math.

In physics, it is hard to take an ideological line when you teach the oxygen theory of combustion against the phlogiston theory. The same is true of chemistry. After all, your graduates go on to graduate schools and you don't want them to embarrass you by seeming woefully inept. Someone must be able to do surgery without always nicking the tonsils in the process.

The hard sciences have an incentive to maintain a higher standard of intellectual training than the humanities and social sciences. Yet they can easily be corrupted by the fact that they usually require lots of money. The government put strings on what money it is willing to give, and corporations put strings on what money they are willing to give. They can effectively forbid research that they dislike.

My book does not go into that. It is mainly about the humanities and the social sciences. I am told that the Trump administration is trying to do awful things to the biological sciences when funding the National Health Foundation. He is certainly discouraging research into climate change.

5. Jacobsen: If you were to take what would be termed the socio-political left and the socio-political right in the academic system, in the humanities, what are they doing right and what are they doing wrong regarding academic freedom?

Flynn: They are doing something right insofar as they are scientific realists, and they are doing something wrong insofar as they are not. [Laughing] Of course, that is not purely a political divide. There are plenty of people both on the so-called left and on the right who live in an ideological dream world, an image of man and society which they try to "protect" by getting people fired they disagree with.

But fortunately, on both right and left, there are people who say, "We have got the scientific method.

It is the only method that actually teaches us what the real world is like, and we're going to fight like crazy to apply it despite all of the forces against us.

6. Jacobsen: If an academic on either side of the aisle want to make a point as in the ends justify the means, is it justified for them to simply ignore or skip an ethics review and potential need for ethics approval in a university when they are doing research?

Flynn: The notion that the end justifies the means, if stretched far enough, will open the door to censorship. There are limits, of course. I wouldn't be in favour of a physics department that spent all of its time trying to develop a doomsday machine: how to dig a hole, and put enough nuclear weapons in there, so that any nuclear attack on your soil would trigger a nuclear explosion that would tilt the earth on its axis. [Laughing]

There are also limits in the humanities. To have a whole department of geology dominated by people who believe in crop circles, would also be bizarre. What you have got to do is say, "The scientific community recognizes that there are screwballs out there. We have got to take efforts to try to limit their presence in the classroom. But we must always, always be alert to the difference between necessary guidelines and censorship guidelines that allow us to shut up people we disagree with."

Aristotle called finding this balance "practical wisdom". I do not know how to give say 90% of academics practical wisdom so they can tell the difference between the two, but it is what academics have got to strive for whether they are right or left.

7. Jacobsen: In what contexts in history have there been academics as a majority who have adhered to those freedom of academic inquiry principles?

Flynn: I am not sure that they have ever been a majority. It is better to ask, "Are there universities today that sin less than others?" I would say that the University of Chicago sins much less than Harvard or Yale. In my book, I detail the extent to which the University of Chicago tries to deal with the forces against free speech on campus, and the extent to which Yale and Harvard have succumbed to these.

When you look at the history of universities, there sure as hell was not much tolerance before let us say about 1920, if only because of the influence the churches and their respectable members. In the 1920s, the Red Scare intimidated thousands of academics. Later, there was the McCarthy period. But in all those periods, there were academics who fought for free speech come hell or high water.

It is hard for me to say what the ebb and flow has been over history. It is much better to look at universities today and see who the worst sinners are.

8. Jacobsen: If you were to take a period-based qualitative analysis, is the persecution now from the so-called left, as you labelled them, worse than those from the so-called right towards the left during, for instance, The Red Scare, or the McCarthy era?

Flynn: I am trying to say that it is too hard to tell. I lived through the McCarthy period. I was damaged by it. My wife was damaged by it. My friends were damaged by it. Obviously, it has an immediacy for me. But at that time, even then, I felt I could probably find somewhere in the academic world where I might find a home.

Today, I look at the young adjunct professor in Virginia frantically trying, despite being an outstanding researcher, to find a berth somewhere, and being terrified of being thought unorthodox. I think today is at least comparable to what went on in the McCarthy period. It shouldn't be thought of as somehow a lesser influence against freedom of inquiry than what went on then.

9. Jacobsen: What are the more egregious cases in the modern period that come to mind regarding this?

Flynn: The continual firing of adjunct professors because of a slip of the tongue. In my book, I also examine cases in which tenured professors have either been fired or have had their research curtailed. All sorts of things are done to them because they were investigating the wrong issue at the wrong time. Hiring policies. The banning of speakers on campus. All these things are at present in full swing.

10. Jacobsen: What do you see as the trajectory of research into the 2020s on IQ and on intelligence?

Flynn: If you look at problems that do not raise the spectre of race, there'll be very considerable progress, particularly from the brain physiologists. Also people are becoming more sophisticated in understanding that you must deal with g and not be hypnotized by it.

11. Jacobsen: What about the future of the academic system regarding freedom of expression, not just freedom of speech?

Flynn: There is a real reaction against what is going on. The interesting thing will be to see how far it will go. It will go far only if principled university lecturers get behind the various groups that are fighting like crazy to have a more open university. Heterodox Academy is one such.

I do not know how many university staff still retain academic integrity. I do not know how many of them, integrity aside, can no longer think clearly about issues. I do not know how many of them have sold out to careerist interests, but there do seem to be encouraging signs. A lot of academics are saying, "We'd rather teach in a place like Chicago, and not a place like Yale." Let us just hope we can turn the tide.

A lot of it will have to do with exterior events. If you get a wartime climate, all reason goes out of the window. What the effects will be of global warming, I would hate to guess. I have no crystal ball, but the universities are in the balance. There are significant pressures against the forces of reaction.

12. Jacobsen: Do you have any further thoughts, overall, just on your life's work?

Flynn: I do not want to comment on my life's work. Either it has had an influence, or it hasn't. [Laughing]

Jacobsen: I think it has. It was nice to talk to you again. Take care. I hope you have a wonderful evening.

Flynn: We will be in touch.

13. Jacobsen: Excellent. Thank you very much.

Flynn: Good-bye.

Appendix I: Footnotes

[1] Emeritus Professor, Political Studies, University of Otago in Dunedin, New Zealand.

[2] Individual Publication Date: July 8, 2019: <http://www.in-sightjournal.com/flynn-three>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

[3] Image Credit: James Flynn.

An Interview with Sufi Imam Syed Soharwardy on Canadian Muslim Narratives and Theology (Part Two)



Interviewer: Scott Douglas Jacobsen

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Abstract

Sufi Imam Syed Soharwardy is the Founder of the Islamic Supreme Council of Canada and the Founder of the Muslims Against Terrorism. He discusses: narratives of Canadian Muslims; certain media outlets or anchors who are fanning the flames of anti-Muslim sentiment; countering hate groups and hate movements; conversations within Islamic theology; leading Sufi scholars; concerns and hopes as we're moving forward as a country further into 2019; and negotiable and non-negotiable aspects of Islamic theology.

Keywords: Islam, Islamic Supreme Council of Canada, Muslim, Muslims Against Terrorism, Sufi, Syed Soharwardy.

An Interview with Sufi Imam Syed Soharwardy on Canadian Muslim Narratives and Theology: Founder, Islamic Supreme Council of Canada; Founder, Muslims Against Terrorism[1]:[2]:[3]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: If you were to relay some stories or narratives in conversation with Canadian Muslims about their own experiences, what would those be? What would their experiences be of a rise of hate crimes, of the experiences of some Canadian Muslims in Canada?

Imam Syed Soharwardy: With the rise in Islamophobia and hate crimes, we still believe Canada is the best country on the planet. We believe in the Canadian system and the Canadian leaders, whether the background is religious or ethnic.

It is a place where people of faith and non-faith can come together and live in peace and harmony. There

are some people who come and spread hate, who are in the minority. Unfortunately, hate and violence are more viable than love and peace. The stories of this country for Canadian Muslims is that we live in the best country; that God has blessed us with a place like Canada as a home.

2. Jacobsen: Are there certain media outlets or anchors who are fanning the flames of anti-Muslim sentiment? Or is this something simply coming out in the media more?

Soharwardy: Yes, I know there are some outlets. I don't want to give them an advertisement.

Jacobsen: [Laughing].

Soharwardy: I have confronted them. They have confronted me, in the past. They dislike Islam anywhere. No matter how good a Muslim becomes. They hate him, or her. In the past, when I had to face these people, they are 25 or 30 people at most.

They were putting anti-Muslim comments on websites. They are very active. It looks like a lot. But no, they are very small. We have seen the Yellow Vest movement in Canada. The Yellow Vest movement was all about the economic prosperity and the crunch Canada is facing, as in France.

Those kinds of things have all symptoms of being frustrated within the nation; thus, they became anti-immigrant. Those people are very small. They can get into many of the good organizations and then contaminate the whole environment.

But we are not represented by those people. Even though, they cause concern. The majority of Canadians are decent people, tolerant and accepting people. They have no problem with any segment of the society.

We stand side by side. Those who are hatemongers. We pray for them that God changes their heart.

3. Jacobsen: Who has been important in the efforts to counter hate groups and hate movements, or those who want incite, very consciously, hatred against individuals or groups in this country?

Soharwardy: I think it is at all levels of the government being worked on, as they can. I always say, "They are not doing enough." But the law enforcement is doing their best to monitor and see those people who are inciting violence against anybody.

They are the ones who have the responsibility to protect all Canadians equally. But the same, Muslims in this place of the world acknowledge the

Indigenous peoples have been here since God knows when.

Muslims know the history of this part of the world. Whenever we come, we had to face a hard time. When the Jews came, they had to face a hard time. When the Sikhs from India came, we know what happened to them. When the Japanese came, we know what happened to them.

When the Chinese came, we know what happened to them. We did not face a hard time like the Chinese, Sikhs, Jews, and others, in the past. We were lucky. Civilization has matured. People understand diversity.

There are bad elements that cause racism and violence against minorities anyway.

4. Jacobsen: When it comes to the more advanced and graduate-level, professional theologian levels, of Islam, what is the conversation right now? How are things developing along those more advanced lines? The nuances of the faith being discussed intellectually. I mean the specialist-intellectuals who professionally read, research, and think about Sufi Islam.

Soharwardy: I think it people who research and have a modern interest. People are getting inclined towards the Sufi interpretation of Islam, especially Sunni-Sufi Islam. It focuses on the main meditation and centrality of the person and life of the Prophet (pbuh).

There is quite a bit of research happening in theology departments around the world. There are all levels of degrees offered in many places around the world. There were many Ph.D. students working on various Sufis of Islam and Sufi theology of Islam.

They were doing those things. There was a tremendous interest in the Sufi interpretation of Islam. I am so happy that several bridge-minded academics who used to be in their past life quite supportive of Salafi-Wahabbi school of thought are changing their mind.

I see it in Pakistan, where, in the past, even currently, there is a lot of Saudi influence. It has brought Wahabbism in Afghanistan and Iraq, and elsewhere. People are realizing that this Salafi-Wahabbism is violent, the Devil's interpretation of Islam.

They are coming back to the Sufi version or interpretation of Islam; that this is the correct or true interpretation of Islam. That is what caused Muslim deaths. We never hated God's creation. We live in peace with our Christian, Jewish, and other people of different faiths.

They have a different faith than us. They practice their faith. We practice our faith. It depends on the faith. We still love each other as creations of God.

5. Jacobsen: Who would you consider some of the leading Sufi scholars today?

Soharwardy: There are many Sufi scholars, especially in North Africa. There is Shaykh Abdalqadir as-Sufi who is very respected in Morocco. He lives in France. There is the chancellor at Al-Azhar. There are several scholars in Egypt.

I met some scholars in Syria. I met some who came as refugees in Canada. They have been quite intellectual on the Sufi Islam. So, there are many others in Pakistan. There are people who are quite learned people of the Sufi version of Islam.

Shaykh Habib in Yemen, he is a very good Sufi person. There are many in Canada now. It is a growing population around the world.

6. Jacobsen: If we're now back to Canada rather than the international perspective, as we're moving more into 2019, what are your concerns and hopes as we're moving forward as a country further into 2019?

Soharwardy: 2019 is going to be a very important year because there are the federal elections upcoming. We hope that the next government, whoever the government will be, will stay on the path of tolerance and diversity.

That they do not take an extreme path and do not follow the Donald Trump line. Our government in Canada should continue in the way of our traditions. We are peacemakers and not warriors.

We do not get into wars. We work towards peace. This is the stance of Canada in the world. We hope the economic prosperity will continue. In Alberta, we have problems because of this oil price and the pipeline.

I am hoping that because I am Albertan and have been here more than a quarter of a century. It is my home. [Laughing] I would hope the government would realize that it is affecting thousands and thousands of families in Alberta because of this pipeline issue.

It is a survival issue for many, many families. I know many families. They have no jobs. They are hand to mouth. They are below the poverty level. I know how many Muslim families are depending on the food banks.

They can even be professionals. This is the issue in Alberta. I would hope 2019 would bring some senses

to the people who are causing these kinds of uncertainties in our country. And that the federal government continues on the path of immigration.

I know Mr. Trudeau stated that they will bring 1,000,000 immigrants in the next 2-4 years. I think this is good for making a good tax base for the government. This is the secret of the United States being the world power. It is immigration.

With Canada, it is on the right path. Hopefully, this continues and the economic prosperity will help each and every Canadian be treated with dignity and respect. I want people to realize that this pipeline issue should be resolved.

It is 2019. I think in British Columbia; they're seeing this as an environmental issue. We are concerned about it. It is my faith requirement to keep the environment clean because it is God's gift to us.

We should not be polluting the environment. But there are thousands and thousands and thousands of families who should not be deprived of their basic needs.

7. Jacobsen: Now, if you looked at, let's say, primary aspects of the faith, and if you looked at secondary aspects of the faith, of the Sufi interpretation of Islam, what is negotiable? What is non-negotiable?

Soharwardy: What is non-negotiable is the teachings of the Holy Quran and the life and teachings of Prophet Muhammad (pbuh), those cannot be interpreted. That is totally unacceptable. I will not allow others to misinterpret it, as with this Victoria, B.C. imam. This thing about Christmas.

It is non-negotiable. I am 100% sure that he is wrong. It is against our scriptures. It is against the prophet's teachings (pbuh). It is against the faith. What is negotiable within the Muslim community, we have been different definitions and different internal positions and perspectives, and way of life, as long as we are law-abiding citizens of this country.

We can accept and disagree. What I cannot accept, violence against innocent people, hatemongering, or rigged and narrow-minded views towards any segment of the society; this goes against basis and the foundation of my society.

This is what the Sufis always believe. You have to always believe to accept diversity and acceptance. You have to understand all humanity has created differences intentionally, not all people are the same. The Quran says that God created us different nations, and colours, and peoples so that we can unite. This has to happen.

This is the Sufi tradition, which is the basic Islamic tradition.

8. Jacobsen: Thank you for the opportunity and your time, Imam Soharwardy.

Soharwardy: Thank you very much, Scott, thank you very much, bye.

Appendix I: Footnotes

[1] Founder, Islamic Supreme Council of Canada; Founder, Muslims Against Terrorism.

[2] Individual Publication Date: July 15, 2019: <http://www.in-sightjournal.com/an-interview-with-sufi-imam-syed-soharwardy-on-canadian-muslim-narratives-and-theology-part-two/>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

[3] Image Credit: Imam Syed Soharwardy.

An Interview with Dr. Sarah Lubik on Innovation, Science, and Economic Development (Part Four)

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Abstract

Dr. Sarah Lubik is the Director of Entrepreneurship, SFU Co-Champion, Technology Entrepreneurships Lecturer, Entrepreneurship & Innovation Concentration Coordinator, Innovation and Entrepreneurship. She discusses: innovation, science, and economics; and the innovation and entrepreneurship agenda of Canada.

Keywords: Canada, entrepreneurship, innovation, Sarah Lubik, science, SFU, technology.

An Interview with Dr. Sarah Lubik on Innovation, Science, and Economic Development: Director of Entrepreneurship, SFU Co-Champion, Technology Entrepreneurships Lecturer, Entrepreneurship & InnovationConcentration Coordinator, Innovation and Entrepreneurship (Part Four)[1]:[2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: So, there's an article in 2016, where the first sentence described you as "one of Canada's 10 Innovation Leaders who will help form the nation's Innovation Agenda." (SFU News, 2016). I'm referencing with respect to that time stamp.

This is being spearheaded by Navdeep Bains, the Minister of Innovation, Science and Economic Development. What is your particular role? What is the overall vision? How will this Innovation Agenda be implemented?

Dr. Sarah Lubik: Lot of good questions. Navdeep Bains and his ministry are spearheading the formation and implementation of Canada's Inclusive Innovation Agenda. This was started in collaboration with the Ministers of Science, and Small Business

Ten leaders were picked from across the country as people who could help, gather, activate, and excite Canadians across the country about innovation and to gather grassroots and bottom-up ideas for what the Innovation Agenda should look like.

One of the things that is important to understand, that I'm glad our government understands, is that you cannot top-down command innovation, at least that I've seen. Passion drives innovation and entrepreneurship, if you try to create an innovation strategy nationally without getting buy-in from people in the country, you will end up with a great deal of shelf ware. Recommendations and reports that will be difficult to do anything about in practice.

What you need is to find out what do people actually want to do and what do they see as the challenges and how might you get around those challenges, and

when you set that big vision, how will people across the country see themselves in it?

So, our job was to bring together these members of the community across the country and host roundtables and events with experts, one of the other reasons they asked the innovation leaders rather than run it through the government was because they also wanted to get the perspective of people who were not the usual suspects,

That they wouldn't necessarily have thought of or had access to.

The outside perspectives also led to more outside perspectives. One of the other innovation leaders from back East went down to the States and to learn what we could learn from them. Back to my trend of being opportunistic, I was going over to Cambridge, England to be at an R&D management conference with some European leaders around innovation.

So, I enlisted a roundtable there to talk about what we learned from places around the world and what would be their advice for Canada, given what they'd seen work, and not work, elsewhere.

One of the other things that we did was bring together a number of different communities.

That's why it can be so helpful to have a university's backing when you're doing innovation. SFU actually hosted a sold-out event of 170 people at the Center for Dialogue, partnering with the Center for Dialogue and Public Square at SFU, but also the early stage incubator Venture Connection, RADIUS Futurepreneur, the Beach Association a more. The whole point of this was to get as many different communities as possible. We set the scene, and asked "How do we create a more entrepreneurial and socially innovative society?"

It was a friendly conversation with the public as well as leaders from the First Nations Community and from Social Innovation Community and a Tech Community -To get the public and the experts talking across communities.

What we found from having that event was actually a lot of the challenges these communities of people were facing were the same, and that we could learn a lot for each other.

With regard to wanting people to be more entrepreneurial, no matter what community you came from, people were concerned about things like if you want too entrepreneurial, will there be security for you, what will the rewards be? Can our national systems be better set up to take care of innovators and entrepreneurs?

If you have come up with a great idea or a great initiative, whether you're social or tech, do we know how to scale them effectively in Canada? How can we support that? Then how can we create and maintain talents?

We have many fantastic international students with entrepreneurial hopes but then if they come up with a venture they want to take forward, how can they do that if they can only stay if they work for someone else's company?

How do we bring in leaders? Because again, we're a small country. The people who have grown 100 million dollar companies in Canada are few and far between us.

The thought process was that if we can bring in more of them, more people can learn at the feet of giants.

