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Short-form biographical sketch with name and section of the journal.

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Long-form biographical sketch with name, title, associations, biography, and photograph as provided.

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(Updated January 9, 2021)



Scott Douglas Jacobsen

Founder, In-Sight Publishing

Scott Douglas Jacobsen is the Founder of **In-Sight Publishing** and Editor-in-Chief of ***In-Sight: Independent Interview-Based Journal*** (ISSN 2369-6885). Jacobsen works for science and human rights, especially women's and children's rights. He considers the modern scientific and technological world the foundation for the provision of the basics of human life throughout the world and the advancement of human rights as the universal movement among peoples everywhere.

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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 California, United States, 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.

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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*

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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.



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."



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Ismail Hamaamin Hamalaw

Novelist & Writer; Editor; Indigenous Middle East (Kurdish); Editor-in-Chief, Culture Project

Ismail Hamaamin Hamalaw is a distinguished Kurdish writer, novelist, and poet born in 1967 in South Kurdistan. He has a B.A. in Psychology and Education Science. He is a cofounder of Culture Project and editor-in-chief of its publication called *Culture Magazine*, a Kurdish magazine published in print and online.

Published works in Kurdish:

- My Hat is Full of Rain and Flowers – Poems – 1998
- The Fall of the Wolf – Novel – 2001
- A Glimpse from The Myth of Clay– Novella – 2004
- Beyond the Border, folding through moon forests – Novel- 2011
- The Lost Acrobat – Essays – 2012
- Sloterdijk From Close – Essays – 2015
- The Mould of Fascism – 2019
-



Dr. Herb Silverman

Founding President, Secular Coalition for America; Founder, Secular Humanists of the Lowcountry; Founder and (First) Faculty Advisor, (College of Charleston) Student Atheist/Humanist Alliance; Distinguished Professor Emeritus, Mathematics, College of Charleston.

Dr. Herb Silverman is founding president of the Secular Coalition for America, founder of the Secular Humanists of the Lowcountry in Charleston, SC, and founder and first faculty advisor to the College of Charleston student Atheist/Humanist Alliance. Herb is Distinguished Professor Emeritus of Mathematics at the College of Charleston. He has published over 100 research papers in mathematics journals, a couple of books on Complex Variables, and is the recipient of the Distinguished Research Award.

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Herb ran for Governor in 1990 to challenge the provision in the South Carolina State Constitution that prohibited atheists from holding public office. After an eight-year battle, Herb won a unanimous decision in the South Carolina Supreme Court, striking down this religious test requirement.

Herb has written for the for the Washington Post, Huffington Post, The Humanist, Free Inquiry, Humanistic Judaism, and other magazines and blogs. Herb is a recipient of the American Humanist Association Lifetime Achievement Award. Herb has appeared in debates on topics like: Can We Be Moral Without God? Does God Exist? Is America a Christian Nation? He has also debated at the Oxford Union in Oxford, England on the topic: Does American Religion Undermine American Values?

Herb is the author of *Candidate Without a Prayer*: *An Autobiography of a Jewish Atheist in the Bible Belt* (2012) and *An Atheist Stranger in a Strange Religious Land*: *Selected Writing from the Bible Belt* (2017). He co-authored *The Fundamental of Extremism: The Christian Right in America* (2003), *Short Reflections on Secularism* (2019), and *Short Reflections on American Secularism's History and Philosophy* (2020).



Dr. Kathy Bullock

Past Chair, Islamic Society of North America-Canada (ISNA-Canada); Lecturer, Political Science, University of Toronto at Mississauga; Past President, Tesselate Institute; President, Compass Books

Dr. Katherine Bullock is a Lecturer in the Department of Political Science, University of Toronto Mississauga. Her teaching focus is political Islam from a global perspective, and her research focuses on Muslims in Canada, their history, contemporary lived experiences, political and civic engagement, debates on the veil, and media representations of Islam and Muslims. She was the editor of the American Journal of Islamic Social Sciences from 2003-2008, the Vice-President of The Association of Muslim Social Scientists (North America) from 2006-2009. Her publications include Muslim Women Activists in North America: Speaking for Ourselves and Rethinking Muslim Women and the Veil: Challenging Historical and Modern Stereotypes, which has been translated into Arabic, French and Turkish. She is also President of The Tessellate Institute, a non-profit research institute, and of Compass Books, dedicated to publishing top-quality books about Islam and Muslims in English. Originally from Australia, she lives in Oakville with her husband and children. She embraced Islam in 1994.

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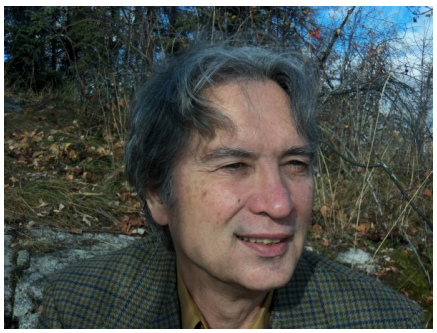


J.J. Middleway

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 ans 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 focussed 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 honouring 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 neighbouring 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. Lloyd Hawkeye Robertson

Lead Psychologist, Collaborative Centre for Justice and Safety, University of Regina; Founder, Hawkeye Associates; Vice-President, Humanist Canada

Dr. Lloyd Hawkeye Robertson is a **Registered Doctoral Psychologist** with expertise in Counselling Psychology, Educational Psychology, and Human Resource Development. He earned qualifications in Social Work too. Duly note, he has five postsecondary degrees, which is a lot, of which 3 are undergraduate level. His research interests include memes as applied to self-knowledge, the evolution of

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religion and spirituality, the aboriginal self's structure, residential school syndrome, prior learning recognition and assessment, and the treatment of attention deficit disorder and suicide ideation.

He is interested in the study of the self and cross-cultural worldviews in which selves are imbedded with a focus on Adlerian psychotherapy, humanism, cognitive-behaviouralism, and neo-Freudianism in an eclectic approach. His competences exist in counselling psychology, educational psychology (including ability assessments), and human resource development. Dr. Robertson's social work degree included specializations in lifeskills coaching and community development.

He has written on residential school syndrome, the structure of the aboriginal self, the application of memes to self-understanding, the evolution of spirituality and religion, prior learning assessment and recognition, the treatment of suicide ideation and attention deficit disorder, and works on anxiety and trauma, addictions, and psycho-educational assessment, and relationship, family, and group counselling.

His most recent book is ***The Evolved Self: Mapping an Understanding of Who We Are*** (2020).



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

Founder** and Emeritus Chairperson, **Humanist Alliance Philippines, International**; Creator, **HAPI-SHADE (Secular Humanist Advocacy Development Education)

Marissa Langseth is the Founder and Emeritus Chairperson to and is an avid philanthropist to HAPI (**Humanist Alliance Philippines, International**), 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.

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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***.



Rod Taylor

National Leader, CHP Canada

Rod Taylor is the **National Leader** of CHP Canada, the **Christian Heritage Party of Canada**. He was born in 1951 in Minneapolis, Minnesota. In the 1960s, his family was involved in the US Civil Rights movement among other social justice issues so he was exposed to political activism at a young age. After graduating from high school in California, he moved with his parents and siblings to Vancouver, BC in 1968. He became a Canadian citizen in 1976.

Rod met his wife, Elaine in Fauquier, BC. They were married in 1974 and celebrated 45 years of marriage this past summer. They have two married children and four grandchildren. Rod has worked with his hands most of his adult life in Alberta and BC, maintaining track and roadbed for the CNR and working on farms and in the oil and gas fields and later, in the lumber industry. From 1987 until 2009, Rod was involved in lumber grading and lumber quality control in Smithers, BC, while Elaine operated a local Christian bookstore. In 2000, Rod won the BC Interior Lumber Grading Championship and spent the next

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9 years teaching lumber grading and serving as QC Supervisor at Kyahwood Forest Products in Moricetown, BC, a joint venture between Canfor and the Wetsuweten First Nation.

Rod has served as a first aid attendant, a union shop steward, a secretary and chairman of workplace safety committees, a department supervisor, a director of the Bulkley Valley District Hospital Society, Chairman of the Bulkley Valley Christian Literature Society and a director, for over 25 years, of the **Smithers Prolife Society**.

Rod has been active in both provincial and federal politics, advancing the causes of Life, Family and Freedom. In 2001, he ran as a provincial candidate for the BC Unity Party and in 2004, 2006, 2008, 2011 and 2019, he represented the CHP in the federal riding of Skeena-Bulkley Valley, one of Canada's largest electoral districts. In 2013 and 2017, Rod ran provincially as a candidate for CHP-BC, the **Christian Heritage Party of British Columbia**.

Rod and Elaine have been members of CHP Canada since before its founding convention, with Elaine serving on the first riding association board for Skeena. Rod served as the CHP Deputy Leader from November, 2008 until January, 2014 and in November of 2014, became National Leader. From 2009 until the present, Rod has worked full-time for the Christian Heritage Party, first as the Western Development Director and later as the National Development Director and since 2014 as CHP Leader.

Rod also participated in the creation of CHP-BC—the first provincial wing of the Christian Heritage Party—which involved the reconfiguring of an existing party, the BC Heritage Party. Rod has served as the CHP-BC Leader and for a time as President of the federal BC Council of the CHP.

Rod is committed to the restoration of justice, the defence of personal freedoms, especially freedom of speech and religion and the protection of innocent human life. He believes in the traditional family and believes that Canada's moral values and national prosperity are rooted in our Christian heritage. He reminds citizens that our Charter of Rights and Freedoms begins with these words: "…Canada is founded on principles that recognise the supremacy of God and the rule of law…" He is concerned that our freedoms are under attack and that government control and sponsorship of media will ultimately result in censorship of important ideas and perspectives.

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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.

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Stacey Piercey

Founder & CEO, Stuff2Digital INC.; Co-Chair, Status of Women Sub-Committee of Human Rights; Member, Standing Committee, Advocacy with the Canadian Federation of University Women; Section Chair, National Women's Liberal Commission, Newfoundland and Labrador; Member, Provincial Executive Board, Liberal Party of Canada

Stacey Piercey is a highly accomplished senior executive, business owner entrepreneur and, public policy and administration advisor. With 25 years of extensive career success in business, economics, finance, government, media and, technology. She is an asset for companies looking for insight in business problem solving, regulatory compliance and, executive advice. Her areas of expertise include communication, development, and strategy for gender, inclusion and diversity policies at all levels of government in Canada.

In her executive career, Stacey is currently in three leadership positions. As the CEO and founder of Stuff2Digital INC. she is responsible for this successful start-up management consulting corporation. She is a leader in change management best practices and emphasizes an effective program based on her experiences as a female business executive. She is currently the Co-Chair, Status of Women Sub-Committee of Human Rights and, on the Standing Committee on Advocacy with the Canadian Federation of University Women. She is Section Chair, National Women's Liberal Commission representing Newfoundland and Labrador and, a member of the Provincial Executive Board with the Liberal Party of Canada.

Stacey is the former BC Liberal Party MLA Candidate for Victoria-Swan Lake in the 2017 British Columbia provincial election. She obtained a B.A. in Economics and Business Administration from the Memorial University; and a Diploma in Accounting, Business, and Computer Applications from Eastern College.

Hobbies include listening to the radio, writing short stories and, French cuisine.

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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."



Prof. Imam Syed B. Soharwardy

Founder, Islamic Supreme Council of Canada; Founder, Muslims Against Terrorism

Prof. Imam Syed B. Soharwardy is the first Muslim Canadian who walked across Canada, more than 6,500 km, leading the Multifaith Walk Against Violence. (April 14 to October 27, 2008).

Imam Syed Soharwardy was born in a highly respected religious family in Karachi, Pakistan. His father, Allama Syed Muhammad Riazuddin Soharwardy (May Allah shower His blessings upon him) was a

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famous Islamic scholar and the Imam of Jamia Bughdadi Masjid, Martin Road, Karachi where he established Dar-ul-Aloom Soharwardia. Imam Soharwardy's grandfather, Allama Syed Muhammad Jalaluddin Chishty (May Allah shower His blessings upon him) was the Grand Mufti of Kashmir (Baramula). Allama JalaluddinChishty later migrated to Amritser (India) where he served as the head of Dar-ul-Aloom Nizamiah Sirajiah and the Imam of a Mosque.

Imam Syed Soharwardy is one of the direct descendents of Prophet Muhammad (peace be upon him). Through Imam Ja'far us-Sadiq (May Allah's peace upon him), Imam Soharwardy's lineage reaches Sayyidatunnisa (leader of all women) Hazrat Fatimah Binte Muhammad Ibn Abdullah (Peace be upon him), the wife of Ameer ul Mo'mineen SayyidnaImam Ali (May Allah's peace upon him). His ancestors migrated from Syria to Iran where they settled in Zarrin OR Zarrindasht area in Asfahan province.

During 1200s A.H. famous sufi scholar Hazrat Syed Bahauddin Ziryani (May Allah be pleased with him) was born in this family. Later, Hazrat Syed Bahauddin Ziryani migrated to Kashmir (India) and settled, where in his fifth generation, Allama Mufti Syed Muhammad Jalaluddin Chishty (May Allah be pleased with him) was born.

Imam Soharwardy received his early Islamic education from his father, teacher and Murshad (spiritual guide) in the traditional Islamic Madrasah at Bughdadi Masjid, Martin Road, Karachi, Pakistan. Later, he graduated from Dar-ul-AloomSoharwardia, Karachi. Mr. Soharwardy also earned Bachelor of Arts degree in Islamic Studies from University of Karachi.

Beside his Islamic education, Mr. Soharwardy earned Bachelor of Engineering (Electrical) from N.E.D. University of Engineering & Technology, Karachi, Master of Science in Management Engineering from New Jersey Institute of Technology,Newark, NJ, USA and Master of Engineering in Project Management from University of Calgary, Calgary, Canada.

Imam Syed Soharwardy was appointed as a teacher at Dar-ul-Aloom Soharwardia where he taught various subjects of Islamic studies. Later, he also served as the assistant Imam and Khateeb at Jamia Bughdadi Masjid, Martin Road (1971- 1979). Imam Soharwardy has lectured in Pakistan, USA and Saudi Arabia at various universities and institutes for over 12 years.

Prof. Soharwardy is the founder of Muslims Against Terrorism (MAT). He founded MAT in Calgary in January 1998. He is also the founder of Islamic Supreme Council of Canada (ISCC). He has authored several papers on various topics such as, challenges for Muslims in the western world, conflicts within the Muslim community, Intra and Inter religion conflicts, terrorism, political Islam, etc. Mr. Soharwardy has addressed hundreds of gatherings in Pakistan, USA, UK and Canada on various topics of Islamic faith.

Prof. Soharwardy is the Executive Imam at the Al Madinah Calgary Islamic Assembly, Jamia Masjid Noor-e-Madinah, Montreal, Jamia Riyadhul Jannah, Mississauga, Jamia Riyadhul Jannah, Edmonton and Jamia Masjid Aulia Allah, Surrey, B.C. He lectures in Montreal, Toronto, Mississauga, Brampton, Calgary and Vancouver on monthly basis. Imam Soharwardy is the spiritual leader of Jama'at Ahle Sunnat Canada and the World Sufi Mission Canada. He is also the founder of Multifaith Club of Calgary.

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Imam Soharwardy has the “Ijazah” in Soharwardy, Qadri and Chishty sufi orders from his Murshad (spiritual guide), Allama Syed Muhammad Riazuddin Soharwardy, Qadri, Chishty (May Allah’s blessings upon him). He is the Khalifah of his Murshad. His students and Murideen (disciples) have spread out all over the world.

Imam Soharwardy is a strong advocate of Islamic Tasawuf (Sufism) and believes that the world will be a better place for everyone, if we follow what Prophet of Islam, Muhammad (Peace be upon him) has said, ” You will not have faith unless you like for others what you like for yourself.” He believes that the spiritual weakness in human causes all kinds of problems. Mr. Soharwardy can be contacted at **Soharwardy@shaw.ca** OR Phone (403)-831-6330 OR 416-994-5467.



Terry Waslow, M.B.A.

Executive Director** (Former Board Chair), **Congress of Secular Jewish Organizations**; President, **Old York Road Genealogical Society**; Board Member, **International Institute for Secular Humanistic Judaism

Terry Waslow is the Executive Director of the Congress of Secular Jewish Organizations. Previously, she served four years as the Board Chair. She currently serves on the Board of the International Institute for Secular Humanistic Judaism and is President of the the Board of the Old York Road Genealogical Society.

Terry’s Master’s in Business Administration is focused on Nonprofits and her undergraduate degree is in Human Services/Counseling. She has worked for over 25 years with individuals and families impacted by physical, intellectual and/or economic challenges to build fully inclusive communities.

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Tim Moen

President, Libertarian Party of Canada

Tim Moen grew up on a farm in Northern Alberta. He learned the values of freedom, hard work, responsibility, and respect for property and community. He worked as a community business owner, filmmaker, firefighter, paramedic, volunteer, and writer. In 2013, he worked with Neil Young. When Young critiqued the community and oil sands industry, Moen wrote a highly critical article stating hypocrisy in the position of Young. This gained a lot of media attention.

Moen conducted a highly visible by-election in 2014. It caught the attention of *CNN*, *Fox News*, *Gawker*, *Reason Magazine*, *This Hour Has 22 Minutes*, and other outlets. His experience lies in leading high-performance teams. He a graduate degree in leadership with a thesis on ways in which high-performance teams can employ principles of libertarianism. Circa May, 2014, Moen took the reins of the Libertarian Party of Canada with a large growth in engagement, funding, and membership.

Moen has spent his career protecting life and property from mindless destructive forces. He wants to focus attention as the President of the Libertarian Party of Canada on the forces of government deemed destructive by the Libertarian Party of Canada and him. He views the government as an unquenchable entity with a thirst for money and power with the citizenry as the individuals most harmed by it.

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About

(Updated August 15, 2025)

In-Sight Publishing

Publication Location: Fort Langley, British Columbia, Canada

Publisher: In-Sight Publishing

ISBN: 978-1-0692343

Publications: People/Organizations

- African Freethinker
- Critical Science Newswire
- Freethought Newswire
- In-Sight: Interviews (ISSN: 2369–6885)
- Indigenous Middle East
- Question Time
- World Religions Journal

Publications: Overview

- African Freethinker
- Critical Science Newswire
- Freethought Newswire
- In-Sight: Interviews (ISSN: 2369–6885)
- Indigenous Middle East
- Question Time
- World Religions Journal

Publications: Feeds

- African Freethinker
- Apostasia (Archival)
- Critical Science Newswire
- Freethought Newswire
- Ghana's 5% (Archival)
- In-Sight: Interviews (2369–6885)
- Indigenous Middle East

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- Question Time (Archival)

In-Sight Publishing Overview

In-Sight Publishing began in Winter 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 seem often deemed insufficiently profitable. It operates inside and outside of the bounds of non-profit/not-for-profit. In-Sight: Interviews began in Winter 2012. It publishes interviews, articles, and issues. It operates inside the bounds of non-profit/not-for-profit. It equates to the first international independent interview-based journal. All informal statuses; all proceeds from purchases towards In-Sight Publishing and In-Sight: Interviews in their stated objectives to advance cultural, community, educational, moral, personal, and social value.

Open, General Acknowledgement and Appreciation

In-Sight Publishing and In-Sight: Interviews 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: Interviews. 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, 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.

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- 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 I: 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,

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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.

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- 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.
- Phase 40, January 2, 2020: an experimental bilingual ebook with prominent ex-Muslim and Founder of the Council of Ex-Muslims of France, Waleed Al-Husseini, entitled Crépuscule des idoles: Conversations avec un Franco-palestinien sur le sécularisme.
- Phase 41, February 1, 2020: increased collaborative efforts with others for co-authored books.
- Phase 42, February 1, 2020: ongoing collecting and publishing of extant materials in various publications with small collections insufficient for an entire book alone collated and published as the Book of Stuff series.
- Phase 43, February 1, 2020: ongoing refinement and advancement in the sophistication of the ebooks.
- Phase 44, February 1, 2020: ongoing connections between ebooks on In-Sight Publishing main site for free and Amazon Kindle ebooks for low-cost with connection back to the original In-Sight Publishing website.
- Phase 44, April 12, 2020: updates to the Advisory Boards and Update to progress on publications, including African Freethinker, Apostasia, Ghana’s 5%, In Context, In-Sight: Independent Interview-Based Journal, Indigenous Middle East, Question Time, and World Religions Theology Journal.
- Phase 45, May 1, 2020: incorporation of Publication Chronology for each publication with publications.
- Phase 46, May 1, 2020: inclusion of more article submissions of a variety of authors, including more experimental large-scale discussion groups published together.
- Phase 47, May 8, 2020: experiment with the removal of the number of the questions to simplify some of the interview questions and response presentation.
- Phase 48, September 1, 2020: introduction of new series and changing of some of the formatting of the interviews and the articles.
- Phase 49, January 1, 2021: experiment with a dual-series single issue, “Issue 24.A, Idea: Outliers & Outsiders (Part Twenty) & Issue 25.A, Idea: Land of Fire and Ice: Islandia, Snelandia, and Insula Gardari (1).”
- Phase 50, January 1, 2021: creation of section “D” for In-Sight: Independent Interview-Based Journal as a separate section of the formal issues devoted to group discussions, i.e., 3 or more participants with the “3 or more” inclusive of the moderator.
- Phase 51, January 1, 2021: introduction of yearly renewal invitations to Advisory Board to maintain up-to-date consent of use of name and profile for In-Sight: Independent Interview-Based Journal.
- Phase 52, January 1, 2021: updates to various sections of the website copy in content and in the formulation of the structure of the publications and the websites.
- Phase 53, January 1, 2021: improved sophistication and organization of the journal issue contents and form.

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- Phase 54, February 12, 2022: creation of the Jacobsen Bank as a repository of every article, interview, published or republished, in part or in whole, by the Founder of In-Sight Publishing.
- Phase 55, September 1, 2022: new codification structure for journals.
- Phase 56, January 1, 2023: introduction of more diverse content inclusive of educational content and submissions from outside ongoing.
- Phase 57, January 26, 2023: elimination of two (2) defunct experimental journals Ghana's 5% and In Context. Completion of most of the Jacobsen Bank, extant as a living repository of written works by the Founder.
- Phase 58, April 8, 2024: Attain permission from select individuals and organizations for republication permissions while maintaining or honouring current ones: James Haught (Editor Emeritus of Charleston Gazette, deceased July 23, 2023 aged 91), Dr. Lloyd Hawkeye Robertson (Founder) for New Enlightenment Project, Ian Bushfield, M.Sc. for British Columbia Humanist Association, Dan Barker (and Annie Laurie Gaylor) for Freedom From Religion Foundation, and by Michel Virard for Association humaniste du Québec.
- Phase 59, May 5, 2024: Foundation of Freethought Newswire.
- Phase 60, May 17, 2024: Additional permission from Dr. Herb Silverman for Secular Coalition for America, Nicole Carr of The Humanist for the American Humanist Association, and Doug Thomas for Secular Connexion Séculière, following in the footsteps of Phase 58.
- Phase 61, May 24, 2024: Foundation of Critical Science Newswire with another partnership with National Center for Science Education, dissolution of Apostasia.
- Phase 62, May 28, 2024: Additional permission from Leonard Presberg of Association of Secular Elected Officials, Inc., following Phase 58 and Phase 60.
- Phase 63, May 29, 2024: Additional permission from Kevin Bolling of Secular Student Alliance, following Phase 58, 60, and 62.
- Phase 64, June 1, 2024: Additional permission of Andrew Copson from Humanists UK, following Phase 58, 60, 62, and 63.
- Phase 65, June 15, 2024: Additional permission from Ex-Muslims of North America, following Phases 58, 60, 62-64.
- Phase 66, June 22, 2024: Additional permission from Humanists International following Phases 58, 60, 62-65.
- Phase 67, August 2, 2024: Additional permission from Military Religious Freedom Foundation following Phases Phases 58, 60, and 62-66.
- Phase 68, December 24, 2024: Integration with governmental services for an established In-Sight Publishing ISBN (978-1-0692343) with the restructuring of file formats from PDFs to ePubs for distribution through Apple Books for low cost, incorporation of author page in books, reframing and structuring of book license and copyright and relevant book information inside books, and transference of

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select 1st edition books as second editions into new format and distribution cycles alongside new project 1st editions books in new format.

- Phase 69, January 2, 2025: Name change of In-Sight: Independent Interview-Based Journal to In-Sight: Interviews, frequency alteration of In-Sight Interviews from three times per year to four times per year with issue publications happening January 1, April 1, July 1, and October 1, and reformatting of interview design and publications for In-Sight: Interviews based on more standardized academic format and presentation.
- Phase 70, May 3, 2025: Update to License and Copyright to more comprehensive stipulations. These terms govern all In Sight Publishing content—past, present, and future—and supersede any prior notices.
- Phase 71, August 15, 2025: Completion of integration, updates, and transfer of Amazon operations for books to Apple Books following ISBN acquirement for In-Sight Publishing as a publishing house as a whole (ISBN: 978-1-0692343), with the Books section incorporating several second edition books showcasing this transition.

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In-Sight: Independent Interview-Based Journal

(Updated May 3, 2025)

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 harboured 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.

Advisory Board

Advisory board remains an associative, international, and voluntary collective of individuals invited to join the journal based on accomplishments, credentials, or unique attributes. A minimal commitment to provide feedback on In-Sight: Independent Interview-Based Journal and
recommend potential interviewees. Interview views do not equate to positions of Advisory Board members at individual or collective levels.

Format, Overview

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

Sections A, B, C, D, and E

- Issue titles imply format, e.g. “Issue 1, Subject: Psychology,” “Issue 2, Idea: Epistemology,” and so on. Interview, submission, response, and group discussion, sections segmented by issue content. Interviews specified by “A”; submissions specified by “B”; responses specified by “C”; group discussions specified by “D”; educational series specified by “E,” e.g. “Issue 1.A, Subject: Psychology,” “Issue 2.B, Idea: Arts,” “Issue 2.C, Idea: Denmark’s Mythology,” “Issue 3.D, Idea: Islamic Scripture in Context,” “Issue 4.E, Topic: Secular History,” and so on.

Subject Issues

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- 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 (A)

An overview of the interview process for this section.

Research

- Preliminary research required for interview solicitation. If interview consent obtained from interviewee, a typical, but not absolute, minimum of one day 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. Some thematic series of interviews may incorporate more standardized or generic first question sets based on consistency in the individual backgrounds and narratives to justify it. Each more standardized or generic first question set can vary with further feedback about it.

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 with text in email, email via Microsoft Word or Open Office file, in person, phone call, question set, Zoom, Skype, Google Hangouts, have been utilized in the past. Most prefer question sets in email via Microsoft Word or Open

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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 interviewee's 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 (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, Times New Roman, 12-point font, single-spaced, 6-point after spacing, and with APA or MLA formatting. Length of material ranges from 500 to 7,500 words. Material should be sent to the following:
    - Scott.Douglas.Jacobsen@Gmail.com

Response Guidelines (C)

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

Material

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- 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, Times New Roman, 12-point font, single-spaced, 6-point after spacing, 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.Douglas.Jacobsen@Gmail.com

Group Discussion Guidelines (D)

Individuals gathered together based on a theme to discuss particular ranges of issues or the specific theme. Mostly accomplished through email group discussions with a minimum of 3 people with the "3 people" inclusive of the moderator or interviewer. Individuals can recommend group discussion topics or will be invited. In either case, the separate section becomes a new advancement to fractionate the content of In-Sight: Independent Interview-Based Journal into more distinct units.

Educational Series Guidelines (E)

A specified topic proposed and mutually agreed to pursue for an extended duration with a relevant subject matter expert. These develop in a manner of increasing complexity over time from introductory, intermediate, to advanced content, or in terms of a historical developmental timeline of the topic.

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In-Sight: Independent Interview-Based Journal does not answer a research question. Interviews hold 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.

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Introduction by the Publisher

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This is Issue 24 of "Outsiders and Outliers" and Issue 30 of *In-Sight*—a long journey, and a quaint one too. I extend my appreciation to the following Advisory Board members who served through January 1, 2022, and to all former Advisory Board members. The Board up to May 1, 2022: Dr. Daniel Bernstein, Dr. Kathy Bullock, Dr. Aubrey de Grey, Ismail Hamaamin Hamalaw, Marissa Torres Langseth, B.S.N., R.N., M.S.N., ANP-BC (retired), J.J. Middleway, Tim Moen, Stacey Piercey, Professor Azra Raza, M.D., Dr. Lloyd Hawkeye Robertson, Dr. Sally Satel, M.D., Dr. Herb Silverman, Prof. Imam Syed B. Soharwardy, Rod Taylor, Professor Sven van de Wetering, and Terry Waslow, M.B.A.

I also express gratitude to the librarians of Athabasca University, Simon Fraser University, the University of British Columbia, Kwantlen Polytechnic University, the University of California, Irvine, the Fort Langley Library, Thompson Rivers University, and the Surrey Public Library. The unseen contributors often count the most. I appreciate the collaborative assistance that has enabled a fuller understanding of new styles and content of thought, and the connections to these individuals.

So it goes,

Scott Douglas Jacobsen

Founder, In-Sight Publishing; Publisher, Books (ISBN: 978-1-0692343)

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Issue 30, Idea: Outliers & Outsiders (24)

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

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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 pattern for the publication; Elizabeth Anne Scott; Mandela; “The Universe as Automaton”; “A Critique of Modal Ontological Arguments”; “Quantum Computing in 2013”; “The Nine Dots Puzzle Extended to nxnx…xn Points”; “The City Sleeps”; “ATEM (Breath)”; “Photos of the moon”; “Individuality and the Ethical Life in Hegel’s Philosophy of Right”; “Part Two: Individuality and the Ethical Life in Hegel’s Philosophy of Right”; and “The Rectangular Spiral Solution for the n1Xn2X…Xnk Points Problem.”

Keywords: Graham Powell, WIN ONE, World Intelligence Network.

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

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

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

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

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

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

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

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

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

Powell: If you will indulge me a moment, Scott, I think firstly of the Ted Talk "The Invisible Woman" by Nicole Johnson. In it, she notes how she is not listened to, and humorously concludes that she must be invisible. That continued until, according to Johnson, her friend gave her a book on cathedrals, fundamentally, because the immense work that goes into building any cathedral includes the creation of things that nobody will ever see. The details and finery continue to be worked on, as Johnson points out, even when the huge task that has been set the

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workforce is going to take longer than any of the craftsmen's lifespan, and to reiterate, will not be seen by other people. But why do they dedicate themselves so assuredly? Well, Johnson says it's because "He sees".

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

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

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

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

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

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

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

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

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

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

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

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

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

Jacobsen: Marco Ripà and Pablo Remirez published "The Nine Dots Puzzle Extended to nxnx…xn Points." You helped with part of the solution or the presentation of the materials. To shorten this one, what was solved, in plain English?

Powell: The Nine Dots Problem is a famous one in which nine dots, arranged in three rows of three dots, must be joined by a minimal number of lines, the drawing implement used also drawing continuously, so without leaving the page, and it must only touch each dot once. It is the origin of the phrase: 'To think outside the box.' The human mind perceives the three rows of dots as 'a box' (actually, 'a square', so 3 squared), a quirk of the gestalt mindset, which organises to create patterns. Another example would be gazing at the stars at night and seeing patterns, ones we categorize as Astrological Signs. Marco didn't stop at having nine dots, he increased the number as 4 x 4, 5 x 5, etc. and even produced, at a later stage, a beautiful video whereby the multiples of dots went three-dimensional, so truly expressed 'Thinking Outside the Box'. I talked to Marco about this problem during the 12th Asia-Pacific Conference in Dubai and we talked again when we met at Rome airport near the time this magazine came out. I still have the original paper on my computer.

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

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

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

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

Powell: Technically, what strikes me initially is the fact that the first and second lines don't rhyme, nor half-rhyme. All the others are in rhyming couplets. At that time, I wondered if the first line could end in 'bridge', for example, but I don't like to change poetry and there was no time to liaise with Anja about this point. The line ending in 'begun' is also written in a way that should use 'began' (past simple) so it would be better to change it to 'On the

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day life had begun', – which would also maintain the rhythm. As for the meaning, it seems to be a case of body parts kept preserved, fallen from the heavens, but for which purpose? Well, that seems to be the point being made: it's not clear. Perhaps that is why the early structure is unclear too.

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

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

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

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

Jacobsen: In "Part Two: Individuality and the Ethical Life in Hegel's Philosophy of Right," Edgeworth continues in some of the similar vein. For some reason, he dropped the intellectual scaffolding terms from earlier. There's a double sense of morality. A moral subject, a subjective proper will with ethical consciousness, must conform itself to the universal will and, in so doing, an act and thought conforms to the Right of the "what ought to be" based on the moral subjects "as it is"-ing. Hegel remains clear: social animals must morally act socially to act morally rightly; pure subjectivism is an evil. Through a process of externalization of the individual will, and in a collective of individual wills in conformity with the universal will, and the construction of institutions in a society in the externalization process, the Right as abstract becomes actual through an intersect of the Right, collections of individuals acting with the rightness of and in conformity with the universal will, and the institutions of the society. The institutions of the society represent this internal-made-external and the construction of a rational state. The *in potentia* of the universal will represented in the actualization of rightly ordered individual wills in the society via its laws and institutions. Citizens acting in a rational society would act ethically substantively as representatives of the ideals of the society where the ideals and actualities of the society represent the universal will: subjective and objective as substance and, in morality, ethically substantive. Not authoritarianism with a lack of choice, a set of choices constrained in such a manner consistent with a rational society (and so rational life), e.g., choice in career. A choice permitted by a framework creating an individual ethical consciousnesses in accordance with the universal will while within the realm of correct moral choices within the Right. Individual, family, state (institutions and laws), become the three points of tension with a rational society permitting each freedom for construction and constraint for consistency/solidity. The state is "the highest expression of objective spirit," where the "highest duty of an individual [is] to be a member of the state." With rationality bound to notions of freedom and freedom of the will, Hegel posits an organicism of the state responsive to some of the changes of its constituents. Edgeworth sums this long formulation as a justification for one form of government: constitutional monarchy. The definitive representative of the individuals, the family, and the state in this constitutional monarchy as the monarch of the state, i.e., a representative of the universal will and collective wills of the people in alignment. An intersect of the subjective and objective discourses as a proposal for a society. Something like the monarch as the "Synthesis" to the subjective and objective "Thesis + Antithesis." Do you think the constitutional monarchy is tenable? Does this form of thinking about ethics hold water to you?

Powell: To continue the idea of a constitutional monarchy, and with reference (again) to my own country of origin, I believe that the monarchy in place is the best way of representing what is best in society there, with its long sense of tradition and its stability of position, though much of its *potential* (to vary your phrase a little) has been attenuated, and it is largely a token position at the top, with theoretical powers that are not used, nor desired to be used. The modern era has, I am sorry to say, been identified as being full of falsities and misrepresentations, just to

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give the appearance of validity, and be falsely representative of the true will of those in power, and many of their followers. In that sense, the state has ceased to be 'the highest expression of objective spirit' and the majority of people seem to be accepting it. As such, the arguments presented don't hold water for the long-term good of the majority because the dichotomy between objective truth and falsity has been blurred.

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

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

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

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

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Appendix I: Footnotes

[1] Co-Editor, “Phenomenon.”

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The Greenhorn Chronicles 1: Joelle Froese on Abbotsford, Bradner Hills Farm, and In Stride Equestrian Training

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Abstract

Joelle Froese has been riding since 7 years old. In 1999, her family moved to Bradner Hill Farms. She has been riding and caring for horses for a long time. She has competed in show jumping at HITS Desert Classic, Rocky Mountain Show Jumping, Sonoma Show Park, Spruce Meadows, The Royal Agricultural Winter Fair, and Thunderbird. She won Bronze at the North American Young Riders (senior division) on Condor, her first grand prix horse. Condor and Froese, in the same year, won, as champions, at amateur jumpers and third in the National Talent Squad Finals at the Royal. In 2013, she founded In Stride Equestrian Training. She won her first grand prix in 2016. It was on her mare, Romeos Child, for the $15,000 Kubota Grand Prix at Thunderbird. Also, she and Romeos Child won the BCHJA Luigi Grand Prix Horse of the Year award in 2017 & 2018. Froese trained with Olympians Jill Henselwood (Canadian), Buddy Brown (United States), as well as Susie Hutchinson (US Nations Cup rider) and Kate Perrin (British team rider). Froese has competed in Third Level dressage and is an Equine Canada certified Competition Coach Specialist. She discusses: riding at 7; The Lower Mainland of British Columbia, Canada; the family move to Bradner Hills Farm; the process of working and training; competitive show jumping; medals, ribbons, and positions; In Stride Equestrian; the different types of competitions or show types for show jumping; show jumpers or hunters who have made the most positive impact on the career in equestrianism; main lessons or takeaways from Henselwood, Brown, Hutchinson, and Perrin; the state of the industry in the Lower Mainland; the international scene; haves and have-nots in Canada; the sense and feel of working with a horse; Bradner Hill Farms; camaraderie; an apparent gender split in the industry in Canada; and advice for younger people getting into the industry.

Keywords: Abbotsford, Bradner Hill Farm, Canada, dressage, equestrianism, Equine Canada, equitation, Joelle Froese, Langley, North America, show jumping, Thunderbird, Thunderbird Show Park.

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The Greenhorn Chronicles 1: Joelle Froese on Abbotsford, Bradner Hills Farm, and In Stride Equestrian Training

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

Scott Douglas Jacobsen: Naturally, let's begin at the beginning, as I intend this as an educational series beginning with Canada and then moving into the international scene of equestrianism, I figure the narrative entering into the equine will be helpful. What were the first inklings of an interest in horses for you? Most of the equestrians with some facility or competing seem to have begun in the single digit ages. You started riding at 7.

Joelle Froese[1],[2]: Love of animals goes at least as far back as my grandfather. My mother is an animal lover and I have carried on the tradition. You typically think of little girls as playing with dolls. I didn't. I played with stuffed animals. And toy horses. *Lots* of toy horses. I owned one Barbie doll – it was the one that came with a horse, a truck, and trailer. When I was 7 years old, my piano teacher's daughter invited us to see her horses and gave me my first unofficial riding lessons. I was immediately hooked. My parents bought my first pony from her. My sister and I were supposed to share her. That didn't last long. As a kid, I played T-ball, figure skated, took painting and pottery lessons, but there was no comparison. While I liked skating, I hated waking up at 5am for Saturday morning sessions. But I never begrudged early mornings for horse shows. Spending time with horses was the most natural thing in the world for me.

Jacobsen: The Lower Mainland of British Columbia, Canada is an immense opportunity for any young, aspiring equestrian. How did Abbotsford provide the training grounds or the opportunities for growth as an equestrian for you?

Froese: I think I had two huge advantages living where I do. First is that I live half an hour from Thunderbird Showpark. T-bird is beautiful and has been moving steadily onto the international scene. It gives local riders something to aspire to. It allows you to watch international and Olympic riders and competition up close. I live a stone's throw from Langley – horse country of BC. It offers access to horses, horse trails, show barns, trainers, and shows of various levels and disciplines, so there is something for every equestrian.

Jacobsen: Why did the family move to Bradner Hills Farm?

Froese: My parents came from the prairies. My mother grew up on a farm, where they raised nearly everything they ate. My father is a visionary. Neither of them is afraid of hard work. Their support is why I got to ride, train, travel, compete, and live on a farm. They are the backbone of everything I have done with horses.

Jacobsen: What is the process of working and training with – and loving – a horse from birth to full maturity for show jumping competitions?

Froese: Well, first of all, it is a long one. Horses don't reach their prime until around 10 years old. A decade of going to the barn every day in hopes of fulfilling a dream. Horses have to be taught everything: to halter, to lead, let them groom you, let you put on a saddle, bear weight, understand a rider's aids (cues). Some are spooky and have to learn to be brave. Some are hot (high energy) and have to learn to be calm. They need years of conditioning and strength training to be fit enough to compete in upper level jumpers. They are prey animals that have to focus on its rider and its job at a busy horse show. To gallop, not knowing where they are going on course and in a moment, without hesitation, to sight in on a jump, judge it and make the effort for you. It's amazing what they can learn to do. And, of course, part of that process is making mistakes. Training a young horse requires patience,

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knowledge, co-ordination, and a good attitude. I think you appreciate them so much more for the process, for realizing everything they do for us. It can be tough; a thousand pound animal is incredibly powerful. Yet sensitive. They are masters of body language and we have to be too. We have to learn to communicate in ways they understand. Each horse has its own personality. This makes each horse a unique challenge and opportunity to build a unique partnership.

Jacobsen: What facilities tend to garner the most positive reputation for competitive show jumping?

Froese: What I like about show jumping is that it is an objective sport. It is about time and not knocking down rails. People will always remember barns that consistently produce winners. But there is more. People also notice progress. Everyone has bad rounds. But you see the same people year after year, show after show, and you can see who can train. You spend a lot of time with the same people at horse shows. You are stabled beside them. You set jumps side by side in the warmup ring. You try their horses for sale. You see how people treat people and how they treat horses. People remember who was a good teacher, a good person, and a good horseman.

Jacobsen: Of the medals, ribbons, and positions earned at show jumping competitions, what ones make you feel most proud, as they were earned?

Froese: I will always remember my first Grand Prix win – the Kubota Cup at Tbird. There were good riders in that class. It felt fabulous to be among them. But I may be even more proud of what I accomplished with Onyx. He had incredible scope (ability to jump high and wide), but he was high strung and needed someone really good to train him. I had to become that person. It wasn't enough to be a good rider (get on a well schooled horse and pilot well); I had to become a trainer. I had to learn how to reach him, to communicate with him; something I discovered no manual can teach you. He required feel: the ability to read and react with just the right pressure and right timing and right exercise to help him learn. He required me to find incredible horsemen and women who had feel and could teach it. I call him my best teacher. It took years of work, but he turned into a fantastic horse. I won classes, championships, a saddle with him. Not everyone believed in him when I first got him. But he had heart; he was always willing to try. And he always made me try hard. That partnership will always be special.

Jacobsen: What motivated opening In Stride Equestrian in 2013?

Froese: By the time I was 13, I knew I wanted to be a trainer. I don't know when I decided; it just seemed automatic to me. In 2009, I went to Young Riders of North America with Condor. He was my once-in-a-lifetime horse. The magic unicorn that makes the impossible happen. Horses with that ability are expensive and hard to find. I was thrilled to just be there. Winning bronze was more than I could have dreamed of. In 2012 Condor died. He was only 12 years old. He had sudden neurological symptoms that caused him to fall and break his neck. No one ever figured out why it happened. I was devastated. I knew I couldn't replace him; couldn't compete at that level any time soon. Maybe never. My options were give up or move on. I had spent the previous winter as Jill's barn manager and done a little bit of teaching under Jill's mentorship. I got certified in 2013. Opening a business seemed like the next logical step.

Jacobsen: What are the different types of competitions or show types for show jumping?

Froese: First of all, you can divide jumping into hunters, jumpers, and equitation. Hunters is subjectively judged on the horse, its way of going, the quality of its jump. It derives from fox hunting and uses naturally colored obstacles or mimics logs and brush you might jump on a fox hunt. Equitation is subjectively judged on the rider and how well they pilot the horse around the hunter or jumper ring. Jumpers, or show jumping is judged on time and faults, which you get for knocking down rails, going too slow, or refusing to jump a fence. Jumps are colorful

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and built very light, so they can be knocked down easily. The most common type of jumper class is a jump off. It has a first round, typically of 10-12 jumps, where the goal is to jump clean (occur no faults). There is a time allowed. If you go slower than time allowed, you incur time faults. If you knock down a rail or stop at a jump, you incur jumping faults. If multiple riders finish with the same number of faults, they jump off. In this case, you jump a shorter course judged on faults and time, so fastest round with fewest faults wins. Speed classes are also common, which is one round based on fastest time with fewest faults.

Jacobsen: Which show jumpers or hunters have made the most positive impact on the career in equestrianism for you – either as signifiers of the virtues to aim for or as individuals who have, simply put, impressive professional resumes?

Froese: The people who have had the biggest impact on me have been my family and my coaches. Those are discussed more in other questions. One rider that gave me something to aspire to was Kyle King. He rode Onyx for me for 2 years early on. To this day, I love watching him because of his brilliant use of track. He makes it easy for horses to jump clean. I wanted to ride Onyx as well as he did. Years later, when I felt like my progress with Onyx was stalled, I happened to be at the ring and watch Patrick Snijders on this one horse. I knew that horse wasn't easy. I was amazed how different that horse looked by the end of the week. Patrick turned out to be the person who could explain to me what Kyle did on Onyx that made him so successful. He put the final pieces into our partnership that enabled me to finally turn Onyx into a success. Patrick is an upbeat guy with a great sense of humor. He proves better than anyone that you can be winner and have a lot of fun at the same time. Lastly is Sandra Verde Zanatta, she is my dressage coach. I dropped in for occasional lessons for years and she was extremely patient and adaptable with whatever horse, whether it was for competitive dressage or just making a jumper a little more rideable. She is like a walking textbook of knowledge, easy to understand. I began training for a dressage show during Covid; it really helped motivate me when there was little else to do. I am really grateful that I now love dressage.

Jacobsen: You have trained with "Canadian Olympian Jill Henselwood, US Olympian Buddy Brown, US Nations Cup rider Susie Hutchinson, and British team rider Kate Perrin."[3] What were the main lessons or takeaways from Henselwood, Brown, Hutchinson, and Perrin, individually?

Froese: I credit Jill for getting me through Young Riders. I had never jumped 1.50m before and neither had Condor. Talk about a longshot. The thing she said to me more than anything else over the 3 years I spent with her was, "Hey, missy, jump the jump *in stride* or *slightly collected"* (I was notorious for picking the long distance – leaving the ground too far away from the jump). That's where the name In Stride Training came from. Buddy is particularly special to me. He taught me riding theory – which I desperately needed at the time. He would sit down in front of a computer (this was before we all had phones that videoed rounds) and would watch my rounds; he would pause and point out where my horse's leg was at an exact moment in the canter stride and where it needed to be. That amount of time was well above and beyond what trainers typically do. Add to that, this was after Condor died and I was at my absolute toughest time with Onyx; training sessions were long, and, frankly, a mess. And he sat there pleasantly through it all. He helped me believe in myself again. Susie Hutch made winning easy. I always tell my students to do their detailed work at home and not overcomplicate it at shows; trust your training. The first thing I remember about Kate that made me sit up and take notice of her was that she set smart. She set courses at home that would do most of the work of schooling your horse for you. I still trot jumps to this day! For simplicit,y I listed on my website a few of my coaches whose resumes have an international success that is easy to convey to

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people who may not know show jumping well. There have been many more who are just as good, and each deserves their own paragraph about how they have contributed to my riding.

Jacobsen: What seems like the state of the industry in the Lower Mainland now? I'm told ALR and other definitional and bylaw restrictions make running a full facility difficult, as one example. Is there anything the municipal or provincial governments could do to help ease financial pressures on farms and stables?

Froese: Unfortunately, horses are expensive. Boarding facilities rarely make money. Boarding is not considered agriculture and does not qualify you for farm status. People try to buy or breed horses to flip (train for a short time and sell) to achieve farm status. Here's the problem: horses almost always cost more than you can sell them for. By the time you have paid the purchase price, upkeep, training, show fees, membership fees, you usually lose money in order to gain farm status. Allowing boarding to qualify for farm status would certainly ease some of that pressure.

Jacobsen: How is Canadian equestrianism viewed on the international scene?

Froese: I may not be the best person to answer this question. After Young Riders I was invited to compete in Europe but it was too expensive to go. My entire experience has been in North America. Spruce Meadows has long been a destination for the best riders and Thunderbird has continually been growing and hosting bigger international events. EC (Equestrian Canada) has been working on developing team competitions for junior riders to help prepare them for a future in international sport. I think identifying talent, training and funding are areas that still certainly could be improved.

Jacobsen: Another socio-economic issue impacting the sport mentioned to me: The division, growing, between haves and have-nots in Canada. Apparently, it differs by sport, too. Dressage may be more out of reach for some than the world of jumper and hunter, as an example. Is this the experience and observation for you, too, or is it otherwise?

Froese: Yes, again, horses are expensive. And sadly, prices are going up. Horses are like houses; they cost what people will pay for them. Which does create a tremendous divide between the quality of horse that one can ride. If you have modest funding, you take a chance on a young horse, usually based on its bloodlines, and spend years developing it. Meanwhile, those with more funding find one that is already at, near, or even stepping down to the level they want to compete at. If that horse doesn't work out, doesn't get along with the rider, isn't quite competitive enough, or goes lame, they can replace it. The rich can constantly compete, which the modest spend most of their time training. And of course, there are those that can't afford to show at all. It's heart breaking to see young talent squeezed out of the industry. My understanding is that dressage is slightly less expensive, but I may be wrong. The word dressage means training. I went to my first dressage schooling show last year, and the judge wrote on my test paper that I showed correct training. It was really nice to be noticed and rewarded for working correctly. In that way, I feel it is slightly more obtainable than show jumping; although, I have never competed in upper level dressage, so I can't really compare them.

Jacobsen: How important is the sense and feel of working with a horse? I recall reading Ian Millar speaking to this as something anyone can develop, but I suspect this may be the hardest thing to make a refined sensibility after its basic development happens.

Froese: Absolutely, anyone can develop feel. I think it is a matter of how much feel they will develop, how far they will go. There are riders that you can see immediately have good feel; they're naturals and possess skills you never had to teach them. Those riders will develop quickly and be extremely competitive – if they are funded.

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Legends like Ian Millar. But work ethic can overtake talent, especially if the talented don't work hard. There is another aspect to feel, and that's character. It's a willingness to learn, first from your coaches, then from your horses. I have said this many times. Your horse has never read the riding manual. It's a good starting place, but trainers have to learn to listen to what your horse is communicating to you, even if it seems counterintuitive at times. To learn, you have to be ok with being wrong sometimes. And to be persistent when you're right. And experience to know the difference. And we have to offer that same consideration to our human athletes. People have different body types; what works for one may not for another. Being humble and adaptable is hard. Talent is nice, but I suspect most coaches will tell you what they really want in a student is one that listens and works hard.

Jacobsen: For the facilities[4], the training is done by Bradner Hill Farms in Abbotsford with 14 stalls, paddock turnout, and "a heated indoor and a large outdoor arena," while the "indoor ring was built in 2018." Interestingly, the same company that built barns for Thunderbird built the ones for In Stride Equestrian Training, Spanmaster. Why select them for the construction? What was the design style kept in mind for the family at Bradner Hill Farms for the indoor ring?

Froese: Well, you guessed the answer. When we wanted to build, the first thing I did was talk to tournament manager, Chris Pack, at Tbird. We figured if it was good for Tbird, it was good for us. The idea behind fabric buildings is that they go up quickly and are supposed to cost less. They allow a lot of light in and create a bright, open environment.

Jacobsen: Another notable fact, "Footing was installed by Thunderbird Show Park"; this arose in some early conversations so far. The sharing of information, expertise, and capabilities, between equestrians in the industry. Is this sharing and camaraderie a common element of the Lower Mainland equestrian industry, in personal experience?

Froese: Networking is a crucial part of the industry. One of my students recently commented to me that there seemed to be a large oral tradition in the industry. So much of what trainers, riders, and owners learn is from talking to, watching, and working with people. For people who love horses, a lot of their friends were met, and friendships maintained at the barn and at horse shows. It connects people. Trainers typically get into the sport because they love horses, but really, it's a people job. Every horse comes with an owner, owner's family, vet, farrier, physiotherapist, etc. The ability to communicate well and get along with people is an advantage in the industry. Right now, I have a couple of clients that are taught by a different coach; the coach called me to ride the ponies regularly to train it separately from the rider. One because she was too tall the ride the pony (I am 5'1"); the other is an "old horsewomen" who no longer rides. I think these clients have a great advantage because their coaches were willing to work alongside someone else.

Jacobsen: There is an apparent gender split in the industry in Canada. Any hypotheses as to the gender disparities at different levels of the industry, e.g., clients, jumpers, dressage, barn managers, stable owners, etc.

Froese: There are certainly a lot more women in lower level sport than men. Years ago, a trainer (my senior) told me when he was a kid, the other boys made fun of him at school because he rode; I guess it wasn't macho enough. A couple of years ago a student (my junior) told me none of the other boys at school would come ride with him because they were afraid of horses. I don't know if these experiences accurately reflect the views of their generation or not, and anything beyond that would be complete guesswork on my part. I will say this. Horses are extremely powerful and extremely sensitive; as a result good riders and trainers also need to be both very tough

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and very sensitive. Decades ago, the value seemed to be put a more strongly on being brave or tough, likely stemming from jumping's military roots; the risk of that is that people can become overbearing or cruel (both to horses and humans). There has been a big shift towards respecting sensitivity, keeping people safe, and helping them feel good about themselves. Which is good but also poses a risk: people become wimps. They don't work as hard; they allow anxiety to control them and trainers can't push them to due to liability. But people are safer around horses if they are fit and skilled. And horses are safer working for humans if their humans know what they should do and be physically capable of doing it. It's a fine balance. Tending to one side or the other will affect what types of horses you will be most successful training. Regardless of gender, I think both qualities need to be valued highly.

Jacobsen: Any advice for younger people getting into the industry?

Froese: I can't stress enough that you need a good coach. A little time with a quality coach will make you much safer and more successful than many hours under poor coaching just because they are cheap, close, or you just can't imagine anything else. The hard part is you don't know what you don't know. How does a beginner judge what is a good coach? Being a talented, successful rider doesn't automatically mean you are also good at teaching. Running a large barn might mean you're good or might mean you don't have much time to invest in each student. There are 3 things I think anyone can look for in a coach to help them get started: 1. Match the student's learning style with the coach's teaching style. Some students are visual and like demonstrations; some are auditory and need explanations and dialogue; others are kinesthetic and need exercises that allow them to feel and do. A rider will learn much more quickly if information is presented the way they most easily understand it. 2. Match personality type. A coach could be loud, quiet, high energy, calm, intense, laid back, competitive, etc. A loud, intense coach might be just the thing to motivate a laid back student. They also might give a timid, sensitive student PTSD. An ambitious student will want to be challenged; a weekend warrior will want to have fun, stay safe and be less concerned about results. 3. Watch for progress. There will certainly be ups and downs but overall there should be a trajectory towards the goal. If it stalls out, maybe that coach did its job, taught you what he or she knows, and it's time to move on.

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

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Appendix I: Footnotes

[1] Founder, In Stride Equestrian Training.

[2] Individual Publication Date: January 8, 2022: **http://www.in-sightjournal.com/froese**; Full Issue Publication Date: May 1, 2022: **https://in-sightjournal.com/insight-issues/**.

[3] In Stride Equestrian Training. (2022a). About Joelle Froese and In Stride Training. Retrieved from **https://www.joellefroese.com/about-joelle-froese-training**.

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Would You Be My Neighbour? 1: Door's Open

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Abstract

Dr. Herb Silverman is the Founder of the Secular Coalition for America, the Founder of the Secular Humanists of the Lowcountry, and the Founder of the Atheist/Humanist Alliance student group at the College of Charleston. He authored *Complex variables* (1975), *Candidate Without a Prayer: An Autobiography of a Jewish Atheist in the Bible Belt* (2012) and *An Atheist Stranger in a Strange Religious Land: Selected Writings from the Bible Belt* (2017). He co-authored *The Fundamentals of Extremism: The Christian Right in America* (2003) with Kimberley Blaker and Edward S. Buckner, *Complex Variables with Applications* (2007) with Saminathan Ponnusamy, and *Short Reflections on Secularism* (2019), *Short Reflections on American Secularism's History and Philosophy* (2020), and *Short Reflections on Age and Youth* (2020). He discusses: the series; future directions as the perspective; who would have been great guests, who are dead; the ordinariness of a secular humanist philosophy; and a statement or enticement for others to join us.

Keywords: blue collar, Christopher Hitchens, ethics, Fred Rogers, Herb Silverman, Humanism, morality, no collar, Secular Humanism, Thomas Paine, white collar.

Would You Be My Neighbour? 1: Door's Open

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

Scott Douglas Jacobsen: "Would You Be My Neighbour?" is named in honour of an advocate of kindness, fairness, and compassion in the United States: Fred Rogers. I posed this as a collaborative series while kept with core conversations between you and me. In short, we have discussions, invite guests, and publish the results. The focus would be less about theory and philosophy of Secular Humanism, and more about the daily life of Secular Humanism. There's a lot of science fiction discussions about Transhumanism, post-Humanism, neo-Humanism, or tired talk about church and state separation, and the like, though intriguing on the former and important politically and socially on the latter. I work at a stable. I work with horses 7

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days per week sunrise to sunset. I consider this one of the biggest blind spots in the enactment of the ethic. People can go online, debate, argue, tweet, TikTok, chat on Facebook, take part in WhatsApp encrypted secular groups all over the world, and take part in academic philosophical discussions, or make declarations (or renewals thereof), so on and so forth. But that's not really the main deal and never has been with Secular Humanism, for me. The 'blue collar' is ignored for the 'white collar' academicism of secular humanist thought; the human rights activism can triumph in attention due to its grand intents over daily acts of magnanimity. The more visceral world: You lose your hair and grow hair in weird(er) places, get pimples (again) and ingrown hairs, acquire stretch marks and deep seated wrinkles and fine lines, start wearing glasses, lose sharpness of mind and physique, add a few pounds here and there, decline in height and muscle mass and bone density, lose teeth and get more stained teeth, care less about fashion trends, get a decline in virility… you know, aging. The world of the everyday, the ordinary, where, in fact, the reality of our greatest sphere of humanist influence could possibly exist. So, blah blah blah, what is the hope or expectation in this collaborative endeavour for the ongoing work together in this series for you?

Dr. Herb Silverman[1],[2]: I guess I'm considered a "white collar" rather than a "blue collar" person because I am an academician who enjoys philosophical discussions about secular humanism. In truth, I'm a "no collar" person, since I mostly wear T-shirts that I got from running in races, or T-shirts that I wear to promote secular humanism. I agree with you that we need to expand our base and find ways to reach the "common man" and "common woman," many of whom are humanists who have never heard about humanism. A limited way I engage with such people is through common interests in other areas, including concerns about the environment, civil rights, education, health, and charity work. I often try to bring humanism into the conversation, showing why it is consistent with the issues they care about. My expectation in this collaborative effort is to hear how others are reaching out to potential humanists and then try to follow their lead.

Jacobsen: If we take the perspective of future directions, we can explore some of the more high-falutin' material within secular humanist philosophy, while grounding this in the item of most import to me: The banalizing of it, making it everyday, humdrum, ordinary, normative. What are some topics of interest to you? Those with which every secular humanist must become acquainted to protect the way of life, the lifestance.

Silverman: What every secular humanist needs to know is that our U.S. Constitution grants us freedom of religion, which must include freedom *from* religion. When religion is discussed in public, it's okay to say we have no god beliefs. We should not belittle the religious beliefs of others. That is not the way to make friends and influence people. Better to be a role model based on what we do, rather than what we say.

Jacobsen: Who is dead, but would have made a great guest? Why them?

Silverman: Christopher Hitchens, whom I had the pleasure of knowing, would have made a great guest. He was a member of the Advisory Board of the Secular Coalition for America. He could discuss and give good arguments on just about any subject. His book, *god is Not Great: How Religion Poisons Everything*, deservedly became a best seller. A lesser known but terrific book of his is *The Missionary Position: Mother Teresa in Theory and Practice.* Hitchens was a true contrarian, with a sharp wit, who could easily get to the heart of the matter. One of his best known quotes, referred to as "Hitchens's razor" is, "What can be asserted without evidence can be dismissed without evidence." I hope Hitchens wasn't thinking of my autobiography, published in 2007, when he said in 1997: "Everybody does have a book in them, but in most cases that's where it should stay." In 1992, long before Donald Trump decided to run for president, Hitchens commented about Trump, "Nobody is more covetous and greedy than

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those who have far too much." Richard Dawkins said of Hitchens, "He was a polymath, a wit, immensely knowledgeable, and a valiant fighter against all tyrants, including imaginary supernatural ones."

Thomas Paine, from a much earlier era, would have been a very good guest. Paine has a claim to the title "The Father of the American Revolution," due to his inspiring pamphlets, especially *Common Sense.* In 1776 it was the all-time best-selling American title and aroused the demand for American independence from Great Britain. Many phrase in *Common Sense* became part of the U.S. Declaration of Independence. In *The Age of Reason* and other writings, Paine argued against institutionalized religions in general and the Christian doctrine in particular. He thought that Deism should replace all revelation-based religion. At the time, as well as now, such words were rather unpopular among Christians and politicians. I visited the Tom Paine Printing Press in England, and purchased a framed quote of his that now hangs on my condo wall: "My country is the world. My religion is to do good." If I could talk to Paine today, I would ask if he would have switched from Deism to atheism in light of what we now know about evolution and the Big Bang, showing that no creator was necessary.

Jacobsen: Who might embody the ordinariness of a secular humanist philosophy to you?

Silverman: The many "nones," people who are religiously unaffiliated. They are the fastest growing "religious" demographic in the U.S. They are not all secular humanists, but a significant percentage are and many others are secular humanists without knowing it. A lot of "nones" have examined the available evidence and stopped believing in any gods.

Jacobsen: For those who might be interested in this new educational collaborative discussion series, what would be your statement or enticement for them to join us?

Silverman: I think it is a good idea for us to collaborate and pick up new ideas and ways of explaining things about secular humanism. It is always beneficial to communicate with other secular humanists. We inspire one another in our work to improve society.

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

Appendix I: Footnotes

[1] Founder, Secular Coalition for America; Founder, Secular Humanists of the Low Country; Founder, Atheist/Humanist Alliance, College of Charleston.

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

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The Greenhorn Chronicles 2: Sandy Bell, B.Sc., M.A. on Mature Equine Life and the Alberta Equestrian Federation (1)

2022-01-22

Interviewer: Scott Douglas Jacobsen

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Abstract

Sandy Bell's personal biography states: "Windhorse Retreat was born in early 2014 when I transitioned from the urban to the rural lifestyle to pursue my dream of living with horses and offering equine facilitated personal development. My goal was to establish Windhorse as a place where 'horses help us reach our full potential,' and that included my own life-long learning. At my day retreat in central Alberta, horses and humans come together in deeply meaningful ways for unique learning experiences. As well as providing equine assisted learning opportunities with horses as your guides, I host related workshops and clinics, so you can learn to help your equine friends or deepen your relationships with them. Community development and volunteerism is core to my lifestyle, so you'll find me volunteering on committees or boards as the opportunities arise. Currently, I serve the Alberta equestrian community as the President of the Board of Directors of the Alberta Equestrian Federation. I hold a B.Sc. (Psychology), a M.A. (Communications & Technology) and am an alumnus of EAL-Canada. I'm a member of the Alberta Association of Complementary Equine Therapy as a Craniosacral Practitioner and Energy Based Practitioner." She discusses: becoming involved with horses; being a later horse bloomer; equestrianism in Alberta; the Alberta Equestrian Federation; organizations that are provincial or territorial for equestrians; the national organization; the bylaws and structures; differences amongst the bylaws and structures; common personalities or backgrounds of people coming into equestrianism; one common theme in responses; demographics; facilities; Canada's reputation internationally.

Keywords: Alberta Association of Complementary Equine Therapy, Alberta Equestrian Federation, Calgary Stampede, EAL-Canada, equestrianism, equine, facilitated personal development, mature, Sandy Bell, Spruce Meadows, Windhorse Retreat.

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The Greenhorn Chronicles 2: Sandy Bell, B.Sc., M.A. on Mature Equine Life and the Alberta Equestrian Federation (1)

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

Scott Douglas Jacobsen: Today, we are interviewing Sandy Bell, who is the President of the Alberta Equestrian Federation. She also runs Windhorse Retreat. I want to take a narrative approach, as with most interviews in this series. What age did you start with horses?

Sandy Bell[1],[2]: I was 47, Scott. I came to it as a mature rider.

Jacobsen: How did you come to it, late? Or I should rephrase that, "How did you come to it later than most of the people whom I am aware of?"

Bell: As a girl, I had fantasies of having a horse in my life. It wasn't possible. Then I got caught up in getting a job, then having a family, then things happen. Time passed. During that time, I, perhaps, went on two or three trail rides. The nose to tail thing, they offer. That's great. Then a girlfriend said to me, "I do a trail ride. It is an overnight 4-day pack ride. Would you like to come?" I, knowing nothing, really, thought, "How hard could it be?" [Laughing]

Jacobsen: [Laughing].

Bell: At the end of the four days, I had never been so sore, so dirty, but so happy. There was something about spending time all day with horses outside that really resonated with my soul. Within the week, coming back home, I booked my first riding lessons. It just grew from there. I learn to ride, bought my first horse within the year, and off we go.

Jacobsen: You have a quote, "The horse has the strength of 20 men, the speed to outrun the wind, and the grace to heal us, yet remains humble enough to let us ride upon his back. – source." (Unknown Source) What does that quote mean to you?

Bell: That quote summarizes my philosophy of being with horses. I evolved my understanding of them and how I want to be with them. At first, it was more directly related to horses being co-facilitator in horse-powered personal development. Now, for me, it has become more than that. Because I truly believe horses are sentient beings with complex social structures and individual lives as well.

So, it is an extraordinary relationship. If I tease it apart, it amazes me every time I think about it in depth because this being, the horse, can offer us so much if we're ready to see it and accept it. All the way from riding on their back and gaining that freedom that that grants us to interacting with them in ways that they are, actually, healers.

Jacobsen: What form of equestrianism is most prevalent in Alberta?

Bell: If we base it on the membership of the Alberta Equestrian Federation[3], it is recreational riders. Those are people who do Western pleasure, English pleasure, and trail riding. There is, of course, a significant industry component in Alberta with rodeo sport, e.g., Spruce Meadows, reining horses. That whole other competitions area, overall, I think, it is the pleasure horse or the trail horse.

Jacobsen: How many members are part of the Alberta Equestrian Federation?

Bell: Currently, we have 18,000 members. If I broke that down, I think recreational riders are about 80%.

Jacobsen: That's *a lot.*

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Bell: It could be an artifact of people who get memberships in something. Because we haven't really examined that. But there are members who come to us, initially, through sport, because to go to a competition in Alberta, for example, you need an Alberta Equestrian Federation membership. That's because of the insurance component. Things like that.

Jacobsen: For organizations that are provincial or territorial for equestrians, are they, more or less, run in a democratic manner?

Bell: Yes, they are all not-for-profit. The major equestrian organizations are; I can't speak to the other horse organizations, e.g., Horse Racing Alberta, but, definitely, the major ones recognized by government as the major sport organizations, e.g., Alberta Equestrian Federation, Horse Council BC. We're all not-for-profit.

Jacobsen: How do they link to the national organization(s)?

Bell: Through membership, so, each of the provinces and territories can become a member of Equestrian Canada. That's the linkage there. Canada, that's how we connect. It's a fairly similar model, I believe, to other sports. Now, we are not a branch of the national organization. Each of the provinces and territories are independent entities unto themselves with their own separate structures and bylaws.

Jacobsen: Are most of the bylaws and structures similar and seemingly standardized to one another, though independent or autonomous?

Bell: I think, you could say they are similar. It is how boards are to be run, the structure of the board of directors. Things like that. I think there might be some significant differences. Perhaps, not in terms of bylaws, but in terms of operating policies, I think the bylaws at the provincial and territorial level are fairly similar or complementary.

Jacobsen: Which parts stand out as differences amongst them, between them?

Bell: I think it may be in terms of their membership. For example, in Alberta, the bulk of our membership identify as recreational riders. It may be different in other provinces. For example, Ontario may have a higher percentage or proportion of us. People interested in sport. I can't really say for sure, though, Scott.

It has been interesting, as an aside. I have been President for almost a year now. The whole time has been through Zoom. So, building relationships with my counterparts in other organizations has been hampered a bit, so, my knowledge, about who they really are, is probably limited.

Jacobsen: Are there common personalities or backgrounds of people coming into equestrianism? Or is it basically every personality type and background?

Bell: I think it's every background and personality type. That's the beautiful thing about it. [Laughing] Some people might say, "That's the frustrating thing about it." [Laughing]

Jacobsen: [Laughing].

Bell: If you ask a group of horse people a question, perhaps, about horses, for the 12 people there, you'll get 20 different answers. That's a joke that is tossed around, very varied. I think what unites everyone is a passion for the equine.

Jacobsen: One common theme in responses, if not the word, then the concept behind what they're saying, is the idea of equestrianism as a "lifestyle." People who start in it. A foot in the door phenomenon, sooner or later, it becomes their whole life; or, they've been in it their whole life. Is that a common thing?

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Bell: Yes, Scott, I think it's a common thing. Perhaps, the people who it doesn't become more a part of their day-to-day life. There might be some barriers to being involved with horses. Personally, I am lucky. My costs per horse are lower than someone who is boarding because I am fortunate to have my own pasture, my own barn. Things like that.

It is, definitely, not cheap to have a horse. Here in Alberta, we have been looking at numbers. We aren't quite ready to release a study of the economic impact of the equestrian industry on Alberta. But when we look at what people spend on a horse, its quite a lot. $1,200 per horse is a reasonable amount of money. That's not counting people with horses in competitive programs who need lessons and travel with their horse or who have special needs for boarding.

Jacobsen: Another aspect of some of the conversations has been somewhere between 11 and 18 years old. You find a lot more young women. Then as you move into the older ages and the international level of any area of equestrianism – dressage, eventing, hunting, jumping, etc., you find for men. But it's more balanced than the younger ages, particularly North America. Is this your observation as well?

Bell: Yes, I think, this is reflected in membership, Scott. I don't have the number off the top of mind. But it is women of a certain age. Women who can have a horse. They are a primary or large percentage of our numbers. Now, we have identified that, as a board, as something that we would like to change.

Both to change at the entry level and at the age that kids can start to get involved, or would like to see kids involved in the sport – all the way up to retirement age, when people are leaving their full-time jobs. The other aspect of that, Scott, and, maybe, you have observed it. We lack diversity. Why is that? We're not sure.

We are exploring that as well, trying to tease that apart, because it would be great to have other cultural communities involved with horses. Then we have the Indigenous people who have a very strong history and affiliation with the horse. We're not sure what we can offer them, what kind of partnerships. They should be more visible. So, it is not just women. It is, also, white women.

Jacobsen: What facilities have garnered the most prominent reputation for all of Alberta for equestrianism?

Bell: Spruce Meadows for sure. The Calgary Stampede, [Laughing] both are very different from each other. At one time, we would have included the racetracks. But they're kind of folding. The Canadian Finals Rodeo, it was, in Alberta, a source of pride. Then we had some pretty significant horse fairs, which have been discontinued because of Covid: Horse Expo kind of thing. Right now, worldwide, people know about Spruce Meadows and the Calgary Stampede.

Jacobsen: How is Canada's reputation internationally within the equine world?

Bell: That's an interesting one to think about. If we didn't have Team Canada, like Ian Millar, Eric Lamaze, people of that standing. I'm not sure we would even be known on the world stage, really [Laughing]. There have been a few key or extraordinary riders in Canada, who are household names, internationally.

Now, if you're within that community, so if you're riding at the FEI levels in Dressage, for example, you would know of the people in Canada, but, for me, that's not the circle I'm in. I represent more of the grassroots person.

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Alberta Equestrian Federation. (2022). Board of Directors. Retrieved from **https://www.albertaequestrian.com**.

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Appendix I: Footnotes

[1] President, Board of Directors, Alberta Equestrian Federation; Principal, Windhorse Retreat.

[2] Individual Publication Date: January 22, 2022: **http://www.in-sightjournal.com/bell-1**; Full Issue Publication Date: May 1, 2022: **https://in-sightjournal.com/insight-issues/**.

[3] Alberta Equestrian Federation. (2022). Board of Directors. Retrieved from **https://www.albertaequestrian.com**.

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

2022-02-01

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Abstract

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

Keywords: Christian Orthodox, Christianity, family, genius, GENIUS High IQ Network, God, Greek, Iakovos Koukas, intelligence, IQ, metaphysics, Mykonian, philosophy, religion, science.

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

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

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

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

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

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

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

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

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

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

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

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

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

Koukas: Individuals need to know their IQs to evaluate themselves, recognize and improve their strengths, and identify and overcome their weaknesses. IQ scores are predictors of an individual's school and academic performance, professional career. They are directly related to income and wealth. IQ scores derived from IQ tests

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are widely used for educational placement, choice of professional career, assessment of one's intellectual disability, learning disorder, and evaluation of job candidates.

Jacobsen: When was high intelligence discovered for you?

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

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

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

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

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

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

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

Jacobsen: Is profound intelligence necessary for genius?

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

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

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

Jacobsen: Why pursue this job path?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Jacobsen: What provides meaning in life for you?

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

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

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

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

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

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

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

Jacobsen: What is love to you?

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

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Appendix I: Footnotes

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

[2] Individual Publication Date: February 1, 2022: **http://www.in-sightjournal.com/koukas-1**; Full Issue Publication Date: May 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

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Conversation Between Rick Rosner and Scott Jacobsen with Anonymous Moderator

2022-02-01

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Abstract

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

Keywords: awareness, consciousness, evolution, information, Informational Cosmology, Rick Rosner, Scott Jacobsen.

Conversation Between Rick Rosner and Scott Jacobsen with Anonymous Moderator

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

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

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

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

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

Jacobsen: How so?

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

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

Jacobsen: [Laughing].

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

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

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

[Break]

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

Anonymous Conversation Moderator: *Okay*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Moderator: *It seems as if you are using intentional language. This phenomenological subset statements that you are talking about, where we are talking about our own states. How we feel, our own emotions, images in our mind, that there is some position of consciousness vis-à-vis those items that we are describing or noticing in consciousness even prior to linguistic representation of those things.*

Rosner: Yes.

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

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

Rosner: Yes.

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

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

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

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

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

I would guess any mammal is conscious.

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

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

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

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

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

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

Moderator: *I see. Okay.*

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

Jacobsen: [Laughing].

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

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

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

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

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

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

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

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Anyway, everything is a pain in the ass.