A big take away from that event was that these communities have a lot in common and a lot to learn from each other. We need to make sure that in the Canadian Innovation Agenda, we were speaking to a diverse range of people and that the Canadian entrepreneurial community has a lot of communities within it.

These findings were delivered to the ministries to help inform Canada's next steps around innovation.

There was also a website where Canadians were asked to tweet or submit their ideas for a more innovative is Canada. What can we do to use innovation to make the lives of Canadians better?

There are so many excellent pieces of feedback including "focus on problems that matter to the world". The innovation leaders have also been invited Ottawa and other ventures to talk to different leaders and communities.

What did we learn? What did we hear? What would our advice be? We came back with more interesting perspectives like from a woman who said, "How do we make innovation as Canadian as hockey? Everyone gets that here. Most Canadians get their first pair of skates or have their first hockey lesson, what's the innovation equivalent?"

Can we answer that question? I thought that was brilliant. With my own experience of bringing those different communities together, one of the pieces of feedback that I thought was important to give way that is an opportunity for Canada to build its own brand of innovation.

Are we in place that solves problems that matter to Canada and the world? That comes back to your question on why would people stay. That's also

important to say, “What does Canada mean when it says that it’s going to be an innovative nation?”

That we are collaborators and peacekeepers, whether you like that or not; it’s the reputation we have internationally. There’s a reason why we usually travel pretty happily with a Canadian flag on our back.

So, building on what’s already established as this friendly, collaborative, intelligent country, can we be the place you come to solve problems that matter to Canada and the world? So, those are the pieces of feedback I gave.

Regardless of what innovation leader talked to who and where, coming back to where you and I started, entrepreneurial talent came to the forefront. The culture and the mindset of it.

The culture and the mindset that comes with being entrepreneurial, whether it’s your need to start your own company or being an agent of innovation – being that person that finds a way to make sustainable economic and social value from innovation.

With that definition, you can be an entrepreneur whether you’re in a big company or government or a small company or non-profit. So, right across the board, no matter what sector you’re in.

When I met different officials, they asked great questions around, “How can we either help or boost with the systems we already have, the resources we already have?” One of the things that makes me happy is to look at the government and seeing them actively try to strengthen our system of innovation and spurring innovation through investment in talent.

But also, are there systems that need to change? Yes, there are.

2. Jacobsen: Where is an area where Canada is a complete whole in its innovation and entrepreneurship agenda? And what are we not succeeding in where you need to get on because it’s one of the major future industries that Canada with its current talent pool could capitalize on?

Lubik: So, I have to unpack that question because with the current talent pool that might be one of the challenges of making sure that those translational skills we talked about at the beginning, that ability to speak across disciplines to deeply understand probable outcomes, etc., haven’t been part of traditional curriculum. In particular, it’s important to not to confuse technology talent with entrepreneurial talent. It’s easy to talk about innovation and think we

need to learn tech, and we do, but we need entrepreneurs from every sector and background.

We have good schools; we graduate smart people. But are their skills and mindset necessarily the skills and mindset you need for innovation when you look at Canada’s performance on international indexes? We don’t do nearly as well as you’d think. In particular, we don’t rank highly on the commercialization of the world-class research we have, because we do rank pretty highly on global research rankings.

However, on getting that research out into the world, we do poorly. So, we have to get better translating it into a useful application, then into companies or ventures. Hence the commercialization program I mentioned earlier.

This is a place where that talent creation is going to be so critical. It’s also where systems are going to be important because one of the things that is not been happening is what I’ve seen in my own research, and looking in other countries, has been people taking bets on innovation in the earlier, less risky stages.

So, waiting until you get to the point where venture capitalists or at least angel investors can invest and say, “We’re going to put all our money there.” The problem with that, going back to what we originally talked about, is that innovation happens on a continuum and in a social system.

So, if you haven’t built that talent that understands translation and understands how to work in teams and how to actually take those great ideas forward, then none of that moves any farther forward. A lot of that great work and research is going to go nowhere because you don’t have the talent to create those big visions and take them forward. That means pouring investments onto a few good ideas that got through, which is not what we should be doing.

If you look at how innovation usually works, you want a lot of tries. Few people are successful on the first go. So, you want people who have been serial entrepreneurs before they’ve been out of school or people who have tried and learned.

Then by the time you get to that later stage, there should be more to choose from. So, one of the keys of how we could do right with this – one of the things Canada could do – if we looked at innovation as a system, as a continuum, and make sure that investment is going in all the different stages.

You need quality and quantity is the beginning, those people who can be serial entrepreneurs or serial innovators, who have taken shots and created teams.

They've dealt with ambiguity, who have connections into the ecosystem, who have connections into all the resources that they need and then you're going to get a bigger quantity of saleable businesses and of high growth and high impact businesses etc.

That will help take the Innovation Agenda forward and help, I hope.

Appendix I: Footnotes

[1] Director of Entrepreneurship, SFU Co-Champion, Technology Entrepreneurships Lecturer, Entrepreneurship & Innovation Concentration Coordinator, Innovation and Entrepreneurship, Beedie School of Business, Simon Fraser University.

[2] Individual Publication Date: July 15, 2019: <http://www.in-sightjournal.com/lubik-four>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Dr. Iona Italia on 1694-1770, Sex and Gender Dynamics in History, and Universal Sympathy (Part Two)

Interviewer: Scott Douglas Jacobsen

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Abstract

Dr. Iona Italia is an Author and Translator, and a Sub-Editor for *Areo Magazine*, and Host of *Two for Tea*. She discusses: Margaret Atwood, a feminist frame for research, feminisms, and 1694 to 1770; equality playing out in the daily lives of ordinary women; social equality and legal equality; impacts on the further equality of women; the reaction of men when they came back from the war, and the counter-reaction of women; precedents of women entering into new arenas as a trend; sex and gender divide by disciplines; and sympathy.

Keywords: Areo Magazine, Iona Italia, Margaret Atwood, Parsi, Two for Tea, Zoroastrianism.

An Interview with Dr. Iona Italia on 1694-1770, Sex and Gender Dynamics in History, and Universal Sympathy: Host, Two for Tea & Sub-Editor, *Areo Magazine* (Part Two)[1][2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: When you were talking earlier about a feminist frame for the research, what was the understanding of a women's movement, of feminism, at that time?

Because we live in a time when there are, more properly framed, "feminisms." I know Margaret Atwood commonly states it is probably at least 50 things, depending on who you're talking to. At the time, from 1694 to 1770, what did they mean?

Dr. Iona Italia: When I was doing my Ph.D., I was interested in women's position in society and how the way that they talked about themselves and they represented themselves as women reflected those kinds of stereotypes. The way that they played with

those stereotypes, e.g., the old maid being one of the obvious ones.

Jacobsen: Right.

Italia: Yes. It wasn't necessarily that those stereotypes created a victimhood stance. I was interested in that, in women, their position in society, women as writers, *et cetera*. I wasn't exclusively interested in that, but that was what I began being interested in for my Ph.D.

Then I noticed that there were five women – well, four and the maybe. They are all anonymous. The one whose identity we haven't yet discovered was probably a woman. There are various theories,

though. I thought five is the perfect number for a Ph.D. It is one per chapter, and then the introduction and conclusion. That is why I decided to focus on the women essayists, rather than looking at women poets or novelists.

They did not think of themselves as feminist. That term wasn't used. Feminism as we know it, I would say, did not begin until 1788, with the publication of Mary Wollstonecraft's *A Vindication of the Rights of Woman*. What we have in earlier works, pre-Wollstonecraft, with people like Mary Astell, I would say they are classic battle-of-the-sexes style things. It is all about which sex is better, men or women.

There were some people in the early 18th century. A lot of people published. For example, there is one called *From Abbazia to Zenobia*. It is a biographical mini-encyclopedia or dictionary of famous women. It is a book celebrating famous women throughout history.

There are also some works that are addressed to usually upper-class women, which are educational works, which are encouraging women to study botany or astronomy or mathematics, often framing that as a man teaching his daughter or a brother teaching his sister and it is "The Lady's Guide to" whatever. There are also those kinds of works.

There are some works, like Mary Astell's, which advocate a pseudo-nunnery style situation, a pseudo-university for women. (What Mary Astell is advocating is a college.) Then there are also a lot of polemical works that have titles like "The Proof that Woman is Superior to Man," and things like that. This is the battle of the sexes. None of those things are what I would describe as feminism. Although, you could say that these are women-centric writings and concerns.

But feminism begins where it is not a battle, but it is about equal rights. That begins with Mary Wollstonecraft. The systematic definition of that begins with Mary Wollstonecraft.

2. Jacobsen: How was women's position in society transitioning towards more equality in the 1694 – 1770 period? How was this played out, not necessarily in thematic things like a battle-of-the-sexes form? How was this playing out in the daily lives of ordinary women?

Italia: I would say that I do not think there were a huge number of legal changes happening, but, of course, the Enlightenment was happening. That had a couple of knock-on effects for women, I think. One was that education became much more highly valued,

so the proportion of women who were illiterate went down considerably over this period.

Then also, because of this emphasis on rationality, there was more emphasis on education. I was talking earlier about, mostly for upper-class women, this spread of books teaching women different subjects. That became democratized in the 1760s with the magazines.

The original magazines were huge tomes, monthly tomes. They had lots of this educational material inside them. You would pick up a magazine, open it up. There would be an article on the flora and fauna of Sri Lanka with fold-out illustrations and things like that.

Magazines were affordable. They were often available in public spaces, like cafes and coffee houses and in people's houses, where domestic servants would have access to reading them. You did not have to buy a copy to be able to see it. I think that also helped women's education and self-awareness.

The decline in superstition. 1733 was the last time that a witch was burned in Great Britain, in Tring, in Hertfordshire. Clearly, that also improved women's lots.

In general, during the Enlightenment, there was a strong emphasis on questioning authority, on not accepting authority, of any kind, blindly. That began with not accepting the divine right of kings. That began with The Glorious Revolution.

Then, of course, the questioning of religion and Christianity, which the church was able to fight back against in Europe. But in the UK much less so, the church was so much weakened by what had happened during The Glorious Revolution. Of course, it was a logical next step from there to questioning the authority of husbands over wives.

3. Jacobsen: What came first, social equality or legal equality?

Italia: I think it depends on the specific law. Sometimes, laws are changed to reflect what is already common behaviour. Other times, laws are changed first and then behaviours gradually change.

4. Jacobsen: After 1770, what were some major developments in other parts of the world that were directly or even derivatively impacted by this development of further equality for women?

Italia: That is a good question. If you're talking globally, then I do not know. If you're talking about the West, then, eventually, women began to enter the professions. That happened around the 1870s, 1880s, starting with medicine. There were a couple of

famous women in the 18th century who dressed and lived as men and entered the medical profession, as everybody knows. Women began officially entering the professions starting with medicine in the 1870s, '80s.

Then you had the suffrage movement. Women got the vote. I think largely as a result of the First World War; women began entering the workforce in greater numbers. Those are some of the larger developments that happened.

5. Jacobsen: After the world wars, when the men came back, what was the reaction of the men? What was the counter-reaction of the women, in general?

Italia: There was a strong backlash against feminism after the Second World War, after the First World War I think even more so. There was a strong backlash among many men who had been to war who felt that women were complaining about nothing. They had it too easy because they hadn't had to go to war.

In the meantime, of course, during the war, women had had to take over many jobs that had previously been male jobs. For example, here in Buenos Aires, there is a bridge called Puente de la Mujer, the "Woman's Bridge," which was entirely designed by women engineers and built by women construction workers because the men were at war. That was a genie that it was not possible to put back into the bottle.

6. Jacobsen: Does this reflect a common trend for centuries, women seen as not being able to do something, some cultural or historical event requires women to simply do something when the men are not there, or the women making their way in some way and then that basically being continual waves of genies' bottles being opened up and then the genies not being able to put back into the bottles? I guess the current example is Will Smith now, in the new *Aladdin*.

Italia: [Laughing] I think so. There is also the question of average preferences. This is the other side to the coin, which is if women are not within a profession, to what extent is that social? To what extent do women prefer certain professions over others?

Also, I do not think there is anything particularly and intrinsically good about every profession having a 50/50 male/female balance. That is only good if otherwise, it is stopping people who would be happier doing that profession from being in that

profession. Otherwise, there is no intrinsic reason why every profession must have 50/50.

There may be a reinforcing factor, which, maybe, also, that women prefer to be in professions where there are some other women around. That may also put the brakes on opening of new areas. Then, obviously, there are things that require more upper-body strength, or which call for more risk. Women are less keen to take physical risk than men.

I do not know. I think that it is hard to tell always how much of a thing is socialized and how much is nature. That is an impossible question to answer unless we do "the forbidden experiment." I do not know if you have heard about this. You would kidnap a bunch of babies and throw them together on a deserted island and leave them with enough food and resources that they wouldn't die and wait to see what society they would build.

A few people have attempted to do crazy things like this, like Rousseau, on a small scale. Since you cannot do that experiment—it is not ethical—we do not know how that experiment would turn out, so we're always working with what we have and developing from where we are. I think that there is a tendency in some strings of feminism—I've noticed it a lot in the men's rights movement, as well—to completely disregard biology.

For example, the wage gap may not at all be at all due to discrimination, but it may be due to women's voluntary choices of certain professions and those professions being less well paid. "Why they are less well paid?" is another question, but it may not be a sexual discrimination factor.

And then men's rights activists always complaining about men are committing suicide more often, living less time, I think it is a nine-year average shorter lifespan and performing less well in academics during puberty and early adulthood. All of those could be due to biology, for obvious reasons. Testosterone is not conducive to concentrating or focusing. One would expect men to have more trouble focusing during the period when your testosterone is highest, which is school, early university.

Also, men dying sooner than women is what we would expect from biology. There is a cuts-both-ways thing, here, going on. When we see disadvantages, we do not know if disadvantages are the result of discrimination, or the result of biological factors which we could mitigate, as we did, for example, with birth control, or biological factors that we cannot easily mitigate. Hard to say, but it is a complicated issue.

7. Jacobsen: It is a complicated issue. It requires extensive conversation. It also requires a courage, in the current moment somewhat limited, to look at the facts, admit them, of which there are fair points on all sides, not two, and then having a distanced, relatively objective analysis of things insofar as one can attain it.

However, if we look at English literature, or English, psychology, and medicine, we can see a stark split by sex and gender, in general, compared to physics, cosmology, mathematics, engineering. We see these. We note them. In some reportage, there does seem to be an indication of quiet – within admissions offices – selection for more men in certain areas, simply to balance things out in terms of the ledger of gender or sex in the universities.

Italia: There seem to be some preference things at stake, as I understand it, at school, if they are taking sciences. In some educational systems, you can stop taking it at a certain age, like 16. Girls' and boys' performances are equal, or girls generally outperform boys in all subjects except maths.

They outperform them in sciences at school, but they do not choose to take science at university in the same numbers. Certain sciences, they do. Biology, I think, is now equal. Medicine has more women than men, but physics, engineering, *et cetera*. That suggests that something is going on, some factor is going on there that is not aptitude related. It could be socialization. It could be choice. We do not know.

I do slightly have some sympathy with positive discrimination in favour of men in arts and humanities. Because, I feel, in science, it is not important what the sex is of the person doing the work; although, I would love to see more women in science. I do not think science suffers from having fewer women in it.

I do not think there is a feminine approach that would benefit science. However, in arts and humanities, I think that your subjective approach can be much more coloured by your personal experience, so I think it is actually more important to have more gender balance in those subjects. That is my personal feeling. But I do not think it should be forced, either. I do not generally like positive discrimination much because it is unfair, but I have a little more sympathy with it in that case.

8. Jacobsen: In my own perspective, everyone has my sympathy because, in a way, we're at a historically unprecedented moment. I think everyone is trying to figure it out at the same time, and not on this question or this set of questions alone, and so everyone has my sympathy.

Italia: [Laughing].

Appendix I: Footnotes

[1] Host, Two for Tea; Sub-Editor, Areo Magazine.

[2] Individual Publication Date: July 15, 2019: <http://www.in-sightjournal.com/italia-two>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Graham Powell on Dr. Florian Schröder, Owen Cosby, Genius 2 Genius Manifest, and WIN ONE Editorial Direction Set in the Past (Part Four)

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Abstract

His Lordship of Roscelines, Graham Powell, earned the “best mark ever given for acting during his” B.A. (Hons.) degree in “Drama and Theatre Studies at Middlesex University in 1990” and the “Best Dissertation Prize” for an M.A. in Human Resource Management from the University of Newcastle-upon-Tyne, England in 1994. Powell is an Honorary Member of STHIQ Society, Former President of sPIqr Society, Vice President of Atlantiq Society, and a member of British Mensa, IHIQS, Ingenium, Mysterium, High Potentials Society, Elateneos, Milenija, Logiq, and Epida. He is the Full-Time Co-Editor of WIN ONE (WIN-ON-line Edition) since 2010 or nearly a decade. He represents World Intelligence Network Italia. He is the Public Relations Co-Supervisor, Fellow of the Royal Society for the Encouragement of Arts, Manufactures and Commerce, and a Member of the European Council for High Ability. He discusses: the first three issues of WIN ONE under the aegis of Florian Schröder and the formats of the issues; the issue under the editorial leadership of Owen Cosby; and the influence of the prior issues on the editorial guardianship of Powell.

Keywords: AtlantiQ Society, editor, Florian Schröder, Graham Powell, intelligence, IQ, Owen Cosby, WIN ONE, World Intelligence Network.

An Interview with Graham Powell on Florian Schröder, Owen Cosby, Genius 2 Genius Manifest, and WIN ONE Editorial Direction Set in the Past: Editor, WIN ONE & Vice President, AtlantiQ Society (Part Four)^{[1][2]}

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: If we look at the ways in which the publications have changed over time for the World Intelligence Network, or WIN, one of the more noticeable changes has been the

transition from the previous title of *Genius 2 Genius Manifest* to *WIN ONE*.

The first three issues were under the auspices of Florian Schröder. The fourth issue was under

the aegis of Owen Cosby. Now, the formats remained relatively similar for *Genius 2 Genius Manifest* with a word from the editor, art, poetry, essays, riddles, and then one change with the inclusion of a section for photos. Any idea as to the reason for this specific format to the publication in its prior manifestations?

Graham Powell: Dr. Florian Schröder would have to definitively answer that question, Scott, though the format may have been influenced by Dr. Evangelos Katsioulis as well. Evangelos supervised the early editions I produced, as one might expect from the Founder and President of the WIN. The impression I got from the early magazines was that they were akin to research papers, the origin of some of them coming from research, so I hypothesize that this origin influenced the layout and format.

2. Jacobsen: Also, following from the previous question, we can note the content with Pascal's Wager and Kraitchik's Paradox, Martin Gardner, IQ and EQ, intercultural competence, phenomenology and theology, nonverbal communication, haikus, analysis of the early demographics of WIN (findings: mostly male members in several societies), and intelligence and competence (highly in-depth).

When Cosby took over as the main editor, the content, for his one issue of editorial leadership, contained some photographs with Chris Chsioufis, Julie Tribes, Thomas Baumer, and Evangelos Katsioulis, part two of the content on intelligence and competence, an interesting take on the ontological status of "GOD" through smushing the lines of epistemology into an penultimate and eternal agnostic epistemic state on the question (can't say one way or the other), on the work of Descartes, Baruch de Spinoza, and some commentary on intelligence tests in a framework of logical art.