Moderator: *[Laughing].*

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

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

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

These are deep questions.

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

Jacobsen: [Laughing].

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

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

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

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

Jacobsen: Yes.

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

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

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

Moderator: *Like a medium?*

Rosner: Like our brain.

Moderator: *Okay.*

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

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

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

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

Rosner: Yes.

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

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

It should be describable mathematically.

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

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

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

I have objectively described the brain.

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

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

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

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

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

Moderator: *It is like have a floppy disk.*

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Rosner: Yes.

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

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

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

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

Rosner: I don't know if you should need to do that. The information space, the map, or the description of it should boil down to something that looks like a quantum mechanical description of an almost entirely self-contained cosmos or world, but a teeny one.

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

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

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

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

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

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

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

Moderator: *What is the structure of this technology?*

Rosner: I think he dances around that.

Moderator: *It is not equations on a page*.

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

Moderator: *Sure.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Jacobsen: Yes, I do.

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

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

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

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

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

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

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

Jacobsen: I love that.

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

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

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

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

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Rosner: What happened?

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

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

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

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

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

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

Jacobsen: What are the pointers?

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

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

Jacobsen: Yes [Laughing].

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

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

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

Rosner: They took over because they got the results.

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

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

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

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

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

Rosner: Yeah, no, we're not saying any of that. Systems of information processing, people who promote Intelligent Design or creationists. They like to say that you don't get eyes without God. Yet, if you look at the evolutionary record, eyes pop up all over the place.

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

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

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

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

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

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

Moderator: *I see.*

Rosner: Spit out a bunch of low quality organisms…

Jacobsen: …[Laughing]…

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

Moderator: *Okay.*

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

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

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

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

Moderator: *Yes [Laughing].*

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

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

Jacobsen: [Laughing].

Moderator: *Dolphins are pretty damn smart.*

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

Moderator: *That's true.*

Rosner: Every couple of years, somebody gets arrested.

b*[Laughing] sex with dolphins. That's a whole movement.*

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

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

Jacobsen: Really?!

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

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

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

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

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

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

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

Rosner: Some tests are slutty.

Jacobsen: [Laughing].

Moderator: *[Laughing].*

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

Rosner: Yes.

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

Rosner: Yes.

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

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

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

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

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

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

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

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

Rosner: But somebody did find one.

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

Moderator: *Did Michael Behe accept the finding?*

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

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

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

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

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

Jacobsen: Okay.

Moderator: *They had Ken Miller arguing the standard neo-Darwinian model. They had Stuart Kauffman arguing something involving complexity and chaos and the stuff done at the Sante Fe Institute, which strikes me as the most reasonable kind of skepticism towards a strictly materialistic, neo-Darwinist approach.*

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

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

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

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

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

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

Jacobsen: [Laughing] this is true.

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

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

I think that is their right to freedom of conscience, freedom of belief, and freedom of religion in that sense. But I think, often, the young earth creationists, the ones that build arks like Ken Ham, the old earth creationists, and the Intelligent Design people get lumped together, but that part seems unfair to me because

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they do have differences that can be differences of a few billion years in terms of their acceptance of the age of the earth on one metric – to extend an olive branch of compassion, for instance, in terms of the representation of their own worldview in an accurate way. Is that fair?

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

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

Because they are agnostic about that in a way. Although, most of them are of the Judeo-Christian persuasion. They want to insert that divine source. You could leave it open for some Lamarckian system.

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

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

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

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

Jacobsen: What does "sneaky evolutionists" mean?

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

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

Moderator: *Do you think genetic stuff opens new pathways?*

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

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

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

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

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

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

Things that are poisonous to a fetus in development in the womb. Some obvious ones would be alcohol. We see cases with FAS kids. But I believe some research, though preliminary or not advanced much, are pregnant mothers who are obese passing on the gene expression to their children for obesity.

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

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

Moderator: *Interesting.*

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

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

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

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

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

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

Jacobsen: [Laughing].

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

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

Jacobsen: [Laughing].

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[Break]

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

Moderator: *[Laughing]*.

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

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

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

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

Moderator: *[Laughing]*.

Jacobsen: [Laughing].

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

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

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

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

Moderator: *[Laughing]*.

Jacobsen: [Laughing].

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

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

Jacobsen: You lost me.

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

Moderator: *Yes*.

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

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

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

Moderator: *[Laughing]*.

Rosner: What is the big deal?

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

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

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

Jacobsen: He means "metro" then by that.

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

Jacobsen: A penile plethysmograph?

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

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

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

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

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

Rosner: It makes it extra nasty.

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

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

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

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

Jacobsen: [Laughing].

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

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

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

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

Jacobsen: [Laughing].

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

Moderator: *[Laughing]*.

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

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

Rosner: Yes.

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

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

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

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

Jacobsen: Pierre Elliott Trudeau.

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

Moderator: *[Laughing]*.

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

Moderator: *[Laughing]*.

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

Rosner: Yes!

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

Rosner: Or schmuckability.

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

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

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

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

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Rosner: Yes.

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

Rosner: Gary Shandling?

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

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

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

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

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

Moderator: *What is she concerned about?*

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

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

Moderator: *[Laughing]*.

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

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

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

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

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

Moderator: *[Laughing]*.

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

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

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

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Moderator: *How often do you do these?*

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

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

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

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

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

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

Moderator: *You've been working several years.*

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

Jacobsen: [Laughing].

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

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

Moderator: *It's the wild sex addict.*

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

Rosner: I was cranky.

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

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

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

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

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

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

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

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

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

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

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

Jacobsen: It depends.

Moderator: *[Laughing].*

Rosner: I mean compared to south of you.

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

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

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

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

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

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

Moderator: *[Laughing].*

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

Moderator: *Yup.*

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

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

Moderator: *Is that right?*

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

Jacobsen: Grady Towers was murdered!

Moderator: *Yes, he was murdered.*

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

Moderator: *By an Aryan satanist.*

Rosner: Was Grady Towers African-American?

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

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

Moderator: Battle of the Brains.

Jacobsen: Yes, that guy, he committed suicide.

Moderator: *In Denver.*

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

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

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

Jacobsen: It was a big net.

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

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

Moderator: *What do you mean?*

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

Moderator: *[Laughing].*

Rosner: She said, "You don't qualify." She didn't say anything about the date.

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

Moderator: *What was the name of the group again?*

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

Moderator: *Is he a Greek professor of philosophy?*

Rosner: Isn't he a shrink?

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

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

Moderator: *[Laughing].*

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

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

Rosner: I am going to call an end.

Jacobsen: [Laughing].

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

Appendix I: Footnotes

[1] According to some **semi-reputable sources gathered in a listing here**, **Rick G. Rosner** may have among America's, North America's, and the world's highest measured IQs at or above 190 (S.D. 15)/196 (S.D. 16) based on several high range test performances created by **Christopher Harding**, **Jason Betts**, **Paul Cooijmans**, and **Ronald Hoeflin**. He earned 12 years of college credit in less than a year and graduated with the equivalent of 8 majors. He has received 8 ***Writers Guild Awards*** and ***Emmy*** nominations, and was titled ***2013 North American Genius of the Year*** by **The World Genius Directory** with the main "Genius" listing **here**. He has written for ***Remote Control***, ***Crank Yankers***, ***The Man Show***, ***The Emmys***, ***The Grammys***, and ***Jimmy Kimmel Live!***. He worked as a bouncer, a nude art model, a roller-skating waiter, and a stripper. In **a television commercial**, **Domino's Pizza** named him the "World's Smartest Man." The commercial was taken off the air after Subway sandwiches issued a cease-and-desist. He was named "Best Bouncer" in the Denver Area, Colorado, by *Westwood Magazine*. Rosner spent much of the late Disco Era as an undercover high school student. In addition, he spent 25 years as a bar bouncer and American fake ID-catcher, and 25+ years as a stripper, and nearly 30 years as a writer for more than 2,500 hours of network television. **Errol Morris** featured Rosner in the interview series entitled ***First Person***, where some of this history was covered by Morris. He came in second, or lost, on ***Jeopardy!***, sued ***Who Wants to Be a Millionaire?*** over a flawed question and lost the lawsuit. He won one game and lost one game on *Are You Smarter Than a Drunk Person?* (He was drunk). Finally, he spent 37+ years working on a **time-**

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invariant variation of the **Big Bang Theory**. Currently, Rosner sits tweeting in a bathrobe (winter) or a towel (summer). He lives in **Los Angeles**, **California** with his wife, dog, and goldfish. He and his wife have a daughter. You can send him money or questions at **LanceVersusRick@Gmail.Com**, or a direct message via **Twitter**, or find him on **LinkedIn**, or see him on **YouTube.**

[2] Individual Publication Date: February 1, 2022: **http://www.in-sightjournal.com/jacobsen-rosner-anonymous**; Full Issue Publication Date: May 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

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Conversation with Anthony Sepulveda (Brown) on Recapturing Everything: Member, World Genius Directory (11)

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Abstract

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

Keywords: Anthony Sepulveda, God, high-IQ, human nature, intelligence, Liam Millikan, Mensa International, naturalism, Tango, World Genius Directory.

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Conversation with Anthony Sepulveda (Brown) on Recapturing Everything: Member, World Genius Directory (11)

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

Scott Douglas Jacobsen: This will be the final session. Let's recap from the first session to the tenth: An Interview with Anthony Sepulveda on Background and Intelligence (Part One), An Interview with Anthony Sepulveda on Life and Death (Part Two), An Interview with Anthony Sepulveda on Bucket List and Culture (Part Three), An Interview with Anthony Sepulveda on Academic Institutions, Khan Academy, and Profound Gifts (Part Four), Conversation with Anthony Sepulveda (Brown) on the Art and State of IQ Tests: Member, World Genius Directory (5), Conversation with Anthony Sepulveda (Brown) on Intellectual Function and Personality, Formal Mental Illness, Narcissism, Motivation, AtlantIQ-UNICEF, Jeffrey Ford, Societal Renewal, and a Holy Grail of the High-IQ Communities: Member, World Genius Directory (6), Conversation with Anthony Sepulveda (Brown) on Liam Millikan and Lessons: Member, World Genius Directory (7), Conversation with Anthony Sepulveda (Brown) on An Affair, Psychological Dynamics, and Ethical Considerations: Member, World Genius Directory (8), Conversation with Anthony Sepulveda (Brown) on Depression, Love, Recovery, and Lessons: Member, World Genius Directory (9), and Conversation with Anthony Sepulveda on Abortion, Relational Ethical Quandaries, and Mothers: Member, World Genius Directory (10). We've covered a wide range of material.

The eleventh session's questions will be asked in review of parts one through ten, chronologically. You mentioned an isolated existence apart from the society in a dual-breadwinner household. Those households can make for easy self-isolation, e.g., as in the middle-upper class homes of the 'grass-eater men' of Japan. Similarly, you went into college and dropped out, choosing to self-educate now. What was the minor/major at the time? What have been the intellectual interests of 2021? Any planned for 2022?

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

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

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

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

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

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

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

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

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

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

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

Sepulveda: Bigotry of any kind is, by definition, unreasonable and not something I respect to any degree. From my experience and observation, IQ has nothing to do with your ethnic background or even one's general beliefs. If anything, it comes down to one's motivation and imagination and how they use them to cope with their social environment.

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

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

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

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

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

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

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

Jacobsen: Are any facets of human nature indeterministic?

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

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

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

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

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

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

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

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

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

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

Jacobsen: What is your favourite activity with your niece?

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

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

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

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

Clearly, we have a lot of work to do.

Jacobsen: What is the "relatively unusual form" of the 'might makes right' ethic in place?

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

In modern times, most interpersonal conflicts are resolved using reason (via discussion, laws enforcement, money or some combination of the three) and who has the advantage is often determined by the social standing or position of authority. Because of this, members of the upper class (especially those of the top 0.1%) have the most privilege and influence over others and results in a social system as tyrannical as any found in nature. There is a plethora of examples of this process occuring throughout history, but I'll focus on the current state of the U.S..

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

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

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

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

Sepulveda: We need to orient ourselves so that we can all exist in a completely sustainable manner. The Earth and it's environments are the most valuable resources we have, so we need to learn how to maximize their efficiency

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and reduce all risks of depletion. This will ensure future generations have the same chance we had to have a decent quality of life.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Jacobsen: When I worked my way to the Executive Director and Editor-in-Chief/Chief Editor position of United Sigma Korea as we, YoungHoon Bryan Kim and I, transitioned into United Sigma Intelligence Association in 2019-2020, I trained the president, at the time, in a large number of ways, who was the Senior Membership Officer of the Mega Foundation and an acolyte of its president, Mr. Christopher Michael Langan, at the time. He called me his saviour for the guidance and mentorship while working with him. Then, after a time, I formally resigned. He tried to get me back for about a year or more. As far as I have been informed, both the Mega Foundation (etc.) and USIA leadership, in private in one case, or in part of a public statement online for months in another, appeared to claim to know the reason(s), independently. Here's the catch, I never said all of the formal reason(s), or much of any of them, in fact, if any. Thus, obvious conclusion, both lied, in different ways – one to an entire community based entirely on image. Also, I was promptly erased from most of the public or digital history of the positions from USIA, except a request to republish some interviews, which was permitted. Some should be wary. Acolytes, even simply sympathizers, of the Mega Foundation, or the former member of the Mega Society and leader too, in fact, have a long history (many years) of online harassing or verbally/psychologically abusing perceived 'enemies' of them, which goes to your point about narcissistic tendencies, grandiosity, and the like. Anyone can search the online records for these. Myself, I, as far as I know, was called, a "stupid little idiot" or something like this, by the stupid big meta-idiot. Some sympathetic individuals who have done interviews have chosen to become anonymous; some talk about changing a lot and evolving a different outlook. People can take a test and get a big head about it – so to speak. It's something to be mindful about if wanting to enter the community, as such, and become a responsible leader. The academically qualified, intelligent wife was nice to me, though. As a rule of thumb, it's similar – not the same – to some of the extreme tribalism and in-group/out-group behaviour of religious zealots, particularly majority white sects of Christianity in America against everyone else. They seem as if mirrors, as in East and West cultural manifestations, of similar phenomena. For myself, I self-publish some productions, have luck to do interviews, and work mostly blue-collar jobs. I'm, basically, a nobody. So, you don't have to listen to me. Nonetheless, for what it's worth, I trust members of the high-IQ communities can take lessons from these narratives. It was an interesting experience. I only had myself to rely on, in those instances. Any comments or thoughts on this theme?

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

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reviewing the psychological evidence I'd gleaned from my experiences with these individuals, I feel it's safe to assume that cultural differences likely motivated one while shear ego motivated the other.

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

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

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

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

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

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

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

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

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

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

Jacobsen: How common is cheating on the alternative tests?

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

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

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

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

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

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

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

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

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

Sepulveda: I used to interact with the international community on social media. But I recently concluded that such outlets can be an unhealthy distraction and deleted my accounts so I can focus on those closer to me.

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

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

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

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

Jacobsen: Any submissions to your alternative test, yet?

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

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

Sepulveda: You're welcome.

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

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

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

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

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

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

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

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

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

I hope I get a chance to understand him better in the future, but the odds of that happening are undeniably low. Feel free to pass along my contact info if he gets in touch with you.

No, I dedicate a lot of time to work, personal projects and other people. So I fear that owning a pet would inevitably lead to an unhealthy amount of neglect that it wouldn't deserve.

Jacobsen: Why did so many older individuals in these societies, from the personal accounting – by you, simply quote famous intellectuals? It seems decidedly anti-intellectual.

Sepulveda: From my experience, the more average type of person would be impressed or intimated by the knowledge base or expertise of someone reciting famous quotes. It can give the impression of a high level of expertise with a difficult or esoteric subject, but it's really just pretentious pomp. No more impressive than being able to remember what you had for dinner last week. Still they'll keep doing it if people are more often impressed than not to feel good about themselves.

Being smart doesn't change human nature.

Jacobsen: Is there a pattern of superficial thinking in some of the high-IQ communities?

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Sepulveda: In general, that seems like a fair presumption.

Jacobsen: Have there been any further controversies or updates impactful to community relayed to you, since a reduction in time spent there?

Sepulveda: Not that I'm aware of.

Jacobsen: What might make the creation of alternative tests more honest in their representation of claimed IQ scores?

Sepulveda: The tests would need to be longer (50-200 problems), have a larger sample size for statistical accuracy (2,000 people minimum) and design the problems in such a manner that a majority of mental abilities are tested without requiring any specific knowledge. A decent test could be composed of problems similar to those on **humanbenchmark.com** and a variety of spatial and pure logic problems.

Jacobsen: How are you feeling about the Tango affair now?

Sepulveda: I used to experience a lot of mixed emotions whenever something reminds me of her (which happens quite often, even a year afterwards. Rarely does a day go by where she hasn't been in my thoughts) – hurt, longing, anger and sympathy flood my brain and were quite difficult to manage. Since then I've made a lot of progress and only feel a certain amount of tension as I instinctively cease all thought until the initial response to such reminders come to an end.

As to the affair itself, if I imagine a scenario where I were to somehow able to place my current consciousness into my younger self, holding her close as we watched the moon rise or our first kiss… I guarantee my dumb ass would do it all over again.

Jacobsen: What is the extended sense of moral relativism when it comes to the real world? Obviously, you mean an empirical moral philosophy taking into account the real feelings and actions of individuals in the world rather than references to transcendental nothingness.

Sepulveda: Of course. In my opinion, transcendental philosophy isn't grounded enough to reflect the everyday reality we all face. My understanding of moral relativity is founded on psychology.

I believe that, when faced with any divisive situation, the direction of everyone's individual moral compass is directed by the average result of similar situations we've previously experienced.

Jacobsen: Your commentary on Tango was extensive and may not n**eed much more. Have you found love again or hints of it?**

Sepulveda: I don't have much more to say on the subject beyond the details provided below. Almost anything else I could share would be entirely inappropriate for this outlet and incredibly disrespectful to Tango.

No, I have not yet been so lucky. But that's okay. In the long run it's probably better that I've been focusing on my mental well being.

Jacobsen: Why did Derek ask you how you were at work?

Sepulveda: I've never been one to hide how I feel. So it was plain as day to see that something traumatic had happened in my life. Any decent person would inquire and try to help, even if they could only listen. But he was the only one to do so, so it's only right that I show him how much that meant to me.

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Jacobsen: Why did Heidi give you her number and her time?

Sepulveda: Heidi is the owner of a local business I visit daily as part of my job. We met a few years ago when an old woman heard she was single and was trying to play matchmaker. At the time, I suggested that we just play along because it'd make the woman happy and that she would likely keep sending her suitors if we didn't.

As mentioned above, my mood was easy enough to deduce. So, she offered me her number in case I needed someone to talk to. We talked for a while and even went out to lunch one afternoon (which was wonderful). There, we spoke openly for a few hours and I'm very grateful that she took the time to do so.

Jacobsen: What is the sense of only being heard and not listened to, in any moment? How was Jodi different in this respect, in listening?

Sepulveda: In all honesty, I chose to mention Jodi because she was a friend who was initially willing to let me express myself freely when most others didn't and felt she deserved to mentioned as a courtesy. But in the time between when that part was published and this one, I've completely disassociated myself from her. We have a couple differences of opinion and, while any mature adult should be able to let such things slide, she'd use them as an excuse to start arguments with me at every opportunity. Which is a real shame. I greatly enjoyed talking with her.

Jacobsen: How did Elaine put up with you?

Sepulveda: As I mentioned in part 9, Tango is a lingerie model. So it should come as no surprise that she feels obligated to look a certain way. I grew concerned when I learned that she'd started skipping meals on a fairly frequent basis. So, alongside all the other things I did for her, I made sure that she was eating regularly.

As for Elaine, she is the office eye candy where I work and, unfortunately, has to put up with a lot of extra, completely unnecessary attention from others because of how she looks. I'm not proud to admit that I used be one such nuisance. But I've learned a lot and matured noticably as a direct result of meeting her. Now, I try to limit myself to maintaining a (mostly) professional relationship with her, only sticking around to see how she's doing and/or share ridiculous jokes to make her laugh whenever I perceive that she's feeling stressed.

One evening after the affair had ended, Elaine was feeling light headed and it turned out that she'd been skipping a few meals as well. I'd been so busy helping Tango every day (keeping her fed, helping her study, working out together via FaceTime, acting as personal security and literally messaging each other all day, every day for months on end) that I felt a vacuous hole in my life after she cut me out of hers. So I jumped at the first opportunity I could to resume that role. And, thankfully, she was receptive enough to my assistance to put up with me while I worked to resolve my anguish.

Jacobsen: Who is Julia? How did she spend time with you? What made this time different than other times?

Sepulveda: Julia was a pretty close friend that I first encountered during the affair. I'd made an offhanded remark about how being too clean during the pandemic could lead to autoimmune disease in some people and she quickly responded with a very, very well educated correction. Little did I know that she works as a lab tech at a local hospital and the last type of person I should be ignorantly speaking around. I was very impressed and wanted to ask for a chance to get to know her.

That opportunity arose shortly after the affair ended. We bumped into each other and, likely due to the combination of my obvious emotional state and her generous nature, she agreed to meet me at a local taproom. Now, it should

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go without saying that it would generally be very unwise for a young woman to meet up with a very upset man you don't know and add alcohol to the mix, especially when you don't have anything to benefit from the situation. But she did. And I am especially grateful to her for doing so. It was a very pleasant evening that did a lot of good for my mental state.

We then became pretty close friends over the course of several months, spending time together frequently at a number of bars and enjoying some of the best conversations I've had in years. But, sadly, I'm no longer in contact with her. Various factors that would be inappropriate and disrespectful to share prevented us from spending any more time together.

But that's okay. I understand why it has to be this way and have nothing but gratitude and respect for her. She truly a wonderful person and I'm so thankful for the time she allowed me to share with her.

Jacobsen: What have been the critical times in life when your mother was there for you, while others were not?

Sepulveda: There are a plethora of examples I could give you. But for the sake of brevity and my ego, I'll simply say that she's been the most reliable person in my life and I am incredibly thankful that out of everyone living, I am lucky enough to be the son of the one I respect the most.

Jacobsen: How were you on a path towards prison in the path? How did Jess guide you away from it?

Sepulveda: Once or twice a week, every week, Tango would call me crying over something her husband had said or did. During the affair I would assure her that he was wrong, that no good man would hurt her like that and that it would all go away after the divorce was finalized. After the affair ended, before she cut me out, she continued to call me when things got bad. I soon began to feel culpable, that my knowledge of her situation and inactivity contributed to the pain felt by the one I loved most. Given the complex dynamic she'd established, I worried that she'd lose the courage to leave him. So, I considered all the options I had to help her and how much longer I could allow him to hurt her.

I began to actively consider killing her husband.

I didn't know much about the photographer, but at least she never cried about him until the abortion.

I began to weigh the significance of my life against the odds that following through with this act would benefit the lives of Tango, her child, the photographer and all their descendents. As we know, children that grow up in abusive households often follow suit. So I asked those closest to me – how long do I let him hurt her until I make him stop?

Almost everyone responded in the same way. Saying that it isn't an option because it was wrong, I'm a good guy and it'd destroy my future opportunities. They didn't understand how much she meant to me, that under most circumstances I wouldn't hesitate to sacrifice anything for the one I love.

Only Jess (a young woman I met through work that I spent my lunch breaks with every day) understood me well enough to help me see the truth. If her best friend killed her husband and went to prison, that would be the most traumatic thing to ever happen to her. She'd feel indescribably guilty and blame herself for everything (because she always does). And I knew her well enough to be certain she wouldn't survive that.

Jess proved to me that I was wrong. That my actions attempting to save two lives would have a much higher risk of ending four.

I can't thank her enough for that.

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From now on everything I do is thanks to her. Every project I complete. Every laugh I share. Every second of freedom I experience is thanks to what she said that day.

I'll never be able to thank her enough.

Jacobsen: Who is Harry? How did he keep engaging with you, keep you smiling?

Sepulveda: Harry is my closest friend. During that period, he spent a lot of time with me. Ghost of Tsushima had just launched the multiplayer option online and we were on it daily. This was important because I couldn't focus on anything that didn't require my immediate attention. So games became a very useful distraction (especially Senua's Sacrifice and Days Gone, which allowed me to feel testosterone again. Fun fact – I loved those games so much I framed them upon completion).

You may recall that during that time I was so depressed I couldn't even fake a smile. Not even my niece could pull one out of me. But about two months into this period, Harry invited me to his child's gender reveal party. I went and was content to drink alone in the garage so as not to bring down anybody's mood. Harry wouldn't hear of it and kept me busy throughout the proceedings.

They started taking commemorative photos a few hours in and, as Harry has appointed me as godfather to his daughter, he and I had to get a few of us together. Now, due to him being overweight and the pair of us being absolute goofs, we naturally had to take one of me kissing his belly as though he were the one who was pregnant.

That was the first time I smiled in two months.

It was the first solid step in my recovery since losing Tango. I'm not sure I'd be alive today if not for that moment.

I could not be more grateful to have him in my life.

Jacobsen: And to Tango, last but not least, what is the lesson in moving on, moving forward, and looking ahead?

Sepulveda: I was forced to accept many hard truths from my experiences with Tango –

1. Life isn't fair. The outcomes we face don't depend on what anyone deserves.
2. You can't always solve another person's problems. Sometimes, no matter what you offer or how sound your argument is, you'll never be able to alter another person's perceptions or course in life. It's up to that individual to accept their responsibility and better themselves on their own accord. To place any of that responsibility on yourself is unreasonable and will only add an unnecessary amount of stress to your life.
3. Perhaps the most tragic lesson of all – some people don't really know what it feels like to love and/or be loved.

This may seem like an arrogant assumption, but let me explain – Most emotions like sadness and anger are simple to understand due to their association with relatively specific circumstances. But love is unique insofar as that it is often confused by experiencing lust, jealousy and sympathy as you express it. So our understanding of love becomes muddled by the extra noise.

But stripped down to the truth, it's plain to see that love isn't really an emotion. It's a motivating factor. To love is have the genuine, selfless desire to make someone feel happy. Whatever that requires.

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Appendix I: Footnotes

[1] Member, World Genius Directory.

[2] Individual Publication Date: February 1, 2022: **http://www.in-sightjournal.com/sepulveda-11**; Full Issue Publication Date: May 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

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Norwegians of the High-Range Discussion with Erik Haereid, Eivind Olsen, and Tor Arne Jørgensen: Statistician & Actuarial Scientist; Chair, Mensa Norway; 2019 Genius of the Year – Europe, World Genius Directory (4)

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Abstract

Erik Haereid is an Actuarial Scientist and Statistician. Eivind Olsen is the Chair of Mensa Norway. Tor Arne Jørgensen is the 2019 Genius of the Year – Europe. They discuss: Norwegians view themselves; foreigners; Norway ranks highly on world health, on world peace, and on gender equality; Norway implementing advanced medicine for all citizens; education provided for all in Norway; the NATO alliance; national history of Norway and national pride; national disgrace; excellence versus equity; and science advancement.

Keywords: Erik Haereid, Eivind Olsen, IQ, Mensa, Mensa Norway, Norway, Tor Arne Jørgensen.

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

Scott Douglas Jacobsen: How do Norwegians view themselves within the various high-IQ communities?

Erik Haereid: I haven't asked any, and not thought about how I see myself within these communities. I don't have any immediate answer to that, but I'll think about it. 🙂

Tor Arne Jørgensen: *Well here one can only speak for oneself, that to the extent that one can be considered as members within the various high range community should again be considered best by others. What one then sees*

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from one's own point of view of the roles of others, is experienced as a careful search for confirmations of some kind in the degree of strengthening the self.

Eivind Olsen: ***I don't have any scientific details on this. We're over 2000 members in Mensa Norway, and we have all sorts of people so I'd guess their view of themselves is also quite diverse.***

Jacobsen: How do foreigners seem to view Norway?

Haereid: I haven't asked any of them either. In general, my unqualified guess is that some see Norway as a remote, rich and beautiful country, with deep fjords and steep mountains, cold weather and people they really don't know. Once, I met a French couple in Paris, or maybe I read about it in a paper, I don't remember, and they asked me, or the journalist, if there were polar bears in the streets of Oslo. Paris is not at equator or in Antarctic; it is in the heart of Europe at the 49th parallel north, and Oslo is at 60th. Shouldn't they know better? Or maybe I, or the journalist, just didn't catch their joke. Maybe some see Norwegians as mildly provocative? I hope not. Bad humor, maybe. We are quite kind, really.

Jørgensen: *What one experiences even from what is being said even from those who visit our elongated country, is that we seem shy but generous. Furthermore, we emerge as a bit naive and complacent, but not striking in such a sense, where a nourishing glimpse of national romance can be viewed. The scandinavian origin seems exciting, given their scenic surroundings and long fjords.*

Olsen: ***That of course depends on the foreigners. I believe we're often seen as a country with a fairly good gender equality, a social profile with public health care, a mix of urban and rural societies, and with some amazing mountains and fjords. And often with a decent-to-good English vocabulary and a decent-to-bad pronunciation of the same.*** 🙂

Jacobsen: Norway ranks highly on world health, on world peace, and on gender equality. These amount to internationalist values tied to modernist views, scientific rationalism employed in medicine and engineering, and cosmopolitan attitudes towards social and professional relations. Why is Norway setting such a mark on the world as a visionary nation?

Haereid: The main factor is the Scandinavian and Nordic way of thinking about egalitarian and social balance; to succeed, i.e., live good lives alone and among others, you can't be too selfish or too empathic. If "success" is defined as being the best, richest and prettiest, you will lose in the end. Prosperity is not only about individual success. Some Norwegians move abroad, primarily to USA, because they want to succeed in the meaning of not sharing; "my effort is my property". Maybe that gives you some kind of satisfaction in the short run, but as bricks in a cathedral it doesn't last. If you suppress women, men, children, poor, sick or any ethnic minority you will, at some point, be stabbed and regret. It's always some kind of payback in Nature.

It's about gaining an equilibrium; matching opposites; prosperity and hunger, safety and danger, sense and sensibility, warm and cold, and create a cultural web over time that fulfills the variety in the human color chart. I think the Norwegian landscape, changes in weather and variation in seasons, our brutal and also nice history, our historical economic struggle and our recently prosperity, our trust to each other, and our mental surplus that make us believe in the good in people, are all elements in this. We feel quite safe as to healthcare; if we get sick or wounded, we trust that someone will take care of us whether we are rich or poor. We feel in some ways like a big family. Even though there are some double standards, we are decent concerning human rights.

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Free education, as an important example, lower the threshold for everyone to gain knowledge and wisdom, and makes the society wiser and more prosper in probably almost every way.

I think the combination of being a young, small and hungry nation (we were completely or partly controlled by Denmark (from about 1400) and Sweden (from 1814) until 1905) and having internalized the importance of a social balance, is the recipe. It's about taking and sharing responsibility. Competition has to be games to evolve, and has gone too far when it becomes too important, existential, and violent.

Jørgensen: *It is conceivable that the community's innovation, creative joy and future-oriented camaraderie in a positive sense are geared towards strengthening common value creation in a transferable and beyond-friendly sense, according to its cosmopolitan understanding.*

Olsen: ***I'm not sure there's one single reason for those high rankings. Regarding world peace and being able to sometimes act as a mediator, I guess it helps that we have such a small population that we can't ever be seen as an aggressor. Norway is a fairly secular atheist society, whereas conservative religions have often been used to strip women of the same rights as men had: "Wives, submit yourselves to your own husbands as you do to the Lord." (Ephesians 5:22), for example. All the Nordic countries were among the earlier countries that gave women the right to vote in national elections.***

Jacobsen: I note Iceland and Finland in these categories too. How do they seem to do it, too?

Haereid: We are almost the same people with the same background. It's about believing in ones' abilities and seize what is possible. Doing that is easier when you have to, and no one stops you. I think Island and Finland also has this dawning zeal and hunger, like the Norwegians. We are newly born, sort of, and we discover, limited by the respect of being suppressed. After suppression you can choose to learn from it and at the same time exploit your new-found freedom. It's not only about being suppressed by other nations or people, but nature, hunger, catastrophes, fear, shame, guilt…

Jørgensen: *Based on my rather limited knowledge in accordance with the countries you are hereby referring to, one can only assume that they can be justified on the basis of the same principles as we in Norway can be justified on.*

Olsen: ***I would assume they're doing it in similar ways, seeing as they are also Nordic countries. Sure, there are some national traits, such as the famous Finnish "sisu".***

Jacobsen: How is Norway implementing advanced medicine for all citizens? How does this improve the society as a whole?

Haereid: It's controlled by the authorities. Most necessary healthcare is free in Norway, as part of the welfare system. That includes medicines; you don't have to pay for it. There have been discussions about very expensive medicine, that can improve or prolong lives for instance as to cancer treatment. I assume there is a limit; some medicines are too expensive and are not approved inside the Norwegian healthcare system. Some medicines are not approved of other, more scientific reasons. Some Norwegians travel abroad to buy treatment and medicines that is not provided in Norway.

Obviously, to get the best healthcare and medicine for free is part of making everyone feel more secure, and release people's energy and make everyone use their abilities.

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Jørgensen: *As far as Norway and the implementation of advanced medicine for its inhabitants are concerned, we are at the average of the rest of the Nordic region and the western world. Comes a bit to short here within the mentioned topic, to be able to give a more accurate picture, but based on what can be sought and what is covered by the media, general health development in Norway has much to thanks those who are outside our own national borders. Yes, we have set ourselves high goals for an improved national health service, but in the end we only follow natural western attitude-based medical development with all the consequences that this entails.*

Olsen: ***All the Nordic countries have universal health care, funded by the state (i.e. by the people paying taxes). It ensures that you get access to some level of health care. As long as most people are bearing the burden of paying taxes, it all works out quite well. Could it be working even better? Of course. But it could also be working a lot worse.***

Jacobsen: How is education provided for all in Norway? How does this improve the society as a whole?

Haereid: In Norway, most education, also higher education institutions, are run by the state or municipality, and are gratis. This is a major part of our welfare-system; to provide everyone the education they want, for free. As to higher education, Norway follows the European standard of three years for Bachelor, two years for Master and three years for PhD degrees.

It's nine years of compulsory education. This is approximately the same in the rest of Europe. Many go to high school (videregående skole), which lasts three years (15 to 18 years). You also have a lot of vocational schools and folk high schools, if you want some other inputs than pure, traditional education. In general, Norwegian education institutions are of top class.

When you lower the obstacles for taking an education, and make it inviting for everyone that wants it, you get a general higher degree of educated and wise people. In societies where money or anything else is an obstacle, you sort people based on something that is not correlated with abilities, and you get people that in sum is less knowledgeable than in societies where everyone gets more opportunities. Societies with high obstacles as to education are into a larger degree divided into social hierarchies and polarization than the others, and this leads to a stupider society; the bigger the difference between high and low educated, between rich and poor, the more conservative and less knowledgeable is the society.

What is problematic with let's say egalitarian societies like the Norwegian is that one tends to equalize everyone; if you have a talent, some inner drives that you want to enhance and develop, you also have to get some more education and opportunities than people who don't have those abilities (like high intelligence). This is not about constructing elites, but letting people have the best ground to build their lives on. We have to differ between environments where people get the opportunity to exploit their abilities, and the glorification of such environments. When the glorification becomes the ambition, we lose wisdom. In general, it's about giving as many as possible, everyone, the optimal opportunities to develop personally in addition to contribute to optimizing the lives for everyone in the society; creating av win-win situation for each one and everyone. It's about nurturing each one's abilities and skills and not nurturing the protection procedures of one's abilities and skills; everyone has the choice between becoming wiser or protecting their wisdom towards the others.

One problem with elitist societies in general, is that they suppress a majority (or minorities) and through that reduce the total production and development, and at the same time slow down their own development because they are too satisfied with status quo and too occupied by protecting their elitist position.

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Elitism is a product of overcompensation, which in this context is a product of not being seen and respected. Human haven't found, still, any major way to fulfill humans need for respect within the social realm. Letting everyone evolve with their abilities and talents, their wishes and needs, in respect from everyone else, is the key to evolve optimally as society and individuals. And to manage to see one has to be seen. I believe in some sort of egalitarian way of constructing the society, to make this happen.

Jørgensen: *As for the paradigmatic constitutional regarding the straight forward change-based education, grounded within its foundations as to the distribution-sought parallels with the intention of leveling out its primary mandate. Does it then serve its ordinary and intentional parameter from their institutional parables? No, not in any way, by grounds of their manufacturing excitations of indelible intellects fueled on by their already associated philanthropic established parables. Now we find ourselves at an political/educational crossroad, where we must decide to enter a new political charter of ithin forward altruistic inaccuracies for both branches of opportunistic incentives at the intersection of conservative jurisprudence.*

Olsen: ***Everyone here have an obligation to get some basic education (currently that's 1st to 10th grade), and they have a right to use the public education system. They can choose to go to private schools or get homeschooled instead but most follow the public system. The public education is free (or, funded in the same way as universal health care: taxes). Higher education at the university level is also for all intents and purposes free (you guessed it: funded by taxes). Sure, you'll have to pay a semester fee of perhaps 600 NOK (approx. 65 USD) and buy some study material, books etc, but it's not a large sum. There are also state-funded grants and loans for students, allowing also those without a wealthy background to get an education and increasing the chance of accomplishing social mobility. The top 5 countries on the World Economic Forum's "social mobility index rankings, 2020" are Denmark, Norway, Finland, Sweden and Iceland.***

Jacobsen: What is the state of the NATO alliance now?

Haereid: With an American and general will to pay and contribute to the alliance, it is a necessary support beam and protector of the member states. It's important to manifest NATO as a friendly alliance, intended to preserve peace and not to make wars. It's about how NATO is promoted. I think Jens Stoltenberg is a Secretary General that contributes to such an organization. Communication with the world outside NATO is of high importance to maintain and preserve the peaceful project NATO is and should be.

Jørgensen: *Simply put, Allied insecurity, due to their shaky interpolitical support, confusing global involvements and lavish plodding approaches on a grand scale…*

Olsen: ***My impression is that it's "somewhat flimsy, but holding up". There has been talk about expelling Turkey from the alliance, and Donald Trump has also expressed interest in withdrawing the USA from NATO. I guess time we'll have to wait and see what happens.***

Jacobsen: What are some important points of reflection for national history of Norway and national pride?

Haereid: We are a young nation. We have fought for our freedom until after WW2, and then we started to climb, like the whole world did, but maybe we did it more than others, because we lacked history and tried hard to establish some kind of national feeling of affiliation. We celebrate our Constitution Day 17. May each year, like no one else do. Some nations ignore their national day, others spice it with military parades. We arrange family gatherings and children's parades all over the nation; it's a beautiful gesture and celebration. It reminds us of that we have to construct a strong feeling of national connection, because we lack history.

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We are proud of our diverse nature and distinct seasons, actually, and that we have managed to exploit some of our natural resources, like fish, oil and gas, and made it easier for us concerning the welfare-system. At the same time, we want to contribute making the world free from fossil fuel, and as an example, Norway is one of the leading nations as to driving electrical cars.

We trust each other; other nations might see us as naïve in that regard. I think we are proud of our athletes, too proud if you ask me. 🙂

Jørgensen: *In short, one can first highlight national pride, then the pride in being a weather-beaten people with lots of courage. We keep to traditions, search externally for new knowledge, an are regarded as bridge builders between nations in addition to be revired for holding the humic value as a base fundation.*

Olsen: ***I think it's important to know that Norway was part of a union for over 600 years, under both Danish and Swedish rule, and only gained full independence from Sweden as recent as in 1905.***

Regarding pride, that depends on who you ask. Some will reminisce about the Olympics at Lillehammer in 1994 and how "we" won some medals. Personally, I don't understand how it's possible to take personal pride in what someone else have accomplished. I've never been playing when the local football team won a match, and I've never participated in the Olympics, so why should I take any pride in that?

Jacobsen: What about points of national disgrace in history or into the present?

Haereid: Even though we are a young nation, we were part of the Vikings and the Viking Age. That's nothing to be proud of.

On our trip to feel national, we now and then exaggerate, trying things too hard, and listen too much to and copy other nations. Like the USA. I like many of the features of the USA, but it's still also an imperialistic and white culture, unfortunately. I hope Norway can continue to develop the egalitarian way of thinking; we are not completely there yet, and there are double standards along the road, but I think we have something going on.

I think Norwegians claim to be better, in the meaning of good and altruistic, than they are. But I also think there is some true wishes behind this empathic drive. Norwegians want to be good, empathic, but have some distance left to go. It's annoying with this flamboyant self-righteousness. It comes with the combination of power and insecurity.

Jørgensen: *Will point out 3-4 elements of what is facilitated and thus can only be described by what concerns the stain on one's national pride. First and foremost is our own present day "Law of Jante", which is solely to suppress one's self-esteem completely. Next is the widespread triangle trade by involvement to secure us norwegians sugar and other desirable goods about 300+ years back in time, third is fifty to a hundred years further back in time during the witch-burning, all the hundreds of women and men who were accused of collaborating with evil forces. Finally, the most obvious misconception of them all, our Viking background, where the theft, killing and conquest of another's property and land is to this day honored as heroic, when everything else is the truth, a true stain on national, Scandinavian and Nordic scale.*

Olsen: ***The Norwegian assimilation policy was for a long time not very nice to the Sámi people. In more recent times we have the bombing of Libya in 2011 which I find somewhat dubious.***

Jacobsen: Some discussions in the past have oriented around excellence versus equity division in terms of the innovation and science development in the midst of the welfare system versus the free market system.

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One values, so it's assumed, health of all citizens while the other values advancement of the wealth via the valuation of science and technology innovation with utility towards the market. Is this a fair characterization? Is excellence versus equity truly a division?

Haereid: This is basically about motivation and access/distribution. If you have a system that demotivates each and every one, the total amount of advancement is obviously less compared to a more motivating system. It has been discussed since dawn if advancement is good per se. But if you have some kind of decent moral and adjusting compass, some rules that controls innovation into some but not too severe degree, you will still have the motivational element intact. People like to invent, to discover and reveal; that's our nature. We can't stop that, nor by making the distribution of the results more equal.

We need different motivational elements, i.e., capital in the general meaning of it, that both preserve the general motivation in as many as possible (because this maximizes the positive outcome) and distributes the outcome fairly; gives as many as possible access to the result, without losing motivation in the invention- and production process. It's about "what's in it for me".

Elitists live on an illusion that they are better than other people. This is one of human's biggest issues. People often misunderstand by mixing worth and abilities; we are all different with different abilities, needs and talents. It's like saying that a nurse is less worth than a doctor; that's an illusion. But people tend to believe in it. Would equalizing nurses and doctors make the MD-education less attractive? Or would it channelize more empathic (and perhaps intelligent) people into the MD-education (I guess there are quite an amount of MD's today that lack empathy, that are MD's because they want the glory and money and not because they want to live by Hippocrates' intentions about helping sick people)?

I think elitists are driven by the same factors as drug abusers; you don't need it, but it feels like you do. A lot think seriously that they will lose motivation if they have to share the values of the outcome of their inventions, productions and results. We have to rethink the concept of power. It's a cliché, but it's about a necessary balance between ego and community, between yourself and the others. When we invent a system, which assure us that sharing is not losing but on the contrary, we have reached a milestone in human evolution.

I think life is not about living forever, but living good; including having a as good health as possible within reason. It's not about living on behalf of each other, but share into some degree and find the most suitable social and personal fit. Living good lives includes some sort of basic income, health care and prosperity relative to what humans have invented at that time in history. Today almost everyone owns some sort of a smart communication device. If there are enough supplies, no system should prevent anyone from getting what they need.

There are thousand reasons why a person can't provide what he, she or they need in life; reasons that should not be only that person's responsibility. When the system nurtures this kind of capitalistic exchange, it produces greed and irresponsibility. These are human features that can be controlled, like alcohol can be controlled before one move into abuse. To claim that greed is uncontrollable, is like giving your children alcohol and encourage them to drink because it feels so good. But parents usually don't do this to their children. So why do they motivate them to be greedy?

Egalitarianism is not about stopping producing things, but changing the factors which motivates us to produce. When pure egocentric needs are the motivation, and the system motivates us to be mean narcissistic human creatures that deviates from what we could be, warm human beings, we become that evil creature as a culture and individually. We are not born with empathy towards people that we don't know or care for. We know that. To feel

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empathy, we have to connect those others to something we relate to and care for. This is one of our limitations, and therefore something we have to take into account.

Jørgensen: *Will probably see me a little agree with the value base spun from the basis around alturistic metafunctional creation that is both viewed with orders for scalable investments, as well as an experience of flip-floppers overwintering. It should thus be pointed out the importance of not thinking about the control function experience of aberration for the maintenance of the scholastic obvious. No, let us avoid the obvious misconceptual impression of the espressiveness of impartiality, but rather grasp the idea of a double jeopardy in the hope of liberating justice from the intentional intuition of dissent.*

Olsen: ***As is often the case, some sort of balance seems to prove the good tradeoff. Assuming there are limited resources (personell, funding, time) available, there will always be some competition for those resources. If you give all those resources to "one side only" the other side will suffer. Put all the best and brightest minds to a single task and you might eventually end up solving one problem while creating several other problems due to neglect.***

Jacobsen: If this division exists between excellence and equity, what science advancement is lost? What systems could better integrate the two, seriously?

Haereid: No science advancement is lost; it's not achieved yet. We are a young species, that are going to change the most common human perception of the nature and evolution process. We are not there yet. Human mainstream science believes in absolute brutality, still, and as long as it does, human have no reason to be nice and kind; it doesn't pay off. We are not born empathic, but with an empathic potential. We have to evolve towards practical empathy, and not ignore it because some people mean that it's absolute true that human are egocentric megalomaniacs with no real compassion for others. That's a big lie; we have a great potential to be nice and respectful.

Pure communism and capitalism have failed. You can't build a system without the right motivation. You can't force people, only direct them; people behave like water. Compassion, sharing, is not contradictory to egoism; we have to evolve a system that combine person and persons. You don't have to brake production, i.e., human activities, to be compassionate. On the contrary. We have to build a system that understands that there are enough of everything we need. Science and technology will provide us all we need e.g., food. We are still in the archetypical "lack of supplies" mentality; in the mentality of fighting for one's goods. That's history in the future. It's more of a paramount mental change than a system change; the practical solutions follow the mentality. It's about giving without the experience of losing.

Jørgensen: *With a mix of economic directions that we in Norway have today among other nations also within the Nordic platform, a mixed economy is preferable. This means that there may be better solutions to promote, as well as safeguard its resolutions. Final conclutives are defined on the basis of what is in the line of prohibition with the implicative factors that are drawn up in the approving statutes, this is what one is then left with and which must then be loosely re-evaluated in order for an improved state to emerge from the freemarket economy and its opposite counterpart in the state-controlled planned economy forum where it is kept in the idea of anti-establishmentarianism*.

Olsen: ***It's not really possible to say which advancements are lost. And it might be just as well to also ask "what science advancement is gained".***

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Appendix I: Footnotes

[1] Member, World Genius Directory.

[2] Individual Publication Date: February 8, 2022: **http://www.in-sightjournal.com/norway-4**; Full Issue Publication Date: May 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

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Conversation with Dr. Katherine Bullock on Hate, Bill C-21, Hindutva and Coptic Groups, the Nones, and Bigotry: Past Chair, Islamic Society of North America-Canada (ISNA-Canada); Lecturer, Political Science, University of Toronto at Mississauga (4)

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Abstract

Katherine Bullock is a TV host for Sound Vision Foundation's Canadian Muslim News and Director of Special Programs. She is also a Lecturer in the Department of Political Science, University of Toronto at Mississauga. Her teaching focus is political Islam from a global perspective, and her research focuses on Muslims in Canada, their history, contemporary lived experiences, political and civic engagement, debates on the veil, media representations of Islam and Muslims, and Muslim perspectives on Basic Income. She is currently President of Compass Books, dedicated to publishing top-quality books about Islam and Muslims in English. Her own books include: *Muslim Women Activists in North America: Speaking for Ourselves,* and *Rethinking Muslim Women and the Veil: Challenging Historical and Modern Stereotypes* which has been translated into Arabic, French, Malayalam, and Turkish. Her latest research was published by the Yaqeen Institute and is a study of zakat in Canada. She is past President of the Tessellate Institute and the Islamic Society of North America, Canada. Originally from Australia, she lives in Oakville, Canada, with her husband and children. She embraced Islam in 1994. She discusses: hate; discrimination; the levels of Muslim community dialogue regarding Bill C21; Hindutva groups; Coptic groups; rallies and demonstrations; the relationships between Indigenous communities and Muslim communities; the most common scriptural interpretations used to justify "genital mutilation, honour killings, or being confined to the home"; the most common justifications for the notion of 'Islam oppresses women'; Canadian Muslim women subject to the same issues of anorexia and dangerous cosmetic surgery as Canadian non-Muslim women; the different types of Muslim religious schools in Canada; an interbelief day conference via Zoom;

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the demographics of denominations of Islam in Canada; international politics; the practical reform needed for removal of racial profiling, excessive force, innocent Muslims being killed, and other suffering internationally within the general faith community; the form of anti-black racism by some Muslims; the Canadian government; and forms of bigotry.

Keywords: anti-Muslim racism, Canadian, Coptic, Hindutva, Islam, Katherine Bullock, Muslims, University of Toronto at Mississauga, Uyghurs.

Conversation with Dr. Katherine Bullock on Hate, Bill C-21, Hindutva and Coptic Groups, the Nones, and Bigotry: Past Chair, Islamic Society of North America-Canada (ISNA-Canada); Lecturer, Political Science, University of Toronto at Mississauga (4)

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

Scott Douglas Jacobsen: How is hate defined regarding anti-Muslim racism?

Dr. Katherine Bullock[1],[2]: Anti-Muslim racism is a form of tribalism, in whatever society it appears. It turns Muslims into an Other that is Outcast from the tribe, by virtue of Muslims' alleged negative attributes such violence and oppression of women. Muslims are hated for being this Negative Other.

Jacobsen: How is discrimination defined regarding anti-Muslim racism?

Bullock: Similar to what I wrote above, if Muslims are Outcasts then they do not have the same rights (or responsibilities) as the Ingroup, and are treated differently – discriminated against.

Jacobsen: What were the levels of Muslim community dialogue regarding Bill C21?

Bullock: Muslims are still discussing, rallying and organising against Bill C21, especially with the latest development whereby a Muslim teacher was "reassigned" to a different job for wearing a headscarf. BillC21 turns religious minorities into second class citizens in Canada. The National Council of Canadian Muslims (NCCM) is part of a legal challenge to that Bill and is fundraising to pay for the challenge. We are all grateful to Brampton Mayor, Patrick Brown, and other mayors across Canada who have committed funds towards the legal challenge as well.

Jacobsen: How are Hindutva groups engaged in this hate and discrimination?

Bullock: Hindutva groups in India are calling for India to treat its Muslims the same way China is committing genocide against the Uyghur. In Canada, the Hindutva groups organise rallies and lobbying against mosques, prayer in schools, and fair representation in textbooks.

Jacobsen: How are Coptic groups engaged in this hate and discrimination?

Bullock: I begin by acknowledging that Copts in countries like Egypt can suffer from hate and discrimination perpetuated by some Muslims. If we are going to oppose hate and discrimination here against Muslims, we have to have consistent principles and oppose it everywhere. Some Copts here are part of interfaith groups working for diversity and inclusion, while others are part of the hate groups, such as the Hindutva described above.

Jacobsen: With these rallies and demonstrations, of Hindutva and Coptic groups, and with the claims by Prime Minister Trudeau of Canada as the first post-national state, do Muslim communities in Canada see this as a longer road or a shorter road to fairer treatment of Canadian Muslims and Muslims in Canada?

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Bullock: While I have never done any empirical research with Muslims asking for their feedback about this statement of Trudeau, my sense is that Muslims would see this as a shorter road to fairer treatment. Many times in my interviews, when I ask about their perspectives on "being Muslim" and "being Canadian," I am struck by how often they praise and admire Canada's official multiculturalism. Some older immigrants told me that policy was the reason they chose to emigrate to Canada. Some younger Muslims say when they experience racism "that person isn't being a very good Canadian."

Jacobsen: How are the relationships between Indigenous communities and Muslim communities?

Bullock: The relationship between Muslims and Indigenous communities is very good. While a lot of Muslims haven't paid attention to the ongoing legacies of colonial injustices to First Nations, and we could say a relationship is non-existent, others have recognised the similarities in colonial experiences and current discriminatory treatment in media representation, policing and systemic racism. There are dialogue and support efforts all over Canada.

Jacobsen: What are the most common scriptural interpretations used to justify "genital mutilation, honour killings, or being confined to the home"?

Bullock: We can't easily discuss these three things in the same paragraph. The most important part to understand is that these are social customary practices with little root in "scriptural interpretation." There is no scriptural basis for genital mutilation or honor killing, these are things Christians, animists, Muslims, and others do across the world. Female genital cutting appears to have existed at the time of the Pharaohs, and in Europe and the United States, clitoridectomy was practised as late as the 1950s to treat hysteria and epilepsy. Some Muslim proponents of clitoridectomy, which is the least mutilating form, find sayings they attribute to Prophet Muhammad, peace be upon him, in support of the practice. But this is more like searching for a justification for something you already want to do, rather than the other way around. The same goes for the pressures confining some women to the home – there is one verse in the Qur'an used to justify it, but it is a pre-existent practice that has roots in Ancient Greece, India, and Persia. [**https://www.unfpa.org/resources/female-genital-mutilation-fgm-frequently-asked-questions**]

Jacobsen: What are the most common justifications for the notion of 'Islam oppresses women'?

Bullock: People look around the world and see Muslim majority societies that don't give identical rights to men and women, indeed, give women less rights than men: eg right to work, to vote, to drive, to marry with consent, to divorce at will, to have child custody rights, to education, to go out heads uncovered. It's a long and sorry list. They attribute these inequalities to "Islam," rather than historical customs.

Jacobsen: For Canadian Muslim women who were born and grew up in Canada, as with non-Muslim women suffering from notions of beauty leading to "anorexia and dangerous cosmetic surgery," how are these Canadian Muslim women subject to the same issues of anorexia and dangerous cosmetic surgery as Canadian non-Muslim women?

Bullock: Anyone who lives in this society is subject to the same pressures to be thin and beautiful created by consumer capitalism. It is all around, in advertising, in films, and now in the pressures of social media – the "like" counts on Tiktok, Instagram, or Youtube.

Jacobsen: What are the different types of Muslim religious schools in Canada? What ones are actual? What ones are proposed? What ones are entirely the fabrication of anti-Muslim bigots?

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Bullock: Muslim religious schools in Canada are of two types: the first, and the most numerous, are those that are registered as private schools, they must confirm to the curriculum guidelines of the province they are in. They offer the standard provincial curriculum and add Arabic and Islamic Studies. The second, and least numerous, are those that offer a focus on memorising the Qur'an, which is an intense programme. As far as I know they offer secular subjects, but they take up less of the regular school day, at least while the student is memorising the Qur'an. Muslim religious schools teach Muslims to be good Muslims and good Canadian citizens. The bigots fabricate the notion that such schools teach hatred of the West.

Jacobsen: If offered to take part in an interbelief day conference via Zoom, would you provide a presentation and take part in a panel to discuss some of these issues?

Bullock: Absolutely, if I am available during the time allotted.

Jacobsen: What are the demographics of denominations of Islam in Canada to clarify and to denude this myth of Islam as a bloc religion? Every community goes through this to some degree, but the Nones and Muslims go through this to a spectacular degree in this country in spite of the sophistication of much of the discourse in the country.

Bullock: Breaking demographic data down to the sectarian denomination is difficult in Canada, since survey questions don't always ask such specifics.

The most recent summary I have seen, from 2019, pulled together different data sets, and concluded that 64% of Canadian Muslims identified at Sunni, 8% Shia, 10% Other, such as Ismaili or Ahmadi, and 18% had chosen not to identify with any of these.

[Sarah Shah, Canadian Muslims: Demographics, Discrimination, Religiosity, and Voting, *Institute of Islamic Studies Occasional Paper Series*, 2019, **https://tspace.library.utoronto.ca/handle/1807/96775**]

Jacobsen: In international politics, there are cases considered religious issues. I see this semi-universally in secular communities. I say this as an independent journalistic analysis and as an independent freethinker. I take part in these communities as an individual and reserve the right, and privilege, to disagree and leave at any time or point of intellectual or moral divergence, as I have done in the past to professional detriment, but moral correctness (from my vantage at the time). One of the most prominent and longstanding is the issue of Israel-Palestine.[3] Some might posit this as a purely religious issue with one religion fighting against another. Yet, on the ground, and in expert analysis, this isn't the case. It can be part of the confluence of factors, though. How are issues of international politics from an ignorant perspective impacting Muslim communities in Canada, where views about a sociopolitical and human rights become blanketed as religious in nature – thus, feeding back into general prejudices back here, in Canada? You see the point.

Bullock: You raise an excellent and important point. Much of what goes on in international politics is based in tribalism or nationalism. Control over land and resources is usually the key. Religion can get wrapped up into the discursive justifications leaders give for why they want to do what they do. It is not only religion, witness the US wars in the name of freedom or democracy, which is really about control over land and resources, such as oil and minerals. Revenge is often part of it. The USA went to war in Afghanistan to oust the Soviets partly in revenge for "losing" Vietnam. Muslim terrorists most commonly cite political factors behind their revenge violence, such as getting back at the West for the West's domination and atrocities in the Muslim world. To people ignorant of Western foreign policies' brutalities, of Islamic history and law, and of the importance of power politics, all of this

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is simplified and morphed into “Islam” simple, which then causes the negative stereotypes and the Outcasting that we discussed in the beginning of this post.

Jacobsen: What would be the practical reform needed for removal of racial profiling, excessive force, innocent Muslims being killed, and other suffering internationally within the general faith community, e.g., Uyghurs, Rohingya, Kashmiris, and Palestinians? I mean practical reforms within Canada to ameliorate some of these issues.

Bullock: Canada needs to put its money where its mouth is as far as standing up for human rights worldwide. Boycotts, sanctions, diplomatic pressure are among the tools available. To address these human rights crimes inside its borders, Canada can pass legislation that refuses trade if the product is made from forced Uyghur labour. More policy recommendations are available here: **https://www.justiceforallcanada.org/**

Jacobsen: What is the form of anti-black racism by some Muslims? How is this more a reflection of larger racist and anti-black movements and perspectives within Canadian society impacting Muslim communities?

Bullock: Anti-black racism has an unfortunately long history in the Muslim world. The Prophet Muhammad, peace be upon him, spoke out against it. It is a scourge not yet overcome. For Muslims in Canada who are anti-black, Canadian anti-black racism would just be overlapping and reinforcing what pre-exists in Muslim social history.

Jacobsen: What has the Canadian government done well vis-à-vis combatting anti-Semitism, anti-Catholic prejudice, and anti-Muslim bigotry? These ones have seen the increases in hate crimes statistics. If the Nones in Canada are anything like the Nones in America, then enormous prejudice and bigotry, and discrimination, happen to them too. Nones here defined as atheists, agnostics, and nothing in particulars.

Bullock: Whenever a government acknowledges racism, discrimination, or bigotry against any group, it is doing well. At least that is better than ignoring or denying, like the Quebec government keeps doing in claiming there is no anti-Muslim racism in Quebec. The first step to fix a problem is to be aware of it. Organising Parliamentary committee hearings, National Summits, self-education and being able to address such topics in the media are important first steps. But policy must follow talk. There are many who are still skeptical that governments do little but talk and photo-ops at mosques. Again, many Muslims are impressed with Brampton Major, Patrick Brown, who has endorsed the NCCM’s recommendations for municipalities addressing Islamophobia.

Jacobsen: What forms of bigotry seem the most entrenched and probably requiring the longest time to combat in Canada impacting Muslims across the denominational spectrum and throughout the country?

Bullock: Indigenous peoples have battled racism since colonisation, Jews have been battling anti-Semitism in Canada since the 1700s, Blacks have contended with anti-black racism since slavery in Canada, and Muslims have faced anti-Muslim racism since the 1800s here! Allyships are developing and crucial to support and foster. Economic discrimination is one of the most important to address since it affects people’s ability to live.

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

Bullock: Thank you too.

Appendix I: Footnotes

[1] Past Chair, **Islamic Society of North America-Canada (ISNA-Canada)**; **Lecturer**, **Political Science**, **University of Toronto at Mississauga**; Past President, Tesselate Institute; President, Compass Books.

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[2] Individual Publication Date: February 8, 2022: **http://www.in-sightjournal.com/bullock-4**; Full Issue Publication Date: May 1, 2022: **https://in-sightjournal.com/insight-issues/**.

[3] For resources on this subject based on a large number of educational interviews by me, please review here with the hyperlinks active:

Omar Shakir Sessions (Chronological Order)

Interview with Omar Shakir – Israel and Palestine Director, Human Rights Watch (Middle East and North Africa Division)

HRW Israel and Palestine (MENA) Director on Systematic Methodology and Universal Vision

Human Rights Watch (Israel and Palestine) on Common Rights and Law Violations

Ask HRW (Israel and Palestine) 1 – Recent Events

Ask HRW (Israel and Palestine) 2 – Demolitions

Ask HRW (Israel and Palestine) 3 – November-December: Deportation from Tel Aviv, Israel for Human Rights Watch Israel and Palestine Director

Ask HRW (Israel and Palestine) 4 – Uninhabitable: The Viability of Gaza Strip's 2020 Unlivability

Ask HRW (Israel and Palestine) 5 – The Trump Peace Plan: Is This the "The Deal of the Century," or Not?

Ask HRW (Israel and Palestine) 6 – Tripartite Partition: The Israeli Elections, the International Criminal Court (ICC), and SARS-CoV-2/COVID-19

Ask HRW (Israel and Palestine) 7 – New Heights to the Plight and the Fight: Covid-19, Hegemony, Restrictions, and Rights

Ask HRW (Israel and Palestine) 8 (w/ Special Rapporteur on the Situation of Human Rights in the Palestinian Territories Occupied since 1967) – Annexation, International Law, Occupation, Rights, and Settlements

Ask HRW (Israel and Palestine) 9 – When Rain is Law and Justice is Dry Land

Addenda

Ask HRW (Israel and Palestine) Addendum: Some History and Contextualization of Rights

Other Resources Internal to Canadian Atheist

Interview with Dr. Norman Finkelstein on Gaza Now

Extensive Interview with Gideon Levy

Interview with Musa Abu Hashash – Field Researcher (Hebron District), B'Tselem

Interview with Gideon Levy – Columnist, Haaretz

Interview with Dr. Usama Antar – Independent Political Analyst (Gaza Strip, Palestine)

Interview with Wesam Ahmad – Representative, Al-Haq (Independent Palestinian Human Rights Organization)

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Extensive Interview with Professor Richard Falk – Fmr. (5th) United Nations Special Rapporteur on the Situation of Human Rights in the Palestinian Territories Occupied since 1967

Extensive Interview with Professor John Dugard – Fmr. (4th) United Nations Special Rapporteur on the Situation of Human Rights in the Palestinian Territories Occupied since 1967

Extensive Interview with S. Michael Lynk – (7th) United Nations Special Rapporteur on the Situation of Human Rights in the Palestinian Territories Occupied since 1967

Conversation with John Dugard, Richard Falk, and S. Michael Lynk on the Role of the Special Rapporteur, and the International Criminal Court & Jurisdiction

To resolve the Palestinian question we need to end colonialism

Trump's Colonial Solution to the Question of Palestine Threatens the Foundations of International Law

Dr. Norman Finkelstein on the International Criminal Court

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Conversation with Paul Cooijmans on the Electronic Mail Forum: Administrator, Glia Society (5)

2022-02-08

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Abstract

Paul Cooijmans is an Independent Psychometitor and Administrator of the Glia Society, and Administrator of the Giga Society. He discusses: the themes within the Glia Society's electronic mail forum; words, topics, and writing styles seem less frequent in the electronic mail forum than if the cognitive rarity was much lower; communication; "rudeness" "forbidden" from the Glia Society's electronic mail forum; "personal attacks" "forbidden" from the Glia Society's electronic mail forum; the perspective of a long-term administrator of a high-IQ society; "no taboo topics" existing and "absolute freedom of speech" as a value; a high-IQ society's intellectual 'atmosphere'; punishing "missbehavers"; temporarily removed from the electronic mail forum; permanently removed from the electronic mail forum; subject lines; contributors or participants try to hide their identities; a common confusion or mistake; the motivations for some members 'repeating their point' *ad nauseam*; rule ignored by the Glia Society electronic mail forum participants; challenging "the rules of the forum on the forum itself"; kind remarks; and the successes and failures of the Glia Society electronic mail forum.

Keywords: absolute freedom of speech, electronic mail forum, fora, Glia Society, Paul Cooijmans.

Conversation with Paul Cooijmans on the Electronic Mail Forum: Administrator, Glia Society (5)

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

Scott Douglas Jacobsen: We're back. My fault for the delay – apology. To continue from "Conversation with Paul Cooijmans on Introduction to the Glia Society: Administrator, Glia Society (1)," "Conversation with Paul Cooijmans on Censorship, Freedom of Speech, High-IQ Societies, Moles and Wolves, Cultural Marxism, and "Thoth": Administrator, Glia Society (2)," "Conversation with Paul Cooijmans on Community Dynamics, Heterogeneous and Homogeneous Tests, and Qualification: Administrator, Glia

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Society (3)," and "Conversation with Paul Cooijmans on Glia Society, Games, Tests, Puzzles, Thoth, Policy, and Absolute Freedom of Speech: Administrator, Glia Society (4)," on the Glia Society, you have electronic mail forum rules. This may be tedious (bear with me, please and thank you), as an educational effort. It is "open only to the society's members" (n.d.). What have been the themes within the Glia Society's electronic mail forum amongst the member-only forum?

Paul Cooijmans[1],[2]*: So this is about electronic mail forum, not the several other fora that exist nowadays on various "social media". I first want to say that most of the communication now takes place on those other fora, and the electronic mail forum is not very active. Messages to it are often announcements of new tests, contests around tests or puzzles, or events of some kind. I also announce the society's journal issues on this forum.

Jacobsen: With the cognitive rarity of the Glia Society, what words, topics, and writing styles seem less frequent in the electronic mail forum than if the cognitive rarity was much lower?

Cooijmans: Football (soccer) is the first that occurs to me regarding this question, and also the use of so-called four-letter words (if they read this, some may at once want to start using exactly those words and that topic to "disprove" me, but that does not count). Having said that, I remember that a Netherlandic member of another society, with a pass level at the 98th centile, used to say that "football, booze, and women" were his main interests. This person died some years ago. He is the one who robbed a casino in the 1990s, I may have mentioned that before here or there.

Jacobsen: How frequent is communication on the Glia Society's electronic mail forum?

Cooijmans: Lately there have been six messages a month on average.

Jacobsen: Why is "rudeness" "forbidden" from the Glia Society's electronic mail forum (Ibid.)?

Cooijmans: Because people of higher quality do not seem to like rudeness and will leave a forum if rudeness is frequently employed. What remains is the scum. The forum turns into a gutter. Instructive in this respect is that one of the rude members once asked, "Why do you not form two fora, one with very strict rules for the boring civilized people, and one without rules, for the rest of us?" Of course this idea was highly mistaken, as civilized forum participants do not require rules at all; they behave well by themselves. It is the rude ones that need rules, and need enforcement thereof because they are always breaking them, if only on purpose to provoke their removal. So, strict rules would only be needed on the second forum variant.

Jacobsen: Why are "personal attacks" "forbidden" from the Glia Society's electronic mail forum (Ibid.)?

Cooijmans: Basically the same answer as to the previous question applies. Also, "argumentum ad hominem" is a notorious logical fallacy, and so persistent that it is no luxury to address it formally in forum rules.

Jacobsen: From the perspective of a long-term administrator of a high-IQ society, what happens in fora when "lies, insults, putting words into another's mouth, slander, character assassination, crime, or any other type of misbehaviour" (Ibid.) are present or excused?

Cooijmans: Exactly as said a few questions ago: The people of higher quality leave, and the scum remains. The forum becomes a gutter. Once, a past forum moderator of the Glia Society abandoned a forum completely for that reason and started another one, and again later he even deleted an entire forum without prior notice. For clarity, fora in the society have almost always been started and administrated by members other than I myself. I am

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somewhat of a late adopter of new technology, I still do not have a mobile "smart telephone" for instance, or even a flat-screen television apparatus.

Jacobsen: With "no taboo topics" existing and "absolute freedom of speech" as a value, what have been the reactions to controversial subject matter in the fora?

Cooijmans: Not much, as members do not make a lot of use of their freedom in this regard, in my perception. In an earlier interview I already mentioned a discussion that arose after a member published in the journal Thoth material that some saw as portraying "violence against women", so I will not repeat that here. Lately some slight controversy occurred around members showing self-made test items, waiting for people to send answers, and then making known the solution. A problem is that such items may resemble actual test items, and that thus existing tests may be made easier to solve. This is an annoying matter that keeps coming back, and it is disappointing that some people lack the discretion to sense that their material may be damaging existing tests. If you forbid such publishing of self-made items completely, this seems like a hard and rigid measure to some; but if you allow it, others complain that you are too soft and are letting them destroy your work before your eyes.

What makes it worse is that if you even mention that such material may help candidates to solve tests, this in itself will draw people's attention to those forum threads and they will study them to gain an advantage. I fear that matters like this will remain a recurring theme in my life; I am so naive, so the opposite of paranoid, that I tend to realize only years or decades afterwards that people have been fooling around with me at some point.

Jacobsen: How does the existence of "no taboo topics" and "absolute freedom of speech" enrich a high-IQ society's intellectual 'atmosphere' (Ibid.)?

Cooijmans: I must say I have always been amazed how little appreciation people have for their freedom. It seems many do not care much about the limited freedom of speech in society in general. So for those, this freedom does not enrich the atmosphere in an I.Q. society a whole lot. I reckon part of this is that intellectuals are relatively often cultural Marxists, and thus are at "the other side" when it comes to freedom; they are themselves the curtailers of it.

Another problem is that there are traitors within the high-I.Q. community who may bring any sensitive uttering of a member to the outer world in hours, despite the prohibition to do such. So sadly, I can not guarantee the safety of anyone making use of one's freedom of speech. And this is not paranoia; it has happened once or twice that a non-member was discussed in a members-only forum and that this individual contacted me soon thereafter, fully aware of what had been said. I have never found out who did this; these cowards hide in ambush and commit their treason in silence. It is important for them to know that I desire their demises to be slow and painful, and that I entertain a diverse collection of objects both blunt and sharp to this end.

Jacobsen: Why is punishing "missbehavers" important alongside "no taboo topics" and "absolute freedom of speech" (Ibid.)?

Cooijmans: Again, an important reason is that good people will leave if bad people are allowed to have their way unpunished, and then you are left with an all-bad group. This is always a risk for a naive, good-natured person like I am. If you are kind to the bad, you are cruel to the good. Softness on crime is cruel, death penalty the epitome of humaneness.

An early illustration of this phenomenon took place in my primary school days, when there were periods when only the naughtiest boy of the village wanted to play with me and all other children avoided me because of the company I was in; a company that I tolerated in my naivety and kindness, which were of course taken advantage of

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by this person. I remember that the teacher, in such a period, once stated in class, “They that touch pitch will be defiled”, looking at me. These periods were interrupted when this boy was away, interned in some special school or youth prison; this was actually the case most of the time.

Jacobsen: How many Glia Society members have been temporarily removed from the electronic mail forum?

Cooijmans: I have not kept count, also because the forum was often administrated by others than I so I did not know about the removals, but I suspect it is in the order of five to ten.

Jacobsen: How many Glia Society members have been permanently removed from the electronic mail forum?

Cooijmans: See the previous answer; I am certain it is less than five.

Jacobsen: You give the reasoning for the rule of only quoting the passage(s) for response and no more.[3] On new topics, Glia Society members should “change the subject line to reflect the new topic” (Ibid.). What confusions happen when subject lines are not changed for a new topic introduction?

Cooijmans: Well, obviously the subject line does not reflect the contents of the message then, and recipients can not decide whether or not to read the message based on its subject line, and are thus forced to potentially waste time by opening it.

Jacobsen: You stated, “It must be possible to identify you from your entry in the member list of the forum. If you use a non-telling e-mail address while withholding your name, you must put your name under every message sent to the forum so that other members know who you are, and also see to it that the non-telling address is mentioned in your member information for the official Glia Society member list (that is, in the information you enter in the Registration form).” (Ibid.) How often do forum contributors or participants try to hide their identities?

Cooijmans: Too often. There are always one or two such cases current, and it is surprisingly hard to make them understand what they are doing wrong. When such a person is contacted and alerted to the fact that the person can not be identified as a member, the response is almost invariably like, “Oh, but you know me! I am [this or that person]”. And then they act as if the problem is solved. But it is not, because all other members can still not identify the person by comparing the person’s forum name to the member list. One then one has to painstakingly explain that either the member list entry or the forum name will need to be adapted to make them match and identification possible; bizarrely, this fails in almost all cases. These people appear unable to understand that privately telling one person who they are does not help others to know who they are. They can not understand that not everyone knows magically to which identity their non-telling forum name corresponds. They can not “curl back on themselves”, can not understand self-reference, have no associative horizon of significance. In fact I do not remember one single case where the person indeed adapted either forum name or member list entry. Such people are then either removed from the forum or the case lingers on for some more time with only the forum inspector privately knowing who they are.

A related problem is that of people registering with the candidate registration form to take a test and then later submitting answers anonymously or under another name. When I then ask them to state who they are so that I can identify them against the earlier test registration entry, they tend to be surprised: “But I already submitted the registration form! You already have my information!?” They can not understand that without also stating their

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identity when sending answers it is not possible to CONNECT them to the earlier information, which is why all tests, in the instructions section, explicitly and emphatically ask to provide name, age, sex, and electronic mail address when submitting answers. Especially age is often left out, in about half of the submissions. People think that providing their date of birth one time suffices, and do not comprehend that mentioning their age with every submission helps to identify them AGAINST the already registered information.