Prior to working on the fifth issue as the editor for WIN ONE, as the name changed – as noted, how did this prior work and content inform the fifth issue?

Powell: I wanted the WIN ONE to be more like a magazine, not a collection of research papers. In May 2010 I helped Beatrice Rescazzi produce the first

magazine for the AtlantIQ Society, the layout and colourfulness of the design appealing to me. Beatrice was largely responsible for that, plus I was interested in putting more artistic elements into the WIN ONE. After a near four-year gap in production, I eagerly contacted my friends in the WIN and put advertisements on the website. In a short time, many publications were supplied, most notably, a paper on mathematics in Italian, which I decided to translate. I only had 15 or so days to do that translation, but I liaised with Marco Ripà and we got it done. This increased the content significantly. Evangelos also volunteered to supply an overview of the WIN, largely due to the increase in society membership during the first half of 2010. The average IQ of the meta-society was now lower than before, which also influenced my approach to the design. I wanted it to appeal to a broader spectrum of membership.

3. Jacobsen: Continuing from the last question, how did this begin to inform future issues past the fifth? How did you adapt the content and the format into something entirely personal while within the framework of the World Intelligence Network for *WIN ONE*?

Powell: In 2011 I took a year out from work, my interests in creativity and innovation occupying my days. I read *The Language Instinct* by Steven Pinker and extrapolated from it thoughts and ideas which I later found to be aligned with concepts in Positive Psychology and philosophy, the essay by Paul Edgeworth on Contemplation strongly influencing my approach to didactic planning, for example. This was reflected in the WIN ONE production as I wanted creativity to be featured within it much more, the overall layout and design also being quite simple, yet visually appealing, as well as duly stimulating cognitively.

Appendix I: Footnotes

[1] Editor, WIN ONE; Text Editor, Leonardo (AtlantIQ Society); Joint Public Relations Officer, World Intelligence Network; Vice President, AtlantIQ Society.

[2] Individual Publication Date: July 22, 2019: <http://www.in-sightjournal.com/powell-four>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Gita Sahgal on Secularism, Pluralistic Democracy, and Religious Courts (Part Three)

Interviewer: Scott Douglas Jacobsen

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Abstract

Gita Sahgal is the Executive Director of the Centre for Secular Space. She discusses: secularism and pluralistic democracy; Sharia courts; most judges as men in religious courts; impacts of the community through ostracism.

Keywords: Centre for Secular Space, Gita Sahgal, pluralistic democracy, secularism, Sharia Courts.

An Interview with Gita Sahgal on Secularism, Pluralistic Democracy, and Religious Courts: Executive Director, Centre for Secular Space (Part Three)[1][2]

Please see the footnotes after the interview.

This interview edited for clarity and readability. Some information may be incorrect based on audio quality.

This interview was conducted November 13, 2016.

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: The roots, by which I mean that which it embeds in, seem two-fold. One, the nature of secularism as a must in pluralistic democracies. On the other hand, the nature of religion. On the first, the former, secularism is a must because this permits everyone freedom to or from religion.

In that, if an individual society, partially or fully theocratic, then it will basically support one religion over all other religions and irreligion. In addition, you can even have a pluralistic but only religion.

In some countries, like the United Arab Emirates, you cannot sign yourself as irreligious in your marking, even if you are an expat and not

necessarily an Emirati. On the latter, the nature of religion, to me, seems to be that it is not only a comprehensive worldview theory but also a comprehensive practice.

It embeds itself in all aspects of society. We saw it in Christendom. We see it during the Caliphate. We see it in other parts of the world. Therefore, in secular democracies where they give up their power of secular rule of law and socio-cultural contexts, then religion will begin to fill in the hole that it probably considers itself to have a rightful place too.

Gita Sahgal: Yes, there is an aspect of Britain, which is particularly tragic. Unlike the US, the British, as a whole – and I think this is across minorities, were not

religious. One, Britain is not a religious state. Two, the Queen is the head of the Church of England. The Church of England is the established church of the state.

But as a Christian state, you are free to believe what you want. Because it is fundamentally a liberal society, not the state. A lot of social life is lived around the religious community. You have America as a secular state where there is a huge marketplace of religions.

As we found with the Trump campaign, there is an evangelical strong vote. There is no power of evangelicalism in Britain politically. In Britain, Christianity has no real political force. People do not go to church.

Even if they call themselves religious, and then put it down, they tend not to attend church. Society is very secularized. Yet, for political reasons, the government is promoting religious groups. One of the reasons and this is at least related to the Rushdie affair.

“There is the Christian stuff. Therefore, in the interest of equity, we will have other faiths.”

Jacobsen: Right.

Sahgal: We have Christians as lawmakers, not simply Christians who are Christians but Christians who sit in the House of Lords. It is so bloated that it is bigger than the House of Commons. It is mad. It is insane that this is the case.

There are 800 people or something. It is bigger than the House of Commons. It is mad. Bishops are taking up the House. So, they have to put more Muslims, Hindus, other religious people into the Upper House. Not because of the societal reasons, but also because they want more of those religions.

These are state-funded Church of England and Catholic schools, so they had to allow Jewish schools – and so they had to allow Muslim schools. So, in the interest of equity, we have more and more religious discrimination in the religious arena.

[Laughing] that is what will happen with the Sharia courts as they have the Jewish marriage courts. So, they have religious marriage and civil marriage. There are a civil marriage and a religious marriage of minorities.

People are voting to promote religious marriage only. Then they are marrying more and more women because those marriages are recognized as not breaking the law.

Jacobsen: [Laughing].

Sahgal: It has become a social fact. Women are saying, “We are having these religious marriages to be respectable.” My generation: if you wanted to live with a man, you shackled up with him like a white person in this country, or your boyfriend or girlfriend or whatever.

They may get married or not. They may marry in middle age because their pension is coming up. So, they figure, “I might as well marry now” [Laughing]. They want to stay together anyway.

Jacobsen: [Laughing].

Sahgal: Muslims are making the same kinds of decisions as other people because of the hassle of their parents and some hide for a while. Then some eventually get married. They settled down. Now, you hear these young people influenced by fundamentalist versions of Islam.

They want to go over with some man who their parents approve of to have a religious marriage. Many feel as though they have to do that. Then the man wants to dump the woman with some children.

Then the woman finds the marriage is not recognized in English law. So, she can claim welfare benefits as a single mother, but she cannot dissolve the marriage and then she has no choice but to go to a Sharia court. People with civil marriages do this too. These are being allowed to exist.

Even though, there hasn't been a huge demand for them. That is the horror of religion; people are not madly religious. They do not think that if you ask people if they believe in creationism and humans and dinosaurs walked the Earth at the same time. That the world was made exactly as this 6,000 years ago.

A lot of the wrong views are erroneous views rather than strongly held erroneous views, probably. For them to have real influence, they would need to take advantage of the education system.

2. Jacobsen: If you take the Sharia courts or the education system, or arguing for human rights and women's rights, what are some moves people can do to implement and instantiate women's rights and provide a feeling of not feeling trapped to not have to go to Sharia courts for some women some of the time?

Sahgal: It is not where the groups exist that provide an alternative to women. The women do not go. The two organizations providing frontline services around domestic violence provide long-term therapeutic work with women.

We have been having a lot of attacks calling us secular extremists on the women, on Twitter and stuff

like that. There is one woman who is attacking Maryam. Maryam said to look at these ex-Muslims being murdered. The woman said that this is not her problem.

Jacobsen: [Laughing] Wow.

Sahgal: What kind of response is that? [Laughing] that is anti-human rights approach, where it is not your concern. Nobody has a ban on what politics or views you hold for the provision of a service.

People come because they need a service. They need to leave their husband, have been facing their violence, need therapy, to talk to somebody in a safe space. The women may be religious or not or may move from one to another.

We do not evangelize people in that space. Nobody evangelizes in terms of how we deal with individuals who need help. Unlike, the Christian or the Muslim organizations where evangelization is built into their work.

We provide services where we think there is a need for services. We send them to where we think they will be served properly. We talked to the head of the Sharia council. They are encouraged to head there or told to go there. They may end up there.

But the fact is they do not end up there because they have detailed work and their own court work. Some end up there. It is harder, but then you have to do the level of work that you need. You do not have a one-size-fits-all form of service.

A lot of services that do domestic violence are getting worse and worse. We know it works. We are not talking about something we do not know about. Southall Black Sisters has generations of women. Who come in destitute with their children who are suicidal or contemplated suicide before they came in, this was something I was doing with service delivery in the 80s; their children are grown up and lawyers or things like that.

They do art design or something like that. They survive. Their children survive. They help them stand on their two feet and then get out of these religious services. We know it can be done. It can be done. It is not something out there. We are saying, "We have done it. We are doing it," to understand that it is possible.

If you get someone who is running a Muslim women's center and their main job is to keep a woman in Islam, a woman comes in and says, "I need help. I am in distress I need this divorce." They will say, "Come with us to the Sharia court, we will take you there. We know the guys. They are very nice."

There was a case of one woman giving evidence to the Home Select Committee. She said that she had taken more than 100 women to the Sharia court. How an organization lost funding because its service was so rotten, they lost funding, which was given to another group to provide for the service.

Nobody knew what was happening to women. There were not dealing properly with the cases because they did not think any religious solutions or putting women in the hands of these so-called Sharia judges.

It was allowed to be rotten. We are talking about basic common sense. We have an evidence base for it. Yet, it seems like something arcane. "Women want these services. We are told." They want those services because they do not have any other services to go to.

They end up going there as their destination. As I said, one woman who works with the United Iranian-Kurdish Rights organization said, the Sharia councils themselves can be considered violence against women.

It is not some discriminate and others do not. It is systematic of the form of violence against women themselves.

3. Jacobsen: Are these judges mostly or all men?

Sahgal: They are not all men. There are some women. The women are as bad as the men and they out there on TV at the Home Select Committee. While all of the men run these operations. [Laughing] it is very interesting the rebranding going on.

They always call themselves councils. They cheated in divorce courts. They call themselves judges, issue rulings, and issue *fatwas*, and issue divorce certificates, which are not legal in any sense. However, they are treated as legal tender.

Not money, but no actual document; they say that they are mediation and arbitration courts now. It is getting to understand the endless academic accounts of having these Sharia councils and having women there and having them called mediation services.

These academics are wide-eyed to this [Laughing]. They are legal pluralists. You talk about secular democracy. There is a very, very strong argument for legal pluralism. In Canada, you have it around First Nations as secular groups, which denounce Canada in wanting their own laws.

There is a famous case called *Lovelace*. I am not sure who it came up in a human rights document. The *Lovelace* case was a woman who married out and lost her status as an Indigenous woman in a group, in her nation.

She was not allowed to hand down property or something like that. It showed even if the intention is supposedly progressive, which I understand with many of the First Nations is about long histories of oppression and marginalization and so on.

They feel they can best get it if they have their own cultural legal system-services and run internal courts according to norms that they want. They have been extremely restrictive on women's rights. So, women have to be married within the group to pass on.

They are making things pretty difficult. Since then, they have done marvellous things. However, it is interesting that one of the cases against the human rights framework is by a woman who was denied her rights by the Indigenous court of her own group.

Not by the racist white system in that case. What happens, the racist white system allows people to fall through the cracks. What we find, when you have parallel systems, one system will set you back into the parallel system or will be hands-off.

They do not, in the end, protect your rights. The Supreme Court, they do not protect your rights. So, you have minorities having these systems in lots of different countries because there are whole systems of personal family law in India, Pakistan, Bangladesh.

In India, the Hindu person law got changed. It was not ended, but it ended polygamy. There was a reform in the 50s. In Pakistan, in the early 60s, there was another change. Pakistan-Hindu law, Hindu marriages are only just being allowed to be registered in Pakistan. Hindu law did not change.

It was horrific. In India, the law was not the problem. India was probably the most backward Muslims, or anywhere in the world, in secular India. Because where you have legal pluralism, the laws are not viewed as needed for minorities.

It is precisely a way to keep minority women subjugated in their own communities. The state says, "We are hands-off because we are listening to the community."

Jacobsen: It is PR on the part of the state.

Sahgal: Yes, the state has always said that.

4. Jacobsen: Canada and the UK are a little different. Things would be different if you were a Brahmin compared to a Harijan in law but also in culture. That makes me think of the United Kingdom, where if a woman goes to a court system and gets the divorce.

Then it is accepted. How does that impact her life within the community in many cases that she has grown up in her whole life? Is there shunning and ostracism in general?

Sahgal: There has been some of that. Some women have to then build their lives. They get some professional qualifications. The two women in the case study. They were two older one. One woman rebuilt her life.

She got herself educated. Late in life, but she got educated, she remarried as well. So, she rebuilt her life. Some women, they may end up pretty isolated and devastated. Even if there is a women's center in the community, like Southall Black Sisters, it becomes another community.

They have something to celebrate and come together. I am not part of Southall Black Sisters any longer, but I feel very emotionally attached to them. It becomes like an alternative community. I find some women stayed in the area and then do go on living their lives.

They do withstand that. Then there are lots of complicated and different stories. These groups where you can at least create a space like the Center for Secular Space. One is called Secular Spaces: Asian Women Organizing.

S, whatever society is doing, we can create our own space. It was an autonomous group. It was originally a black group – meaning Asian and African. It was a very, very out there space. Now there are a lot of African women because there are more Somali women who have settled in the area, into SPS.

It was autonomous. In that, it was a time when we felt that we were feminists and part of a broader feminist movement. We were not anti-feminist or anti-all white feminists. They were not taking on the same issues as us.

A much more problematic space for us. We wanted to deal more politically with those issues, but along with the domestic violence stuff. We began to raise issues of religious fundamentalism. In Britain, our first meeting had fundamentalism and International Women's Day. We had the Rushdie days.

Then we were like "Why are we talking about religion?" rather than Solidarity with South Africa [Laughing]]. Why does it have to be about religion? Religion was not felt as much of a that at the time.

It is a threat. Religious fundamentalism is a threat. It was very much from that minority women's perspective that we began to discuss these issues.

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

Appendix I: Footnotes

[1] Executive Director, Centre for Secular Space.

[2] Individual Publication Date: July 22, 2019: <http://www.in-sightjournal.com/sahgal-four>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Graham Powell on Editorial Leadership Transition and a New Tone for WIN ONE (Part Five)

Interviewer: Scott Douglas Jacobsen

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Abstract

His Lordship of Roscelines, Graham Powell, earned the “best mark ever given for acting during his” B.A. (Hons.) degree in “Drama and Theatre Studies at Middlesex University in 1990” and the “Best Dissertation Prize” for an M.A. in Human Resource Management from the University of Newcastle-upon-Tyne, England in 1994. Powell is an Honorary Member of STHIQ Society, Former President of sPIqr Society, Vice President of Atlantiq Society, and a member of British Mensa, IHIOS, Ingenium, Mysterium, High Potentials Society, Elateneos, Milenija, Logiq, and Epida. He is the Full-Time Co-Editor of WIN ONE (WIN-ON-line Edition) since 2010 or nearly a decade. He represents World Intelligence Network Italia. He is the Public Relations Co-Supervisor, Fellow of the Royal Society for the Encouragement of Arts, Manufactures and Commerce, and a Member of the European Council for High Ability. He discusses: debut as an editor with the publication on October 10, 2010; content of the fifth issue; most popular points of the publications; and setting a new tone for the leadership of the publication.

Keywords: AtlantiQ Society, editor, fifth issue, Graham Powell, WIN ONE, World Intelligence Network.

An Interview with Graham Powell on Editorial Leadership Transition and a New Tone for WIN ONE: Editor, WIN ONE & Vice President, AtlantiQ Society (Part Five)[1]:[2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: Your first editorial production debut was on October 10, 2010, with the fifth issue of *WIN ONE*, if including *Genius 2 Genius Manifest*. You characterized this issue as a “bumper issue” at the time, correctly, especially with the massive increase in the size of this particular issue. The largest chunk of the material belongs to the statistical analysis of Dr. Evangelos Katsioulis of the first decade of the World Intelligence Network. What was behind the selection of the particular colour of blue and design of the border, and picture of the village of

Oios (Oia) on the island of Santorini, Greece? The border of the issue and the colouring appear decidedly Greek. It sets a tone. The famous picture of Oios may be the giveaway hint.

Graham Powell: I approached Beatrice Rescazzi early in the preparation process of this Edition and asked if she would mind illustrating it. In the end, she reformatted all of it, and, I think under the influence of Evangelos being Greek, chose the font which dominates this issue. Evangelos was the last to submit his huge analysis, after which the edition went to Beatrice – this being within a few days of the

publication date. She was suddenly taken ill and the magazine was uploaded a few days after the 10th, with an appropriate note going on the WIN website. When Beatrice sent back the finished copy, the size of the file was immense and covered as many pages as all the previous editions put together. I decided to label it a 'bumper edition' at that point. It marked a grand return to the arena and the next few magazines had people eagerly contributing, the feedback about the format being positive. I think the blue and white obviously reflected not only the colours in the Greek flag, but the dominant colours within the photo of Santorini. I also like to have a background colour to the magazine pages, plus a watermark, and often the watermark reflects a deep theme within the edition.

2. Jacobsen: The entrance into the fifth issue includes some work on, appropriately, an invitation to a new IQ test, some things to consider for systematizing the construction of a meaningful life, the ways in which religion may play a role in public life and the formation of the individual citizens' political and personal choices in the public sphere (long think piece), on divisibility and the number 3, a nice puzzle set, a consideration of the application of the Socratic method – as opposed to rhetoric – to political concerns (with a nice separation between “first-order philosophical knowledge,” “second-order philosophical knowledge,” and “third-order philosophical knowledge”), and the representation of the truly bold vision-in-action for WIN Dr. Katsioulis harbors. If you can recall, granted it has been almost another decade since its publication, what articles took the most negotiation with the authors, e.g., Marco Ripa and the translation from Italian into English?

Powell: As previously inferred, Marco's was the most complex composition to interpret and of course translate. I had to liaise with him to make sure it was accurate and indeed I made a slight correction to it, if I remember correctly. (And to be fair to Marco, it was just a typo.) Anyway, the other notable challenge was breaking down the long articles via the addition of illustrative photos and subtitles. I conferred with Paul Edgeworth, though he trusted my judgement from the beginning and after the edition came out, he said how pleased he was with the result. It is also quite noticeable how many errors appear in some essays, so I read them very carefully and researched anything I thought awry. This was also appreciated after the publication date. Rich Stock was particularly thankful for my contribution to his essay, which he wrote specifically for the magazine. It certainly forged our friendship which, as you mentioned, goes back over a decade now.

3. Jacobsen: Within the previous question's framing, what were the most popular points of the publications in the bumper issue, the fifth issue?

Powell: Evangelos Katsioulis loved the cover design. He also appreciated the font, which was reassuring. Furthermore, with a huge interest, 2010 was, indeed, the pinnacle of interest and participation, that 'high curve' of participation being bolstered by the fact that only a few magazines from the member societies existed at that point in time, plus people were not so interested in writing for cash. That has changed now, as far as I can surmise, the plethora of blogs and magazines created with the *raison d'être* of earning money, resulting in, I think, the demise of magazines like the WIN ONE. Also, the increase in Asian interest in high IQ societies, from new members without the English skills or easy access to western societies' discussions, means that the participation in magazines which predominantly promote western culture is considered unwise, or, at least, is not openly encouraged. Additionally, the WIN ONE was a sounding board used by people to show off their skills and talents, which the World Genius Directory "Genius of the Year" award also encouraged in the early years of my tenure as editor. What is more, people expressed their appreciation of the simplicity of design coupled with the large variety of content. The bumper edition set a standard for the way the magazine was now going to be presented and it was liked by most. I also enjoyed creating the puzzles that have become a regular feature. I think, through all of what I have just mentioned, people identified with the person predominantly creating each edition, and they appreciated the guidance given too.

4. Jacobsen: As the publication went on a slight hiatus over time between the fourth and the fifth issues, what were the important points about setting a tone for the new editorial leadership here?

Powell: The Plain English books have long been an influence on me, going back to Sir Ernest Gowers at Oxford. The *Critical Sense: Practical Criticism of Prose and Poetry* by James Reeves, has also been at the core of how I present myself in writing, resulting in, fundamentally, an ability to adapt and present work that is as easy as possible to access, whilst being fun to experience as well. Going by the feedback I have received over the years, I think I have achieved that goal, that balance between the complexity of content and the clarity of presentation.

Appendix I: Footnotes

[1] Editor, WIN ONE; Text Editor, Leonardo (AtlantIQ Society); Joint Public Relations Officer,

World Intelligence Network; Vice President,
AtlantIQ Society.

[2] Individual Publication Date: August 1,
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An Interview with Krystal Volney on Family History (Part One)

Interviewer: Scott Douglas Jacobsen

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Abstract

Krystal Volney is the new Journal Editor of United Sigma Korea. Volney is known for her computing interviews for WIN ONE Magazine (World Intelligence Network) as a tech writer, Co-Editor and publications in Award-winning/bestselling educational books that can be found in bookstores and libraries around the world, journals, blogs, forums & magazines such as Thoth Journal of Glia Society and City Connect Magazine since 2012-present. She is the author of Cosmos and Spheres poetry book and the 'Dr. Zazzy' children's series. She discusses: intriguing family facts; biggest changes between 18 and 30; definition of genius; family national background meaning for the ethnic background, and some of the linguistic, educational, and religious or lack thereof, influences from them; Dominica important to family history, and Empress Josephine; Robert-Marguerite Tascher, baron de La Pagerie and Marianne Felicité, Henry Alfred Alford Nicholls, and Henri François Pittier; forms of love missing in early life, and moral courage.

Keywords: editor, Krystal Volney, United Sigma Korea, WIN ONE, World Intelligence Network, writer.

An Interview with Krystal Volney on Family History: Author & Editor, WIN ONE (Part One)[1][2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: As a Millennial – using the term to satisfy demographers, or a 30-year-old, the parental background and personal background become more or less better known, statistically speaking. However, some knowledge only becomes understood if presented in the tone of the person. What intriguing family facts emerged later in life for you? Those unknown in youth and unlisted to the public, so far.

Krystal Volney: When I was a child I wasn't aware. but as a teenager, I was given evidence that my Volney relatives and I are descendants of the notable Count, Count Volney. I only told my close friends and some of my maternal cousins. I did not see it as a big deal. I did not want to be treated differently from other people my age. The person that I once was over

12 years ago is a completely different person to who I am now as a result of experiences in my life. I never aspired to be a genius until my later years and never knew what I wanted to do with my life initially. My family controlled me. When I was very young, I was enthralled by Ancient Egyptian culture and thought of becoming an Egyptologist when I grew up, reading many books on that. I loved the culture of Cleopatra, Nefertiti and the Pharaoh Tutankhamun.

Other family facts that emerged later in life for me is information about my Dominican (paternal), Barbadian (maternal) and Martiniquais (paternal) heritage. I read an extraordinary book in 2016 about my grandmother's first cousin Phyllis Shand Allfrey called *A Caribbean Life* published in 1996 about my family's relation to Empress Josephine's Uncle and

her cousin Marianne Felicité through my grandmother Rosalind Enid Alford Nicholls-Volney's father Ralph Nicholls, grandson of Marianne Felicité. Having a turbulent past, that sort of information was intriguing to me; even though, I did not expect to be treated differently from anyone out there. I prefer having my own achievements; although, I do respect those who want to be elevated because of their families and ancestries. I believe I would make a great impact on the globe, helping others by sharing my childhood issues, so that this useful information would stop innocent minors from being sexually abused by trusted employees in their family homes. I want people to know that child sexual abuse can happen to the most intelligent of people's children as you can see priests and nuns are trustworthy people and even they have been accused of pedophilia. As a child, I did not know what my childhood pedophile did was wrong but as a mature woman now, I could definitely look back at my past and know that she manipulated and groomed me.

2. Jacobsen: What have been the biggest changes between the ages of 18 and 30?

Volney: I have definitely become a more mature individual and although it is said that 'Age is just a number', the once 'Being popular and being cool' vibe from my younger years has definitely changed. I value the friends that I have now and are thankful for them. I live a life of gratitude for what I have and try to not focus on any negativity in life. At the same time, as I get older I try to become more mature but still maintain a youthful mentality in certain aspects.

3. Jacobsen: What defines a genius to you? Or, perhaps, what different definitions of genius suffice for you?

Volney: Someone who is exceptional or gifted in his or her respective field/s.

4. Jacobsen: Some biographical information exists on the website, which states, "Her family comes from Martinique, Venezuela, Dominica island, Montserrat, Barbados, Trinidad, Dominican Republic, Cayman Islands, Scotland, Canada, Aruba, St. Kitts, Jamaica, Norway and USA." What does this family national background mean for the ethnic background? What were some of the linguistic, educational, and religious or lack thereof, influences from them?

Volney: Oh ethnic background? My family is of Mestizo heritage. My father is Mestizo and my mother has African mainly, Portuguese and British heritage. My maternal grandmother is Biracial and my deceased grandfather was predominantly African. I identify as multiracial race or 'Black' physically.

However, race and ethnicity should not matter though! Personality is more important than what a person looks like right? Generally, my entire family is well-educated as you asked about educational influences from them. Having a solid education means a lot to my maternal and paternal relatives. However, my personal views are that I stand on my feet independently and have my own achievements than rely on those of my families'. On the other hand, I don't judge anyone who depends on theirs as it's not my place to condemn anyone.

5. Jacobsen: Why is Dominica important to family history, i.e., in regards to the Volneys and the Cromptons? Who was Empress Josephine?

Volney: My family history in Dominica is lovely to me as I did not know of it until my mid-twenties. Empress Josephine? Oh, she was a French Queen born on Martinique.

6. Jacobsen: Who were Robert-Marguerite Tascher, baron de La Pagerie and Marianne Felicité? Who was Henry Alfred Alford Nicholls? What was the relationship between Henry Nicholls and Henri François Pittier?

Volney: You will have to ask a historian about that but by reading from distinguished books, Robert-Marguerite Tascher, baron de La Pagerie and Marianne Felicité were relatives of Empress Josephine's... honestly, I would like to know the intimate relationship myself between Henry Nicholls my great-great-grandfather and Henri François Pittier from Venezuela as they wrote a book on Botany together.

7. Jacobsen: What were the forms of love missing most in early life? As to childhood sexual abuse, we can cover this in one on the next parts more fully. Thank you for sharing this, and with a full name, this takes moral courage and emotional resilience, and the commitment to the truth, to represent oneself this open and vulnerable to the public.

Volney: Child sexual abuse and child grooming that happened to me as a little girl from 5 to 13 years old secretly gave me a wrong understanding of love from an early age. I enjoy single life as an adult now but don't need anyone in that regard and if I date the right man, it would be for us to add to each other's lives not subtract, and grow older together. Otherwise, I can remain single for the rest of my life.

Sure Scott, I enjoyed sharing this and thank you for seeing it as moral courage and being emotionally resilient to represent myself this openly and vulnerably to the public...

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Appendix I: Footnotes

[1] Author; Tech Writer & Part-Time Co-Editor, WIN ONE (WIN-ON-line Edition); Journal Editor, United Sigma Korea; Writer, Planet Ivy Magazine [Planet Ivy]; Writer, Desiblitiz Magazine; Writer, Relate Magazine; Writer/Journalist, City Connect.

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An Interview with Rick Raubenheimer and Jani Schoeman on Silver Linings, Secularism and South Africa, and Community (Part Two)

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Abstract

Rick Raubenheimer is the President and Jani Schoeman is the Former President of the South African Secular Society. They discuss: silver linings; niche needing filling by SASS; freedom from and to religion, and secularism; representation; fun activities of community; and final thoughts.

Keywords: Jani Schoeman, Rick Raubenheimer, secularism, South African Secular Society.

An Interview with Rick Raubenheimer and Jani Schoeman on Silver Linings, Secularism and South Africa, and Community: President and Former President, SASS (Part Two)[1][2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: I want to focus on two or three gray threads, there. One, unfortunately, you lost your father at age eight. I'm sorry to hear that. But also, when you were going through the Christian education, the Jewish education, transcendental meditation, these yogis, and an IM, you meet your wife, or who would become your wife, Judith.

Rick Raubenheimer: Yes.

Jacobsen: Within that context, you noted that you were consistently skeptical of these belief structures, or these belief structures around these practices, coming to a head with Dawkins and Dennett in the latter 2000s. What does this state about these practices, whether it's the spiritual but not religious, or the formal religions, as being

not entirely bad in terms of some of their consequences or derivatives?

Raubenheimer: *Particularly from the i am training, I certainly grew. I think I became a better person. It was said of the i am training that one-third of the people, it had no effect on, one third got worse, and one third got better [Laughing].*

Jacobsen: [Laughing] That's good.

Jani Schoeman: Certainly, the techniques didn't have a favourable effect on everybody. It was derided as a cult at various times, and so on.

I think there's only one offshoot of it still going, which is called Quest. If you look for that on various blogs, there are people who refer to it as a cult, as well, and using psychological techniques, which is

actually illegal in South Africa because there's this Act which reserves doing psychology for people who are qualified psychologists, or psychotherapists.

2. Jacobsen: What was the niche needing filling through the foundation or the organization?

Schoeman: I think there wasn't really an existing atheist community, especially in Johannesburg, that regularly met up in person when I first started the group. That was something that I couldn't find when I was looking, and when I was going through my hard times and my deconversion. That's why I started the group.

Ever since, we've discovered a few more niches within the secular community, I guess you could call it. There's another organization that we support quite a bit, which is an organization that took the public schools to court last year in order to... Rick maybe you can say what was happening there. I think you will be able to describe it better.

Raubenheimer: *Essentially, South Africa, as you probably know, in 1994, had a transition to democracy from the Apartheid system. Along with that came a largely secular constitution, rather like yours. There's an invocation to God at the beginning, and then after that, it doesn't get mentioned, basically.*

We have a Bill of Rights which says that the state and people in the country may not discriminate against people on various grounds, including religion, belief, lack thereof, sexual orientation, skin colour, age, et cetera. The Constitution, particularly with the background of Apartheid that was based on racial discrimination, the new constitution very much focused on human rights, liberal model of treating everybody equally.

In fact, the orientation of the Constitution was not that difference is tolerated, but that we are the rainbow nation; and our differences are celebrated. This was built into the school curriculum as well. The idea was that schooling would be inclusive. The schools' policy is such that schools may not favour, push, indoctrinate, proselytize any religion, or lack thereof.

This didn't find great favour with the people who had come from the Christian National Education background. It's been an ongoing battle since then to convince them that yes, actually, it's not okay to state that a school's ethos is a Christian ethos, that, "We follow Christian principles at this school," that, "We will start assembly with prayer," and things like that.

This active gentleman in the Cape, in Stellenbosch, called Hans Pietersen, who has some children in

school and was finding this was happening – and he's an atheist – found a set of pro bono lawyers, and they took six schools to court because they were favouring religion in school which was, in fact, against the state schools policy.

The Department of Education came in as a friend of the court to support the application. The long and the short was that the – A full bench of three judges found that the school's policy must be upheld, and religion may not be favoured in schools. There may be religious education. In other words, people may be taught about religions, but they may not be religious – I'm looking for the right word here – indoctrination. Jani, give me the right word.

Schoeman: They can't be coerced into a religion. They can't be indoctrinated. That's the right word, I think.

Raubenheimer: *In other words, they can't be taught religious observances, or to observe their religion. They can be taught about what the various religions do. Equal time must be given to all religions, as the court emphasized that our differences are not tolerated, they are celebrated.*

They have an ongoing battle where parents of secular humanist children report their schools when the schools try to force religion on the children, which still happens regularly. The organization, which is called OGD, which is quite a fun acronym, and has offended many people, much to Hans's delight, then sends them a letter and points out the court judgement to them, and says that, "We will take you to court as well if you do not toe the line."

3. Jacobsen: One thing, with secularism and the cases you gave, how does that respect the freedom to, and freedom from, religion? How does the principle of secularism do that, in other words, making a fairer society for everyone?

Schoeman: The thing is, secularism is the principle, but in South Africa. I'm thinking again about public schools. Because we have so many religious people, and especially Christians, they just bulldoze over that principle. I don't know. It's going to have to be people like us, and people that care to stand up. That try and personally just bring it under people's attention and then hope; it's difficult to do in practice.

Raubenheimer: *Yes. There's a lot of work to do because the schools are one issue. As happens in the United States, I'm not too sure what degree in Canada, but the schools tend to support religious activities, like religious camps, and school premises being used for services, even if it's after hours, which*

they can do. There are lots of cases where we really need this.

One of our big projects, which I think you need to be aware of, is the secular marriage officers, for example.

Schoeman: Up until now, there have been no secular marriage officers officially in South Africa, up until our organization started registering them a few months ago. This was another battle that we have with the government because we are only the second organization that's managed to convince Home Affairs to give us the authority to do that. The first institution that did manage to do that only, I think, had two marriage officers, and they weren't existing for 10 years, so they weren't really succeeding in that way.

Raubenheimer: *They're Cape-based. They don't have a national footprint. If you think of the geography of South Africa, there's Cape Town way at the south-west corner, and we're more up in the north-east. We're the economic hub, and Cape Town is more of the holiday hub.*

Schoeman: Touristy.

Raubenheimer: *There are very different vibes between the two. Cape Town is very laid back. Johannesburg is very industrialized, go-getters and so on. We do have associates in Cape Town, as well, and we're trying to establish a branch there, as well, but they're very laid back, as I say.*

Schoeman: So, laid back.

Raubenheimer: *Just to get back onto the marriage officer. Since we announced that we were able to get marriage officers certified, we've had about 20 applications. We've got them in various processes. We have our first certified marriage officer certified last year, and we have a few others who must write their exams still with their Department of Home Affairs.*

Jacobsen: Well done.

Raubenheimer: *Before that, essentially, if a secular couple wanted to get married, they would need to either find a compliant pastor of some sort of religion, and they do exist- which in fact, Jani did – or one would go to a magistrate for the official ceremony, and then have somebody do an unofficial ceremony.*

Schoeman: You have a court wedding. That was our choice. You have a court wedding, or you convince some sort of pastor to do a lekker secular ceremony for you, which, at Home Affairs, is unlawful.

Raubenheimer: *The other thing with Home Affairs is that we have two acts that govern marriages, essentially. There is a Marriage Act. The Marriage Act declared that marriage was between a man and a woman. This fell afoul of the Constitution because it says that there may not be discrimination based on sexual orientation.*

What they should have done then, was simply to amend the Marriage Act, but to mollify the churches, they passed a new act called the Civil Union Act, which allows for same-sex marriages, and heterosexual marriages. Our officers are certified under the Civil Union Act. We require them to do both same-sex and heterosexual marriages, which has brought a lot of the gay community in to either want to become marriage officers or essentially support us. That's been quite handy.

There was an exemption in the Civil Union Act, that a state official, who is officially obliged to marry people, could because of religious convictions, opt out of marrying same-sex couples. In practice, this meant that in pretty much all the smaller Home Affairs offices, anywhere outside the major centres, a same-sex couple couldn't find anyone who would marry them.

Thanks to one of our smaller political parties (COPE), that provision has now been removed from the act. However, the department has got a year to implement that, so we're probably still going to be at the forefront of organizing a gay marriage.

4. Jacobsen: With bringing in homosexuals into the fold, through secularism, what has been a relatively perennial issue in the secular community across the globe, as far as I can tell, there tends to be a lack of women being represented in leadership positions. That shows up in who are the public intellectuals, who are the ones doing the speaking tours, and engagements, and who are the ones writing the most popular books. I think that's generally true.

Jani, as the founder and [Ed. Former] president, as a woman of a secular organization, and to your point, Rick, about bringing homosexuals into the fold, what can we do within community to better represent women in those leadership positions, as well as finding a context in which women feel more comfortable coming into the fold because often neither of those are the case?

Schoeman: I wouldn't say we are actively doing anything about that right now, which is something for us to consider. It is a difficult thing to do. I don't know what can be done. I'll have to think about how we can do this or focus on this a little bit more.

Raubenheimer: *In fact, it is so that SASS is largely male and white. We've had a lot of good interest from women as secular marriage officers. Several of them are lesbians and active in the gay community. Because our marriage officers will be part of the leadership structure, that will, I think, bring quite a balance in, both from the gender point of view and from the sexual orientation point of view because we haven't had much representation of gays in leadership in SASS either.*

For us, even the more pressing question is how we bring people of another race in. As I say, SASS is largely white now, and that's a concern for us because the population is largely black and Christian.

Schoeman: I don't know how much of the SASS leadership knows this, but I'm bisexual. It's not something I go around advertising but I'm thinking maybe I should do it a bit more. Obviously, we have a lot of overlap when we're finding that we have overlap with the gay community and the LGBT community.

We have had interested black and Indian people, and Asian people. We've had various people come to the meetings, and stuff, and show interest, but I'd like to up that a bit more.

5. Jacobsen: What are some of the fun activities that you do within the community, as the original organization was, essentially, an atheist Meetup?

Jani: We still have that component. We still do our Meetups. It's a mix between exploring Joburg. We do especially scientifically orientated sorts of outings. Just this Sunday, we went to a science museum called Sci-Bono. It's mostly for children. There was a rock art expedition there, and a whole thing on archaeology, which I so, so, so loved. It was amazing.

We've been to the Cradle of Humankind. I don't know if you know about the Cradle of Humankind in South Africa. We've got some cool paleontological, and archaeological sites in Africa, and specifically South Africa, so we do a lot of those sorts of outings. We've done outings where we go to the breweries and just drink beer and gin, and stuff. We do all of it.

The other sorts of things we do are more discussion-orientated Meetups. These normally take place at somebody's home. Most of the time it's at Rick's home, Rick's and Judith's home. We've had

everything from, "Why are you an atheist?", to secular parenting, is another one. We had a psychologist come and talk to us about secular parenting once. We do all sorts of things.

Raubenheimer: *One of our leaders is looking this year at establishing Camp Quest in South Africa. You're aware of Camp Quest?*

Jacobsen: Yes.

Raubenheimer: *They're looking to broaden internationally and we're looking to possibly, in about a bit short of a year's time, have the first Camp Quest camp in South Africa. That will be great fun, as well. That joins in with secular parenting.*

Schoeman: I must say, something I also discovered quickly upon establishing SASS was that there's really a need for people, for parents who have no there are no activities for non-religious activities for children. The Christians and the churches have all their camps, but there's nothing really for the atheist kids, if you can call them that. Kids of atheist parents. People have a lot of questions around parenting when it comes to secularism and atheism and bringing up your child as a free thinker.