I learnt these things the hard way; in the old days, it would happen that a test was taken by, say for example, a Miranda de la Hoya. Later on, a candidate named Vera Cardinal took the test. Again later, Miranda Cardinal gave it a shot. Then, Veracruz de la Jolla showed up. Finally, years later, Miranda Veracruz de la Jolla Cardinal came along and the four entries could be fused. Thus, they create multiple entries in the database and trick you into retests. That is why it is needed to identify oneself with every test submission against the existing registration; to prevent multiple entries and retests. Very occasionally, I still find such entries and fuse them.

Of course, sometimes one can guess who the anonymous or pseudonymous person is; but it is tricky to rely on the accuracy of such a guess because a painful violation of the third person's privacy is the result in case one's guess is off: Ah, John Smith from South-East Utopia, is it not? Good to hear from you again! How are the haemorrhoids doing? And do you still have that little hooker in the freezer you brutally slaughtered last year?

Imagine how the privacy of poor John would be violated if the anonymous person turned out to be someone else after all!

Incidentally, the two names I just gave are fictitious examples. There is absolutely no need to go looking for them.

Jacobsen: You stated, "If you have a private question to a particular person, ask it in a private message to that person, not in a message to the forum." (Ibid.) Is this a common confusion or mistake by forum contributors or participants?

Cooijmans: In my perception it is still relatively common, like a few times per year. This mistake originates in the early days of electronic mail fora, over twenty years ago, but has not gone away.

Jacobsen: What seem like the motivations for some members 'repeating their point' *ad nauseam* other than "having the last word," if any? (Ibid.)

Cooijmans: Stubbornness, and the phenomenon of "seizing the moral high ground" and thus granting oneself the right to reprove the other party without ethical or social constraints. These people think, "I am right and the other party is so wrong that anything is allowed and I do not need to be reasonable, ethical, or provide rational arguments".

Jacobsen: On objective truth and subjective statements, you comprehensively and clearly state:

Words like "truth" and "true" are reserved for information that is objective, factual, proven, absolute, independent of individual perception. Truth is by definition that which does not differ between individuals. For information that is subjective, opinionative, suspected, relative, dependent on individual perception, use words like "opinion", "view", or "perception". For instance, do not say "One person's truth is not the same as another person's truth", or "Truth is subjective"; such rhetorical contradictions in terms erode the word "truth" and confuse meanings of words. Instead, say "One person's opinion is not the same as another person's opinion", or "Truth does not exist; only personal views exist". This rule in no way curtails what can be said; it merely forces one to think and formulate clearly and consistently, and as such it helps to see possible errors in one's thinking. Also note that who

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makes the claim of "Truth does not exist" (or anything equivalent to it) therewith disclaims one's right to state that anything is or is not true, or to make any assertion at all, as such would constitute self-contradiction. **(Ibid.)**

How often is this rule ignored by the Glia Society electronic mail forum participants?

Cooijmans: Rarely any more. The quality of the participants has risen considerably over the years, and in my view this is a result of (1) sanctions against misbehavers, (2) a sound admission policy with ongoing attention to the functioning of the accepted tests, and (3) the influx of younger generations of members, who appear less affected by neo-Marxist doctrines like "truth does not exist" and "the effect of communication is more important than whether or not the communicated is true". The last factor (3) may have to do with growing up with the Internet and therefore being exposed to information other than that from the educational system and the mainstream media, both of which are under stringent Marxist control.

Jacobsen: On challenging "the rules of the forum on the forum itself," has this happened, too? (Ibid.) If so, how often?

Cooijmans: In the past this happened a lot, and that was the reason to instate this rule. Ever since, it has occurred hardly ever.

Jacobsen: You have some "remarks," too, as follows:

In case one does not wholeheartedly agree with and applaud these rules, one is free to leave the forum and choose other ways of communicating with members; please do that rather than to challenge the rules of this forum;

For further study into civilized forum behaviour, see the excellent and highly recommendable free course "How to participate in an e-mail forum";

For deeper discussion of a specific topic, general fora like the present one are not ideal, and one is free to start a thematic discussion or activity group devoted to that topic, for which some guidelines are in the relevant document in the members-only web location, in the section "Courses, self-study materials, instructional materials". **(Ibid.)**

As usual from you, the remarks are reasonable. What have been the disagreements with the kind remarks if any?

Cooijmans: I do not remember any disagreements with this.

Jacobsen: Finally, what have been the successes and failures of the Glia Society electronic mail forum?

Cooijmans: Successes: In some periods, it has served as a medium for discussion between members, and it has always been useful for announcements. Failures: Because of the tendency of negative behaviour to rise to the surface in an "easy" medium such as electronic mail (like scum floating on water) combined with the tendency of good people to withdraw in the presence of negativity, the atmosphere in the forum has sometimes scared off new members. A tragic example of this occurred when a new member once introduced herself, and one of the forum trolls replied something like, "This forum is dead, [name of new member]. Go away". The new member was never heard of again. I have to admit, you can make rules against misbehaviour until you weigh an ounce, but there is no way to prevent one hundred percent deliberate sabotage like that.

References

Cooijmans, P. (n.d.). The Glia Society: Electronic mail forum rules. Retrieved from **https://gliasociety.org/forum_rules.html**.

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Appendix I: Footnotes

[1] Administrator, Giga Society; Administrator, Glia Society.

[2] Individual Publication Date: February 8, 2022: **http://www.in-sightjournal.com/cooijmans-4**; Full Issue Publication Date: May 1, 2022: **https://in-sightjournal.com/insight-issues/**.

[3] "The Glia Society: Electronic mail forum rules" states:

When replying to a message, quote only the passage or passages you are responding to and delete the rest, otherwise the full original message (and anything anyone adds to it) is repeated in all subsequent responses, causing unneeded use of bandwidth and energy, exhaust of harmful gasses into the atmosphere, and annoyance, and resulting in the freight-train-length messages consisting for 99.9 % of layers upon layers of quotations of quotations of quotations of... which we all hate so much. Especially, do not leave in an entire previous message that in itself contains one or more quotations. The latter specification of this rule can in no case be evaded with the defence "I was responding to the entire message", as that would render this obviously necessary rule powerless.

See Cooijmans (n.d.).

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

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Conversation with Entemake Aman (阿曼) on Chinese Education: Member, OlympIQ Society (2)

2022-02-15

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Abstract

Entemake Aman (阿曼) claims an IQ of 180 (SD15) with membership in OlympIQ. With this, he claims one to be of the people with highest IQ in the world. He was born in Xinjiang, China. He believes IQ is innate and genius refers to people with IQ above 160 (SD15). Einstein's IQ is estimated at 160. Aman thinks genius needs to be cultivated from an early age, and that he needs to make achievements in the fields he is interested in, such as physics, mathematics, computer and philosophy, and should work hard to give full play to his talent. He discusses: Chinese culture's view of IQ; the main people in the high-IQ culture of China; the highest IQs in China known; more active in China's IQ circle; Chinese education competitiveness; Chinese education; students' view China's educational system; the outcome for students who go through China's educational system; the educational system in China; different students of different IQs treated in China's educational system; the gifted and talented; Chinese child prodigies; the Chinese educational system improve; older high-IQ students mentor younger high-IQ students.

Keywords: Entemake Aman, intelligence, IQ, OlympIQ Society.

Conversation with Entemake Aman (阿曼) on Chinese Education: Member, OlympIQ Society (2)

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

Scott Douglas Jacobsen: What is Chinese culture's view of IQ?

Entemake Aman (阿曼)[1],[2]*: Only a few people in China pay attention to IQ. Many people generally believe that good learning means high IQ. Mensa has stopped testing people in China.

Jacobsen: Who are some of the main people in the high-IQ culture of China?

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Aman: Wayne Zhang, Qiao Han Sheng and other olympiq members. I estimate that there are 10 people with IQ over 175 in China.

Jacobsen: What are the high-IQ societies in China?

Aman: Shen Han's IQ Society (threshold is 130 sd15) and Mensa China. Sheng Han currently has about 4500 members. Mensa China has 800 members. Mensa is a supervised test and Sheng Han is an unsupervised test. Some of China's high scores are unreliable. In China, the answers of slseii, slse48 and numerus have been leaked. Therefore, I suggest Jonathan Wai pay attention to China's slse scores.

Jacobsen: Who have the highest IQs in China known?

Aman: Wen-chin su. My IQ is among the top three in China.

Jacobsen: What societies are more active in China's IQ circle?

Aman: Sheng Han high IQ Association and Mensa China are the most active.

Jacobsen: Is Chinese education competitive?

Aman: Because China has a population of 1.4 billion, it is very competitive. We have to study hard for 12 years before we can enter a good university.

Jacobsen: How is Chinese education built?

Aman: China's education is exam oriented education for the purpose of college entrance examination. Our college entrance examination is divided into science and liberal arts. We all take Chinese, mathematics and English. Science tests physics, chemistry and biology. Liberal arts exam politics, history and geography. The full score is 750.

Jacobsen: How do students view China's educational system?

Aman: In China, the college entrance examination is the most fair examination, and it is basically the only chance for ordinary students to change their fate. But it's hard.

Jacobsen: What is the outcome for students who go through China's educational system?

Aman: Students who work hard can be admitted to a good university. I think what the college entrance examination needs most is good teachers. If the middle school entrance examination is not good, students will not be able to enter key middle schools, so the teaching teachers will not be very good, and you may not be able to enter a good university. Therefore, it is very important to enter key middle schools in China. Key middle schools have good teachers to teach you.

Jacobsen: How is IQ used in the educational system in China if at all?

Aman: In China, few people pay attention to IQ unless they are interested in high IQ. In China, physics and mathematics may need an IQ of 120 (SD = 15). Other subjects need to study hard and have good teachers (good teachers are the most important).

Jacobsen: How are different students of different IQs treated in China's educational system?

Aman: Schools pay little attention to students' IQ. Anyway, whether we can enter a good high school in China and meet good teachers is the most important. In a good high school, you can have the opportunity to participate in

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competitions, such as mathematics and physics.. If your IQ reaches 120 (SD = 15) and you meet a good teacher, you have a high probability of being admitted to a good university.

Jacobsen: How are the gifted and talented treated in the Chinese educational system?

Aman: If you are a genius in physics or mathematics. You can participate in the competition, then you can be escorted to Tsinghua and Peking University. Of course, the premise is that your high school is a key high school. I don't think China's education system is suitable for talents with IQ above 140 (sd15).

Jacobsen: What happens to Chinese child prodigies in adulthood after going through the Chinese educational system?

Aman: For those prodigies with IQ greater than 140, if they do not enter a good high school and receive good teachers, they will probably not enter a good university. Therefore, whether a child prodigy with an IQ greater than 140 can become a talent requires good high school and hard study.

Jacobsen: How could the Chinese educational system improve?

Aman: The current education system only needs an IQ of 120 (sd15) and can be admitted to a good university through hard study. China has a population of 1.4 billion. I find it difficult to change China's education system.

Jacobsen: How can older high-IQ students mentor younger high-IQ students to help them?

Aman: Study hard from Grade 7. Whether you can enter a good high school is an important condition for you to enter a good university. After entering a good high school, try to participate in math and physics competitions as much as possible.

Appendix I: Footnotes

[1] Member, OlympIQ Society; Member, Mensa International.

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

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

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Conversation with Iakovos Koukas on Love, God, and Online IQ Testing Platform: President & Founder, GENIUS High IQ Network (2)

2022-02-15

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Abstract

Iakovos Koukas is the President and Founder of THIS High IQ Society, 4G High IQ Society, BRAIN High IQ Society, ELITE High IQ Society, 6N High IQ Society, NOUS High IQ Society, 6G High IQ Society, NOUS200 High IQ Society, GIFTED High IQ Network, GENIUS High IQ Network, GENIUS Initiative, GENIUS Journal, IQ GENIUS platform, and Test My IQ platform. He is the author of the GIFT High Range IQ Test series, the GENE High Range IQ Test series, the VAST IQ Test series, and the VICE IQ Test series. He was won the WGD Genius of the Year 2015 Award for Europe, the VEDIQ Guild Intellectual Leader of the Year 2019 Award, and the Global Genius Directory Award of the Year 2021, for his contributions to the global high IQ community. He discusses: the new online IQ testing platform; the one major lesson in love; Orthodox Christian roots; a sense of purpose in life; practical lessons of professional learning; the smartest person; the wisest person; the most creative person; the legacy of accomplishments; the attributes of God; the purpose of human beings; passages of the Bible; scientific discovery; the range of IQ scores; Jesus Christ; theological arguments; "His" existence; passages in the Bible and theology; the creation of GENIUS High IQ Network; WGD Genius Of The Year Award Winner — Europe and VEDIQ Guild Intellectual Leader Of The Year 2019; alternative tests; fiction novels, philosophical essays, poetry collections, and scientific papers written; the GIFT High Range IQ Test and GENE High Range IQ Test; and final thoughts or feelings.

Keywords: genius, GENIUS High IQ Network, Greek, Iakovos Koukas, intelligence, IQ.

Conversation with Iakovos Koukas on Love, God, and Online IQ Testing Platform: President & Founder, GENIUS High IQ Network (2)

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

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Scott Douglas Jacobsen: What is the new online IQ testing platform you're developing?

Iakovos Koukas[1],[2]*: My new online IQ testing platform will be named Test My IQ. It will host only timed IQ tests and articles on IQ testing and its importance. IQ tests will be of high quality and various types: verbal, numerical, logical, spatial, and mixed. The authors of the tests (except myself) are Theodosis Prousalis, Anthony Lawson, and Christian Backlund. Currently, I am collaborating with Hans Sjoberg's IQexams website for the standardization of the tests. The platform will be online by the end of February.

Jacobsen: What is the one major lesson in love, not in an abstract sense, learned from your parents and grandparents?

Koukas: The major lesson is that true love is unconditional. The kind of love that you don't base it on what someone does for you in return. You simply love them, do whatever is necessary for their well-being, and want nothing more than their happiness. Unconditional love is selfless love.

Jacobsen: How do rich Orthodox Christian roots provide a firm foundation in faith for the family?

Koukas: Orthodox Christian roots mean more than being religious. It is related to very specific teachings, traditions, lifestyles, and values. It is a value system that provides a very firm foundation of faith. Orthodox Christian roots mean a combination of values and traditions from the Byzantine culture and the Hellenistic culture.

Jacobsen: From your parents' and grandparents' love stories, and the experience of social isolation and school bullying, you developed a sense of purpose in life. What is this purpose of life to you?

Koukas: There are two significant lessons learned from these experiences: unconditional love is the most important thing in life, and nobody can stop you from fulfilling your dreams even when you are entirely different from others. The purpose of life is to find and spread unconditional love and to fulfill your dreams without being discouraged by the obstacles that others put in your way.

Jacobsen: Out of the work and studying in banking services, shipping industry, investment banking, merchant acquiring, writing, and psychology-psychometrics, what were the practical lessons of professional learning for you?

Koukas: Building strong relationships with other people is the most important thing in any professional field. In every aspect of life, you need to provide some form of service to other people, and since every person is different, the kind of service you provide should be different as well.

Jacobsen: Who is the smartest person you've ever met or known about at-a-distance?

Koukas: One of the smartest people I have ever met was Michael Fightmaster, but he is no longer with us. The smartest people I know now are the board members of GENIUS High IQ Network: Dalibor Marincic, Daniel Pohl, Domagoj Kutle, Victor Hingsberg, YoungHoon Kim, and Marios Prodromou.

Jacobsen: Who is the wisest person you've ever met or known about at-a-distance?

Koukas: The wisest people I have ever met were my parents. I remember one of my mother's wise quotations: "Even if you do a good deed for a selfish purpose, it is still a good deed because you ease someone's pain and suffering."

Jacobsen: Who is the most creative person you've ever met or known about at-a-distance?

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Koukas: One of the most creative people I have ever met was my best friend, George. He was constantly writing novels, essays, and poetry collections, trying to solve unsolved problems in mathematics, developing innovative theories in quantum physics, and discovering new winning chess strategies.

Jacobsen: At the end of life, what do you hope to be the legacy of accomplishments for you – the memory of you?

Koukas: I want to be remembered as a person who helped his fellow human beings with his endeavors and creations and took initiatives that promoted humanity's overall well-being.

Jacobsen: What are the attributes of God?

Koukas: God is omniscient (all-knowing), omnipotent (all-powerful), and omnibenevolent (supremely good). God knows everything, has the power to do anything and is perfectly good.

Jacobsen: As a "Christian Orthodox," what is the purpose of human beings within the "Universe" "He created"?

Koukas: The purpose of human beings within the Universe is to glorify God, live a life of love, use their gifts in the service of other people, and work hard at making this world a better place to live.

Jacobsen: What passages of the Bible mean the most to you?

Koukas: "Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away."

— 1 Corinthians 13:4-8

Jacobsen: What scientific discovery seems the most significant in the history of humanity to you?

Koukas: Electricity. It constantly penetrates human activity, this world, and every aspect of life; therefore, its discovery can be considered the most influential and important of all time.

Jacobsen: With the range of IQ scores among top scorers on these tests, what score seems the most accurate to the fixed IQ for you?

Koukas: I cannot tell for sure for two reasons. The first reason is the margin of error in IQ measurement, especially in the high range. The higher the IQ score, the larger the margin of error. The second reason is neuroplasticity. IQ is not something fixed. The brain can modify, change, and adapt both structure and function throughout one's life. Psychological stress and certain neurological diseases can lower IQ while reading books and learning new skills can increase IQ. Therefore, I do not really know which score can be considered as my true IQ score.

Jacobsen: Who is Jesus Christ to you, and to the broader Christian Orthodox world?

Koukas: Jesus Christ is the Son of God or God the Son. God exists in three coequal, coeternal, consubstantial divine persons: God the Father, God the Son (Jesus Christ), and God the Holy Spirit, and all three distinct persons share one essence.

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Jacobsen: With "God as the first cause and last end of the universe… the Alpha and Omega… [and] the purpose of everything," what theological arguments make the most sense, and argue for, the existence of God?

Koukas: One of them is the fine-tuning argument: there are several universal constants and measured values in the universe that, if they were changed by minimal amounts, would preclude the existence of life. As theoretical physicist Paul Davies said, "The appearance of design is overwhelming." Another one is the argument from consciousness: correlations between brain states and conscious states of persons require explanation but cannot be given an adequate scientific explanation. The best explanation of these correlations (and human consciousness) is that they are the result of the work of a purposeful supernatural being, which is God.

Jacobsen: What, in the phrase "His living and non-living creations" indicate "His" existence to you?

Koukas: God exists in three Persons: God the Father, God the Son, and God the Holy Spirit. One can think that a triune God would create beings in His image. The Christian doctrine states that human beings are created in the image of God. Indeed, humans have a triune form: mind, body, and soul. We can see other trinities in nature as well. For example, all atoms are made of three basic particles: protons, neutrons, and electrons. Space itself has three dimensions: length, width, and height. There are many more triadic patterns, which I describe in my treatise, The Rule of Three.

Jacobsen: What passages in the Bible and theology provide the most accurate depiction of the "Second Coming of Christ"?

Koukas: "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory."

–Matthew 24:29-30

Jacobsen: What was the inspiration for the creation of GENIUS High IQ Network, and THIS High IQ Society, 4G High IQ Society, BRAIN High IQ Society, ELITE High IQ Society, 6N High IQ Society, NOUS High IQ Society, 6G High IQ Society, NOUS200 High IQ Society, GIFTED High IQ Network?

Koukas: I became a member of several online high IQ societies a year before I joined Mensa, and I realized that most of these online high IQ societies and networks have no real-life purpose, and they don't have to offer something useful to humanity. I was inspired by their non-purpose to create high IQ networks and societies that will have two specific purposes: bring together highly intelligent individuals so that they can meet their peers and have meaningful interactions and select the most gifted and creative among them who would be willing to contribute towards the advancement of humanity. GENIUS is the acronym for Global Evolving Network for an Intellectually Upgraded Society. GENIUS serves the high IQ community by maintaining a hospitable and civilized environment for constructive interaction, meaningful engagement, critical analysis, and respectful sharing of ideas between its members, and serves the global society by promoting humanitarian actions through the GENIUS Initiative.

Jacobsen: What do awards such as WGD Genius Of The Year Award Winner — Europe and VEDIQ Guild Intellectual Leader Of The Year 2019 mean to you?

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Koukas: Such awards mean that my friends in the high IQ community recognized my efforts towards the advancement of the community. I am truly humbled and honored that I have met such bright minds who are also good people.

Jacobsen: What alternative tests developed, by you, seem the most difficult for testees?

Koukas: My verbal IQ tests, either timed or untimed, seem difficult for many testees, sometimes for the vocabulary used in some items and sometimes for the scientific terminology used in some other items. Provided that they are not too dependent on crystallized knowledge, and they are solely focused on pattern recognition, I think that verbal tests designed for the high range should make use of a more advanced vocabulary and more complex scientific terminology because people in the high range have a higher ability to handle advanced concepts in general.

Jacobsen: Of those fiction novels, philosophical essays, poetry collections, and scientific papers written by you, what took the most effort, meant the most to you?

Koukas: My latest two treatises, The Rule of Three and Between Cosmos and Consciousness, probably took the most effort and meant the most to me.

Jacobsen: With the GIFT High Range IQ Test and GENE High Range IQ Test, what abilities does each test tap?

Koukas: GIFT and GENE are both series of verbal and numerical tests. They mostly measure one's verbal or numerical abilities, but they are also designed to estimate FSIQ or IQ or g with great accuracy.

Jacobsen: Any final thoughts or feelings based on the interview?

Koukas: I want to thank you for this interview, dear Scott. Your questions were quite diverse and detailed, and you covered the most important issues. There are things here that I am sharing for the first time in public. I hope that the readers were able to know more aspects of my personality and my worldview.

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

Koukas: You are most welcome, dear Scott. Thank you for giving me this opportunity.

Appendix I: Footnotes

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

[2] Individual Publication Date: February 1, 2022: **http://www.in-sightjournal.com/koukas-2**; Full Issue Publication Date: May 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

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Conversation with Tor Arne Jørgensen on Nuclear Armaments: 2019 Genius of the Year – Europe, World Genius Directory (5)

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Abstract

Tor Arne Jørgensen is a member of 50+ high IQ societies, including World Genius Directory, NOUS High IQ Society, 6N High IQ Society just to name a few. He has several IQ scores above 160+ sd15 among high range tests like Gift/Gene Verbal, Gift/Gene Numerical of Iakovos Koukas and Lexiq of Soulios. Tor Arne was also in 2019, nominated for the World Genius Directory 2019 Genius of the Year – Europe. He is the only Norwegian to ever have achieved this honor. He has also been a contributor to the Genius Journal *Logicon*, in addition to being the creater of toriqtests.com, where he is the designer of now eleven HR-tests of both verbal/numerical variant. His further interests are related to intelligence, creativity, education developing regarding gifted students. Tor Arne has an bachelor`s degree in history and a degree in Practical education, he works as a teacher within the following subjects: History, Religion, and Social Studies. He discusses: atomic weaponry for the future trajectory of the world; the story of the Manhattan Project; the Americans reluctant to enter into the war with Germany; the anti-nuclear proliferation movements; main governments with nuclear weapons; the reduction and preventative capacity of nuclear armaments; nuclear arsenals acted as deterrents; historians who specialize; the Treaty on Open Skies; the current context of nuclear issues; the Intermediate-Range Nuclear Forces Treaty (INF); President Vladimir Putin and (former) President Donald Trump; the implications for international nuclear safety; the Nuclear Nonproliferation Treaty (NPT) and the Comprehensive Nuclear Test Ban Treaty (CTBT); nuclear-weapon states and non-nuclear-weapon states; some important terms and concepts for future treaties; the main motivation for the treaties; Hypothetical scenario; the opposing case; Einstein; the Doomsday Clock; the systems; nuclear waste; and these nuclear issues likely remain with us.

Keywords: Cold War, Einstein, Franklin D. Roosevelt, genius, Germany, IQ, Manhattan Project, nuclear war, Tor Arne Jørgensen.

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Conversation with Tor Arne Jørgensen on Nuclear Armaments: 2019 Genius of the Year – Europe, World Genius Directory (5)

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

Scott Douglas Jacobsen: Next, we'll talk about the nuclear armaments of the modern world now. With the splitting of the Uranium atom in 1938, the directionality of the world changed forever. The power to destroy en masse with minimal means at the hands of a few became available. Hiroshima and Nagasaki as the civilian centers' victim to the American atrocities of dropping thermonuclear weaponry on other human beings in the midst of war. What seems like the crucial importance of the creation of atomic weaponry for the future trajectory of the world?

Tor Arne Jørgensen[1],[2]*: If one understands you correctly and I think I do, then the focus hereby is on the ability of each sovereign state to produce weapons of mass destruction in order of increased self-security by means of affirming their targets with higher accuracy, through missiles with longer distances capabilities, more destruction capability, in order of a total fear policy through pure desire to create a feeling as mentioned of self-security by their own want for position of sovereignty.

Jacobsen: A single coerced-into-writing-letter by Einstein to then-President Franklin D. Roosevelt set forth the Manhattan Project. How is the story of the Manhattan Project told in professional political historical circles? Duly note, Einstein was not involved in the Manhattan Project. He was a pacifist or had pacifist tendencies.

Jørgensen: The letter that Einstein signed came at a time when the war was thrown into a state of total chaos. The world was to face its worst enemy to date, with galloping inconsistencies at any cost and by any means. Germany and their desire to develop nuclear weapons that had potential global dominance that we all at the time witnessed then and up through the ages in terms of what the United States let Japan's two regions undergo in hope of ending World War II with regards to both Hiroshima and Nagasaki in late summer of -45. Racing to be the first to either end or start a war is equally wrong and that is what Einstein knew all too well and should later regret.

Einstein's voice and fame was a key factor to ensure President Roosevelt's ear and further ability to follow the advice given for the launch of the Manhattan project. A concerted effort to halt the domination of the Third Reich. Einstein was a pacifist in his belief in the impact of war on peace. But as I previous stated that everyone knows, war never leads to peace. Einstein was all too aware of this, whether they intended in the name of good nor evil. Leo Szilard applied to his former teacher Albert Einstein to get the impact needed in that he and the Hungarian physicist Eugene Wigner together could carry the signature that would be the fortification of the transition within the nuclear age and thus change the world balance for all time to come. The age of nuclear deterrent in the hope of world peace had now begone.

Jacobsen: Why were the Americans reluctant to enter into the war with Germany? Why did they eventually choose to enter into it?

Jørgensen: There are many reasons why the United States did not go to war against Germany, but what is most clear is the divided opinion after failed policies after WWI. The League of Nations and its outcome, furthermore the Great Depression, the despair of all the lives lost in the aid of other states at their own massive expense of human life, and to add an enormous economy expense made the United States divided in its privates to participate in World War II. The idea is, in short, that the United States takes care of its own interests to secure as well as strengthen itself by way of self-preservation**.**

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Grounds for participatory engagement by the United States are clear, the attack made by Japan on Pearl Harbor December 7, 1941.

Jacobsen: In reflection on the aforementioned, this means, still, America is the first and only nation to drop thermonuclear weapons on civilian targets on purpose. That's a horrifying thought. How has this haunted international relations and politics, and helped the anti-nuclear proliferation movements?

Jørgensen: The devastating force that was confirmed by the United States' use of nuclear force to end a war against an unjust state that Japan was and still is, the aftermath was all too clear. The memories and images that are burned into all our minds can only be understood as an eternal warning against repeating such a terrible deed to ever be repeated. The terrible destruction is all too clearly documented as the right obstacle to repetition and as a catalyst for the anti-nuclear movement.

The list to repeat this even now almost 80 years later will probably be deterrent enough to follow the current picture for the next 80 years further as well, one must at least choose to believe. The political agenda is then unchanged in its opinion to refrain from all use of nuclear weapons in warfare, and it is further believed that this is also not on the waning front of the world community, no to nuclear weapons will continue to advance for full force against disarmament of this type of mass-destroying weapon. The world has plenty of other material that can more than probably do the same benefit if one can put it that way.

The balance of power throughout the Cold War, the rearmament that was then all too clear and which crippled Russia economically, so that only the United States remained as the one clear superpower and by that changed a worldview that made the United States probably the most feared and the most hated authority, a world police whether the rest of us liked it or not. This has probably driven many of the other states to produce their own nuclear weapons to even out the differences, and possibly face the United States on their own terms. This is clearly not a stabilizing factor for securing world peace, nor the opposite, but it is perhaps what works best for everyone sitting on total power through fear of what the other person may or may not do.

Jacobsen: The main governments with nuclear weapons with readiness capacity known include Russia, the United States, France, China, the United Kingdom, Pakistan, India, Israel, and North Korea. What responsibility does this place on those Member States in the United Nations?

Jørgensen: There is a binding agreement or desired agreement on disarmament under the United Nations Convention of; disarmament, manufacturing and/or any testing of nuclear weapons by the member States and non-member states, also a non – aggression act towards any member state by use of nuclear weapons in any sense. This agreement act is being held to a certain extent but as we see today, North Korea is once again in the process of testing launches, not of nuclear weapons but you get the picture.

Jacobsen: What larger international responsibility is placed on all Member States, defined as such, including non-member observer states Palestine and the Holy See, for the reduction and preventative capacity of nuclear armaments?

Jørgensen: International prohibition and common front against all use of nuclear weapons in the application of sanctions against if any member state should take an upgrading path or non -member states that take the same course of action, this to prevent any form of a "final" nuclear war if one can call it that.

Jacobsen: During the Cold War, the nuclear arsenals acted as deterrents via duopoly of military giants locking proverbial 'horns' while retaining a mutual want of survival or non-annihilation. In the current era,

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if a headcount of the aforementioned Member States, we have 9 major national actors. For Russia and America with 90%+ of the global nuclear arsenals, what responsibilities lie with them, in particular?

Jørgensen: The power that lies with Russia and the United States is to focus on disarmament, to be able to be a stabilizing factor for world peace, to be able to act as a champion for bridge building through the re-creation of weapons of mass destruction through a re-creating forum by the renewal of increased clean power for everyone's best rather than destruction to everyone's worst. These two countries are responsible for holding both the East and the West in order to maintaining the status quo, i.e. the balance of power, but should in my opinion rather lead the way towards a new world environment of pure clean energy for everyone.

Jacobsen: How do historians who specialize in the matter view the August 2nd letter of Einstein?

Jørgensen: As I am not an expert according to the specific topics here, it seems to me according to what material is available, that a blurred lines can be removed to ensure transparency between the proper agencies. This can again be applied so that a recommendation from Einstein could again ensure that then President Roosevelt would convey thus present a guarantee that the request is fulfilled as intended.

Jacobsen: What is the Treaty on Open Skies?

Jørgensen: Proposal by Eisenhower in 1955 and expanded later in 1989 by Bush senior, including a joint signature of voluntary participating states, allowing aircraft from other states to fly into one's own airspace to create transparency of other states' military activities. There are 33 member countries from NATO and the Warsaw pact that was concluded March 24, 1992. Further comes the agreement on Passive quota which is the number of observations that a state is required to accept from other states, and active quota which are the actual observations to be carried out of by foreign states.

This is a great safeguard with regards to secure evidence to a large extent against the armament of nuclear weapons. Norway has today committed itself to 7 flights in accordance with the terms of agreement thus to ensure that our own military does not put itself in an active rearmament situation. This of course also applies to the extent that we have a lot of NATO exercises towards the border with Russia, something they been known to have repeatedly opposed verbally at top government level. There is also a lot in the media about high level diplomacy between Norway and Russia according to the topics mentioned here.

Jacobsen: What is its relevance to the current context of nuclear issues?

Jørgensen: Will highlight here the obstacle of increased military commitment by the development of nuclear weapons, which has been uncovered in Iran over the past 10 years. Furthermore, it has emerged that North Korea has built up its nuclear arsenal, which is very regrettable for overall world security.

Jacobsen: What is the Intermediate-Range Nuclear Forces Treaty (INF)?

Jørgensen: The 1987 agreement between the United States and the then Soviet Union and their respective presidents Reagan and Gorbachev, in which the agreement consisted of disarming medium-range missiles armed with nuclear warheads. This made it possible to abolish an entire category of weapon systems towards a safer world, whereby global stability was more aimed at mutual trust through mutual understanding of brotherhood and not through fear spreading propaganda of upscale nuclear arms.

Jacobsen: Why did President Vladimir Putin and (former) President Donald Trump pull out of it?

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Jørgensen: The short version is that the United States believed that for several years Russia had violated the agreement signed in 1987, by trial testing regarding missile category thus a clear violation of the signed mutual agreement. This was the reason why the United States withdrew from the agreement. Russia, for its part, has repeatedly denied the allegations in a statement issued stating "Similar, baseless allegations concerning Russia's intelligence have been made more than once."

Jacobsen: What are the implications for international nuclear safety given the progress from its inception in 1987 and destruction in 2019?

Jørgensen: The implications of the breach of agreement go back to a kind of "Cold War" scenario that Putin says in the media today with regards to the NATO allies a look back at the uncertainty about nuclear war that covered the world for decades. What is happening today between Russia and Ukraine is inevitable in this context, as war is once again on the doorstep of all of us with unforeseen consequences.

Jacobsen: How important were the Nuclear Nonproliferation Treaty (NPT) and the Comprehensive Nuclear Test Ban Treaty (CTBT) for global geopolitical stability?

Jørgensen: The idea behind these two programs for testing nuclear weapons in space, on land or under water, and disarmament to change the focus from weapons status to a source of clean energy towards a climate-focused society, is all well and good. The only problem is that some of the most powerful and best equipped states choose to say A but not B, they are initially friendly and shows a hint of partly agreement that these are good programs to join, but when the balance of power is changing, well countries like Pakistan will not nor India join when the other party does not want to.

Furthermore, as I said, the United States has joined part 1, but not part 2 of the agreement program, that is, signed with not committed, and then it carries back to the start again. Letting go of power, thus seeing a possible loss of that power for those countries that look upon themselves as gamechangers on a global scale, or see the profits promoted by the gains of nuclear technology, will not yield the obvious gains in either long term or short term. Finally, this is about power security were to let go of one known scenario outcome to give into a new and unknown one may seem like an insecure draw of cards to make; thus the result is already given in advance.

Jacobsen: For the categories of nuclear-weapon states and non-nuclear-weapon states, how might future treaties utilize such terminologies to clarify intents, obligations, responsibilities, and rights?

Jørgensen: By putting pressure from the non-nuclear states onto the states that have nuclear weapons to ratify their plans for the obligation to disarm, limit, transform and secure the waste in safe storage facilities. Will also point out that Norwegian Physicians Against nuclear weapons (NLA) national branch of the International Physicians for the Prevention of Nuclear War (IPPNW) is actively working for the disarmament of nuclear weapons. We are working well in cooperation with the Norwegian authorities to put pressure on the states that are hesitant to commit to a disarmament plan.

This done so that the commitment can enable a reducing unintentional for a safer future. The fact that private organizations in collaboration with non-nuclear states can, to the extent they can, influence enough for change to take place is then the best answer one can give me here about bonds, and active responsibility through pressure from external factors.

Jacobsen: What might be some important terms and concepts for future treaties to consider for improved deterrence capacity frameworks?

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Jørgensen: To have a steady balance of power in the world between two dominant actors as during the Cold War between USA and Soviet Union, with the intention that none of the actors was willing to annihilate the world. This balance of fear should not determine the world of tomorrow in the hope that we can continue to live in peace.

The fact that nuclear military power today when we only have this one planet to live on should, in the undersigned opinion, not form the basis for living in peace. The fact that extended use of a missile defense system by the USA as an extended deterrent, and accelerator for the exercise of the terrorist balance. Not to mention terrorist organizations and their role in influencing the current balance of power in any negative direction to end today's existence.

Jacobsen: What is the main motivation for the treaties? Do these treaties seem to work in increasing the level of safety?

Jørgensen: Self-preservation, and no I do not think so, not as a clear intent of global stability.

Jacobsen: So far, we have talked about the NPT, CTBT, INF, and TOS. There are a bunch of others including SALT I, SALT II, START I, START II, START II Framework, SORT Moscow Treaty), and New START. There are many covering different dynamics of the nuclear issue. Hypothetically, let's pretend the entire world framework for nuclear deterrence in the form of treaties is shredded, what happens?

Jørgensen: Today, one still sees that the need for protection through deterrence through the possible use of nuclear weapons is as relevant today as during the Cold War. Countries such as North Korea, Russia and China are investing more and more to secure their own national status as a nuclear power to reckon with if any events occur that could possibly shake one's statuettes.

It is pointed out by various groups that are in favor of disarmament of these types of weapons around the world that today's society is overdue for a change in security conditions where the nuclear power has lost its role. Finding fully automated weapon systems, we turn our gaze to space and those who may bring this that may threaten our existence as a species. But just look at NATO, which can largely be described as a nuclear alliance, no, the age of nuclear weapons is not in decline, no not in any way, quite the opposite in fact as I see it. So, to sum up, do we need nuclear weapons today, yes maybe more now than ever before? This brings me back to the question of origin, "what happens if all the treaties are shredded", I guess a complete global fire sale of governing security.

Jacobsen: Let's take the opposing case, the INF is reinstated, NPT, CTBT, INF, TOS, SALT I, SALT II, START I, START II, START II Framework, SORT Moscow Treaty), and New START remain and others begin to build on them. What happens to the nuclear issue?