That's also a niche, I think, that still needs to come to existence in South Africa, that we haven't really tapped into yet, but we have touched on it.

6. Jacobsen: Any final feelings or thoughts in conclusion based on the conversation today?

Raubenheimer: *I think we should have another one [Ed. Search "Ask SASS..." at www.canadianatheist.com/]*

Schoeman: I wanted to mention in my history, quickly, that I was a Young Earth Creationist up until the age of 21. Just something I didn't say, which I think is significant because I went basically from that to atheism. There was no in-between.

7. Jacobsen: Thank you for the opportunity and your time, Jani and Rick.

Appendix I: Footnotes

[1] Rick Raubenheimer, President, SASS; Jani Schoeman, Former President, SASS.

[2] Individual Publication Date: August 1, 2019: <http://www.in-sightjournal.com/sass-two>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Krystal Volney on Early Personal Life, and Discovery of Giftedness and Talents (Part Two)

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Abstract

Krystal Volney is the new Journal Editor of United Sigma Korea. Volney is known for her computing interviews for WIN ONE Magazine (World Intelligence Network) as a tech writer, Co-Editor and publications in Award-winning/bestselling educational books that can be found in bookstores and libraries around the world, journals, blogs, forums & magazines such as Thoth Journal of Glia Society and City Connect Magazine since 2012-present. She is the author of Cosmos and Spheres poetry book and the 'Dr. Zazzy' children's series. She discusses: writers and fans; early life; general giftedness; talents in writing and poetry; Nancy Drew Files, the Babysitter's Club, Goosebumps, the Sherlock Holmes Series, and The Famous Five; children's poetry, the environment, fashion, and romance; human beings exemplifying both emperor butterfly and monarch butterfly characteristics; identifying with the floral; hibiscus flowers and tiger lilies; and Claude Monet, Emily Dickinson, Mozart, and Van Gogh.

Keywords: editor, Krystal Volney, United Sigma Korea, WIN ONE, World Intelligence Network, writer.

An Interview with Krystal Volney on Early Personal Life, and Discovery of Giftedness and Talents: Author & Editor, WIN ONE (Part Two)[\[1\]](#)[\[2\]](#)

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: As with many writers, fans emerge. Who is Jessica? How did Jessica come to run a fan site for you, if you happen to know this? The link to the website can be found here: <https://www.blogger.com/profile/02970796058419170292>.

Krystal Volney: I don't know of a fan named Jessica. I would like to though.

2. Jacobsen: What was early life like for you?

Volney: My early life was very restricted as I had a very strict upbringing. I wanted to fit in with my friends so I rebelled against my parents and was

closely associated with a pedophile best friend like a 'Second mother' as she was trusted who took me places as well to see my 'friends' but it was manipulation on her path. How could a pedophile have honestly wished well on me or been like 'second family' truly? She wanted me to be a failure in life and be a menace. When I look back at my childhood, I want to inspire children out there and let them know how important it is to tell their parents, guardians or family if someone is child grooming or sexually abusing them even if it means that they would be controlled more. My childhood abuser did

not want me to tell my teachers, family, friends or parents and wanted me to see her as my 'best friend'.

3. Jacobsen: When was general giftedness discovered? What was the reaction of family and friends? Was this nurtured or not?

Volney: Honestly, I am an aspiring polymath and studied various subjects at university but in my opinion, I would have to be like Leonardo da Vinci whose areas of interest included invention, drawing, painting, sculpting, architecture, science, music, mathematics, engineering, literature, anatomy, geology, astronomy, botany, writing, history, and cartography to truly accomplish my goal as an astonishing genius. I know that general giftedness can mean anything once you are outstanding in your respective field such as fashion, the Social Sciences, Medicine, the arts, music, Computing and the list goes on.

4. Jacobsen: When were talents in writing and poetry discovered? What was the reaction of family and friends? Were these nurtured or not?

Volney: When I was 20, I became a poet and I grew to love English, American, French, Caribbean and Russian Literature from reading as an autodidact. In my first poetry book *Cosmos and Spheres*, I was influenced by William Shakespeare and Lewis Carroll.

5. Jacobsen: How did the Nancy Drew Files, the Babysitter's Club, Goosebumps, the Sherlock Holmes Series, and The Famous Five influence you?

Volney: I loved those books as a child. Every Friday after school, I would go to the mall and purchase a new Goosebumps book or one of the books from the Famous Five series. Enid Blyton was a grand influence on my sense of belonging in the world as I loved stories about adventure, the dog Timmy and the character Georgina known as George. I was a tomboy as a child like many people who grew up in this way so I related to her character in the book. My favorite book from the series was 'Five on Kirrin Island again'.

6. Jacobsen: Your subject areas of interest are children's poetry, the environment, fashion, and romance. Why those particular areas?

Volney: I like trying new things and to me, writing about those subject areas interested me so much that I dedicated my first book of poetry to them.

7. Jacobsen: You consider human beings exemplifying both emperor butterfly and monarch

butterfly characteristics. How? Why those examples and not others?

Volney: Emperor butterflies are easily recognized because of their lovely, iridescent blue wings. Monarch butterflies are the loveliest of all butterflies, some say, and are viewed as the "king" of the butterflies, hence the name "monarch". I compare humans to these type of butterflies because I believe that most people have a story to tell in life and are conflicted. It's my opinion that people have stages that they go through like butterflies and in the end their experiences make them beautiful as well as mature people like these insects.

8. Jacobsen: At age 21, you identified as a floral character. What does this mean now? What have been some of the metamorphoses over time for you? Any re-evaluation of personal character representation now?

Volney: I saw myself as bright and new, like the flower in the spring at age 21. I used to be easily bothered by what people thought of me, but for years now; I've become nonchalant telling myself their opinions don't matter and the fact that people had negative things to say about me means they obviously feel disheartened by something about my character. There are those so wicked and spiteful that they mock modesty like the 'branches' in the 'Flower poem' and still want to stand out as something greater than your existence. Most of the time people hate on others because they want what they have, for themselves or they see you as their competitor. You asked what have been some of the metamorphoses over time for me. I can safely say that I'm much older and wiser now than I used to be. I've been through a lot of pain and hurt in my life that has shaped who I am today.

9. Jacobsen: Why do hibiscus flowers and tiger lilies better represent the meaning of a lady and a woman to you? In general, why flowers?

Volney: I am a big fan of flowers. Although I grew up as a tomboy, I loved all types of flowers especially hibiscus, white roses, Jasmine, orchids and tiger lilies. They are so beautiful to me is why.

10. Jacobsen: How were Claude Monet, Emily Dickinson, Mozart, and Van Gogh influential on you?

Volney: There is poetic, musical, and painting art. I love those people's works because I can relate to them. Claude Monet was one of the best artists in the world to me because of his painting style of the landscape and of feminine things. Who can't relate to Emily Dickinson? Her poem "I'm Nobody! Who are

you? Are you – Nobody – too?”; many poets would be able to understand her message and this could be interpreted in many ways. I love her sarcasm. Mozart’s music is breath-taking as well and Van Gogh’s ‘Starry Night’ piece is one of my favourite choices of art in contemporary society.

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Appendix I: Footnotes

[1] Author; Tech Writer & Part-Time Co-Editor, WIN ONE (WIN-ON-line Edition); Journal Editor, United Sigma Korea; Writer, Planet Ivy Magazine [Planet Ivy]; Writer, Desiblitiz Magazine; Writer, Relate Magazine; Writer/Journalist, City Connect.

[2] Individual Publication Date: August 1, 2019: <https://insightjournal.com/2019/08/01/volney-two>; Full Issue Publication Date: September 1, 2019: <https://insightjournal.com/insight-issues/>.

An Interview with Graham Powell on Issue VI and Issue VII, Production Methodology and Design, and Published Content of WIN ONE (Part Six)

Interviewer: Scott Douglas Jacobsen

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Abstract

His Lordship of Roscelines, Graham Powell, earned the “best mark ever given for acting during his” B.A. (Hons.) degree in “Drama and Theatre Studies at Middlesex University in 1990” and the “Best Dissertation Prize” for an M.A. in Human Resource Management from the University of Newcastle-upon-Tyne, England in 1994. Powell is an Honorary Member of STHIQ Society, Former President of sPIqr Society, Vice President of Atlantiq Society, and a member of British Mensa, IHIQS, Ingenium, Mysterium, High Potentials Society, Elateneos, Milenija, Logiq, and Epida. He is the Full-Time Co-Editor of WIN ONE (WIN-ON-line Edition) since 2010 or nearly a decade. He represents World Intelligence Network Italia. He is the Public Relations Co-Supervisor, Fellow of the Royal Society for the Encouragement of Arts, Manufactures and Commerce, and a Member of the European Council for High Ability. He discusses: issues VI and VII; the production methodology and design of WIN ONE; and more content of the publication issues.

Keywords: AtlantiQ Society, editor, Graham Powell, WIN ONE, World Intelligence Network.

An Interview with Graham Powell on Issue VI and Issue VII, Production Methodology and Design, and Published Content of WIN ONE: Editor, WIN ONE & Vice President, AtlantiQ Society (Part Six)^{[1]:[2]}

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: We examined, in part or in brief, issues I (Florian Schröder), II (Florian Schröder), III (Florian Schröder), IV (Owen Cosby), and V (Graham Powell). Let’s move the sixth issue and the seventh issue, all editorial work in future issues done by you, so no parenthetical explicit mentions needed now. Issue VI was about half the size of the bumper issue, but

substantially larger than the other editors’ issues too.

By the sixth issue, WIN reached a staggering 170 countries. The content included commentary on different strengths of learners in different areas including verbal and visualization, auditory and visual, awareness of space and time, whole versus

sequential apprehension, eureka versus linear learning, and more. It's a nice point-by-point breakdown.

Other parts included a nice homage Sudoku puzzle, different forms of visual art productions, announcement of a prize winner, poetry, commentary on signification and African-American or black literary expression in America in addition to the Afro-American culture, and concluding with more work on contemplation and *eudaimonia* (well-being or happiness in the broadest sense, which was another long think piece).

What was the frame of mind for this issue?

Graham Powell: The new format and layout was proving popular, for the reasons already stated. The sixth edition was entirely my own work, as far as editor and illustrator was concerned, plus I put in an essay based on Dr. Elisabetta Basciu's research, which I had access to. I translated it and made a summary, the sub-motive being a piece which was primarily about literature which had not been discussed previously within the magazine. I wanted to appeal to a broader ethnic group and be didactic too. Your comment about the WIN reaching 170 countries at that point gives credence to this notion of appealing to a broad audience, especially as anyone can access the magazines on the WIN website!

2. Jacobsen: For issue six and seven, what is the production methodology for these issues? How did you produce the design – e.g., the color scheme, the font, font size, and so on – for these issues? Why choose those as the format and that as the production methodology?

Powell: The fundamental colour scheme derives from the cover, the subsequent pages taking on the background colour used for it. I like to use my own photos, especially for the cover, or, as used for the sixth Edition, a beautiful writing paper design which I bought in England. The font has generally been size 12, which is quite easy to read. I also set my target to have at least 40 pages, this being achieved during most of the WIN ONE productions. This is in line with the AtlantIQ Society magazine, which is now called Leonardo. It also has at least 40 pages to each edition. I find the inclusion of photos during essays makes the magazine very much better to read. It also clarifies matters from time to time, or at least makes it more 'human' – the reader can see the person being talked about, or who has produced the primary source. The choice of font is usually for clarity, or it combines well with the cover design. Occasionally the font is varied slightly due to typesetting

considerations, basically, a case of 'fitting it all on the page'. Laying it all out on a contents page has also been appreciated, according to feedback. Feedback has also meant encouraging debate, some people contacting me to ask if they can discuss, even dispute things in the magazine. Of course, as long as it is 'civil', I encourage that.

3. Jacobsen: Issue VII covered a different set of topics. These were intended to "incite people to comment on the opinions offered." As can be seen, the content ranges from an argument against "at least one type of God," two poems by you, a psychological self-analysis, a series of 50-word stories, a "neoclassical criticism method" applied to the Second Gulf War "Ultimatum Speech," a scholarly look at the conceptualization of truth by Heidegger, and more.

These move into a puzzle, a cutesy introduction to literary terms in a sketch-based cartoon, reflections on Aristotle and Martin Luther King, Jr., some further commentary on Ishmael Reed, clips of dialogue over coffee at the el Lugar Stop & Shop. What particular articles or publications produced the most waves based on the introductory letter at the outset of the seventh issue?

Powell: It is said to be the sign of intelligence that different views can be held in the mind whilst not agreeing with any of them. There were some contentious opinions raised, in my opinion, from the content commissioned for this Edition, so I anticipated responses by 'opening the door' to further comment. I was also beginning to write more and more of the magazine using my own material, or I had to create some in order to achieve the target 40 pages of content. I was trying to encourage more people to give opinions, and hence, give content. In the end, it took a couple more editions to stimulate a little dialogue between Phil Elauria and Claus-Dieter Volko. The 'waves' produced were really more of a personal nature, the production of the magazine stimulating me to research more and more and to broaden my intellectual horizons. This edition also forged my friendships with Tahawar Khan, Paul Edgeworth and Eric Trowbridge. Much of this edition went on to appear in the WIN book "The Ingenious Time Machine" – which came out on Amazon this year. That was the biggest post-publication 'wave', alongside the presence of the WIN at the 12th Asia-Pacific Conference on Giftedness, which I helped organise in Dubai in 2012. Much of the credence for the WIN's presence at the conference stemmed from the production of the WIN ONE. Evangelos gave a presentation about the

WIN; I spoke specifically about the WIN with reference to the WIN ONE production. It also gave us more opportunities for photos, which had not been the case since Owen Cosby's edition. These photos appeared in subsequent editions of the WIN ONE and the hierarchy of the WIN increased via the addition of Dr. Manahel Thabet as Vice President. By the end of July 2012, we had a revamped WIN which was looking to expand its influence on the high IQ milieu.

Appendix I: Footnotes

[1] Editor, WIN ONE; Text Editor, Leonardo (AtlantIQ Society); Joint Public Relations Officer, World Intelligence Network; Vice President, AtlantIQ Society.

[2] Individual Publication Date: August 8, 2019: <http://www.in-sightjournal.com/powell-six>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Dr. Sarah Lubik on Technology Innovation, Kurzweil and Diamandis and Hariri, the Future of Technology, and Canadian Industry (Part Five)

Interviewer: Scott Douglas Jacobsen

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Abstract

Dr. Sarah Lubik is the Director of Entrepreneurship, SFU Co-Champion, Technology Entrepreneurships Lecturer, Entrepreneurship & Innovation Concentration Coordinator, Innovation and Entrepreneurship. She discusses: the next big trends in technology innovation and the impact on North American lives into the future; personalized medicine, Moore's Law, The Law of Accelerating Returns, Ray Kurzweil, Hariri, and X Prize founder Peter Diamandis, and the future of technologies; and an impressive entrepreneur and entrepreneurship from Canada.

Keywords: Canada, entrepreneurship, Yuval Noah Hariri, innovation, Peter Diamandis, Ray Kurzweil, Sarah Lubik, science, SFU, technology.

An Interview with Dr. Sarah Lubik on Technology Innovation, Kurzweil and Diamandis and Hariri, the Future of Technology, and Canadian Industry: Director of Entrepreneurship, SFU Co-Champion, Technology Entrepreneurships Lecturer, Entrepreneurship & Innovation Concentration Coordinator, Innovation and Entrepreneurship (Part Five)^{[1][2]}

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: What do you think is the next big trend in technology innovation? What will impact North American lives the most as a technology and as an industry in the next ten years?

Dr. Sarah Lubik: To be totally honest with you, our ability to predict what's going to happen in the next ten years has gotten worse and worse because

humans tend to think only in a linear way, but technology is moving faster and faster.

We need to be mindful that technology is not a single thing anymore. That technology underpins, whether we like it or not, everything that we do. So, what that means is that, when we look at some of the fastest-growing businesses in Canada.

they don't say they're in the tech sector, but they're heavily underpinned by tech. So, something that's an HR company, but online, may be underpinned by a business model that means I can access a great deal more data than anyone else because of the technology they use, for example, employing artificial intelligence or machine learning.

Things that claim to be health companies are often technology companies now. One of the trends we're going to see is that we're going to need tech in education systems and in businesses that have traditionally just been about having highly trained people. For example, if easier tasks can be automated, the people in those jobs are going to need new skills and hopefully, have the mindset to learn those skills.

In the next ten years, I would hope to see changes to the health system, and to health innovation and to the energy sector.

One of the interesting possible advantages I've heard health entrepreneurs talk about for Canada is that we have an opportunity as a country with a single healthcare system. If we can organize it properly, that would make us a fantastic place to innovate in areas like personalized medicine, which is where a great deal of interest is. That could mean nationwide improvements to health through the use and integration of health better data.

Where these things are coming together will be places with the need for other technologies, and so, we are back to comment about interdisciplinarity. This is going to a place where material science meets big data meets genomics meets personalized medicine, meets social innovation and more.

So, this is why those skills and that mindset can be so important because you can only imagine the things are coming out now. I was reading in the *New Scientist* there is always some new use for technology that could have serious implications for the world and the economy. For example, tracking your health so precisely your watch knows when you're going to get sick before you do.

So, it can alert you that you're starting a fever before you feel anything. So, those are the places where all of those technologies come together and that's the part that much excites me. So, I'm not sure that I can say what you would see in ten years. I keep being surprised, thinking, "What will come out now?"

2. Jacobsen: Much of the subject matter you're touching on now, such as personalized medicine, is a big trend, also one minor phenomenon, but

growing among people that were previously on the fringe.

So, some of the names that come to mind would be people that talk typically about information technology along Moore's Law, The Law of Accelerating Returns, for instance, of Ray Kurzweil, as well as the X Prize founder Peter Diamandis.

Do these people have an influence on your view of where the future of these technologies will go?

Lubik: Ray Kurzweil does for sure. He speaks often about how human beings usually think in a linear fashion, which is fine for simple things but not for envisioning the future.

But if you look at technology and innovation, it happens exponentially. So, when it comes to my teaching, I'm increasingly asking people to think not what's happening now. But can you try to forecast where things are going to be when you'd actually be in the market? How about past that?

One of our alumni who now works for a big European company heading up their cloud division because, back in the day in Vancouver, he sat down and thought to himself, "What will the next big thing be?"

Then he'd heard about the cloud. He started a company based on the technology, sold the company, now runs those divisions in large firms.

There's an ambition that comes with that, which is that whatever happens, it's going to be bigger and faster than you think. So, to be aware of that and excited about that, those people with those mindsets are going to be the ones to watch

That said, I'm also influenced by the work of Yuval Noah Harari, who wrote *Sapiens*. He cautioned that humans don't usually see the repercussions of our actions when we innovate and we often make further problems for ourselves, so it's important to realize there may also be negative consequences to innovation, too, and think about what they can be and what we can do about them.

3. Jacobsen: Who's an entrepreneur in Canada that impresses you? Either the scale of their industry that they possibly founded, the product that they're selling that might not be large, or the way they are able to collaborate with a broad swath of different industries to bring about their vision?