Jørgensen: A continuation of the status quo, possibly an increased status of the status quo.

Jacobsen: Ideally, what would happen in regards to the nuclear issue stability as deterrence or elimination of the nuclear option throughout the world, or some other option?

Jørgensen: Some outcomes of what has been mentioned above does not at present time seen as a possible deviation of possible events. But this does not mean that a third alternative cannot arise that has not yet been anticipated and that may or may not tip the scales away from the two mentioned outcome, i.e. an unknown outcome.

Jacobsen: Einstein, unbeknownst to many, was a key player in the prevention of the attempts at manufacturing and stockpiling of nuclear armaments. He argued for a supranational authority as a

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deterrent because he considered the bomb inevitable. What hasn't been instituted, which could act as another bulwark against guaranteed mutual annihilation from nuclear war?

Jørgensen: An overarching body. What is meant by that, well today it is left to the nuclear states not to comply with the plan of attack. Where deterrence is the one reason for not attacking and endangering the lives of all of us. If then the UN, or NATO, as a function is in the mindset the overriding body so as not to hand over all responsibility to the individual country.

There are many supreme bodies that can try the individual country's decisions and at best reverse decisions that violate human rights and so on. What if when it comes to the danger of nuclear war, that the deterrent factor is dropped from the individual country and is overruled by a common union for the preservation of these weapons is set up. Could such a common international body be tested faithfully? It's the only thing I can think of that power relinquishes – every single country and is protected under a community that most likely does not allow the use of nuclear weapons ever again.

Jacobsen: Human beings made this problem. Human beings must solve this problem piecemeal, probably. What can move the Doomsday Clock dial farther from midnight in the midst of strongmen political gamesmanship, and direct attacks on an international rules-based order and on the rights-based global system of governance?

Jørgensen: Through global cooperation for a safer everyday life, overthrow of standing directives, further by a common front on both sides. Change basic structures through global cooperation, but all this is just utopia.

Jacobsen: There have been a number of instances in which the systems controlling much of the nuclear arsenals have failed with the implied consequence as the annihilation of the human species if not for human intervention. One was the NORAD computer chip malfunction, or more than one in fact. The Cuban Missile Crisis was another. The SACPNORAD communications error yet another. The training tape accident of 1979 was still another. Still another, and on home turf, the Norwegian rocket accident along the northern border of Russia, which plunged into the ocean. Why, if the nuclear are to be kept, should the systems be modernized simply for safety reasons?

Jørgensen: The use of nuclear weapons in any such state is not safe, nor can it be safe. A modernizing condition, or type of upgrade for safety reasons is not advisable due to the release energy potential of the components. The financial gains that follow at both ends advocate the security gain. No, it can be concluded that to modernize to secure, rather to break down or turn into productive environmentally sustainable energy.

Jacobsen: What are some other issues to do with nuclear waste from the stockpile that need some immediate consideration and management?

Jørgensen: Proper storage is a key issue here, storage under water is to some extent what needs to be addressed, it is no longer in extended use for the risk that this poses if leaks should occur for the sea areas in question. What should also be looked at is to move the waste out into space and remove it that way now that Elon Musk and his Space X and or Jeff Bezos` Blue Origin is aiming toward an increase travel schedule for transport into space, also to investigate the use of nuclear reactors as propulsion measures for the space rockets in a much larger extent. But littering in this way is also not, in my opinion, a sustainable solution either. What I am brought back to is transforming the mindset of reintroducing nuclear waste into a resource for environmentally sustainability.

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Furthermore, of what should be discussed to a much greater extent than today, let us make use of this clean energy in an innovative and functional way, which is what society is benefited by as a way towards a transition over to a more viable alternative energy source as a direct result with regards to a change of course due to the fossil replacements within a short period of time.

Jacobsen: How will these nuclear issues likely remain with us, even as anthropogenic climate change or human-induced global warming continue to loom over the horizon as two of the three heads of the proverbial Cerberus?

Jørgensen: Today's thinking is based on additional cost and limitation of visionary implements. Cost must go down, it must be seen as an meaningful act towards key actors within government officials, the feud over military accumulation must change, in anticipation of possible future artificially intelligent forms that can help us naïve mortals to see a new solution to the problem, if then, it is not us as creators of the problem who is the problem and by that is in need of a solution…

Appendix I: Footnotes

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

[2] Individual Publication Date: February 15, 2022: **http://www.in-sightjournal.com/jorgensen-5**; Full Issue Publication Date: May 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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Conversation with Richard May ("May-Tzu"/"MayTzu"/"Mayzi") on "Identification: to Wake Perchance to Dream" and "Roast Pigeon": Co-Editor, "Noesis: The Journal of the Mega Society" (7)

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Abstract

Richard May ("May-Tzu"/"MayTzu"/"Mayzi") is a Member of the Mega Society based on a qualifying score on the Mega Test (before 1995) prior to the compromise of the Mega Test and Co-Editor of *Noesis: The Journal of the Mega Society*. In self-description, May states: "Not even forgotten in the cosmic microwave background (CMB), I'm an Amish yuppie, born near the rarified regions of Laputa, then and often, above suburban Boston. I've done occasional consulting and frequent Sisyphean shlepping. Kafka and Munch have been my therapists and allies. Occasionally I've strived to descend from the mists to attain the mythic orientation known as having one's feet upon the Earth. An ailurophile and a cerebrotonic ectomorph, I write for beings which do not, and never will, exist—writings for no one. I've been awarded an M.A. degree, mirabile dictu, in the humanities/philosophy, and U.S. patent for a board game of possible interest to extraterrestrials. I'm a member of the Mega Society, the Omega Society and formerly of Mensa. I'm the founder of the Exa Society, the transfinite Aleph-3 Society and of the renowned Laputans Manqué. I'm a biographee in Who's Who in the Brane World. My interests include the realization of the idea of humans as incomplete beings with the capacity to complete their own evolution by effecting a change in their being and consciousness. In a moment of presence to myself in inner silence, when I see Richard May's non-being, 'I' am. You can meet me if you go to an empty room." Some other resources include *Stains Upon the Silence: something for no one*, *McGinnis Genealogy of Crown Point, New York: Hiram Porter McGinnis*, Swines List, Solipsist Soliloquies, Board Game, Lulu blog, *Memoir of a Non-Irish Non-Jew*, and May-Tzu's posterous. He discusses: satori; attachment; a small "i" and a big "I"; intellectual analysis; "But I Hunger and Thirst…for the taste of Vagueness"; circularity; "Dogen Practice"; "Roast Pigeon"; the vagueness; the circularity; a particular, characteristic vague talk in the online chats; and the pigeon.

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Keywords: Alfred Richard Orage, Blavatsky, Gautama Buddha, Gurdjieff, James Webb, Jean Klein, J.G. Bennet, P.D. Ouspensky, Richard May, satori.

Conversation with Richard May ("May-Tzu"/"MayTzu"/"Mayzi") on "Identification: to Wake Perchance to Dream" and "Roast Pigeon": Co-Editor, "Noesis: The Journal of the Mega Society" (7)

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

Scott Douglas Jacobsen: "Identification: to Wake Perchance to Dream" is a woeful story, sort of. What is "satori"?

Richard May[1],[2]*: I speak with no official authority about the Gurdjieff work, you should know. None …

I'm not sure that I've ever experienced satori. Maybe … But if I have, then I cannot describe it in any case.

But off the top of my head it is an altered state of consciousness (the term satori comes from Zen Buddhism, of course) in which everything is directly seen to be just the way it is in the present moment — When running by the Charles River in Boston once or twice after long 40-minute runs everything looked like it was just the way it should be! The chattering mind had stopped. I just saw … it was somewhat ineffable … "Suchness," tathata in Sanskrit. The Buddha is called tathagata, "one who has thus gone."

People in the online chat groups would kvetch endlessly that they were "identified." In any spiritual practice the goal is the practice, period.

Jacobsen: What exactly is meant by an "attachment" in this non-philosophy philosophy?

May: Oh, I was talking about online chats in the Gurdjieff work. After 10 or 15 years of being in "the work," intelligent people did not have a clue as to the meaning of "self-remembering," a very important fundamental concept of G.I. Gurdjieff's teaching. Gurdjieff had an injunction that recognized that everyone was going to die, so people must be helped along the way, "The Fifth Being Obligation." But after 10 or 15 years "in the work" intelligent chat participants often did not have a clue what self-remembering meant!

Gurdjieff's pupil, J.G. Bennet was recognized as brilliant and he knew both Gurdjieff and Ouspensky, his foremost pupil. He travelled to Gurdjieff's home and even met Gurdjieff's father. Bennet read *All and Everything*, *Beelzebub's Tales to his Grandson* 11 times and did not understand it! Where does that leave a person lacking Bennett's advantages?

In addition after many years the pupils in my chat group were told that the teacher's teacher had said to his pupils "in the work" that we have a "life time of errors in Beelzebub's Tales to correct." How could one understand this writing, *All and Everything*, the Gurdjieffian Bible, without knowing what the innumerable errors are? This tome was translated and written by committee, not by one person, not directly by Gurdjieff, himself. Belatedly you are told that it is riddled with errors. But Gurdjieff himself had what he called the Fifth Being Obligation. Everyone is going to perish and we don't know when, so there is an obligation to not waste people's time.

I was satirically contrasting attachments in Buddhism with identification in the Gurdjieff work. There is a saying in Buddhism that "Original realization is marvelous practice." The meaning is that the practice is the goal. There is no Buddha, no path, no enlightenment. Just meditate. Follow the path.

Jacobsen: The distinction between a small "i" and a big "I" is implicit in the test with the smaller "i" in the identification and identity. Is this distinction purposeful, or am I seeing a 'there' that's not there?

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May: Test? Did you mean text?

We are all always seeing 'a there that's not there'! Was that a wave or a particle that just walked by? Often small i refers to the individual fictional ego-identity and big I to the ground of being, itself, the individual wave in the ocean and the ocean, itself.

Jacobsen: Why does intellectual analysis interrupt the potential attainment of satori or enlightenment?

May: Intellectual analysis is fine during cognition, but not so much during a meditation practice. (Often people have random thoughts, but do not actually think in any case.) Having thoughts is fine, just let them pass. Patanjali defines Yoga as the "Cessation of the modifications of the mind-stuff." No or less internal mind-chatter is Yoga.

Jacobsen: What is meant by "But I Hunger and Thirst…for the taste of Vagueness"?

May: Gurdjieff wrote of individuals who "hunger and thirst after truth." In the Gurdjieff chats there was a plethora of vague talk. Vague talk is not truth. I was mocking what generally occurred in the online chats.

And there seemed to be no evidence-based research on the practices of attempted self-remembering (i.e., being present to oneself in the body, emotions and intellectual mind simultaneously) or on "sitting," one of the Gurdjieffian meditation practices. But the work was claimed to be scientific.

Jacobsen: There is a circularity, sort of, to the path from analysis to not really analyzing to more analysis. Is this reflective of our constant intellectual meanderings away – and away and away, again – from satori experiences?

May: Yes, more or less. I was satirizing the attempted use of analysis to understand why there was endless analyzing. — Just watch your mindstream of thoughts, your bodily sensations and emotions. The practice is the goal. There is no Buddha, no Dharma (law), no Sangha (community)!

Gautama Buddha was not a Buddhist, Abraham's mother was not Jewish, hence Abraham wasn't a born Jew, Jesus wasn't a Christian and Gurdjieff was not a Gurdjieffian.

Jacobsen: The final quote from "Dogen Practice" states, "Original realization is marvelous practice." Why is there no definitive distinction between realization of awakening and its cultivation?

May: To have such a distinction would get in the way of realization, create an expectation, make awakening less likely!

Jacobsen: "Roast Pigeon" continues, a bit, with some of the same ideas from "Identification: to Wake Perchance to Dream" "taste" and "vagueness." What is the association between the vague and the gustatory in these two publications?

May: Gurdjieff said something to the effect that one cannot expect a roast pigeon to fly into one's mouth in the Gurdjieff work. By this he meant that one must make an effort, constant effort. Work takes effort. It's not a sinecure.

Jacobsen: Why must the vagueness be stolen?

May: Nothing can be given; Nothing will be given, by the teacher or by Gurdjieff. In Yoga, the Yoga is the effort, not some position. One must steal the truth.

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Jacobsen: There's the circularity in this one, too, with "being in question of being in question" or "pondering pondering." Are most of our thoughts circuitous-ish?

May: I was again just mocking the endless vague talk in chat groups about "pondering and being in question." Must we ponder pondering? Can we question being in question? And ponder being in question? … staining the fragments of silence … "You are the space between your thoughts," Jean Klein.

Jacobsen: At one point, the amorphous is juxtaposed with the precise in the phrase "certain vague talk." A certainty in the vagueness, this seems paradoxical, so… traditionally May-Tzu – looking at the other side of the partition to apprehend the whole as with the silence between sounds, background & foreground. The fragments of silence are some of the "Stains Upon The Silence." Glenn Gould talked about the silence between notes or the gaps in notes – and higher harmonics – as rites of passage in a way. He, so it seems with you, see 'both sides' if this can be conceptualized, as such. What do you see as "stains" in the silence?

May: By "certain vague talk" I mean a particular, characteristic vague talk in the online chats, not anything to do with probabilistic certainty.

Jacobsen: Also, what is the pigeon, and why roast it?

May: According to a Google search: "Roasted pigeons have been a well-known delicacy in France since the 16th century." I didn't know this, but it makes sense as a context for Gurdjieff's saying. Truth and moksha (liberation) are not going to fly into your mouth effortlessly.

After decades "in the work" there are individuals who cannot cease smoking or lose weight. Yet unification of one's being is supposed to be a fruit of the Gurdjieff work. Gurdjieff himself was an obese cigarette smoker with chronic bronchitis for thirty years, according to sources.

Gurdjieff's most excellent pupil, P.D. Ouspensky at the end of his life was an alcoholic, or nearly so, and completely disillusioned with the system of the Gurdjieff work. He said that nothing can be achieved without the "higher emotional center" and we don't know how to use the higher emotional center. The title of Ouspensky's book *In Search of the Miraculous* was originally intended by Ouspensky to be *Fragments of an Unknown Teaching*. Fragments … Unknown … The publisher, however, chose the former title. Perhaps that tells us something. My teacher didn't mention the fate of poor Ouspensky, for some peculiar reason.

Now some people remain "in the work" for more than fifty (50) years, which Gurdjieff would never have allowed. Some individuals today make a career out of "being in the work," exactly as Ouspensky made a career out of the work, finally lecturing in London.

In *The Fourth Way* Ouspensky states that there are "no institutions associated with the Fourth Way," Gurdjieff's path. What then is the Gurdjieff Foundation, if not an institution? Ironically Gurdjieff's own system predicts that this would happen. In the relative world everything turns into its opposite, a loose paraphrase of the relevant ideas.

By contrast Alfred Richard Orage left Gurdjieff and the work. After Orage died, Gurdjieff called Orage his friend, a epithet he rarely used, and implied that Orage had "created a 'soul'" by saying that he hoped he went straight to 'paradise'.

As someone said to me in a chat group, "The work doesn't work, but I don't know anything better." He also said, "Human beings f*ck up everything they do and Gurdjieff did too." I asked him what he meant by that and he replied, "You'll have to figure that out yourself." I already had.

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Gurdjieff said “Believe nothing, not even yourself.” — *The Harmonious Circle* by James Webb is an excellent book on the Gurdjieff work. Webb suicided.

Yet I think that there is much of value to be extracted from the traditional wisdom and psychological teachings of G.I. Gurdjieff, e.g., that humans are unconscious automata most of the time, rather than conscious unified beings with free will. We are incubators or wombs for the creation of a ‘soul’, which can survive bodily death. But the precious diamonds are often found lying deep in dung.

And “Most people can’t hear gray.” — May-Tzu

“To know means to know all. Not to know all means not to know. In order to know all, it is only necessary to know a little. But, in order to know this little, it is first necessary to know pretty much.” — G.I. Gurdjieff

Appendix I: Footnotes

[1] Co-Editor, “Noesis: The Journal of the Mega Society.”

[2] Individual Publication Date: February 15, 2022: **http://www.in-sightjournal.com/may-7**; Full Issue Publication Date: May 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

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The Greenhorn Chronicles 3: Nadine Bollig on Equestrianism and Reaching Strides Equestrian Centre

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Abstract

Nadine Bollig is the Owner – and a Trainer, Coach, and Instructor – at Reaching Strides Equestrian Centre. Her biography states: "Reaching Strides Equestrian Centre has been successfully owned and operated by Nadine Bollig since the spring of 2000. Nadine has been involved with horses since the age of 9 when she started to take lessons at a local stable, and within a year had her own first pony, an Appy mare named Sassy who is still a successful member of the school string at the ripe age of 24. Having nearly 20 years of horse experience, Nadine is a current certified Instructor, Equine Behaviourist and Trainer through the Nova Scotia Equestrian Federation and Equine Canada, a certified Level 1 Coach with NCCP Canada, and is currently working to achieve competition coach status. Nadine has been showing competitively since she was a child and showed in many disciplines including dressage, western pleasure, reining, english, hunter, jumper, driving, and even some barrels and poles. She was an active member of Pony Club and 4-H well into her teens. She uses her extensive experiences and her own training, and puts her heart and soul into the operating of the stable to bring out the best in all of the students and horses at Reaching Strides. Nadine has worked with several trainers throughout her career on the methods of non-resistance training through Natural Horsemanship and implements this into every horse or pony that comes through the training program at RSEC. Nadine acts as head coach and trainer for the stable and continues to enjoy competing, now mainly in the hunter discipline. She acts as competition coach and travels with students at all levels and disciplines to competitions from fun/schooling shows to Provincial Bronze and National Gold competitions. Horses and Equestrian are her business and her passion, and she is proud to provide to the stable an environment that is family-like, safe, and friendly, and treats all clientele – whether they are horses or people – with open friendship. One of her biggest beliefs is 'you walk into the stable a stranger, but you leave as a friend'." She discusses: the first lesson in riding or working with horses; best moment with Sassy; formal

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qualifications; long periods of work; the "feel" of working with or riding a horse; the Pony Club and 4-H; the method of non-resistance in natural horsemanship; Reaching Strides Equestrian Centre; educating different students; the state of horsemanship/equestrianism in the far East Coast of Canada; proud moment of competing as an equestrian; and the importance of the provincial/territorial/national equine organizations.

Keywords: Canada, equestrianism, equine, Nadine Bollig, Reaching Strides Equestrian Centre.

The Greenhorn Chronicles 3: Nadine Bollig on Equestrianism and Reaching Strides Equestrian Centre

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

Scott Douglas Jacobsen: Since age 9, you have been involved with horses. What was the first lesson in riding or working with horses for you?

Nadine Bollig[1],[2]: I loved horses all my life, it was the first thing I drew as a young child, I was hooked from the first moment. My neighbour in Germany had two ponies. I had my first pony ride on one of them. I used to walk all on my own to the local stables to see the horses. They didn't offer riding lessons, so my first actual riding lesson experience was once I moved to Canada.

Jacobsen: What is your best moment with Sassy over all these years?

Bollig: My best moment with Sassy aside from seeing all the smiles she put on thousands of lesson students once I started using her in the riding school over all these years, was the fact that my son got to ride her in a lesson before she passed away. I lost her last summer at age 36 and knowing that I gave her the best possible life a horse could have made the passing a bit easier.

Jacobsen: How does an individual in the Canadian equine industry acquire formal qualifications as, for example, an instructor, equine behaviourist, and trainer? How do the federations (councils, etc.) and Equine Canada set the standard for qualifications?

Bollig: Unfortunately, in Canada there is not a actual requirement to become certified in order to teach lessons. However, in order to be an actual certified coach or instructor, we follow the Equestrian Canada guidelines of completing the rider level program (10 levels in total, 8 of which must be passed to become a coach or 6 of them if to become an instructor). Following along with a mentor and taking training clinics both on line as well as in person, and always remembering that we must continue to learn no matter how much knowledge we acquire. With horses, you never stop learning.

Jacobsen: What can one never learn about horses, except through long periods of work with them?

Bollig: When it comes to horses, the learning never stops. They have their own individual personalities, and they are each their own unique character. What works for one, doesn't necessarily work for others. Horses communicate through body language and for those willing to open their hearts and minds and really learn to listen, the experience is something so profound, it'll blow your mind. They are intuitive, they mirror back our own emotions and force us to live in the now. Horses don't lie, being around them and really allowing them to open our hearts and soul, is an experience that is more rewarding and more eye opening than anything else I've experienced in life.

Jacobsen: In the interviews and in informal conversations with equestrians, they, often, talk about the "feel" of working with or riding a horse. How would you describe this? I recall Ian Millar speaking to this, too, in media clips.

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Bollig: When they discuss the "feel" it can be as simply put as in us as humans learning to let go. Our number one goal as riders is to learn to work in unity with our horses. Humans are very much control freaks, for lack of a better word. We find it difficult to allow ourselves to get into a situation where we are not fully in control. Learning to have a "feel" is learning to trust your equine partner and move with them in harmony. What I mean by that is, we want to always control what the horse is doing and make them move and work in a certain frame or pace, etc. but if we allow ourselves to move with the horse and feel what that horse is doing under us, and staying out of the way and become one with that horse, your ride becomes a dance of you and that horse moving together, feeling what each other is thinking even before one of you moves in the direction of asking for it. That's feel!! Some folks are born with the feel and others have to work their butts off to get there. The one thing that is for sure is, the second you feel it, you'll never forget that moment.

Jacobsen: How were the Pony Club and 4-H helpful in developing as an equestrian?

Bollig: Both of these are excellent programs. There is always so much stuff to learn when it comes to horses. Both Pony Club and 4-H have a set standard of levels to go through where you gain the knowledge of not only riding, but also all the other stuff. In my opinion the biggest problem in the horse world is a lack of the basic knowledge. The off the horse stuff is way more important to learn than the riding portion. But of course, most kids, especially now a day, want to learn how to ride, but feel the rest is not as important. A lot of facilities are so busy that they skip these vital lessons of horsemanship, stable management and the basics of horse care. Programs such as these, are an excellent way to teach our budding equestrians the importance of those steps.

Jacobsen: What is the method of non-resistance in natural horsemanship?

Bollig: So, when it comes to horse training there's your traditional trainers that work on breaking the horse, which in turn breaks their spirit and turns them into almost a trained machine, because they quickly learn that pain or fear happens if they don't cooperate. A lot of the time with this type of training, they rush through the process and don't give the horse a chance to learn at their own pace, forcing them to cooperate or else. Basically, the trainer is the aggressor and because horses are prey animals they tend to give in to the abuse. With Natural Horsemanship we work with the horse at their own pace, and we communicate with them through body language. We establish trust, respect and a bond, and move forward when we know they're ready to learn more that day, or we take the pressure off if they've had enough. The non-resistance part is that they are not forced to do something if they're not ready for it. It's all about applying pressure when needed, and backing off and releasing that pressure when they tell us. Reading their body language allows us to know when to apply it and how much of it to apply. In turn once you've established that trust, and the horse is not afraid that if they make a mistake that they'll get punished, they become a willing, loving partner.

Jacobsen: What inspired founding Reaching Strides Equestrian Centre in the Spring of 2000?

Bollig: I always knew I'd do something with animals when I grew up. I had thought about becoming a vet for a while and upon graduating from high school and after checking out several vet programs, I decided it wasn't for me. I worked at a few big stables and started teaching lessons at one of those. Doing this made me realize my passion was to teach people to become the best horse people they can be.

Jacobsen: As a head coach and trainer at Reaching Strides Equestrian Centre, how do you approach educating different students?

Bollig: Over the past 21 years I've worked with students of all kinds. Kids, adults, seniors, folks with physical and mental exceptionalities, troubled teens, Veterans suffering from PTSD etc. One thing I've learned from this and

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from working with horses is that patience is a virtue. Not everyone learns the same way, and certainly not at the same pace. If one way doesn't work, it's my job to explain it, show it, or approach it in different ways until it clicks in.

Jacobsen: What is the state of horsemanship/equestrianism in the far East Coast of Canada?

Bollig: Here on the east coast the horse world has become HUGE, especially in the last 10 years. I feel even though there's been such an increase in involvement, we are in a bit of a crisis when it comes to actual Horsemanship and basic horse care. There has been a lot of big, beautiful barns with expensive horses and tack that have popped up everywhere as well as some back yard stables that only teach a few etc. The biggest thing that has been brought to my attention, especially in the last few years is that there is a HUGE lack of proper education when it comes to the basics of horse care. Even just proper feeding, hoof care, a total lack of understanding of how important it is working with the horse on the ground to ensure their manners are in check before climbing in the saddle. I feel that we need to train students not just to be riders, but to be horse people that understand the importance of all the stuff it takes to look after these beautiful creatures, and not just learning to ride.

Jacobsen: What is your most proud moment of competing as an equestrian, or a moment – or set of them – of greatest accomplishment, to you?

Bollig: My proudest moments in the show ring have been showing up at these big competitions with our rescue horses and students and beating the butts off those with $40,000 horses, that laughed at us as we got there. They soon learned it's not how expensive your horse or tack or horse trailer is, it's the proper training, and hours put in to perfect that training and our riders' skills that wins the ribbons. As an equestrian myself, I guess I can say some of my proudest moments is when I look up at the smiling faces of my students when they finally figure out a challenge they've been working on and when there's that lightbulb moment and you can see it all over their face. Also, working with rescue horses, my proudest moments is when I finally break through that fear and terror and see them for the first time in their lives allow themselves to trust a human. IT still gives me goosebumps every time.

Jacobsen: What is the importance of the provincial/territorial/national equine organizations?

Bollig: The importance of these organizations is that they are there to help educate folks. They offer programs and learning opportunities and do extensive research on the sport to improve our knowledge on an annual basis. Education is key! I always say, that the second we think we know it all, a horse comes along and teaches us otherwise. I've been involved with horses for over 30 years now, and I haven't stopped learning yet. If anything can be said about them, it is they truly ensure we stay humble and in the moment.

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

Appendix I: Footnotes

[1] Owner, Trainer, Coach, and Instructor, Reaching Strides Equestrian Centre.

[2] Individual Publication Date: February 22, 2022: **http://www.in-sightjournal.com/bollig**; Full Issue Publication Date: May 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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Conversation with Paul Cooijmans on the Frequently Asked Questions About the Glia Society: Administrator, Glia Society (6)

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Abstract

Paul Cooijmans is an Independent Psychometitor and Administrator of the Glia Society, and Administrator of the Giga Society. He discusses: Frequently asked questions; not attempting to force one's way into a high-IQ society; other patterns of illegitimate action to try to enter into high-I.Q. societies; Glia Society's admission policy; tests accepted for admission; the minimum requirements for a test to be "valid in the high range"; the number of high-I.Q. societies focused more on quantity; "a lack or absence of psychometric expertise"; the prime examples of the void in psychometric expertise; the prime examples of profound ineptitude; false impressions from rejection or exclusion of take-home tests by some high-I.Q. societies; take-home tests; and the rarer types of articles submitted to *Thoth*.

Keywords: frequently asked questions, Glia Society, I.Q., I.Q. tests, intelligence, Paul Cooijmans, take-home tests.

Conversation with Paul Cooijmans on the Frequently Asked Questions About the Glia Society: Administrator, Glia Society (6)

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

Scott Douglas Jacobsen: "Frequently asked questions The Glia Society" (n.d.a) contains three questions and three answers. The first question asks, "I am not able to qualify for high IQ societies but still feel I can make valuable contributions to society. How do I get IQ societies to accept me?" (Ibid.) You deconstruct and concisely answer the question while correcting assumptions in it. To expand on the first question (the one at the top of the web page), is a higher I.Q. indicative of a higher potential to contribute to society? So, if an individual can "do that perfectly outside of the I.Q. societies, via universities, science, business, politics, and so on," (Ibid.) can one have a higher potential to do that more if they have a higher I.Q.? In other words,

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they can contribute more, theoretically, if they have proven Glia Society level or higher intelligence and take part in business, politics, science, universities, and so forth.

Paul Cooijmans[1],[2]*: Yes, I am certain that persons of higher I.Q. levels have greater potential to contribute to society, and are in practice indeed contributing more. I am then talking about the full range of intelligence, not necessarily about the situation within the high range, as it is still being studied whether intelligence can be meaningfully measured at all there. I mention this because I know many stare themselves blind on nuances within the high range ("Can I contribute to [this or that field] if my I.Q. is only 143? Or should I try a few more tests to see if I can score over 150?") but really it is differences within the range 60-140, maybe 55-145, that determine people's functioning. I dare not say with certainty that even higher I.Q.'s add something extra, although they may.

Having said that, I should add that "intellectual" types of work are hugely overpaid nowadays compared to manual labour, and that is a problem. This gap has grown over time, and is related to the takeover of all vital institutions by certain species of intellectuals, who despise physical work.

Jacobsen: You mentioned, in the first answer, not attempting to force one's way into a high-IQ society. There was a famous case of Paul Maxim trying to get into the Mega Society, for instance. As others have stated to me, though anecdotal, this is a pattern in the high-I.Q. societies, or, more properly, in the attempts to get into particular high-I.Q. societies by people in and out of the high-I.Q. communities. What is the ethic behind these efforts, as such?

Cooijmans: I think people want to derive social status from belonging to groups with very high admission standards. For illustration, it has happened that someone tried to join the Giga Society with screen shots of online games that reported I.Q.'s over 200 (without even containing the name of the candidate) saying something like, "You really have to admit me now because I have already told all my friends that I am a Giga Society member, please please please do not make me look like a fool before my friends." That betrays the kind of motivation of such people, although most of them are not that explicit about it.

Jacobsen: What are other patterns of illegitimate action to try to enter into high-I.Q. societies? What are some of the famous cases known to you? You have a long history in this world, not many can stake that claim of longevity and activity.

Cooijmans: A pattern that I have observed is, for instance, very repeatedly sending the same type of "proof" of qualification, of course some test result not on the list of accepted tests. What has also occurred more than once is demanding entrance based on a mainstream psychological test score way beyond the usual ceiling of the test; most typically this is some form of the Wechsler Adult Intelligence Scales, and apparently, some psychologists are in such cases willing to provide reports with absurdly extrapolated scores, like way over I.Q. 200. I am quite certain that some people are fully aware of the contents of the test and its intended solutions, and practise extensively before taking the test, and there may also be cases where the report itself is fraudulent.

I think it is not ethical to name names of these individuals as they are mostly teenagers when starting this behaviour and stop later on when growing up. Sometimes there is also a psychiatric background.

The most common way to force oneself into a society is cheating when taking a high-range test. Those responsible for the unauthorized spreading of test answers, however evil, are not necessarily the ones trying to enter I.Q. societies, so in the context of this question I need not discuss the former. "Creative" ways of "entering" societies are to forge a membership certificate using a specimen that an actual member showed publicly on a social medium, or to add oneself to the listed members in the society's entry in an online do-it-yourself encyclopedia. I even

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suspect that such entries are sometimes created purposely by people in order to put themselves in and pose as members.

Jacobsen: The second question asks, "Why is the Glia Society so liberal in its admission requirements, in that it accepts a lot of take-home tests rather then [sic] just official standard tests?" (Ibid.) As you state, the Glia Society's admission policy is more stringent than other high-I.Q. societies. Let's expand on this, why are "mainly regular tests" or "regular psychological tests" without much validity below I.Q. 70 and above I.Q. 130, presumably on a standard deviation of 15?

Cooijmans: Regarding below I.Q. 70, people in that range, and especially under I.Q. 60, tend not to be able to take tests in the usual format, and their I.Q.'s are mostly assessed in other ways, such as by observation and interview in direct personal contact. There are special tests for that. And yes, I know there are people who will now bark, "What?! Are you serious?! Why would people below a certain I.Q. not be able to take tests in the usual way?!" These are the ones that deny the real-world relevance of intelligence and I.Q., the ones who claim that someone of I.Q. 65 can just as well be a mathematics professor as someone of I.Q. 165.

The lack of high-range validity of most regular tests is due to the absence or lack of truly difficult problems in those tests. If you include such problems, you may get validity in the high range, but at the expense of violating certain paradigms of the current academic climate, wherein it is unthinkable to create tests and publish data that show significant sex differences in important behavioural variables like intelligence. And on really hard problems for mental ability, there is one sex that does better than the other. This taboo is hidden by leaving out such problems.

Another way in which sex differences in mental ability are hidden in science is by using childhood data when studying sex differences; in childhood, the later-to-develop adult differences do not show up because the hormones of puberty have not done their work yet. In fact, before puberty, girls mature faster than boys, so that childhood studies yield a biased result compared to the state of affairs among adults, favouring girls. The use of childhood studies to "debunk" sex differences in mental ability is a form of scientific fraud.

I suspect that a mainstream scientist who published data on high-range mental tests like I do would be banned for life from the academic world.

Jacobsen: How do tests accepted for admission (Cooijmans, n.d.b) to the Glia Society tap into its minimum required I.Q., and higher, better than the regular intelligence tests?

Cooijmans: By containing sufficiently hard problems.

Jacobsen: What are the minimum requirements for a test to be "valid in the high range" (Cooijmans, n.d.a)?

Cooijmans: When it comes to high-range validity in the psychometric sense, "valid in the high range" means that the test has positive loading on the general factor "g" in the range beyond the 99th centile, so within the top 1 % of the general population. But validity alone is not enough; robustness (resistance to score inflation) is just as important, as is mere hardness.

If "beyond the 99th centile, so within the top 1 % of the general population" is not precise enough, one may read this as "whatever one defines as the high range", or, when it comes to society admission, "around the intended pass level". Of course, a test never starts measuring exactly at a given level like the 99th centile; high-range tests typically have a threshold somewhere around the 90th centile but more than half of the scores exceed the 99th centile.

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Jacobsen: If you had to estimate the number of high-I.Q. societies focused more on quantity, or growth of membership, than quality of membership, what percent or ratio of extant high-I.Q. societies fit into this identification?

Cooijmans: That is difficult for me to answer because obviously I avoid looking at such societies, if only to prevent vomiting over the keyboard of my electronic computer. I can only make a rough estimation: the majority of them.

Jacobsen: Why is there "a lack or absence of psychometric expertise" in many high-I.Q. societies, even "a deep incompetence" (Ibid.)?

Cooijmans: I imagine the following reasons exist for this: People who feel called to start I.Q. societies tend not to be experts in psychometrics. For instance, when Mensa, the largest I.Q. society, was conceived, its founders thought they were selecting at the level of 1 in 6000. Later they found out it was only 1 in 50. This was related in an issue of the Mensa journal, possibly in the 1990s, in an article about the early history of that society. In more recent years, it has been obvious that some I.Q. societies are founded on a whim by people who were not able to qualify for existing societies, and without having any knowledge of psychometrics.

Then, when people are delegated the task of admissions officer or test psychologist in a society, those who offer to take on this job tend not to be bona fide experts in psychometrics and tend not to be interested in a strict admission policy. Some seem to have "liberal" inclinations and really just want to please and admit anyone regardless of their intelligence level. They secretly despise selecting by intelligence, and it may even be that, when becoming active in I.Q. societies, they did not fully realize they were getting involved in something that went against their moral principles. On the other hand, they may have joined purposely to sabotage the selection procedure and destroy the elitist nature of the society. Such infiltration and corruption of policies would mirror the undermining of democracy that we have seen in Western societies in general, where cultural Marxists have gradually occupied all institutions, resulting in exceedingly liberal immigration and other destructive policies.

Early examples of lack of expertise were observed by me in the first few years of my Mensa membership, when I had some correspondence with the test psychologists of the Netherlandic and International branches, and had to conclude, to my shock, that they were incompetent.

Another reason I believe to be behind the silly admissions policies of many societies is that a strict admission policy, unfortunately, produces fewer female members the higher one sets the pass level. This can be countered by accepting tests without validity in the high range, as on those tests, the possible scores in the high range are meaningless (random, having huge error margins), thus containing more females as well as more unqualified people.

Jacobsen: What are the prime examples of the void in psychometric expertise?

Cooijmans: A list of accepted tests containing tests that can not discriminate, have no validity, in the range where the society's pass level resides. A list of accepted tests containing scores based on long outdated norms (Raven's Advanced Progressive Matrices is notorious for that). A list of accepted tests that appears to be more or less copied from other societies (which betrays a lack of independent research). A list of accepted tests that is not updated and adapted based on feedback from the evaluation of incoming members; that is, the functioning of the admission tests is not monitored by assessing whether the members who qualify through those tests are indeed at the required level.

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Also, testing potential members with tests that require supervision, but without supervising the test administration. So: simply sending the test by mail and letting the candidate supervise and time oneself (supervised tests tend to be timed, for practical reasons). This causes serious problems in case it concerns a test with heavy loading on vocabulary and knowledge while prohibiting reference aids; candidates can then cheat easily by looking things up. It also causes problems because the self-reported time taken may be off. Mensa International used to do this in countries where they did not have a testing infrastructure in place; early members of Mensa Singapore have told me they received the Raven test by mail from Mensa International and took it unsupervised and self-timed. The International Society for Philosophical Enquiry, too, has a long history of testing for willingness-to-commit-fraud rather than intelligence. Wait, I have to clean my keyboard now.

Jacobsen: Following from the previous question, what are the prime examples of profound ineptitude?

Cooijmans: Hm, I should have waited with cleaning my keyboard I see. Here we go again. An early example took place in the early 1990s after joining Mensa, when I published an article in their journal in which I explained that, when selecting the top 2 % on each of a number of tests as Mensa did, one is really selecting more than 2 % of the population because of the imperfect correlation between the tests, in other words, because the top 2 % scorers on the respective tests have only a partial overlap. To my dismay, the society's test psychologist replied in the journal, denying me in words that betrayed that he was not able to comprehend the reasoning set forth in the previous sentence. Ineptitude does not get more profound than that (incidentally, I had to look up the word "ineptitude" in order to answer this question).

Other examples of ineptitude I have observed, in people dealing with high-range test and I.Q. societies:

Publishing score histograms consisting of a mixture of first attempts and (multiple) retests, without explicitly mentioning this mixed nature, just to give the impression of more data than there actually is.

Incorrectly computing full-scale reliability of a test from its constituent subtests, resulting in a much too low value; this happens by taking the simple average of subtest reliabilities. This is wrong because, ceteris paribus, reliability increases in proportion with the square root of test length and is therefore not a simple average. Spearman and Brown have provided a set of formulas for correctly computing the reliability coefficient of a test based on partial (subtest, odd/even) reliabilities.

A recent hilarious example concerns an individual who was founding one society after another and charging money for entrance, accepting his own tests as well as many others. He presented himself as an I.Q. test designer, and claimed that the validity of his tests was "insured" by computing the "Pearson R". A higher density of error is hardly possible: The Pearson correlation coefficient is known as "Pearson r", not "R". While it is an informative statistic, computing it in no way affects the validity of a test. Finally, one wonders which insurance company would issue such a policy. Inevitably, such a person puts himself on the member lists of his self-founded societies, even if the nominal requirement is some 70 I.Q. points above his real level. The maxim "fake it until you make it" comes to mind in such cases.

As it does in the case of the one who maintains a counterfeit Giga Society web page, of course listing himself as a member as well as a number of others. At least some of those members are (were) listed there without their knowledge; apparently he has used names and biographical information found on the Internet to fill his fake society, which is perhaps more fraud than ineptitude. Such cases make me think of the current hype of having one's face injected with silicone, botulinum toxin or whatever, or even have surgery to create a certain appearance. These people focus on appearance rather than essence when striving for success. Seen from the front, they may have nice

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voluminous lips; but from the side, they look like ducks because their lips are sticking out like a bill. Some even quack.

An extreme case of felonious ineptitude was reported to me by a candidate; a test constructor had invited him to take one of said constructor's tests, with the guarantee that the result would remain confidential (which should be standard). However, right after the test had been scored, this test constructor, who purports to be a certified psychologist and a PhD, published the score, including the name of the candidate, on a social medium. This is so serious that I consider it my duty to warn the unsuspecting public of characters like this.

In general, the publishing of candidates' scores including their names and without their permission is typical of inept test scorers. I have received more than one complaint about that. On one occasion, such a bungler even published a list containing only one name (mine) with a fictitious (too low) score behind it, apparently to discredit me.

Publishing item analysis data is another form of ineptitude; it helps future candidates because it reveals the exact hardness of each problem of a test.

And then, congratulating or praising the candidate with one's score! Those idiots do not understand that an I.Q. score is an objective datum, not an achievement. You praise someone for a scientific discovery, invention, or work of art; not for an I.Q.!

Jacobsen: To some members of the general public with an interest in I.Q. and high-I.Q. societies, as you state in the second answer, they can get false impressions from rejection or exclusion of take-home tests by some high-I.Q. societies. A false impression of a "strict entrance policy" (Ibid.). Why is this the current culture or norm with high-I.Q. communities?

Cooijmans: I think this is already answered sufficiently in the question 'Why is there "a lack or absence of psychometric expertise" in many high-I.Q. societies, even "a deep incompetence" (Ibid.)?'

Jacobsen: Why should take-home tests be considered part of respectable high-I.Q. societies?

Cooijmans: Because those are the tests meant to measure intelligence with validity in the high range. Most regular I.Q. tests fail at this. And for the minority of regular tests that do possess validity in the high range, a problem is that those who administer the tests in practice are sometimes not able or willing to do so correctly and to report the score correctly and honestly, despite their formal degrees in psychology or psychometrics. Looking at what some psychometrics "doctors" have done in the world of high-range tests, I have to say that such a degree is virtually a guarantee for incompetence and fraud. I am then talking about providing super-high scores to unqualified idiots, publishing names and scores without the candidates' permission, and leaking out scoring keys of tests. The fingers of one hand barely suffice to count the high-I.Q. "doctors" who have done exactly that.

Another problem with regular psychological I.Q. tests, rarely mentioned but oh so real, is that one can usually buy them as a "kit", including the intended solutions naturally, if one is at least something like a student of psychology. And I suspect that some of the "certified psychologists/psychometricians" who perverted the admission policies of I.Q. societies have entered those societies with scores obtained thus, and would never have qualified on proper high-range tests or without fraud altogether.

Jacobsen: The third question asks, "What kind of articles are you looking for when taking submissions for the Glia Societies journal Thoth?" (Ibid.) You answer with the values covered before on absolute freedom of

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speech and no taboo topics for the Glia Society. As a short side question, what are the rarer types of articles submitted to *Thoth*?

Cooijmans: Esoteric interpretations of works of literature, conspiracy theories about historical events, a few unusual novels, and seven submissions by an early member who was quite brilliant but withdrew from the high-I.Q. world after seeing proof that God existed.

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Cooijmans, P. (n.d.a). *Frequently asked questions The Glia Society*. Retrieved from **https://gliasociety.org/faq.html**.

Cooijmans, P. (n.d.b). *Qualification: The Glia Society*. Retrieved from **https://gliasociety.org/qualification.html**.

Appendix I: Footnotes

[1] Administrator, Giga Society; Administrator, Glia Society.

[2] Individual Publication Date: February 22, 2022: **http://www.in-sightjournal.com/cooijmans-6**; Full Issue Publication Date: May 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

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Norwegians of the High-Range Discussion with Erik Haereid, Eivind Olsen, and Tor Arne Jørgensen: Statistician & Actuarial Scientist; Chair, Mensa Norway; 2019 Genius of the Year – Europe, World Genius Directory (5)

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Abstract

Erik Haereid is an Actuarial Scientist and Statistician. Eivind Olsen is the Chair of Mensa Norway. Tor Arne Jørgensen is the 2019 Genius of the Year – Europe. They discuss: Nordic cultures; Norway's birth rate; 'White' or Euro-North American racists; racists from across the pond; these same individuals within the borders of Norway; the typical view within the high-IQ circles; an Indigenous high-IQ group; people with higher IQs tend to have fewer kids; the Flynn Effect; smart women tend to have fewer children or none; and other directions.

Keywords: Erik Haereid, Eivind Olsen, IQ, Mensa, Mensa Norway, Norway, Tor Arne Jørgensen.

Norwegians of the High-Range Discussion with Erik Haereid, Eivind Olsen, and Tor Arne Jørgensen: Statistician & Actuarial Scientist; Chair, Mensa Norway; 2019 Genius of the Year – Europe, World Genius Directory (5)

Please see the references, footnotes, and citations, after the interview, respectively.

Scott Douglas Jacobsen: What words best describe Nordic cultures?

Eivind Olsen[1]: Generally speaking, the Nordic culture(s) are somewhat egalitarian—where most people are considered to be equal, unless they're not. Royalty is one area where that's not the case (in Norway, Denmark and Sweden).

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Erik Haereid[2]*: *Hard working. Independent. Naïve. Trustful. Egalitarian and excessive bureaucratic political systems spiced with a dash of double standards and hidden xenophobia. A combination of pietistic order and romanticized nationalism draped in a suit of provincial stubbornness and pride. And beneath these dichotomic layers of infantile behavior and mature responsibility, there is an intrinsic naïve belief in the goodness of mankind.*

Tor Arne Jørgensen[3],[4]: ***Different, neutral, and innovative according to statistical poles. A healthy exterior characterized by an insufficient wish aimed at self-development ensured further by a steadfast and rock-hard economy and efficient institutions aimed at technological innovations. Furthermore, the Nordic Permian position is probably explanatory through its geographical imprint. Not only a barren and frozen landscape but housing a hardy people who sadly sit on their own personal mountaintops and share their interests by and for their own conceivable pleasure.***

A historical population within its real-life monopoly state, whereby covered and insured through acquisitions furthered by philanthropic eccentricities fueled in the futile hope of saving an already lost existence by common front to stop global deforestation and beyond with their democratizing intensities, a part where joy, despair and boredom go hand in hand. The Nordic embrace that is postulated only to covers the rest of the world washed over by its cool exterior and shady appearance.

Jacobsen: In spite of the social and health indexes of a healthy society, Norway's birth rate, as with many developed countries, is below 2.1 or the theoretical replacement level. Its most recent tallied level is 1.53. It's not Japan bad, but it's not great. What is the national conversation about this? Countries simply cannot make up the deaths with more immigration indefinitely. It can be a threat to social stability with destructive movements looking to capitalize on demonizing immigrants and to social welfare programs dependent on a productive younger population, especially ages 25 to 54—more in the actuarial realm and expertise of Erik.

Olsen: There are probably multiple reasons for the low birth rate. I'm guessing that economics play a part (raising multiple children has a cost). People might want to wait until later in life before they have children—and might eventually realise that they have waited too long. We've also received sex education, and have good access to prophylactics, which probably leads to fewer "accidental" pregnancies. A society does need a certain amount of productive (as well as
reproductive) citizens. If we look back in time, people needed to have more children since not all of them could be expected to grow up. We also didn't have the same social security we do today, so people needed to have kids so someone could take care of them when they grew old.

Haereid: *"Make more children!", our prime minister said a couple of years ago. I don't expect it to have effect in the long run.*

It's an unfortunate combination having an aversion against too many immigrants and an aversion against getting and raising children; it's a cataclysmic consequence of developing welfare states. Such attitudes are built on romantic beliefs in development; technology and eternal life. It's like "the only person I am not in conflict with is me", and this becomes the social benchmark. "To what do I need other people?"; a social dystopia and a narcissistic utopia.

It's a substantial increase in the population for people older than 45 years, from 1990 to 2021, compared to the increase among those younger than 45. The population growth in the group 45–79 is about 57% from 1990 to 2021! The growth is only 12% in the group 0–44, and 35% for those older than 80 years. The population distribution between age groups is approximately 56% (0–44), 39% (45–79) and 5% (older than 80).

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There are some net immigrations and some birth surplus, and there are not expected a lot more net birth nor immigration in the next couple of decades, and the growth in population are expected in the older group. There are about 18–19% immigrants in Norway today, and 20% of these are born in Norway with immigrant parents.

The xenophobia factor will always be apparent in societies with mixed populations, like in most western countries today. Statistics will of course prevent and reduce some of the irrational critics, but the harsh group of haters give a damn in statistics. I think the most important task is to provide statistics and information about ongoing changes to the people. If some exploits the system, independent if they are immigrants or ethnic Norwegians, the society has to deal with that and contribute to get everyone into activities. Assimilation is not about making everyone similar, but allowing everyone to be different together. The genetic similarity between humans is about 99,9%, and that should be an inspiration to nurture and respect our differences.

Jørgensen: ***Our former Prime Minister Erna Solberg went on national television and tried to influence the people to produce more citizens. We were and are still not able to maintain a positive development according to the birth rate of 2.1***

It's been a few years now, but a noticeable change is yet to be discovered. As immigration goes it cannot replace the growth necessary for the positive development of the population output. If this were to be the case, it would undoubtedly have been, and as one sees in Sweden that ethnic-related conflicts have escalated to conditions that are unfortunate to ensure a stable democratic development. According to what is presented in the media, the government in Norway will not allowed for that to happen here I am sure, as we have strict regulations on who receives a residence permit on the right basis, insofar as family reunification is concerned and more… If we are to maintain a healthy welfare system and at the same time hope for a prosperous economic future, whereby we the citizens can all benefit strongly, a strict regulation must be advisable at all levels- of social structure.

Jacobsen: 'White' or Euro-North American racists, typically, stoke fear and prejudice, and territoriality, about Western Europe, Canada, New Zealand, Australia, and America, being taken over by non-'whites' or non-European heritage peoples with the implicit claim of very low melanin levels in skin, generally speaking, associated with historical-territorial claims to post-colonial settlement nation-states—Canada, Australia, New Zealand, America(, and South Africa)—and Western European nation-states. These are, as usual, falsified racist lies, not simply for the basis on the non-scientific pseudo-taxonomical term 'race' and concept of 'races.' It's not a term validated in scientific literature, by and large, and more reflects the sociological—so artificial—categories of the individual purporting to speak for their 'actualization' or reification. Anyhow, insofar as has been documented, the only known Indigenous group in Western Europe is the Saami (previously Laplanders). They live in currently drawn-out parts of Norway and other Nordic territorial boundaries too. They can be traced back to 6,000 years ago, which matches some of the longest-lived extant Indigenous civilizations today. Indigenous Europeans go back along time. What is the treatment and general knowledge about the Saami?

Olsen: Disclaimer: I'm do not, as far as I know, have a Saami background myself, so my reply here is based on my perspective and understanding. It won't necessarily be universally valid. I think Norwegians in general know that Saami exist, but often just think of the reindeer herders in the northern part of Norway and forget that most Saami are not reindeer herders. The Saami are a diverse group, with multiple different Saami languages (from 3 to 11, I believe, depending on who you ask and how you count). Since the 18th century (at least, possibly longer), the church were campaigning to convert the "heathen" Saami to Christianity, and in that process did their

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"best" to eradicate Saami culture and language—a process which was continued by the Norwegian state/government, and which to some extent has continued up until more recent times.

Haereid: *The knowledge about the Saami people is poor but growing. The main TV-channel in Norway marked the Saami's national day 6. February, and I think this is the first time they have done so into this extent. That's an improvement.*

In general, I think the Nordic people respect the Saami more than ever, based on knowledge about their culture. But it's a long way to go.

Jørgensen: ***As far as the Sami people are concerned, the knowledge is consequently set up. We in Norway are well acquainted with the origins of the Sami people and the injustice that has been inflicted on them during the course of centuries. This dates back to the early 13th century and onwards well into the 16th century with reference to the persecutions as a result of the rumors of sorcery, shamanism, witchcraft, whereby the result is a witch hunt as recognized on a global scale, these persecutions were set forth by both the official ecclesiastical and the official Norwegian government, all the way to more recent times, now by failed assimilation policies imposed on the northernmost counties and there indigenous population.***

The Alta uprising in 1981 that we who have lived a little remember all too well from the national news reports. The recognition of the Sami Parliament's origins in a newer sense in 1989, the Sami National Day on 6th February and so on. The road to acceptance and recognition of the Sami people has been a tortuous path to walk, a sad testimony and national stain inflicted upon the real Norwegian origin, and not just a steel acquisition, whereby murder, oppression and deportation generally accepted procedure set forth by the Norwegian state. Recently decorated with a vague public apology from government officials far too little, far too late for such a wonderful and proud people.

Jacobsen: How do Norwegians tend to view the, rather loud, racists from across the pond in North America?

Olsen: We shake our heads in disbelief when we hear about blatant racism in the USA. Not that we necessarily understand or interpret the situation in the right way.

Haereid: *Norwegians became angry after the George Floyd killing. Most people can't believe that such an event can happen in a modern, civilized democracy. There is racism in Norway, obviously, and most verbal and subtle. But the violence in the Floyd-case, and some other cases where the American authorities have expressed irrational destructive behavior, is disturbing; it's a tendency. One mad man; that happens. But when the incarnation of the Law treats people like that, and this is not one case, it is distressing.*

Talking about the American racists in general, it depends on who you ask. Some get angry and emotional, and a few agree with them. Most are indifferent. I think some look at it as a part of a movement growing in USA, not at least in the wake of president Donald Trump. He pushed a hidden North-American button. There is something wrong with the distribution of goods.

Jørgensen: ***Land grabbing of tribe property, the oppressive condition put in place by the early settlers. The near extinction of the total Native American tribe community, furthermore the acquisition of forced labor through the triangle trade, as regards to the African American community, etc… are hereby far too much to deal with at this point. Briefly referring to Donald Trump and his movement, attempt to disabling of the entire democratic foundation by inspiring to attack the U.S. Capital building, nothing more is needed, furthermore the refusal of students to go to school during the decades from the early 20th century onwards.***

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Police assault and lots more, this for me must be a separate isolated topic, as this is one of my special fields, so one must categorize these events regards to both national and global spectrum for a later interview…

Jacobsen: Although, every country has them. What is the view of these same individuals within the borders of Norway?

Olsen: In general, we like to believe that we're not racists ourselves. In reality, we as a society have our fair share of racists, somewhat-racists ("I'm not racist, but…"), and people being tarred
with the same brush as racists ("He votes for that political party, so he must be racist"). We have Trump-supporters, and we have "woke BLM-supporters", and we have many people who are neither. My personal opinion? Racism (and other discrimination) is a tricky subject, and
not everyone agrees on what it is and what it isn't. For example, some people will claim that racism is a one-way street—that it can only go in one direction ("only whites can be racists, and only towards blacks"—sorry for the choice of words, btw.), but that is a definition I do *not* agree with.

Haereid: *Unfortunately, I think many Norwegians are quite indifferent to such people, including own racists. The internal pond is made of mountains, woods, miles and self-centered minds. I think this is one of the negative features with respect to prosperity; the rich don't care unless they have to pay tax. The racists are usually not in their garden. I think there were a lot of empathy after 22/7 2011 (the ABB-killings). But after some months it disappeared.*

Jørgensen: ***It is perceived as sad as it is, that people should treat each other in this way whereby the difference in skin color or otherwise should judge a person to status of less valuable, how on earth have we not come any further than that, look at what history has displayed with regards to the injustice toward peoples of different skin color. If certain elements of society are to keep up this mind-bending madness, nothing will ever change. Yes, we have this problem in Norway as well, and this is being cracked down on hard by both the general public and the police, hate crime is thus being judged extra harshly in this country and rightfully so.***

The terror attack of 22nd of July 2011 on the innocent political youth at Utøya is a grim memory of this white supremacy movement. Populist riots in such a state must be eradicated any way possible. We the Norwegians in a big way as far as history goes been a big part of the disgraced also with regards to the slave trade also called the triangular trade during the 16th and 17th century, a historical record not to be proud of.

Jacobsen: Indeed, the high-IQ communities have them, even well-known ones. What is the typical view within the high-IQ circles?

Olsen: I have the impression that the typical view is pretty similar
to the rest of society.

Haereid: *I don't know the typical, current view among high-IQ people. I am hibernating at the moment.*

Jørgensen: ***It is probably from what I mean and believe, that certain utterances are allowed, but where set outer boundaries are broken, the relevant elements are excluded. The freedom to express oneself as one wishes does not come without restrictions and fortunately one gets to say, when direct violations that move outside the direct events in question and whereby the focus is directed towards one's ethnic origin are by that fact misplaced. What is in these unreasonable borderlands should be removed to ensure that everyone is accepted regardless of their heritage roots.***

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Jacobsen: Is anyone aware of an Indigenous high-IQ group or even individuals? I would love to interview them.

Olsen: I haven't heard of any such high-IQ groups. Mensa is open to all who qualify, regardless of "race", creed or religion, and I think most (all?) other groups also have similar principles. I know we have members with various ethnic backgrounds, but it's not something we keep track of.

Haereid: *I am not aware of any.*

Jørgensen: ***I do not know, I'm sorry, but maybe Eivind or Erik have some more information to hand out here.***

Jacobsen: Why do people with higher IQs tend to have fewer kids?

Olsen: I'm guessing it's caused by many of the same reasons we have low birth rates in society. The same factors probably apply to an even greater extent.

Haereid: *The short answer is: Because they (we) are emotionally immature, and/or want to spend their (our) time on pure cognitive, intelligent practices more than developing advanced social skills. This doesn't mean that people with children are emotionally and otherwise mature, or that people without children are necessarily immature.*

Jørgensen: ***The basis for having fewer children of those with higher IQ than the average is based on higher education in anticipation of better paid jobs. Moreover, career seeking whereby the intense desire to secure their own need for an opportunity into the history books has become for me in some degree an absolute. If one can spend time on self-sustaining activities, where disruptive elements can affect one's outcome on success, then it becomes decisive for the possible conditions one undertakes.***

This is summed up by the fact that the importance of one's own success overshadows the need for happiness through the acquisition of one's and for one's own offspring.

Jacobsen: With the Flynn Effect in a modest stagnancy and decline, though with decades of increase over time before, is there a potential relationship between better nutrition, wider educational access, and improved equality for all—e.g., men and women, for higher average IQs and lower birth rates? Some have attempted preliminary research into test scores and GDP, for example.

Olsen: I wouldn't be surprised.

Haereid: *Yes, I believe so. Humankind is in a peak of its cognitive potential, and achievements are culturally prioritized. In this individual and collective struggle, we easily forget that we are mentally and physically limited as species. Our minds allow us to create ideas about who we are and what we can do, without any prior humbleness that make us get frequently in contact with whom we are; we tend to think we can achieve something we can't within the timeframe we draw. We will profit on striving for a more balanced development. An example is the production of the neurotransmitter dopamine, which is increased when we experience success, which we feel when we achieve something. It's like getting a reward. In lack of alcohol or heroin, which obviously destroy our bodies, we use sex, prosperity, titles, chocolate, creating heroes, run and so on to attain the level of dopamine we feel we need. But that level normalizes on an increasing higher level. The problem with dopamine is the lack of it, and that level depends of how much "normal" has become, which is a function of how much pleasure we expose ourselves to. The abstinence factor, the pain, will appear immediately after we stop achieving and celebrating, and endure until the body accepts the lower level of achievements as sufficient. Raising children is more pain than*

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pleasure, I have heard. And this alternating activity between ups and downs competes with the abundance of opportunities the modern unlimited world provides and will provide almost everyone.

Jørgensen: ***I have personally too little information on the subject, but I think that an improved and healthier lifestyle, less disruption from outside forces and to some extent negative stress, will affect most of us in a positive way according to mentioned better general physical condition and mental health. It seems obvious to me that this should be the norm, but in an age of widespread use of brain-dead mental stimuli, acquired through watching people eat food on YouTube, bloggers talking solely about mental exhaustion through loneliness and boredom, whereby their personal feelings are being exposed on social media in the hope of huge financial gain makes itself very prevalent.***

The creative and or intellectual measuring bar that could be characterized by maintaining a previous high standard has now become so low that one simply stumbles across it on flat ground. What personally irritates me the most is that now the more brain-dead material that is presented, the greater the financial earnings, further fueled by a tsunami of "likes" and words of praise for its impressive and innovative content. I find myself torn between the following facts, whether in total belief as to positive social structure input, or in total despair of the foolish ingenuity on a global scale.

Jacobsen: Particularly smart women tend to have fewer children or none, there seems to be multiple factors playing into this. For one, as stated by many smart heterosexual or bisexual women, heterosexual or bisexual men don't like smart women for long-term partnering as much on average, though only pluralistically anecdotal and women speaking about men rather than asking the men, too. For two, they're busy with cognitively demanding jobs or educations, which take time and effort away from potential family formation or even supersede any interest in children with or without a partner. For three, there are many women who simply reject the stereotype of women's innate natalist inclinations; some have absolutely zero desire: Deal with it. Do some of these analyses seem fair and reasonable? What other factors might be at play here? I realize the irony of four guys talking about this. What about smart men? What has been the experience for the three of you, e.g., Tor is a parent of two?

Olsen: Previously, society expected women to limit their ambitions to "breed" and "stay at home". That is no longer the case. Not every woman has "produce offspring" on top of their bucket list.. I keep hearing how men supposedly only want "dumber" women, but that's as you
mention anecdotal, and coming from women. I can't remember having heard *any* man say that they want to find a "dumb" woman—but I can't say that it never happens at all. Personally, Since we're sharing anecdotes: I'm a heterosexual male, father of two. I've really only been attracted to women with at least half a brain—ideally a fully functioning one at that. My exes, and my current partner, have all been on the right side of the Bell curve (i.e. I'm convinced that
they've all had an IQ of 120 or higher (with standard deviation 15), and I know my partner is "Mensa-material" (she's a member). No, I don't know the exact numbers, and the numbers aren't important. What matters is that the person has a brain and can use it, and that we feel like we're living on the same planet (so to speak).

Haereid: *Women want emotionally mature, charming, confident, masculine and strong men, optimized relative to their own self-esteem and social and sexual value. Traditionally, women think of their future children's welfare, when looking for a lifelong partner. Exaggerated but to a certain degree true: Men look for sexual satisfaction when they choose women; women are traditionally pickier choosing men than men are when they choose women.*

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It's something about men feeling unsecure when women beat them intellectually. This is linked to archetypical features. Men do not only provide food and security, but also inventions and technical solutions.

Raising children takes much of women's time during their "best" years. I think smart women are more selfish in a more modern way, and want to achieve something, using their intellectual capacity. Getting and raising children are not only time-consuming, but also a risk; you depend upon the other half's genes. You can predict something, but maybe only 10–20% of all the hidden genetic stuff. What if you get a child, you are not happy with? Then the moral issues take place, and invade a brain that you instead could use on evolving yourself.

I think the unconditional love "concept" is real in all of us, also in intelligent women. If you get close to another person, and especially your own flesh and blood, you can't escape feeling strong love for that person independent of what or who this organic creature is. You can repress it, ignore it, but never get rid of it.

Before you choose to have children or not, you don't have any; you are not in the condition of feeling unconditional love to your child, only having ideas about it. And our rational behavior doesn't take such irrational emotions into account. Especially when your brain is filled with intellectual opportunities.

I have been in one fairly long (ten years) adult relationship with a woman, but are not in any now. Maybe I am too selfish, and probably introvert.

Jørgensen: ***Strong women tend to intimidate men with their intellectual superiority, their regulations governing the household with an iron grip. I easily see that their interests in self-realization can easily be a hindrance for family life, whereby a weaker male partner may have to give into their premises in favor of the strong female partner with reference to stereotypical career woman. For my part, I have now been so lucky that 22 years ago I found the most beautiful woman in the world, and who incredibly has endured me and all my extremities all this time.***

I am eternally grateful for this.

My two boys or my two prides are knowingly set to this world of pure love as the desire for self-enrichment through the search for ever new knowledge, has been occasionally pushed aside and created space for emotional based care and parental feelings. The influence that my lady has had on me as an egocentric logic seeker has enriched me in more ways than I care to mention… The best in my life has sought me out and together with my close ones it is again time to seek towards new horizons in the quest for new and possible undiscovered knowledge just waiting to be plucked like ripe fruit from the tree of knowledge itself.

Jacobsen: What other directions are of interest to you? I think we can expand the conversation grounds to more Norwegians now.

Olsen: Other topics? I really like talking about Amiga computers, or why The Last Ninja was the best game ever on the Commodore 64. 🙂

Haereid: *Why is little Norway the dominant nation in winter Olympics? And generally, in sport? What about more cognitive activities like art and science?*

Libido and drives versus control and cognition. What is unconditional love? Is it possible to learn to like people? Is this necessary to establish civilized peace? Do we try to be civilized when it's impossible to be? If so, why can't we just be savage? Is UN and such institutions based on some powerful dictatorship that profit on creating illusions about humans being civilized? Or is the human idea about world peace sincere; embracing everyone?

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What is convincement?

What are thoughts? What are perceptions, and how do they appear? What are emotions, and what kind of role do they play? Which social role do emotions like guilt, shame, anxiety, anger, happiness and interest, to mention some, have?

Jørgensen: ***I have previous mentioned in this interview of topics to be debated forward according to themes about North America and settler mentalities, Native American wars, African American exploitation, and segregation policies with regards to the 21st century. Also, looking forward to getting more people to share thoughts and opinions with.***

Footnotes

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

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

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

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

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

[2] **Erik Haereid** has been a member of **Mensa** since 2013, and is among the top scorers on several of the most credible IQ-tests in the unstandardized HRT-environment. He is listed in the **World Genius Directory**. He is also a member of several other high IQ Societies.

Erik, born in 1963, grew up in **Oslo**, **Norway**, in a middle class home at Grefsen nearby the forest, and started early running and **cross country skiing**. After finishing schools he studied mathematics, statistics and actuarial science at the **University of Oslo**. One of his first glimpses of math-skills appeared after he got a perfect score as the only student on a five hour math exam in high school.

He did his military duty in His Majesty The King's Guard (**Drilltroppen**)).

Impatient as he is, he couldn't sit still and only studying, so among many things he worked as a freelance journalist in a small news agency. In that period, he did some environmental volunteerism with **Norges Naturvernforbund** (**Norwegian Society for the Conservation of Nature**), where he was an activist, freelance journalist and arranged 'Sykkeldagen i Oslo' twice (1989 and 1990) as well as environmental issues lectures. He also wrote some crime short stories in **A-Magasinet** (**Aftenposten** (one of the main newspapers in Norway), the same paper where he earned his runner up (second place) in a nationwide writing contest in 1985. He also wrote several articles in different newspapers, magazines and so on in the 1980s and early 1990s.

He earned an M.Sc. degree in Statistics and Actuarial Sciences in 1991, and worked as an actuary novice/actuary from 1987 to 1995 in several Norwegian Insurance companies. He was the Academic Director (1998-2000) of insurance at the **BI Norwegian Business School** (1998-2000), Manager (1997-1998) of business insurance, life

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insurance, and pensions and formerly Actuary (1996-1997) at **Nordea** in Oslo Area, Norway, a self-employed Actuary Consultant (1996-1997), an Insurance Broker (1995-1996) at Assurance Centeret, Actuary (1991-1995) at **Alfa Livsforsikring**, novice Actuary (1987-1990) at **UNI Forsikring**.

In 1989 he worked in a project in Dallas with a Texas computer company for a month incorporating a Norwegian pension product into a data system. Erik is specialized in life insurance and **pensions**, both private and business insurances. From 1991 to 1995 he was a main part of developing new life insurance saving products adapted to bank business (**Sparebanken NOR**), and he developed the mathematics behind the premiums and premium reserves.

He has industry experience in accounting, insurance, and insurance as a broker. He writes in his **IQ-blog** the online newspaper ***Nettavisen***. He has personal interests among other things in history, philosophy and social psychology.

In 1995, he moved to **Aalborg** in **Denmark** because of a Danish girl he met. He worked as an insurance broker for one year, and took advantage of this experience later when he developed his own consultant company.

In Aalborg, he taught himself some programming (Visual Basic), and developed an insurance calculation software program which he sold to a Norwegian Insurance Company. After moving to Oslo with his girlfriend, he was hired as consultant by the same company to a project that lasted one year.

After this, he became the Manager of business insurance in the insurance company **Norske Liv**. At that time he had developed and nurtured his idea of establishing an actuarial consulting company, and he did this after some years on a full-time basis with his actuarial colleague. In the beginning, the company was small. He had to gain money, and worked for almost two years as an Academic Director of insurance at the **BI Norwegian Business School**.

Then the consultant company started to grow, and he quitted BI and used his full time in NIA (**Nordic Insurance Administration**). This was in 1998/99, and he has been there since.

NIA provides actuarial consulting services within the pension and life insurance area, especially towards the business market. They was one of the leading actuarial consulting companies in Norway through many years when Defined Benefit Pension Plans were on its peak and companies needed evaluations and calculations concerning their pension schemes and accountings. With the less complex, and cheaper, Defined Contribution Pension Plans entering Norway the last 10-15 years, the need of actuaries is less concerning business pension schemes.

Erik's book from 2011, ***Benektelse og Verdighet***, contains some thoughts about our superficial, often discriminating societies, where the virtue seems to be egocentrism without thoughts about the whole. Empathy is lacking, and existential division into "us" and "them" is a mental challenge with major consequences. One of the obstacles is when people with power – mind, scientific, money, political, popularity – defend this kind of mind as "necessary" and "survival of the fittest" without understanding that such thoughts make the democracies much more volatile and threatened. When people do not understand the genesis of extreme violence like school killings, suicide or sociopathy, asking "how can this happen?" repeatedly, one can wonder how smart man really is. The responsibility is not limited to let's say the parents. The responsibility is everyone's. The day we can survive, mentally, being honest about our lives and existence, we will take huge leaps into the future of mankind.

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

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

His further interests are related to intelligence, creativity, education developing regarding gifted students. Tor Arne has an bachelor`s degree in history and a degree in Practical education, he works as a teacher within the following subjects: History, Religion, and Social Studies.

[4] Individual Publication Date: March 1, 2022: **http://www.in-sightpublishing.com/norway-5**; Full Issue Publication Date: May 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

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Conversation with Paul Cooijmans on Registration to the Glia Society: Administrator, Glia Society (7)

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Abstract

Paul Cooijmans is an Independent Psychometitor and Administrator of the Glia Society, and Administrator of the Giga Society. He discusses: registration to the Glia Society; rationale for free membership; the need to submit the registration form if giving a qualifying score; members returning to the Glia Society if they have left; members expelled of the Glia Society; the importance of having the information entered in the registration form available to members of the Glia Society; the optional registration form information; prevent the sharing of members' information to non-members; and the main ethic guiding the structure of the Glia Society.

Keywords: Glia Society, I.Q., I.Q. tests, intelligence, Paul Cooijmans, registration.

Conversation with Paul Cooijmans on Registration to the Glia Society: Administrator, Glia Society (7)

Please see the references, footnotes, and citations, after the interview, respectively.

Scott Douglas Jacobsen: "Registration: The Glia Society" (n.d.a) is the main page for consideration for registration to the Glia Society. Membership is free. Other high-I.Q. societies aren't free. What is the typical rationale for charging membership fees among some high-I.Q. societies?

Paul Cooijmans[1],[2]*: In the past, the Glia Society had a fee for subscribing to the journal, which was sent by regular mail, and the fee just covered the cost of producing and mailing the booklet. Since the journal became digital-only, there has not been a fee any more. Other societies may have a fee for the same reason, or to cover costs of online infrastructure. In some cases, the fee serves also as a source of income for the person leading the society; this has never been the case with the Glia Society, or any of my societies.

Jacobsen: What is the rationale for free membership to the Glia Society?

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Cooijmans: The cost of conducting the Glia Society is not so high that it warrants a fee. The cost of the society's web location is technically born by my business I.Q. Tests for the High Range, which is appropriate since it is money from test fees.

Jacobsen: For new members, you emphasize the need to submit the registration form if giving a qualifying score or scores when, or around the time when, submitting it. How often is this instruction misunderstood or missed?

Cooijmans: As good as never any more, but in the past it happened that people submitted the registration form without providing a qualifying score, and then I had all that unusable form data, and had to contact people to tell them they needed to show proof of test scores, which they often failed to do. That is why I added that instruction to the form, and it works well.

A similar situation occurred with the test registration form on my tests web location; in the past, it could be reached via hyper references on the web location itself, and people were constantly submitting it without subsequently taking any tests, so that the database got polluted with useless data. So I removed the hyper references and only referred to the form from within the test files, and that works much better.

Jacobsen: How often are members returning to the Glia Society if they have left?

Cooijmans: That happens regularly, maybe a few times per year, but I am not keeping count of that specific event. In fact, it is because of returning members that I stopped reusing member numbers long ago. In the early years, I reused the member numbers of people who had left, because I am a frugal person and did not want those numbers to go down the drain. But I learnt that returning members sometimes like to have their old number back.

Jacobsen: Also, how often are members expelled of the Glia Society? What are the main reasons for the expulsion?

Cooijmans: Three times so far, in twenty-five years. Once for harassing other members, once for publishing a test item from an admission test with proposed solution and explanation, and once for fraudulently and without permission using the name "Giga Society".

There are some latent expulsions too; people who leaked out members-only information but have not been identified yet, and people who committed fraud with tests for which I do not have hard proof yet.

Jacobsen: What is the importance of having the information entered in the registration form available to members of the Glia Society?

Cooijmans: Well, members can know who the other members are. Anonymous membership is expressly not allowed, so it is possible for any member to know who all of the others are. Thus it is also possible for any member to verify that those present on the society's communication fora are indeed members, and report it to the Administrator if not so. And that is an everlasting battle; if you neglect this aspect, the fora get infested with non-members before you know it.

Jacobsen: What part of the optional registration form information do applicants tend to fill out the least?

Cooijmans: The web location uniform resource locator. Not too many people have personal web locations any more. I have the impression that the advent of social media, as well as the omnipresent contents management systems, have killed personal web locations, which had their heyday in the late 1990s and early 2000s when people were still able to write hypertext markup language by hand. It is even so that when people today see a genuine

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handmade web location, they may be observed making remarks like, “That looks like it has not been updated since the 1990s”. One wonders if they ever look at the source of a page (Ctrl-u) and see the difference between clean hypertext markup language and spaghetti code. One wonders if they appreciate that a proper web page is rendered in a tiny fraction of a second, while a contents management system takes several seconds to load a page because its contents has to be pulled from a database and produced by server-sided programming. One wonders if they realize that all that server activity and sending rubbish code from server to browser use extra energy and cause extra exhaust of harmful gasses into the plagued atmosphere of our planet.