Lubik: Oh wow! That's an excellent question. Who impresses me? Oh! So many people, but still, I'd like to try and pick a famous star in the sky. People

impress me for a lot of different reasons. Greg Malpass who is the CEO of Traction on Demand, which is one of the fastest-growing companies in Canada and based here in Vancouver.

He's an SFU alumnus. He impresses me with both the vision he has for his company and the humility with which he leads it. So, it's not all about him. It's about creating this environment and creating a fantastic workplace in the place that he lives and grew up.

They also started Traction for Good, which is the arm of Traction that tries to do good things in their communities. I'm impressed with having a locally created, growing company that hasn't lost sight of why it's doing what it's doing.

That it is part of its community and wants to give back and create those great jobs. Greg has been vocal about not having interest in selling the company. There are not many players that grow to that size and remain independent rather than selling.

Then I have early-stage entrepreneurs who impress me as much as the big companies.

They impress me with their vision and with what it is they want to achieve in the world. A few years ago we had a team from the Technology Entrepreneurship at SFU program made up of entrepreneurship students and mechatronics engineers. Their goal was to create a hearing device that doesn't require an audiologist and can be self-tuned because people in developing countries have so little access to hearing care.

They were inspired to create a solution because trouble hearing isolates you from your community and your family. So, they were interested in figuring out how you create a business model that lets you go into the world with a product like that and move it into the places in the world that need it the most, not necessarily the places in the world that'll pay the most for it.

So, I'm impressed with the many early-stage companies. I'm also impressed with the late-stage companies. There's a number of Internet of Things companies that are doing incredible things. I might be spoiled for choice at the moment.

Then I'm always impressed by social movements and by the people who want to make systems change because those companies have fantastic potential. For example, people trying to take charge of their own genomic information for health.

There are those movements within the research that are all so intriguing. As to where is this going to go next, I'm impressed with people who are creating non-humanoid robots realizing that our first interest in robotics seems to be building machine versions of ourselves.

For example, you see marine biologists working with engineers, working with artificial intelligence, in order to do things like U-CAT (Underwater Curious Archaeology Turtle). They realized that for underwater archaeology, using drones with propellers meant moving too fast to properly scan what's happening in the sea.

So, they created a robot with flippers that swims like a turtle. Then looks for anything that's out of the ordinary, then goes and investigates.

I mentioned that to a friend of mine who works here in the environmental physiology lab.

She told me that researchers are thinking of using something like that to explore water moons on other planets. All of a sudden you realize quite how far this research can go when we collaborate across fields.

So, I suppose that's one of the greatest things about the job that I have is I get to hear about these things and watch people do them and help where I can.

Appendix I: Footnotes

[1] Director of Entrepreneurship, SFU Co-Champion, Technology Entrepreneurships Lecturer, Entrepreneurship & Innovation Concentration Coordinator, Innovation and Entrepreneurship, Beedie School of Business, Simon Fraser University.

[2] Individual Publication Date: August 8, 2019: <http://www.in-sightjournal.com/lubik-five>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Pascal Landa on Right to Die France, Collective Religion and Individual Choice, and Philosophy, Wisdom, and Poetry (Part Three)

Interviewer: Scott Douglas Jacobsen

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Abstract

Pascal Landa is the Founder and President AAVIVRE (Association qui Accompagne la Volonté des Individus a Vivre selon leur Ethique – Association that Accompanies the Will of those wishing to Live according to their personal Ethics). He discusses: central opposition to the work of the right to die in France; religion and choice; and Philosophy, Wisdom, and Poetry.

Keywords: AAVIVRE, dying with dignity, early life, euthanasia, France, religion, right to die, Pascal Landa.

An Interview with Pascal Landa on Right to Die France, Collective Religion and Individual Choice, and Philosophy, Wisdom, and Poetry: Founder and President AAVIVRE (Association qui Accompagne la Volonté des Individus a Vivre selon leur Ethique – Association that Accompanies the Will of those wishing to Live according to their personal Ethics) (Part Three)[1]·[2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: Who has been central opposition to the work of right to die in France?

Pascal Landa: I think the central opposition has been multiple but similar to anywhere else that I can see. There are, obviously, the religious, who still have this belief that redemption comes from suffering, still have this belief that God has made you, and therefore you should not touch what God has made. You have no right to disturb. Et cetera. That is the religious communities.

You have also, I think, a big lobby from the financial groups. As I mentioned, the end of life is big business. If we start touching that and saying it is the individual concerned that decides, which we are doing more and more, financial groups could lose 30% to 60% of their revenues. We are recognizing that the individual has a right to say what he thinks is right about his health, but not yet to decide. That is starting to pose problems for those who are using us as test cases for their drugs or for their equipment. The equipment makers, for example, the sophisticated scanners, or the expensive drugs; some

drugs cost more than \$100,000 a month for the person to take for cancer. Those people are saying, “If we let people decide when they want to die, we won’t get the last 6 months where we can test equipment and amortize it”.

Basically, today, the medical profession just has to say “We are trying to keep Mr. Landa alive a little longer.” Who can object to that? And yet, in reality, more than 50% of even the doctors say that of operations and medical acts realized in the last 6 months, 50% of those acts are totally useless.

If 50% are totally useless and this represents billions of dollars, well, A, as good managers and caretakers we should be eliminating those useless acts. B, those medical industries impacted need to invest differently to maintain revenue. C, we should be re-allocating that money to preventative care, to the kind of care like dental care, eyeglasses, ... the kind of care that is going to make that the individual lives better. The lobbies I believe are still today over influencing our legislators.

Religion, finance and thirdly the fact that we are directed by people who are old. People who are old are of a generation that has basically played the game of, “I am not going to die. Never. I am going to stay forever young,” like Bob Dylan sang; the myth of that kind of culture.

This is less the case with the younger generation. A little bit less. When elected, people get into positions of power, voting law for the right to die with dignity means that they must confront themselves to their own death, and they can’t escape it. That is a difficult thing if they’re not properly prepared to face their own destiny.

I think those are the three major reasons. You could also say that now, there are multiple cultural phenomena that join religious concepts. I know in France, for example, the Muslims and the Catholics are against it, the religious authorities, not the individuals, but the religious authorities are basically against it.

The religious authorities used to shut their eyes on the fact that priests were violating young kids. Things change. We are starting to see that issue come out of the woods. Well, we’ll see death come out of the woods at some point, as well.

2. Jacobsen: In the United States, there’s a group called “Catholics for Choice”. The group focuses on pro-choice policies and implementation and initiatives, and programs, and so on. One thing that came through in an interview with the president of the organization was the split between

the Roman Catholic Christian hierarchs, even with the pope putting out these turgid encyclicals, and then the laity, where if an advanced industrial economy and an accessible, the women will get contraceptives and reproductive health in spite of those dry encyclicals.

Landa: Absolutely. In France over 60% of “Catholics”, people who claim to be Catholics, are for legislation that allows medically assisted dying at the request of the individual.

There’s something else that deserves to be mentioned. If you lived as close as 50 years ago, we considered the elders to be people with wisdom and with things to teach us and things to tell us about.

But the world since 1950 has been speeding up at the rate of what we call, “Moore’s Law”. Initially, it was computer science that moved at that speed for the first 20 or 30 years but since the 21st-century computerization has entered the life of every profession, of the activity of humankind, we are moving at an incredible pace.

That means that the old people are less competent than the new ones at an ever-increasing pace. Especially since the old people are getting older and even older since we started prolonging their lifespan. That means that when you need to deal with society, need to deal with major issues like climatic change or human welfare, the knowledge of the elders is no longer relevant because the world has changed too much. It is the knowledge of those that are 30, or, 40, or 50 that is pertinent, or even 20 to 30.

I think that this is a major change in our society and a big change in everyday life. We are still living under the old habits of thinking that the old are wise. We are being led by people who are 60 or often much older, which is ludicrous. We can see that when you get a person like Barack Obama or Macron in France. Their vision and comprehension of things compared to guys like Trump or Bush illustrates the generation gap. It’s not only age, more a question of mentality.

Most of our elected representatives, at least in Europe- I think it is getting less and less so in America- have traditionally been old people. We speak of the “old Europe”. Society needs to go at the same rhythm as the rhythm in which jobs change and the rhythm in which discoveries are made, and the rhythm in which processes and methodology and everything that makes modern life. Difficult to face this everchanging world for most people. Hard to manage a society which is condemned to change or else to be obsolete.

Ecological concerns are part of that process. We are still living in a world that considers that nature is here to serve us. If we do not start thinking that we are a partner of nature, and no longer the oppressor of nature, then we are not going to survive, ourselves. Then we have got a real problem.

This thing about the old people directing the world or at least being in positions of importance is a real the handicap for moving forward, and for the right to die with dignity, of course.

3. Jacobsen: I like an easy argument for what you have presented. It goes like this. It is basically an argument for age independence of wisdom or correct views of the world. If an individual is 15 and they believe in Young Earth creationism, that person ages 60 years. Now, they're 75-years-old. They're still a Young Earth creationist. Does this ageing make Young Earth creationism any more correct?

Landa: Of course not.

Jacobsen: In that way, I think it is with wisdom as well.

Landa: For me, what you are touching on is the fact that one of the things that we have lost in the last 40 years, is we have lost the respect for philosophy. Poetry, which has been the mouthpiece of emotions, philosophy, which has been the mouthpiece of values. Those are things that through zero and one of the computer ages, we have put aside, and considered were unimportant.

I am absolutely convinced that we will soon be coming back to that because we must face a certain number of issues which can only be solved by respecting emotions, philosophy, intellectual honesty.

Those issues are all linked to Quality of life. A good illustration of this is the "augmented man" debate. Today, we can put an electronic piece in a person's brain and enable him to drive mechanical arms. Today We are able to replace the leg of a guy, that got amputated and put in a leg that makes him run faster than a human being. Today We are able to make a human being see in the dark where he couldn't see before, through the red-light spectrum.

The augmented man is clearly "more powerful" than the natural man. We can see that in those people who have used cocaine. Cocaine allows you to be more efficient, more effective- amphetamines as well, but only for a certain period. It destroys you, but "economic society" does not give a damn about destruction. Remember, the only law of nature is self-reproduction.

We are facing with the augmented man a new big dilemma. Is being human a specific value or are we just on the verge of a new evolutionary landmark, the meeting between the organic world and the mineral world of computer chips. Remember, silicon is a mineral, right? What we are discovering is that the organic world augmented by the silicon world, organic and mineral, is more powerful and more capable of dealing with things that either the organic or the mineral world, by itself.

What We are maybe experiencing is a whole new evolutionary process, where man will no longer be what we know as man, homo sapiens, but he will be "homo mineralis", and we will replace defective parts either by organic or mineral elements either to correct or to improve the individual. As a joke, I suggest to manual workers (cooks, plumbers, woodworkers, gardeners...) that they could use 6 arms like Shiva!

Look at how many people are being, today, surgically modified to look better. Millions, and young people. How many people tomorrow will say, "Put a chip in my arm. That way I can go and pay without having to bring out my chip card. I can go to the night club and be recognized like in Mexico" How many people will say, "Put a chip in my brain? I am going to be much more intelligent when plugged into the internet."

When you look at big data, imagine having the knowledge of the world as part of yourself. Observe how we already react today. Today, if I ask you a question and you do not know the answer, what do you do? You go on the Internet and you find the answer. Big data could be implemented in your head so that whenever you think of something, you go to big data to get it. That is a real possibility.

The question is, "What is it to be human?" Where are the emotions in this? Where is the philosophy? At what point do you say, "Whoa. I am being manipulated." At what moment in time do you enter the perfect world of Hitler with his blonde, blue-eyed perfect race? In the world of Google, Apple, Microsoft etc., where if you do not accept "cookies" (electronic spies) then you are simply excluded from the joys of the NET. Look at the Japanese creation of an electronic pet or the proposed inflatable sexual objects with sensual electronics. Those are the issues that face you in which we as old people can contribute by giving perspective ... a little bit. But the real issue is for you the individual to act upon daily.

The biggest revolution in the next 40 years is going to be the medical revolution. In 40 years, we'll look at medicine as practiced today and consider it the same way as medicine was practiced in the 1700s.

Your lifespan as a 20-year-old born in the year 2000 is most likely going to be 150 years. It is no longer 100 years. My life expectancy is probably 100 years. My father's life expectancy was probably 50, 60 years. We are in an incredibly revolutionary world.

Any other questions? I seem to be making you perplexed. [Laughing]

Appendix I: Footnotes

[1] Founder and President AAVIVRE (Association qui Accompagne la Volonté des Individus a Vivre selon leur Ethique – Association that Accompanies the Will of those wishing to Live according to their personal Ethics).

[2] Individual Publication Date: August 8, 2019: <http://www.in-sightjournal.com/landa-three>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Dr. Ronald K. Hoefflin on “The Encyclopedia of Categories,” Family History and Feelings, Upbringing and Giftedness, and Aptitudes (Part One)



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Abstract

Dr. Ronald K. Hoefflin founded the Prometheus Society and the Mega Society, and created the Mega Test and the Titan Test. He discusses: family geographic, cultural, linguistic, and religious background; depth of known family history; feelings about some distinguished family members in personal history; upbringing for him; discovery and nurturance of giftedness; noteworthy or pivotal moments in the midst of early life; and early aptitude tests.

Keywords: Giftedness, intelligence, IQ, Mega Society, Mega Test, Prometheus Society, Ronald K. Hoeflin, The Encyclopedia of Categories, Titan Test.

An Interview with Dr. Ronald K. Hoeflin on “The Encyclopedia of Categories,” Family History and Feelings, Upbringing and Giftedness, and Aptitudes: Founder, Prometheus Society; Founder, Mega Society (Part One)[1][2][3]

Please see the footnotes after the interview.

Caption provided to the photo from Dr. Hoeflin in the third footnote.

1. Scott Douglas Jacobsen: In due course of this personal and educational comprehensive interview, we will focus, in-depth, on the monumental life work of the (currently) 10-volume *The Encyclopedia of Categories* – a truly colossal intellectual endeavour. You founded some of the, if not the, most respected general intelligence tests in the history of non-mainstream general intelligence testing: The Mega Test and the Titan Test. Also, you founded the Mega Society in 1982. Another respected product of a distinguished and serious career in the creation of societies for community and dialogue between the profoundly and exceptionally gifted individuals of society. Before coverage of this in the interview, let’s cover some of the family and personal background, I intend this as comprehensive while steering clear of disagreements or political controversies between societies, or clashes between individuals in the history of the high IQ societies – not my territory, not my feuds, not my business. Almost everything at the highest sigmas started with you [Ed. some integral founders in the higher-than-2-sigma range include Christopher Harding and Kevin Langdon], as far as I can tell, I want to cover this history and give it its due attention. What was family background, e.g., geography, culture, language, and religion or lack thereof?

Dr. Ronald K. Hoeflin: I recently wrote a 51-page autobiographical sketch for inclusion in my upcoming multi-volume treatise titled *The Encyclopedia of Categories*, a 10-volume version of which will probably be available for free as ten email attachments by January of 2020. I was aiming for a 13-volume version, but I don’t think I can complete that length before the end of 2020. Given that my vision is way below 20/20, I liked the irony of publishing this final magnum opus of mine in the year 2020. I can always stretch it to 13 or more volumes in subsequent editions. I will not quote what I say in that autobiographical sketch, although the information provided will be roughly the same. My mother’s ancestors came from the British Isles (England, Scotland, and Ireland) mostly in the 1700s. My mother’s father was a hellfire-and-brimstone

Southern Methodist itinerant preacher in the state of Georgia. He’s the only one of my four grandparents I never met. My mother brought me up as a Methodist, but I asked a lot of questions by my mid-teens and became a complete atheist by the age of 19, which I have remained ever since (I’m now 75). I gave my mother Bertrand Russell’s essay “Why I Am Not a Christian” to read aloud to me so we could discuss it. It seemed to convince her to give up religion, which shows unusual flexibility of mind for a person in her 50s. She had previously read such books as *The Bible as History* and Schweitzer’s *Quest of the Historical Jesus*, his doctoral dissertation in theology. My father’s parents came to this country in the late 1890s, his mother from the Zurich region of Switzerland and his father from the Baden region of Germany. His father was a pattern maker, a sort of precision carpentry in which he made moulds for machine parts to be poured from molten metal in a foundry. My father became an electrical engineer, initially working on power lines in the state of Missouri, then becoming a mid-level executive for the main power company in St. Louis, Missouri, doing such things as preparing contracts with hospitals for emergency electrical power generation if the main city-wide power cut off. He had worked his way through college by playing the violin for dance bands, and as an adult he taught ballroom dancing in his own studio as a hobby. My mother was an opera singer. In my autobiography, I list the 17 operas she sang in during her career, usually with leading roles due to the excellence of her voice. My father initially spoke German up to the age of 2, but his parents decided they did not want their daughter doing so, so they started speaking English at home, so she never learned German. My father’s mother became a devoted Christian Scientist and got her husband and two daughters to adopt this religion. My father became an atheist, and when he heard that my brother was thinking of becoming a Methodist minister sent him a copy of Thomas Paine’s book *The Age of Reason*, which promotes Paine’s deism, in which he accepted a deity and an afterlife but rejected the Bible as a guide, regarding the universe itself as God’s true bible. My brother never read the book but I did, and I told my father I enjoyed the critique of the Bible but did not accept a God or afterlife, and

my father said that these two beliefs could readily be discarded, but that Paine should be given credit for his advanced thinking in an era and country that so fiercely rejected atheism. My brother ultimately became a computer programmer for the pension system for employees of the state of California. My sister became a ballet dancer for the Metropolitan Opera in New York City. I list 25 operas she danced in in my autobiography. She went on to teach ballet at an upstate New York college, being honored one year as the college's most distinguished teacher.

2. Jacobsen: How far back is knowledge of the family history for you?

Hoeflin: I don't know much beyond what is stated above. My sister has more detailed records. One of my mother's grandfathers apparently owned over a hundred slaves in the South before the Civil War. My mother was occasionally treated badly in St. Louis due to her Southern accent, but she actually was very kindly toward black people and she once gave a black woman a ride in her car for a mile or so while I moved to the back seat. I do have memories of visits to my mother's mother in Atlanta, Georgia. She died before my third birthday, but my memories go back much further than is normal with most people. I liked to swing on the swing in my mother's mother back yard with one of her chickens in my lap. She raised the chickens to sell their eggs, but evidently also killed them for dinner. I am even now very tender-hearted towards animals and would never kill a chicken or cow or what have you. But I still do eat meat out of habit, even though I regard it as not very ethical to do so. If I had a better income I'd arrange to eat just a vegetarian diet, mostly fruits and oatmeal. I loathe cooked green vegetables except in soups.

3. Jacobsen: Some harbour sentiments and feelings based on distinguished family members from centuries or decades ago. Those who died with great achievements or honourable lives in the sense of a well-lived life – whether prominent or not. Any individuals like this for you? Any sentiments or feelings for you?

Hoeflin: A genealogist traced my mother's ancestors to a close relative of a governor of Virginia. My mother said some of her relatives were distinguished doctors (M.D.s). I have a close friend who lives in Poland now, where she was raised, who is a great-great-great granddaughter of Catherine the Great (one of her great-grandmothers was a great-granddaughter of Catherine the Great). She shares a surprising number of characteristics that Catherine had despite the rather distant ancestry: a significant talent for learning languages, a love of art, an

imperious attitude, and an embarrassing number of superstitions. I also dated a woman who was an out-of-wedlock daughter of Pablo Picasso, and there again there were striking similarities between the daughter and her father, even though she did not learn from her mother that he was her real father until 1988, some 15 year after his death in 1973. She started out as a virtuoso violinist, but by her 20s became a painter and had works of art in five different museums by the time she learned who her true father was. She also had facial features very much like Picasso's, even though she was raised in a German family. I am proud that my mother and sister were so gifted in their respective arts (singing and ballet). When I drew up a list of my favourite classical musical pieces for my autobiography, I looked at YouTube to see the actual performances, and it struck me what a lot of amazingly talented people could perform these magnificent pieces of music, and I regret how limited I am in my talents. I can't even drive a car due to my poor eyesight! It is chiefly or only in these incredible aptitude test scores that I seem to shine way beyond the norm. I read when I was in high school that the average high-school graduate could read 350 words per minute, so I tested myself, and I found that on a few pages of a very easy sci-fi novel I could read only 189 words per minute at top speed, which works out to just 54% as fast as the average high-school graduate. Yet on timed aptitude tests as a high-school sophomore, I reached the 99th percentile in verbal, spatial, and numerical aptitude despite this huge speed deficit. And on the verbal aptitude section of the Graduate Record Exam I reached the top one percent compared to college seniors trying to get into graduate school, an incredible achievement given my dreadful reading speed. As I mention in my autobiographical sketch, if I had to read aloud, even as an adult I read so haltingly that one would assume that I am mentally retarded if one did not know that the cause is poor eyesight, not poor mental ability.

4. Jacobsen: What was upbringing like for you?

Hoeflin: My parents were divorced when I was 5 and my mother went through hours-long hysterical tantrums every 2 or 3 weeks throughout my childhood, which were emotionally traumatic and nightmarish. My father had an affable and suave external demeanour but was very selfish and cruel underneath the smooth facade. My brother pushed me downstairs when I was 3 and I stuck my forehead on the concrete at the bottom, causing a gash that had to be clamped shut by a doctor. It was discovered that I had a detached retina when I was 7 (because I could not read the small print in the back of the second-grade reader that the teacher called on me to read),

and I spent my 8th birthday in the hospital for an eye operation, for which my father refused to pay since he did not believe in modern medicine, just healthy living as the cure for everything. So even though he was an engineer, my mother had a more solid grasp of physical reality than he did, as I mentioned to her once. I flunked out of my first and third colleges due in large measure to my visual problems, but I eventually received two bachelor's degrees, two master's degrees, and a doctorate after going through a total of eight colleges and universities. So all in all my childhood was rocky and unpleasant. As an adult, I took the personality test in the book *Personality Self-Portrait* and my most striking score was on a trait called "sensitivity," on which I got a perfect score of 100%. On the twelve other traits, I scored no higher than 56% on any of them. I never tried sexual relations until the age of 31, and I found that I could never reach a climax through standard intercourse. I had a nervous breakdown after trying group psychotherapy for a few sessions when the group's criticism of the therapist after he left the room reminded me of my mother's criticisms of my father, crying for 12 hours straight. When I mentioned this at the next therapy session, one of the other people in the group came up to me afterward and told me he thought I was feeling sorry for myself, despite the fact that my report to the group was very unemotional and matter-of fact, not dramatic. I accordingly gave up group therapy after that session. On the personality test, on the trait called "dramatic", I actually scored 0%, probably because pretending to be unemotional discourages needling from sadistic people who love to goad a highly sensitive person like me.

5. Jacobsen: When was giftedness discovered for you? Was this encouraged, supported, and nurtured, or not, by the community, friends, school(s), and family?

Hoefflin: At the age of 2 my mother's mother picked me up when I was running to her back yard upon arriving in Atlanta to grab one of her chickens to swing with it on my lap. At first I ignored her, but then I surmised that she wanted to ask me a question, so I looked at her face, waiting for her question, which never came. Maybe she didn't realize that my command of the language had improved since my previous visit. She eventually tapped me on the head and told my mother "You don't have to worry about this one, he's got plenty upstairs." My mother told me this story several times over the years, and I finally put two and two together and told my mother I recalled the incident, which shocked her considering how young I had been. I told her that her mother had probably been impressed by my long attention span.

My mother then thought that the incident was not as important and mysterious as she has thought, but actually a long attention span at such a young age is probably a good sign of high intelligence. It was not until I was in the fifth grade that I was given aptitude tests and the teacher suddenly gave me eighth-grade reading books and sixth-grade math books. This was in a so-called "sight conservation class" for the visually impaired that I attended in grades 3 through 5. The teacher taught students in grades 1 through 8 in a single classroom because very poor vision is fairly rare even in a city as large as St. Louis, at that time the tenth-largest city in the United States. That gave me plenty of time to explore my own interests, such as geography using the world maps they had on an easel. In grade 8, back in a regular classroom, we were given another set of aptitude tests, and the teacher mentioned to the class that I had achieved a perfect score on a test of reading comprehension, meaning I was already reading at college level. The teacher gave us extra time on the test so I would have time to finish the test. A problem toward the end of the test clued me in on how to solve a problem that had stumped me earlier in the test, so I went back and corrected that previous answer. Then there were those three 99th percentile scores as a high-school sophomore that I've already mentioned. When I learned that my reading speed was so slow compared to others, I realized that my true aptitudes (minus the visual handicap) must be well within the top one percent on each of the three tests.

6. Jacobsen: Any noteworthy or pivotal moments in the midst of early life in school, in public, with friends, or with family?

Hoefflin: In the seventh grade I suddenly started creating crossword puzzles and mazes, a harbinger of my later creation of the two tests that appeared in *Omni* magazine in April 1985 and in April 1990. I also collected lists of fundamental things such as independent countries of the world, the Western Roman emperors, the chemical elements, the planets and their moons, etc., in keeping with my much earlier childhood ambition to know everything. If you can't know everything, then at least know the basic concepts for important subjects like geography, history, chemistry, astronomy, etc. These lists were a harbinger of my current multi-volume treatise on categories.

7. Jacobsen: Were there early aptitude tests of ability for you? What were the scores and sub-test scores if any? Potentially, this is connected to an earlier question.

Hoefflin: The only other test I should mention is the Concept Mastery Test. Lewis Terman collected a

group of 1,528 California school children in grades 1 through 12 with IQs in the 135 to 200 range. To test their abilities as adults he and his colleagues constructed two 190-problem tests covering mostly vocabulary and general knowledge, which are easy problems to construct but are known to correlate well with general intelligence, the first test (Form A) administered to his group in 1939-1940 and the second one (Form B, latter called Form T) in 1950-52. About 954 members of his group tried the first one and I think 1,024 tried the second test. But Terman made the second test much easier than the first in order to make it easier to compare his group to much less intelligent groups such as Air Force captains. So the Mensa (98th percentile) cut-off would be a raw score of about 78 out of 190 on the first test and about 125 out of 190 on the second. I was editor for the Triple Nine Society (minimum requirement: 99.9 percentile) for a few years starting in 1979, and some members sent me copies of the two CMT tests so I could test TNS members. Since the CMT tests were untimed, I was not handicapped by the speed factor. Compared to Terman's gifted group I reached the top one percent on both tests. According to Terman's scaling of Form A, my raw score of 162.5 would be equivalent to an IQ of 169.4 (assuming a mean of 100 and a standard deviation of 16 IQ points), where an IQ of 168.3 would be equivalent to the 99.999 percentile or one-in-100,000 in rarity. By comparing adult CMT IQs with childhood Stanford-Binet IQs for Terman's group, I calculated that my adult 169.4 IQ would be equivalent to a childhood IQ of 192. The one-in-a-million level on the two tests (the 99.9999 percentile) would be about 176 IQ on the CMT and 204 IQ on the Stanford-Binet, respectively.

The *Guinness Book of World Records* abandoned its "Highest IQ" entry in 1989 because the new editor thought (correctly) that it is impossible to compare people's IQs successfully at world-record level. The highest childhood IQ I know of was that of Alicia Witt, who had a mental age of 20 at the age of 3. Even if she had been 3 years 11 months old, this would still amount to an IQ of over 500! At the age of 7, she played the super-genius sister of the hero in the 1984 movie *Dune*. On a normal (Gaussian) curve such an IQ would be impossible since an IQ of 201 or so would be equivalent to a rarity of about one-in-7-billion, the current population of the Earth. But it is well known to psychometricians that childhood IQs using the traditional method of mental age divided by chronological age fail to conform to the normal curve at high IQ levels. The Stanford-Binet hid this embarrassing fact in its score interpretation booklet (which I found a copy of in the main library of the

New York Public Library) by not awarding any IQs above 169, leaving the space for higher IQs blank! The CMT avoids the embarrassment of awarding IQs of 500 or more by having a maximum possible IQ on Form A (the harder of the two CMTs) of 181. Leta Speyer and Marilyn vos Savant, both of whom I had dated for a time, had been listed in the *Guinness Book of World Records* as having world-record IQs of 196 and of 228, respectively, Marilyn having displaced Leta in the 1986 edition. Leta felt that the 228 IQ of Marilyn was fake, but I was aware that these childhood scores could go well beyond 200 IQ because they fail to conform to the normal curve that Francis Galton had hypothesized as the shape of the intelligence curve in his seminal book *Hereditary Genius* (first edition 1869, second edition 1892). I was unable to contact Alicia Witt to see if she would be interested in joining the Mega Society. I should note that the three key founders of the ultra-high-IQ societies (99.9 percentile or above) were Chris Harding, Kevin Langdon, and myself. Harding founded his first such society in 1974, Langdon in 1978, and myself in 1982. Mensa, the granddaddy of all high-IQ societies with a 98th percentile minimum requirement, was founded in 1945 or 1946 by Roland Berrill and L. L. Ware, and Intertel, with a 99th percentile minimum requirement, was founded in 1966 or 1967 by Ralph Haines. I don't care to quibble about the precise dates that Mensa and Intertel were founded, so I have given two adjacent dates for each. In its article "High IQ Societies" Wikipedia lists just 5 main high-IQ societies: Mensa, Intertel, the Triple Nine Society, the Prometheus Society, and the Mega Society (minimum percentile requirements: 98, 99, 99.9, 99.997, and 99.9999, respectively; or one-in 50, one-in-100, one-in-1,000, one-in-30,000, and one-in-1,000,000; dates founded: roughly 1945, 1966, 1979, 1982, and 1982; founders: Berrill and Ware, Haines, Kevin Langdon, Ronald K. Hoeflin, and Ronald K. Hoeflin, respectively).

Appendix I: Footnotes

[1] Founder, Mega Society (1982); Founder, Prometheus Society (1982); Founder, Top One Percent Society (1989); Founder, One-in-a-Thousand Society (1992); Founder, Epimetheus Society (2006); Founder, Omega Society (2006); Creator, Mega Test (April, 1985); Creator, Titan Test (April, 1990); Creator, Hoeflin Power Test; Author, *The Encyclopedia of Categories*; Ph.D., Philosophy, The New School for Social Research.

[2] Individual Publication Date: August 15, 2019: <http://www.in-sightjournal.com/hoeflin-one>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

[3] Image Credit: Ronald K. Hoeftlin. Caption: “Kitty
porn? No, just the author and his pals.”

An Interview with Dr. Iona Italia on Language, a Book, and Conatus News & Uncommon Ground Media Ltd. (Part Three)

Interviewer: Scott Douglas Jacobsen

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Abstract

Dr. Iona Italia is an Author and Translator, and a Sub-Editor for *Areo Magazine*, and Host of *Two for Tea*. She discusses: emergent of linguistic talent and capitalizing on it; a book published; and coaching people for writing.

Keywords: Areo Magazine, Book, Conatus News, Iona Italia, Language, Two for Tea, Uncommon Ground Media Ltd.

An Interview with Dr. Iona Italia on Language, a Book, and Conatus News & Uncommon Ground Media Ltd.: Host, Two for Tea & Sub-Editor, Areo Magazine (Part Three)[1][2]

Please see the footnotes after the interview.

1. Scott Douglas Jacobsen: Let's take a step back. We have some of the religious and ethnic background – Gujarat, Bombay, Zoroastrianism, Parsi. We also have some of the background with regards to the doctorate level research, earned, we should note, at the University of Cambridge, in English Lit.

Italia: In English Literature, yes.

Jacobsen: If we're looking at the breadth of background, and a high-level education at one of the world's most prestigious institutions, you also do translation work from Spanish and German to English.

Italia: That is correct.

Jacobsen: Most people cannot speak two languages or multiple languages, and at the level of translation, in a professional way. When did this talent emerge, and how did you find a way to capitalize on it?

Italia: I did German at school, and French. My French is not so good, though. I can converse in French, but it is not good enough to do translation. Then I learned Spanish when I moved here to Argentina, which was in 2006. I've been here, mostly, in Buenos Aires since 2006. I spent two years in India, and I returned in October of last year, from India. Most of the time, I have been here, in Buenos Aires. That is how I learned the languages. I also speak a bit of Gujarati. Those are my languages.

How did I develop the skill? I have had a misspent life in which I have made many bad decisions.

What happened was in 2006, I made this huge mistake. Up until then, I was a respectable member of society. I was married and living in London. I was an academic. I taught at the University of East Anglia. I taught 18th century English Literature at UEA.

2. Jacobsen: You published a book on it?

Italia: I published a book, yes. In 2003, I published my Ph.D. in book form. It was published by Routledge. It is still in print, but it is an academic book, so it is ridiculously expensive. It was mostly sold to libraries. It is called *Anxious Employment*, which, unfortunately, has become an extremely autobiographical title [Laughing].

In 2006, my then-husband and I both took a year out. I took an unpaid sabbatical from my academic job. Medics in the UK can get what is called a “work-life balance year”. He took a “work-life balance year.” We came here to Argentina because we both danced the tango. We were both passionate about dancing the tango. We came here to do an intensive year of studying tango.

At the end of that year, I really did not want to go back. At that time, I was married, and my husband earned a good income and he really enjoys his job. He works now in neuroscience research. He did some work here, and some in London. He went back and forth. I stayed here. We lived off his salary plus the rent of the London flat, which was also his flat.

I lived like that for a few years, and then, unfortunately, for reasons I am not going to get into, but I got divorced, which I was never expecting. Suddenly, I had given up my academic career, which was totally my choice, but it is almost impossible to go back to academe once you have left. I had no money because the flat does not belong to me. The money did not belong to me. I was in this completely penniless situation.

In fact, my ex helped me out for a little while I had no money and was trying to find my feet, but basically, I had to reinvent myself, so I decided to do something I could do online so I could stay in Argentina. I started doing translation work from German, at that time. I worked for a friend of mine who had a little, small translation company. I worked for him. I also taught tango. That is what happened.

My friend’s company, though, folded, and so I ended up with little translation work. I started also doing professional editing work. I do, now, editing for academics and fiction writers and people, freelance. I still teach a bit of tango. I am also doing the copy

editing for *Areo* magazine. I am the subeditor of *Areo*. And I have a podcast.

That is what I am doing to try to make ends meet. It is only possible here. I would not be able to live back in the First World. That would be impossible on my salary. Here, it is possible. I am contemplating perhaps going back to India because I do not know that I can financially survive in Argentina. India is cheaper. My life has gone wrong, unfortunately, as far as professional achievements have gone.

I published a book on tango culture, which is called *Our Tango World*. I published with a small press in the UK, but it is not being marketed well, and so I do not think it has sold so many copies.

I would like to write a third book now. I made a start towards that. I am not publishing it as I go along, but I published a few small extracts. I also read and made a Youtube video of the preface to the third book, which is about mixed-race identities, which I am calling *The Half Caste*. That is the working title.

Jacobsen: You did some writings in *Conatus News*, now *Uncommon Ground Media Ltd.*, on some of this.

Italia: Yes. I’ve written about 5 articles for *Conatus News*, and probably 12 to 15 articles for *Areo*. Before I had written all academic articles and the academic book, and a lot more creative writing about dance, which is what grew into the book *Our Tango World*. I write poetry and short sci-fi fiction. I would like to publish a volume of ... I have a volume of short stories, which is unpublished.

But I had never written any political commentary at all until about two years ago. Then, Malhar Mali, who was the founder of *Areo* and the previous editor, was following me on Twitter. That time I had like 40 followers or something. It was tiny, but I used to write these long threads.

He liked my threads and my approach to thinking about things. He asked me to write a film review for *Areo*, as it was then, under the old gubernatorial period. I did and then I started writing more political commentary stuff. That is what has happened in my trajectory.

Now I try to do little bits of various things to keep body and soul together. I teach business English. I am, once a week, doing that. I have also, recently, been coaching people who are writing essays and dissertations for their MBA.

3. Jacobsen: How do you coach someone in terms of writing for an MBA?

Italia: I do not try to teach them the MBA material. I am not an expert on that; although, I have now read a lot of books about business, so that I, at least, can have some feedback as to what they are referring to. I try to help them organize their thoughts. I do not write the essays for them, but I help them create an essay plan.

A lot of people, first, are not sure what topic to pick. I help them to find a topic. Then I help them to structure it into a plan. I help them to think about

what material they are going to use to illustrate their arguments there. Then I polish the prose. That is what it involves. It is essay coaching, but more specialized.

Appendix I: Footnotes

[1] Host, Two for Tea; Sub-Editor, Areo Magazine.

[2] Individual Publication Date: August 15, 2019: <http://www.in-sightjournal.com/italia-three>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

An Interview with Dr. Ronald K. Hoefflin on High-IQ Societies' Titles, Rarities, and Purposes, and Personal Judgment and Evaluations of Them (Part Two)



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Abstract

Dr. Ronald K. Hoefflin founded the Prometheus Society and the Mega Society, and created the Mega Test and the Titan Test. He discusses: inspiration for the Mega Society – its title, rarity, and purpose; inspiration for the Prometheus Society – its title, rarity, and purpose; inspiration for the Top One Percent Society – its title, rarity, and purpose; inspiration for the One-in-a-Thousand Society – its title, rarity, and purpose; inspiration for the Epimetheus Society – its title, rarity, and purpose; inspiration for the Omega Society – its title, rarity,

and purpose; the developments of each society over time; communications of high-IQ societies, and harshest critiques of high-IQ societies; overall results of the intellectual community facilitated for the gifted; Prometheus Society and the Mega Society kept separate from the Lewis Terman Society, and Top One Percent Society, One-in-a-Thousand Society, Epimetheus Society, and Omega Society placed under the aegis of the “The Terman Society” or “The Hoeflin Society”; disillusionment with high-IQ societies; notable failures of the high-IQ societies; changing norms of the Mega Test and the Titan Test; the hypothetical Holy Grail of psychometric measurements; other test creators seem reliable in their production of high-IQ tests and societies with serious and legitimate intent respected by Dr. Hoeflin: Kevin Langdon and Christopher Harding; societies societies helpful as sounding boards for the *Encyclopedia of Categories*; librarian work helpful in the development of a skill set necessary for independent psychometric work and general intelligence test creation; demerits of the societies in personal opinion and others’ opinions; virtues and personalities as mostly innate or inborn, and dating and mating; and publications from the societies attempted to be published at a periodic rate.

Keywords: Christopher Harding, Giftedness, intelligence, IQ, Kevin Langdon, Mega Society, Mega Test, Prometheus Society, Ronald K. Hoeflin, The Encyclopedia of Categories, Titan Test.

An Interview with Dr. Ronald K. Hoeflin on High-IQ Societies’ Titles, Rarities, and Purposes, and Personal Judgment and Evaluations of Them: Founder, Prometheus Society; Founder, Mega Society (Part Two)[\[1\]](#)[\[2\]](#)[\[3\]](#)

Please see the footnotes after the interview.

Caption provided to the photo from Dr. Hoeflin in the third footnote.

1. Scott Douglas Jacobsen: Perhaps, we can run down the timeline of the six societies in this part with some subsequent questions: Prometheus Society (1982), Mega Society (1982), Top One Percent Society (1989), One-in-a-Thousand Society (1992), Epimetheus Society (2006), and Omega Society (2006). What was the inspiration for the Mega Society – its title, rarity, and purpose?

Dr. Ronald K. Hoeflin: Kevin Langdon had a list of 600 or so people who had qualified for his Four Sigma Society from the 25,000 *Omni* readers who tried his LAIT (Langdon Adult Intelligence Test) that appeared in *Omni* in 1979. Four Sigma was given a cut-off of four standard deviations above the mean, which on a normal curve would be about one-in-30,000 in rarity or the 99.997 percentile. So approximately one-thirtieth of them should have been qualified for a one-in-a-million society. I suggested to him that he might ask the top 20 scorers if they’d like to form the nucleus of a one-in-a-million society, but he evidently thought this cut-off was too high to be practical. So when he let his Four Sigma Society languish, I decided to start Prometheus as a replacement for it, with the Mega Society as a follow-through on my suggestion to him about starting a one-in-a-million society, where “mega” means, of course, “million,” indicating how many people each member would be expected to exceed in intelligence. With slightly over 7 billion people, there would be a pool of about 7,000 potential Mega Society members, or slightly less if we exclude young children. I knew of a statistical method by

which several very high scores from several tests could be combined to equal a one-in-a-million standard, as if the several tests constituted a single gigantic test. So I accepted members using this statistical method until my Mega Test appeared in *Omni* in April 1985. I put the cut-off at a raw score of 42 out of 48 initially, but then increased this to 43 after getting a larger sample. The test was eventually withdrawn from official use for admission to the Mega Society because some psychiatrist maliciously published a lot of answers online that others could search out and copy. At this time my other test, the Titan Test, is the only one that the Mega Society will accept, again at a raw score of 43 out of 48.

2. Jacobsen: What was the inspiration for the Prometheus Society – its title, rarity, and purpose?

Hoeflin: The Prometheus Society, as mentioned above, was intended as a replacement for the Four Sigma Society, which Langdon had allowed to languish. Prometheus was a figure in Greek mythology who was punished by the gods for giving fire to humans. I told Kevin, half in jest, that I was stealing his idea for the Four Sigma Society from him like Prometheus stealing fire from the gods! On my Mega and Titan Test, the qualifying score for Prometheus is a raw score of 36 out of 48, roughly equivalent to a rarity of one-in-30,000 or the 99.997 percentile, the same as Four Sigma’s cut-off, i.e., a minimum qualifying score.

3. Jacobsen: What was the inspiration for the Top One Percent Society – its title, rarity, and purpose?

Hoefflin: I wanted to make a living publishing journals for high-IQ societies. I initially was able to do so as the editor for the Triple Nine Society, for which I was paid just \$1 per month per member for each monthly journal I put out. When I started as editor in late 1979, there were only about 50 members, but once Kevin's test appeared in *Omni* the number of members swelled to about 750. With \$750 per month, I could put out a journal and still have enough left over to live on, since my monthly rent was just \$75 thanks to New York City's rent laws. When Kevin heard that I was able to do this, he was not amused, since he thought the editorship should be an unpaid position. So I started the Top One Percent Society from people who had taken my Mega Test in *Omni* in April 1985 and my Titan Test in April 1990, thus removing myself from any disputes with Kevin or other members of the Triple Nine Society. I liked being self-employed rather than work as a librarian, which had been my profession from 1969 to 1985, because difficulties with higher-ups in the library field could crop up if there were personality conflicts.

4. Jacobsen: What was the inspiration for the One-in-a-Thousand Society – its title, rarity, and purpose?

Hoefflin: I started the One-in-a-Thousand Society when income from my Top One Percent Society started to seem insufficient, even when I put out two journals per month rather than one for the Top One Percent Society. The third journal per month was a bit more hectic, but within my capacity.

5. Jacobsen: What was the inspiration for the Epimetheus Society – its title, rarity, and purpose?

Hoefflin: In Greek mythology, Epimetheus was a brother to Prometheus. I'd let the Prometheus and Mega societies fall into the control of other people, so I decided to create new societies at their same cut-offs but with different names and under my control. I don't recall the motivation for founding Epimetheus, since starting in 1997 I qualified for Social Security Disability payments due to my poor vision and low income, and that completely solved all my financial worries, even when my rent gradually crept up from \$75 to \$150 from 1997 to around 2003. It is now permanently frozen at \$150 a month due to an agreement with an earlier landlord, who wanted the City to give him permission to install luxury apartments where I live, for which he could charge \$2,000 to \$4,000 a month due to the proximity to

Times Square, which is just ten minutes' walk away. I think that the Prometheus Society was restricting the tests it accepted to just a very small number of traditional supervised IQ tests, excluding unsupervised amateur-designed tests like mine. I wanted my tests to still serve a practical purpose at the Prometheus and Mega cut-offs.

6. Jacobsen: What was the inspiration for the Omega Society – its title, rarity, and purpose?

Hoefflin: Chris Harding of Australia was forever founding new high-IQ societies with new names but whose existence was largely known only to him and the people he awarded memberships to. He founded an Omega Society at the one-in-3,000,000 cut-off, but I assumed after several years of hearing nothing about it that it must be defunct, so I decided to call my new one-in-a-million society the Omega Society, since "Omega" seemed a nice twin word for "Mega" just as "Epimetheus" served as a twin word for "Prometheus." Chris wrote to me about this appropriation of his society's name and I explained my reason for adopting it. He offered no further complaint about it.

7. Jacobsen: What were the developments of each society over time?

Hoefflin: I decided to devote my full-time attention to a massive multi-volume opus titled "The Encyclopedia of Categories," of which I'd published a couple of one-volume versions in 2004 and 2005. When I noticed that Samuel Johnson's great unabridged dictionary of 1755 could now be bought for just \$9.99 from Kindle, the computer-readable format that avoids paper printing, I decided I could make an affordable multi-volume treatment of my "Encyclopedia of Categories." I'd also discovered that quotations from collections of quotations could be analyzed in terms of my theory of categories, giving me a virtually inexhaustible source of examples considering how many quotation books there are out there. So I sold the four societies that were still under my control to Hernan Chang, an M.D. physician living in Jacksonville, Florida, as well as all of my IQ tests. Although, he lets me score the latter for him and collect the fee, since he is too busy to handle that. I began my multi-volume opus in late 2013 and believe I can complete a 10-volume version by the end of this year, 2019. I was initially aiming at a 13-volume version, in harmony with the number of basic categorical niches I employ, but it would take until early 2021 to complete the extra 3 volumes, so I'll publish a 10-volume version in January of 2020. The year 2020 as a publication date appealed to me because of its irony, given that my visual acuity falls far short of 20/20, and the year

2020 rolls around only once in eternity, if we stick to the same calendar. I could still put out more volumes in later editions if I felt so inclined, but I let readers voice an opinion on the optimum number of volumes.

8. Jacobsen: What was the intellectual productivity and community of the societies based on self-reports of members? What have been the harshest critiques of high IQ societies from non-members, whether qualifying or not?

Hoefflin: I think the focus of the higher-IQ societies has been on communication with other members through the societies' journals. I never tried to keep track of the members' "intellectual productivity." As for harsh critiques of the high-IQ societies, the only thing that comes to mind is *Esquire* magazine's November 1999 so-called "Genius" issue. It focused on four high-IQ-society members, including myself. I never read the issue except for the page about myself, and it took me two weeks to get up enough nerve to read even that page. I was told by others that the entire issue was basically a put-down of high-IQ societies and their members, although people said the treatment of me was the mildest of the four. I did notice that they wanted a photo of me that looked unattractive, me using a magnifying glass to read. I suggested a more heroic picture, such as me with one of my cats, but they kept taking pictures of me peering through that magnifying glass in a rather unflattering pose, with zero interest in alternative poses. Kevin Langdon was sarcastic about our willingness to expose ourselves to such unflattering treatment. (He was not among the four that they covered in that issue.)

9. Jacobsen: What have been the overall results of the intended goals of the provision of an intellectual community of like-gifted people who, in theory, may associate more easily with one another? I remain aware of skepticism around this idea, which may exist in the realm of the naive.

Hoefflin: I had found that I could not interact with members of Mensa, who generally treated me as a nonentity. I was also very shy and unable to put myself forward socially in Mensa groups. At the higher-IQ levels, however, I had the prominent role of editor and even founder, which made it possible for others to approach me and break through that shyness of mine. So I did manage to meet and interact with quite a few people by virtue of my participation in the high-IQ societies, although the ultimate outcome seems to be that I will probably end my life in total isolation from personal friends except a few people who reach out to me by phone or email, as in the present question-and-answer email format.

As for other people, they will have to tell you their own stories, since people are quite diverse, even at very high IQ levels.

10. Jacobsen: Why were the Prometheus Society and the Mega Society kept separate from the Lewis Terman Society? Why were the Top One Percent Society, One-in-a-Thousand Society, Epimetheus Society, and Omega Society placed under the aegis of the Lewis Terman Society? Also, what is the Lewis Terman Society?

Hoefflin: I think Hernan Chang adopted the name "The Hoefflin Society" in preference to "The Terman Society" as an umbrella term for the four societies he purchased from me.

11. Jacobsen: What have been the merits of the societies in personal opinion and others' opinions?

Hoefflin: Speaking personally, I have lost almost all interest in the high-IQ societies these days, although I am still a nominal, non-participatory member of several of them. One group I joined recently as a passive member named the "Hall of Sophia" unexpectedly offered to publish my multi-volume book in any format I like for free. The founder had taken my Mega or Titan test earlier this year (February 2019) and did quite well on it, and was sufficiently impressed to classify me as one of the 3 most distinguished members of his (so far) 28-member society. I was going to send out my book for free as email attachments to people listed in the *Directory of American Philosophers* as well as to any high-IQ-society members who might be interested. So for me, the one remaining merit of the high-IQ societies would be to have a potential audience for my philosophical opus.

12. Jacobsen: When did you begin to lose interest or become disillusioned, in part, in high-IQ societies? My assumption: not simply an instantaneous decision in 2019.

Hoefflin: Editing high-IQ-society journals from 1979 onwards for many years, at first as a hobby and then as a livelihood, kept me interested in the high-IQ societies. I gave up the editing completely around 2009. Thirty years is plenty of time to become jaded. Getting Social Security Disability payments in 1997 removed any financial incentive for publishing journals. Over the years I'd travelled to such destinations as California and Texas and Illinois for high-IQ-society meetings, not to mention meetings here in New York City, when I had sufficient surplus income, but all things peter out eventually.

13. Jacobsen: What have been the notable failures of the high-IQ societies?

Hoeflin: There was actually talk of a commune-like community for high-IQ people, but after I saw how imperious some high-IQ leaders like Kevin Langdon were, this would be like joining Jim Jones for a trip to Guyana—insane! That’s hyperbole, of course. Langdon actually ridiculed the followers of Jim Jones for their stupidity in following such a homicidal and suicidal leader, not to mention his idiotic ideas. Langdon advocates a libertarian philosophy, but in person he is very controlling. I guess we just have to muddle through on our own, especially if we have some unique gift that we have to cultivate privately, not communally. Langdon often ridiculed my early attempts to develop a theory of categories, but I’m very confident in the theory now that I have worked at it for so long. Human beings tend to organize their thoughts along the same systematic lines, just like birds instinctively know how to build nests, spiders to build webs, and bees to build honeycombs. My analyses are so new and startling that I’m sure they will eventually attract attention. If I’d been an epigone of Langdon, I’d never have managed to develop my theory to its present marvellous stage.

14. Jacobsen: With the Flynn Effect, does this change the norms of the Mega Test and the Titan Test used for admissions purposes in some societies at the highest ranges?

Hoeflin: A lot of people suddenly started qualifying for the Mega Society, perhaps from copying online sources or perhaps from the test suddenly coming to the attention of a lot of very smart people. So initially higher scores on that test were required and then the test was abandoned entirely as an admission test for the Mega Society. Terman found that his subjects achieved gradually higher IQ scores on his verbal tests the older they got. One theory is that as people gradually accumulate a larger vocabulary and general knowledge (crystallized intelligence) their fluid intelligence, especially on math-type tests, gradually declines, so that if one relies on both types of intelligence, then your intelligence would remain relatively stable until extreme old age. There has been no spurt in extremely high scores on the Titan Test, however.

15. Jacobsen: What would be the Holy Grail of psychometric measurements, e.g., a non-verbal/culture fair 5-sigma or 6-sigma test?

Hoeflin: The main problem with extremely difficult tests is that few people would be willing to attempt them, so norming them would be impossible. I was astonished that the people who manage the SAT have actually made the math portion of that test so easy that even a perfect score is something like the 91st percentile. Why they would do such an idiotic thing I

have no idea. Terman did the same thing with his second Concept Mastery Test, so that a Mensa-level performance on that test would be a raw score of 125 out of 190, whereas a Mensa-level performance on the first CMT was 78 out of 190. Twenty members of his gifted group had raw scores of 180 to 190 on the second CMT whereas no member of his group had a raw score higher than 172 out of 190 on the first CMT. His reason was to be able to compare his gifted group with more average groups such as Air Force captains, who scored only 60 out of 190 on the second test, less than half as high as Mensa members. A lot of amateur-designed intelligence tests have such obscure and difficult problems that I am totally unable to say if those tests have any sense to them or not. Perhaps games like Go and Chess are the only ways to actually compare the brightest people at world-record levels. But such tests yield to ever-more-careful analysis by the competitors, so that one is competing in the realm of crystallized intelligence (such as knowledge of chess openings) rather than just fluid intelligence. Even the brightest people have specialized mental talents that help them with some tests but not with others, like people who compete in the Olympic Decathlon, where some competitors will do better in some events and others in other events, the winner being the one with the best aggregate score. General intelligence means that even diverse tests like verbal, spatial, and numerical ones do have some positive intercorrelation with each other—they are not entirely independent of each other. The best tests select problems that correlate best with overall scores. But few if any of the amateur-designed tests have been subjected to careful statistical analysis. Some people did subject my Titan Test to such statistical analysis and found that it had surprisingly good correlations with standard intelligence tests, despite its lack of supervision or time limit.

16. Jacobsen: Other than some of the work mentioned. What other test creators seem reliable in their production of high-IQ tests and societies with serious and legitimate intent? Those who you respect. You have the historical view here – in-depth in information and in time. I don’t.

Hoeflin: I think Kevin Langdon’s tests are very well made and intelligent, but he tends to focus on math-type problems. Christopher Harding, by contrast, focuses on verbal problems and does poorly in math-type problems. For international comparisons across languages, I guess one would have to use only math-type problems, as I did in my Hoeflin Power Test, which collected the best math-type problems from the three previous tests (Mega, Titan, and Ultra). But English is virtually a universal language these days, so perhaps verbal tests that focus on English or

perhaps on Indo-European roots could be used for international tests, except that Indo-European languages constitute only 46% of all languages, by population. I think Chinese will have difficulty becoming culturally dominant internationally because the Chinese language is too difficult and obscure for non-Chinese to mess with.

17. Jacobsen: Were the societies helpful as sounding boards for the *Encyclopedia of Categories*?

Hoeflin: I used high-IQ-society members as guinea pigs to develop my intelligence tests, but my work on categories I have pursued entirely independently, except for the precursors I rely on, notably the philosopher Stephen C. Pepper (1891-1972), who taught at the University of California at Berkeley from 1919 to 1958. Oddly enough, in his final book titled *Concept and Quality* (1967) he used as a central organizing principle for his metaphysics what he called “the purposive act,” of which he said on page 17: “It is the act associated with intelligence”!!! I simply elaborated this concept from 1982 when I first read *Concept and Quality* onward, elaborating it into a set of thirteen categories by means of which virtually any complete human thought or action, as in a quotation, can be organized. In my introductory chapter, which currently traces the development of my theory from William James last book, *A Pluralistic Universe*, to the present, I now plan to trace the thirteen categories not just to the Greeks and Hebrews but back to animal life and ultimately back to the Big Bang, breaking the stages of its development into 25 discrete ones including my own contributions toward the end. I may begin with Steven Weinberg’s book *The First Three Minutes* and end with Paul Davies kindred book, *The Last Three Minutes*, if I can manage to extract convincing 13-category examples from each of these books.

18. Jacobsen: How was librarian work helpful in the development of a skill set necessary for independent psychometric work and general intelligence test creation?

Hoeflin: It was mostly helpful to me because I could work part-time during the last ten years of my 15 or 16 years as a librarian, which gave me the leisure for independent hobbies, thought, and research.

19. Jacobsen: What have been the demerits of the societies in personal opinion and others’ opinions?

Hoeflin: There tends to be a lot of arrogance to be found among members of the high-IQ societies, so charm is typically not one of their leading virtues.

They generally assume that virtually everyone they speak to is stupider than they are.

20. Jacobsen: How can members be more humble, show more humility? Also, what are their leading virtues?

Hoeflin: I think personalities are largely inborn and can’t be changed much. Perhaps there should be sister societies, analogous to college sororities, for women who have an interest in socializing with high-IQ guys for purposes of dating and mating. In the ultra-high-IQ societies, women constitute only about 6% of the total membership. (Parenthetically, if you look at the Wikipedia list of 100 oldest living people, one usually finds about 6 men and 94 women.) In Mensa, the percentage of women typically ranges from 31% to 38%.

21. Jacobsen: How many publications come from these societies? What are the names of the publications and the editors in their history? What ones have been the most voluminous in their output – the specific journal? Why that journal?

Hoeflin: Each society generally has a journal that it tries to publish on a regular basis. Kevin Langdon puts out *Noesis*, the journal for the Mega Society, about twice per year. I also get journals from Prometheus and Triple Nine and Mensa. The four societies Hernan Chang operates all function entirely online, and I have never seen any of their communications. Even the journals I get I only glance at, never read all the way through. Due to my very slow reading speed, I tend to focus my reading on books that seem worthwhile from which to collect examples for my “Encyclopedia of Categories.”

Appendix I: Footnotes

[1] Founder, Mega Society (1982); Founder, Prometheus Society (1982); Founder, Top One Percent Society (1989); Founder, One-in-a-Thousand Society (1992); Founder, Epimetheus Society (2006); Founder, Omega Society (2006); Creator, Mega Test (April, 1985); Creator, Titan Test (April, 1990); Creator, Hoeflin Power Test; Author, *The Encyclopedia of Categories*; Ph.D., Philosophy, The New School for Social Research.

[2] Individual Publication Date: August 22, 2019: <http://www.in-sightjournal.com/hoeflin-two>; Full Issue Publication Date: September 1, 2019: <https://in-sightjournal.com/insight-issues/>.

[3] Image Credit: Ronald K. Hoeflin. Caption: “Kitty porn? No, just the author and his pals.”

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