Jacobsen: To prevent the sharing of members’ information to non-members, you state, “By submitting this form you agree to respect this state of affairs; that is, you certify you will not leak out information shared between members to non-members.” (Ibid.) What happens to members who break this social contract?

Cooijmans: They will be expelled when it becomes known who they are. So far, no such moles have been identified though.

Jacobsen: What is the main ethic guiding the structure of the Glia Society, the rules for the interactions between members, and the administrative duties of the Glia Society?

Cooijmans: These matters serve to have and keep a group truly selected at the stated intelligence level, to protect the privacy of members, and to prevent any perversion of these goals by a hostile takeover, such as via “democratic” procedures. I have seen these things go wrong in other societies and try to do better. As said before, I see parallels between the hostile undermining of I.Q. societies and that of societal institutions and industries at large.

References

Cooijmans, P. (n.d.a). Registration: The Glia Society. Retrieved from **https://gliasociety.org/reg.html**.

Footnotes

[1] Administrator, Giga Society; Administrator, Glia Society.

[2] Individual Publication Date: March 1, 2022: **http://www.in-sightpublishing.com/cooijmans-7**; Full Issue Publication Date: May 1, 2022: **https://in-sightpublishing.com/insight-issues/**.

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

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Conversation with Richard May (“May-Tzu”/”MayTzu”/”Mayzi”) on “No Mirrors” and “Sunrise”: Co-Editor, “Noesis: The Journal of the Mega Society” (8)

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Abstract

Richard May (“May-Tzu”/“MayTzu”/“Mayzi”) is a Member of the Mega Society based on a qualifying score on the Mega Test (before 1995) prior to the compromise of the Mega Test and Co-Editor of *Noesis: The Journal of the Mega Society*. In self-description, May states: “Not even forgotten in the cosmic microwave background (CMB), I’m an Amish yuppie, born near the rarified regions of Laputa, then and often, above suburban Boston. I’ve done occasional consulting and frequent Sisyphean shlepping. Kafka and Munch have been my therapists and allies. Occasionally I’ve strived to descend from the mists to attain the mythic orientation known as having one’s feet upon the Earth. An ailurophile and a cerebrotonic ectomorph, I write for beings which do not, and never will, exist—writings for no one. I’ve been awarded an M.A. degree, mirabile dictu, in the humanities/philosophy, and U.S. patent for a board game of possible interest to extraterrestrials. I’m a member of the Mega Society, the Omega Society and formerly of Mensa. I’m the founder of the Exa Society, the transfinite Aleph-3 Society and of the renowned Laputans Manqué. I’m a biographee in Who’s Who in the Brane World. My interests include the realization of the idea of humans as incomplete beings with the capacity to complete their own evolution by effecting a change in their being and consciousness. In a moment of presence to myself in inner silence, when I see Richard May’s non-being, ‘I’ am. You can meet me if you go to an empty room.” Some other resources include *Stains Upon the Silence: something for no one*, *McGinnis Genealogy of Crown Point, New York: Hiram Porter McGinnis*, Swines List, Solipsist Soliloquies, Board Game, Lulu blog, *Memoir of a Non-Irish Non-Jew*, and May-Tzu’s posterous. He discusses: “No Mirrors”; and “Sunrise.”

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Keywords: Buddhas, Capgras, Finnegan's Wake, G. I. Gurdjieff, Goethe, I Ching, indeterminacy, James Joyce, Jiddu Krishnamurti Man of Tao, May-Tzu, mirrors, Noesis, recursion, Richard May.

Conversation with Richard May ("May-Tzu"/"MayTzu"/"Mayzi") on "No Mirrors" and "Sunrise": Co-Editor, "Noesis: The Journal of the Mega Society" (8)

Please see the references, footnotes, and citations, after the interview, respectively.

Scott Douglas Jacobsen: "No Mirrors" – ahem – reflects the same pattern as before in this comedic philosophical work. Are there no mirrors, or are there no people to be reflected by the mirrors, or nothing to be reflected and nothing to reflect at all? I ask on behalf of nobody.

Richard May: There are no mirrors that work, i.e., allow one to actually see oneself and there are no individuals to be reflected by the mirrors, only fictional narratives in our brains from which we construct our identities, always playing our favorite character in fiction. See *Valentines Moment*: **https://megasociety.org/noesis/176#29** " … two opposing mirrors each reflected, and even mirrored, each other with perfect, but depthless, fidelity; empty mirrors looking into each other eternally, or until someone turned off the lights." and *Dr. Capgras Before the Mirrors*. "Am 'I' actually strobing moment to moment among the shadows of shadows . . . of shadows of uncountable Buddhas in a quantized stream of time or recurring endlessly in some fragmented eternity? Will these replacements of myself happen in the past or have they already happened in the future?" "But who or what is the observer, here before the mirrors, and who or what is the observed?" (*Noesis* The Journal of the Mega Society Issue **#200**, January 2016, page 44) **https://megasociety.org/noesis/200.pdf** Nobody, the Man of Tao, will see what I mean.

Jacobsen: The opening two lines state: Sitting in a room observing myself, sitting in a room observing myself, I ask the prior question within that context. As the point of view of no one is in itself paradoxically formulated when 'confronted' with a mirror, it's the recursion of the system, which continually strikes me in the head like an Acme Co. anvil. So, as if a recursive crash test dummy, why is recursion or a cyclical quality sopopular with you?

May: It a recursion and an indeterminate nested regress. Observing myself — observing myself — observing myself —

Jacobsen: At 16 or some such age, maybe younger actually, I read *Finnegan's Wake*,

May: I should be interviewing you or you should be interviewing yourself! \

Jacobsen: painfully. I should have read the preface,

May: I would probably have read *only* the preface.

Jacobsen: which stipulated, more or less, in the first sentence, 'The first thing to understand about this text is that it is essentially unreadable.' (Thanks.)

May: That may also be the 2nd and 3rd thing to understand about the text.

Jacobsen: Yet, I see a similar cyclical quality in this work and in the works of James Joyce. The themes are presented as jokes,

May: "Some subjects are so serious that one can only joke about them." — Niels Bohr

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Jacobsen: as in a Wittgenstein quote. It, definitely, is a philosophical work; it is, certainly, a comedic work; and, it's, obviously, recursive in character. Did you ever read any Joyce?

May: Any? Oh, yes, the titles of a few of his works, maybe a few pages here and there, the philosophically important parts. I recall one of his characters was fascinated by the farting of his girl friend, undoubtedly as contributing to Gynecogenic Global Warming versus the issue of the suppression of women's flatus by the Patriarchy, and perhaps another character was very interested in the stains on women's panties. Divination by panty stains may be an Irish form of divination, perhaps equivalent in subtlety to the *I Ching*. I go for the quintessence when I read, because of a tendency to subvocalize, attention deficit disorder and a bit of OCD. (Will this be on the '*test*'?)

Jacobsen: The line, "slumped, chin in hand," brings to immediate mind the posing philosopher stance, the famous sculpture stance of a thinker. A stance supporting a "concatenation of jokes in a black cap…"

May: "a concatenation of jokes in a black cap" is a bit of self mockery.

with "no Buddhas," which goes to some prior points about there being nobody home to show 'The Way' or some such master-slave relation.

May: Eh? Truth is a pathless land. — Jiddu Krishnamurti.

Yet, at the same time, it's even worse than that… there's no one home in the stance! This is a headache to think about(!), but for no one. The part seeming ambiguous to me: "black cap." What is "a black cap" referencing? Do you wear black hats, too? And how so?

May: A cap is a form of headgear or clothing that you wear on your head. I would have thought that some Canadians would have seen caps. Black is the absence of light. Sometimes I have worn black hats or other colors, mostly on my head. "Alles Vergaengliche ist nur ein Gleichnis." — Goethe. Everything transitory is only an allegory or metaphor (of the eternal). So I suppose that a hat is not actually a hat. But I thought it was a hat.

I used to dwell in what I generously referred to as the Nigerian sewer system, a city often mistakenly thought to be in New York State. It was cold during the winter, which was eternal. Hence, I often wore a hat, even indoors.

Jacobsen: The lines about stealing truth, in some manner, have been explained before. Then, back to recursive text, the closing lines remark on observing yourself sitting in a room. In this manner, the process of thought creates a 'you' or a little i. How do you cross the ts and dot the 'i's on the "little i," as in awaken?

May: G. I. Gurdjieff taught a certain process of self-observation. One could observe oneself in various "centers" or minds, somewhat analogous to the Hindu chakras or the centers in Taoist alchemical philosophy. One could strive to be present to oneself in the moment, simultaneously aware of the sensations of the body, the solar plexus or the emotions and the ordinary intellectual mind.

Slumped simply refers to my bad posture.

Jacobsen: "Sunrise" is more of a synesthetic reading experience. We see "no one" referenced who is "listening," or not, with the "taste of Braille shadows." I am reminded of the "taste of vagueness," etc., referenced in other works within the text. You're a poet, No One, not a politician. You lure others into a world rather than lead them there with a gun.

How was the meal by the way, the "Braille shadows"?

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"*Sunrise*

No one

— listening

— the taste of Braille shadows"

May-Tzu

May: Braille shadows taste somewhat like koans. — Umami Mama, it's all Dada!

Footnotes

[1] Co-Editor, "Noesis: The Journal of the Mega Society."

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

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

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Conversation with Paul Cooijmans on the Tenth Anniversary of the Glia Society: Administrator, Glia Society (8)

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Abstract

Paul Cooijmans is an Independent Psychometitor and Administrator of the Glia Society, and Administrator of the Giga Society. He discusses: "Glia Society tenth anniversary lecture"; the interaction and reaction of the people present at the tenth anniversary; writing articles and placing advertisements in magazines; founding a high-I.Q. society and learning; the apathetic to the pessimistic; members failing to see the immense opportunities available before them; virtuous individuals; other traits; creative output; e creation of work for the high I.Q. society by members; an important ethical consideration of the lives of individual members outside of the high-I.Q. society; "first test design activities"; 1994; the problems much too difficult for most of the volunteers; September, 1997; the highest scorers; the 3 highest legitimate scores on a Cooijmans test by testees; using the most up-to-date norms on tests; the website and the e-mail forum; communication on the e-mail fora; some distinctions between the new and old logos; the inspirations for the old logo and the new logo; particular difficulties; the total number of high-I.Q. societies; the standard policy changes to high-I.Q. societies; reformation of a society; and changes of the Glia Society between 2007 and 2021; and other changes.

Keywords: Glia Society, I.Q., I.Q. tests, intelligence, Paul Cooijmans, tenth anniversary.

Conversation with Paul Cooijmans on the Tenth Anniversary of the Glia Society: Administrator, Glia Society (8)

Please see the references, footnotes, and citations, after the interview, respectively.

Scott Douglas Jacobsen: "Glia Society tenth anniversary lecture" (n.d.) is a lecture given on October 6, 2007, in Brussels. How many people were present at this tenth anniversary?

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Paul Cooijmans[1],[2]*: Six.

Jacobsen: In recollection, what was the interaction and reaction of the people present at the tenth anniversary?

Cooijmans: Early on, there was some discussion around negative topics like test fraud and unqualified idiots in I.Q. societies, but I managed to end that by playing guitar. I gave the lecture twice, and the first time was filmed. The guitar was a handmade steel-string guitar I had bought just one week before, so I was not used to it yet. Two of those present (at least) have died meanwhile.

Jacobsen: You describe writing articles and placing advertisements in magazines (Ibid.). What was the trend in the early responses to the articles and the advertisements?

Cooijmans: People were mostly very enthusiastic and interested, especially from abroad. Responses from my own country, the Netherlands, were relatively often negative. In particular I remember one response saying, "If you want genius, go to the asylum".

Jacobsen: You remarked on founding a high-I.Q. society and learning "not everyone benefits from membership like I have benefited from it" (Ibid.). Some members "remain passive, consumptive, negative or complaining… are disappointed after joining" (Ibid.). How are these unproductive stances of members of a high-I.Q. society?

Cooijmans: I do not understand the formulation of this question well, but I suppose I could answer like this: These members may be either entirely inactive, or they may complain there is not enough to do, or they may complain that "everything is cast in stone" and they have no influence on what goes on. They may also participate in initiatives of other members, which is good of course.

Jacobsen: How are these particular members from the apathetic to the pessimistic contributing to these problems?

Cooijmans: People with negative, complaining attitudes scare off new members, and do not add to the positive activities going on in the society. A problem with completely inactive members is also that they remain on the member list as long as they do not explicitly resign (which I would rather have them do), thus creating the impression of a larger membership than there effectively is. This is a result of there being no membership fee. With a fee, you could remove members who failed to pay. For information, the member list contains around 500, the active members are probably 100 to 200.

Jacobsen: Also, how are these particular members failing to see the immense opportunities available before them?

Cooijmans: I think the essence is that the opportunities I see in the high-I.Q. community require initiative and an inner drive, while these people expect something more organized or ready-made presented to them. Another factor, with regard to negative and complaining attitudes, is that people in general complain about problems they can not solve; they complain so that others will solve those problems for them. So, people with a high problem-solving ability will complain less than those with lower levels of that ability.

Jacobsen: How is selection by I.Q. scores, even very high I.Q. scores, insufficient to gather virtuous individuals into a society based on I.Q.?

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Cooijmans: While intelligence does correlate positively with being virtuous, this correlation is not perfect. The combination of high I.Q. scores and lack of virtues may occur in cases of test fraud, or in people belonging to a caste or bloodline wherein high intelligence has coagulated genetically with evil as mentioned by me before. So even with selection by I.Q. scores, you have to stay alert to unethical behaviour and act against it.

Jacobsen: What other traits "must be taken into account" in the creation and growth of a high-I.Q. society (Ibid.)?

Cooijmans: Being ethical, and conscientious in general. Associative horizon, sense of humour. Combined with intelligence, these will result in creativity.

Jacobsen: Why is creative output another important aspect of people in creating or developing a high-I.Q. society?

Cooijmans: The fact that someone is creative, and produces work, reveals the possession of a combination of intelligence, conscientiousness, and a wide associative horizon, and these people tend to be good members. They are self-directed and inner-driven.

Jacobsen: You remark on the non-necessity of the creation of work for the high I.Q. society by members, as this can sap energy and time of a member who functions in other capacities in the world outside of the high-I.Q. society. Why do some high-I.Q. societies, potentially, not consider the lives of members outside of the high-I.Q. society?

Cooijmans: If such societies still exist, I believe they require such work to make certain that all members are actively involved in the society in a positive way. An example was Ludomind, where it was required to design a certain number of puzzles every year or something like that. I would not commit myself to that, I want to decide for myself where I put my time and energy.

Jacobsen: Why is this an important ethical consideration of the lives of individual members outside of the high-I.Q. society?

Cooijmans: Because the real-world work of a creative person is more important than one's activities in an I.Q. society.

Jacobsen: You stated:

My first test design activities were not with intelligence tests but with a guitar playing ability inventory called the Graduator. This psychometric instrument could express a guitarist's advancedness on a scale from 0 to 300. I scored over a hundred guitarists on it; the all-time top score is 237.

Here is the certificate to go with that.

In addition, the Graduator was an artificial composer who created a musical composition to each possible score profile out of 2 to the 300th. The algorithm consisted in pencil on paper and had to be executed by hand for each score profile; this was so much work that I only managed to complete it for one score profile: my own. A recording thereof is available on my web site. The title of the piece is For who loves truth, the garrote called 'life' is daily tightened a turn. **(Ibid.)**

Even though, your "first test design activities" began with the Graduator. What personal proclivities and interests preceded even the construction of the Graduator, the psychometric instrument?

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Cooijmans: Composing, music theory, guitar playing, writing, running, reading about science, trying to understand things like awareness and the universe, cycling, chemistry experiments, explosives, fireworks, mopeds, hypnosis, building model aircraft, listening to music, photography.

Do notice that possible proclivities and interests that came after the Graduator are not listed here.

Jacobsen: The pivotal year, perhaps, was 1994 with work on the Graduator for guitarists leading into "intelligence test problems" (Ibid.). You experimented with volunteers. You found the problems "were much too difficult for almost all who tried them…" (Ibid.) Was the transition from the Graduator to intelligence test problems easy, natural?

Cooijmans: Yes, I could even use partly the same volunteers for the early intelligence test experiments, like guitar students.

Jacobsen: Why were the problems much too difficult for most of the volunteers?

Cooijmans: This must be the phenomenon of projection; the problems seemed easy enough to me, so I assumed, involuntarily and unawares, that they would be easy enough for others too. This kind of projection is important, and I have come across it in the fields of guitar playing and music theory too. Teaching and psychometrics are two activities that confront you with this: What is easy, natural, or obvious to me, is not necessarily so to others. What I know is not necessarily known by others. What I am capable of does not always lie within others' capabilities. To make things understandable and doable to or for others, I have to go many levels below what I initially believe to be the appropriate level of difficulty.

Jacobsen: What made September, 1997, a sufficient year, since beginning with intelligence test problems in 1994, to found the Glia Society?

Cooijmans: I was in contact with a number of people who were willing to join a new society, and I had some ideas about how to run the society, based on what I had seen in other societies meanwhile.

Jacobsen: Who have been the highest scorers consistently on the alternative tests constructed by you? Those who have taken many tests by you and scored high on them.

Cooijmans: I can not say that because it would violate their privacy.

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

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

Of course, any good programmer should be able to do this. Still, I must say I never see test statistics by others that even remotely have the quality of my reports, so it seems that not many combine their programming skill with statistics. I set the controls such that only the top three scores remained, and they are 76 raw on the Cooijmans

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Intelligence Test – Form 3E, and 27 and 28 raw on the Cooijmans Intelligence Test 5. The I.Q.'s are 190, 186, and 190, respectively. I can not give the names as that would violate the privacy of the candidates.

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

Jacobsen: Why make the website and the e-mail forum for the Glia Society in February, 2001, rather than earlier or later?

Cooijmans: I did not have an Internet connection before that time, and had bought a computer in January. The day I got Internet, I had the web location online by midnight. The electronic mail forum was started by another member on 7 March 2001; I did not even know what it was at the time.

Jacobsen: You stated:

Communication on the e-mail fora — there are two now — is different from that in the journal. Because of the easy nature of e-mail, those who could never write a journal article through of lack of ability are now able to rise to the surface and become prominent. Before the e-mail era, such members would have remained invisible. Now, they become conspicuous billboards for the society, signalling to every new member: stupidity rules here. This is a destructive phenomenon that has yet to be exterminated. **(Ibid.)**

Any sign of extermination?

Cooijmans: Yes, lately I have not seen any such behaviour. This may also be because most communication is now taking place on other than electronic mail fora, and I have not personally kept up with everything.

Jacobsen: Outside of the sex club or the pornographic web site reference regarding the new logo – at the time, what were some distinctions between the new and old logos pointed out by members, even non-members?

Cooijmans: Some found the old logo more beautiful, and it was also noted that the old logo was actually pictorial while the new one consists of styled letters, so is text-based. I have kept the new logo on the web location because I think it looks better on the whole there. For the journal Thoth, I have, in some periods, regressed to the old logo that graced the cover of early issues, but not recently because that logo takes up a whole page, so that the contents table has to be placed on the second page (or on the back, when Thoth was still in paper form). Somehow, that version of the old logo only works if it has the whole page for itself.

Jacobsen: What were the inspirations for the old logo and the new logo, at the time?

Cooijmans: For the old logo, that is meant to represent a brain cell. For the new logo, I do not know as it was designed by someone else. It contains the letters "Glia Society", perhaps that might serve as a subtle hint as to its inspiration.

Jacobsen: You stated, "Finally a few words about possible improvements to the Glia Society, or I.Q. societies in general. The quality of communication and activity in a society depends mostly on the quality of that society's membership, which in turn depends on the admission policy." (Ibid.) How is this more easily stated than practiced? What particular difficulties have occurred with the Glia Society for you, e.g., finding wolves in sheep's clothing, having to expel frauds, removing rude people from fora, and so on and so forth?

Cooijmans: The easiest part is the fine-tuning of the admission policy. Difficulties have occurred when dealing with undesired behaviour, but most of that has already been mentioned I think. One person who was expelled

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objected to his expulsion, and then died while his case was being considered. People have been annoyed when (temporarily) removed from a forum and resigned as members, but subsequently tried to stay present on another forum. People have purposely misbehaved to provoke their removal, and then acted as if they were victims and unjustly punished. People who leaked information to non-members could not be identified.

Jacobsen: You continued:

As said before, selecting by I.Q. alone is not enough; additional assessment of personality and creative output or productivity is needed. So for improvement, either the admission policy of an existing society has to change, or a new society has to be formed with a better policy.

The latter is constantly being done, especially since the advent of the Internet which made it easy for every Tom, Dick, or Harry to start its own super-high-I.Q. club, so that there is now an endless proliferation of societies that each think they have invented the wheel. **(Ibid.)**

Any estimate as to the total number of high-I.Q. societies, or at least claimed high-I.Q. societies, that have been founded since the formation of the first high-I.Q-society?

Cooijmans: I have not counted them, but probably in the order of a hundred or more.

Jacobsen: What have been the standard policy changes to high-I.Q. societies to improve these longstanding issues regarding admission and membership quality?

Cooijmans: There are no such standard policy changes, most societies are all too happy with a defective admission policy and low membership quality. They would not want it any other way. In fact, those responsible for defective policies would not be in their respective societies with a stricter admission policy in the first place.

Jacobsen: Your preference has been reformation of a society. Although, "Reforming an existing society is difficult though, because you have to deal with the current membership which is partly incompatible with the possible new admission policy." (Ibid.) Has this been an issue since 2007 with the Glia Society? What were the policy changes to the Glia Society between 1997 and 2007?

Cooijmans: These are two questions. I will take the first as "Has this been an issue with the Glia Society since the most significant admission policy changes took place?" There are two issues; the first is that of returning members who qualified under the old policy but no longer have qualifying scores. It has been decided to re-admit those without requiring new proof of qualification. So effectively, past membership counts as qualifying. This decision is based on considerations of humaneness, and concerns a limited number of people.

The second issue is that of existing members who no longer qualify by the current policy. Also for reasons of humaneness (and for consistency with re-admitting returning members with outdated qualifying scores) these are allowed to remain.

The policy changes were to no longer accept homogeneous (one-sided) tests on their own but only in combination with another homogeneous test of different contents type, and to no longer accept tests that proved unsuitable for some reason, for instance invalid in the range where the pass level lies. These were a number of regular psychological tests, but also the later versions of educational tests like S.A.T. and G.R.E.

Jacobsen: What have been the changes of the Glia Society between 2007 and 2021?

Cooijmans: It is not clear if meant here are changes to the admission policy, or changes in general. I think the admission policy has not changed lately, only tests have been added and removed to the list of accepted tests as

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needed. A general change is that the paper version of the journal has ended. This saved an enormous amount of work, and also the postage rates in the Netherlands had been rising such that I was almost ashamed to ask a fee that would cover the cost. In the end it cost close to 4 euros to produce and mail the booklet. This had almost doubled in ten years time. If you bought stamps, a few months later they were outdated and you had to add extra postage. At some point they stopped putting the amount on the stamp, so that they could raise the price of it without needing to print new stamps. That is privatization of public services for you.

Jacobsen: You stated:

One of the changes I might make in the future is to keep my tests, or most of them, exclusively for Glia Society members, and use for admission other people's tests and maybe just one or two of my own, in addition to assessment of personality features besides intelligence and assessment of creative output.

Apart from improving the admission policy in several ways, this will have the advantages of protecting my tests better from the general public, and of protecting myself better from the general public. I will probably have to charge a fee then when members take my tests. **(Ibid.)**

How extensively were these changes pursued?

Cooijmans: Not at all yet, but some of it might occur one day. An alternative scenario is that wherein I become so rich that I do not need test fees any more; I might keep scoring tests then, but restrict them to a select group like Glia Society members and GliaWebNews subscribers, something like that.

References

Cooijmans, P. (n.d.). Glia Society tenth anniversary lecture. Retrieved from **https://gliasociety.org/lecture.html**.

Footnotes

[1] Administrator, Giga Society; Administrator, Glia Society.

[2] Individual Publication Date: March 8, 2022: **http://www.in-sightpublishing.com/cooijmans-8**; Full Issue Publication Date: May 1, 2022: **https://in-sightpublishing.com/insight-issues/**.

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

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Conversation with Scott Durgin on Life, Work, and Views: Member, Giga Society (1)

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Abstract

Scott Durgin is a Member of the Giga Society. He discusses: growing up; a sense of an extended self; the family background; the experience with peers and schoolmates; some professional certifications; the purpose of intelligence tests; high intelligence discovered; the extreme reactions to and treatment of geniuses; the greatest geniuses in history; a genius from a profoundly intelligent person; profound intelligence necessary for genius; work experiences and jobs; particular job path; the gifted and geniuses; God; science; the tests taken and scores earned (with standard deviations); the range of the scores; ethical philosophy; social philosophy; economic philosophy; political philosophy; metaphysics; philosophical system; meaning in life; meaning externally derived, or internally generated; an afterlife; the mystery and transience of life; and love.

Keywords: Giga Society, life, Scott Durgin, views, work.

Conversation with Scott Durgin on Life, Work, and Views: Member, Giga Society (1)

Please see the references, footnotes, and citations, after the interview, respectively.

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

Scott Durgin[1],[2]*: Grandma telling of her ancestors being Hugenots. Her son, my father being born late and during a flood, my mother being thrown from a car days before Kennedy was shot, my ancestors active in the revolutionary war, my mother's father emigrating from Ireland, he could play the fiddle by ear; my dad's musical inclination and woodworking skills, marksman in the army, ranger in the forest, a few others I can't recall.

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

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Durgin: Somewhat. Later in life I was able to track my family history through William Brewster and two other pilgrims. Later still, I was able to trace it back further to Fulk V of Jerusalem. Self extension is a critical notion I'm glad you brought that up, as it has great potential for growth, there are many applications of it. A sense of history is important for future conceptualizations and decision making, so my adult life has been dedicated to satisfying a voracious appetite for studying history.

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

Durgin: European blend, all English speaking by the 18th century, all Christian (and anti-authoritarian so not many Catholics). Mostly settled in New England by late 1600s. Originated from U.K., France and Germany.

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

Durgin: I was observant but largely socially inept until high school, except for sports. Lots of exploration, digging, sports, outdoor activities, music; voracious appetite for reading started in 7th grade, mostly science fiction Ray Bradbury, Arthur Clarke, Asimov, Heinlein. One or two close friends every few years or so, then drifted away.

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

Durgin: IEEE, SBE, ASME, Pi-Mu-Epsilon, AA in General Studies, BS in Engineering Physics.

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

Durgin: Enjoyment in solving problems. Life is a puzzle, so it's practice too.

Jacobsen: When was high intelligence discovered for you?

Durgin: It was a slow work in progress. By the time I was 25 to 30 years old I began seeking out extraordinarily difficult puzzles because I had been doing so without help for decades prior: Rubiks cube, "The square root", which is a sliding wooden pieces type of puzzle, mazes, optical illusions, creating my own labyrinths, mastering chess, stratego and other board games. I appear to be the only one I knew (among maybe 2 dozen others or so) who actually solved the Rubiks cube and rubiks revenge without the book. Same thing with the square root. Later on I put together the jigsaw puzzle known as Devils Dilemma which has identical images on both sides but one side is rotated 90° relative to the other, and the puzzle pieces are actually "double died" so you can't tell by flatness which way the pieces should go. Insane exercise looking back. When I was in my late teens I invented a variation of chess that involved two moves for each person (with certain exceptions of course; certain new rules had to be invented to keep everything sane). It was a great mental exercise but it also hurt my brain. Probably the first time I realized I had an abnormal intelligence started in fourth or fifth grade when I was fairly adept in math and could also recite the alphabet backwards could read upside down, find the Dalmatian among the chaos of black and white spots, things like that. – Finding the pattern within the sea of randomness was important to me early. It was only after a decade or so after that I began to use rational thinking and scientific methods to check whether those patterns were meaningful. Painful process actually.

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

Durgin: Discomfort is the answer. It seems that most geniuses or exceptionally creative people tend to be (at least partially) introverted, meaning they do not require others, or interaction with others but are rather comfortable with solitude. I believe this grates against the weaknesses of the extroverts because they do require human interaction

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every day, which means they manipulate others into getting energy from them. Introverts do not intrude. Introverts retrieve energy from within. They do not require recognition. People who are comfortable with solitude do not require acceptance in a group and this makes weak people nervous and uncomfortable. One who is comfortable with darkness and solitude can navigate the greatest fears and overcome them.

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

Durgin: Plato, Euclid, Vitruvius, Confucius, Hypatia, Proclus, Roger Bacon, Al-Hazen, Dante, Those who composed the Zohar, those who composed the Hermetic philosophy, John Dee, Leonardo, Mozart, Newton, Maxwell, Goethe, Gödel, Einstein, Emmy Noether, Dirac, Feynman. My favorites in there are probably Vitruvius, Al-Hazen, Mozart, Maxwell, Feynman and daVinci.

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

Durgin: Humor, no question. Music too. Film art like South Park, Archer, Veep, Patriot. Those are genius. Watch all the Batman films in order then watch LEGO Batman. That is genius.

Jacobsen: Is profound intelligence necessary for genius?

Durgin: No.

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

Durgin: Grave digger, Bank proof operator, Security guard, RF Engineer, Physics Teacher, Marketing & Sales Manager, Engineering Manager, Business Manager, Engineering Consultant, Founder and President.

Jacobsen: Why pursue this particular job path?

Durgin: I like a challenge, because puzzle solving is enjoyable and I want to enjoy life, career included. Engineering is by definition problem-solving at the real world level. I eventually settled on RF & Microwave Engineering because it is THE challenging and multidisciplinary activity, especially when one works with high power (multi-kilowatts) and further advances beyond Engineering to Design Engineering. One must be expert as a Thermal Engineer, Mechanical Engineer and Electrical Engineer (a fusion of all three) to accomplish this and solve real world problems in Communications. To top off the “discipline tower”, one must additionally master the physics of waves, which most EEs do not, because the difficult mathematics of waves involves partial differential equations in space and time. Hello Maxwell. Physics supplies the ultimate backdrop. Optics a good subset. Ph.D. highly recommended. Negotiating contracts, working with and managing others and communicating critical information through language barriers also requires an education in the liberal arts.

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

Durgin: The good and long lasting myths are deep because they are masking truths otherwise not understandable without knowing physics and mathematics. So myths and symbols are extraordinarily important to carry on knowledge even if that knowledge is not understood by the great majority of people. Even if all civilization is destroyed except for a few (where those few are most likely to be uneducated), if the myths are remembered then eventually an intelligent individual will be able to decode the symbols and unpack the physics buried within them. ——Regarding genius, I don’t know. But two words come to mind besides Humor: Polymath and Paradox. Some of the more profound mysteries of the world have been solved by thoroughly investigating a paradox. But I do know that genius is not necessary if you work every part of your brain as much as you work the rest of your body. Take

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care of your brain. The brain needs a workout just like the body does. Things that harm the brain or suppress brain development are not good: drugs alcohol etc. Sex is also good for the brain. Ecstasy, Exhilaration and Enthusiasm all beneficial.

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

Durgin: Mankind creates God, indubitably. Our perception of God's perfection, capabilities and other attributes/aspects improve with our own improvement in knowledge, until eventually God is irrelevant or gone. Excellent symbol for God is the all seeing eye within a triangle, which is normally shown elevated above an unfinished pyramid. There are very profound reasons for this arrangement. But I will only focus on one: Insight requires a great amount of prior physical and mental activity, then a period of rest like Helmholtz described. The reason the triangle is above the pyramid (itself symbolizing a great labor) is the insight appears to come from nowhere, when in fact it does not. It comes from the brain – but only after rest. In this way, self generated insight can serve as a symbol for an improved version of yourself, or your future self, or your perfect self or God.

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

Durgin: Science is the true and final method of finding things out; finding THE truth. What seems to be a great way to start that process is exploration and wild speculation, but coupled with and grounded by an education in Science (the hard ones). This also means entertaining and following imaginative leaps, flights of fancy that appear at first to go nowhere, but actually do open the door (or lead down blind alleyways where a hidden door may be) to answers from a sideways path. Balancing the irrational with rational thoughts, feelings and notions seems like the best scientific path, for it is only after subduing the irrational that it truly can be categorized as irrational. In Art, One must explore all paths first to eventually know how to place the ground where it belongs and the figure where it belongs. It's the same with science; slow but sure. And – most critical is learning to distinguish between evidence and other information; between something physiological and something psychological. Science is EVIDENCE based, or nothing.

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

Durgin: I don't keep very good track of that but most of my IQ scores on tests taken in the late 90s and 2000s range between 140 to 170 with an SD of 15. The tests I truly enjoyed were those by Cooijmans and Hoeflin and a few others but I can't remember. Two memorable occasions I can think of now are an IQ test and an entry-test to University. Both of these tests were 20 questions. The university test was taken by a few hundred others over a few years to see whether candidates would be suitable for a five-six year very intensive dual degree program in engineering and physics; so one would receive a BS in both. Apparently only two received a perfect score, I was one of them, so I entered the Program.

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

Durgin: FREEDOM, period. The only freedoms forbidden are those that remove freedoms from others; so again, balance.

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

Durgin: See last question.

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

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Durgin: See last question, although I would add that a people-owned government is the ideal, with the rules of engagement duly constituted in a document which serves as the law, with a strict separation of church and state, meaning any and all government bodies are perforce religiously neutral. Three reasons for these: 1. A constitution cannot be assassinated, replaced or overturned without great effort and time, so authoritarian regimes are illegitimate. Who is president does not matter because the president's first job is to protect the Constitution. 2. When the government, sworn FIRST AND FOREMOST to protect the constitution, is owned by the people (ALL the people not just some), then freedom has the best chance AND 3. When institutions like Science, Health, Education etc are owned by the entire public, those institutions are NOT subject to religious influence. How? Because of church-state separation. Allowing religion to be individually based and private is the only way to protect it. So a summary: Freedom is mandatory for individuals but not government. And no royalty, no bloodlines, no authoritarians. Those things have become stupefyingly nonsensical and irrelevant in today's world. And there is no such thing as religious authority. Nope, Never again. Lincoln was right: By the people, Of the people, For the people (BOF). We all need to be BOF-ed.

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

Durgin: The mystical tradition of Kabbala is actually the most workable, because it is not mystical at its bottom. It's psychological. A great deal of study reveals this, especially the geometry of it. Knowledge of Hebrew required. Knowledge of Ancient Egyptian required. Buddhism and ancient Druidism are also favorites. Study of Carl Jung helps: Mysterium Coniunctionis, Psychology and Alchemy two excellent examples.

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

Durgin: Physics. Physics covers many planes or correspondence: vibration, polarity, rhythm cause-and-effect and gender. The Universe is ONE THING. All other things follow from this, the most obvious being that all entities are related to one another, like all spokes are connected to a central hub. The simple wisdom expounded in The Kybalion, though dated, is apt here. If the concept of God seems comforting to people then I would maintain that FIELD comes as close as possible to fulfilling that concept. Einstein stated it tersely: "There is no space empty of field", which is consistent with Descartes. That does not mean that empty space is summarily filled with field, but rather the field….is….space. There is no such thing as empty space. Ever. If all the fields were removed there would be no space left. A rigorous and long term study of General Relativity will convince those who seek to understand this fully. Gravitation Electrodynamics, Light etc. That means 5-6 mathematical steps above calculus are necessary: partial differentials and 2nd rank tensors and higher. Expect despair, pain and mental contortions.

Jacobsen: What provides meaning in life for you?

Durgin: Purpose and growth. Growth Cleaves Stone.

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

Durgin: Subjective.

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

Durgin: Based on evidence so far, a physical afterlife (albeit transformed) seems obvious, but not a mental or psychological one. Will power has no power or life without a brain. You can't even think about it without your brain. Memory is possibly transferred as a record could otherwise be, but this must be partial at best.

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

Durgin: Life is wonderful. Enantiodromia provides a great path to transformation. My probable future has unfolded many times due to my own efforts. Resonance is possible at every level if one makes the effort. Every breathing second is meant to be purposeful, enjoyed and explored. This I do.

Jacobsen: What is love to you?

Durgin: Passion, Purpose, Obsession, Balance and Generosity.

Footnotes

[1] Member, Giga Society.

[2] Individual Publication Date: March 8, 2022: **http://www.in-sightpublishing.com/durgin-1**; Full Issue Publication Date: May 1, 2022: **https://in-sightpublishing.com/insight-issues/**.

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

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

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Abstract

Chris Cole is a longstanding member of the Mega Society. Richard May is a longstanding member of the Mega Society and Co-Editor of *Noesis: The Journal of the Mega Society*. Rick Rosner is a longstanding member of the Mega Society and a former editor of *Noesis: The Journal of the Mega Society*. They discuss: I.Q.; fake I.Q. and real I.Q.; more reliable and valid I.Q. ranges; robust, legitimate tests; and the status of measuring I.Q. scores above 4-sigma.

Keywords: Chris Cole, debunking, I.Q., intelligence, Mega Society, Richard May, Rick Rosner.

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

Please see the references, footnotes, and citations, after the interview, respectively.

Scott Douglas Jacobsen: Today, as this is a group discussion with three longstanding members of the Mega Society, the focus is Intelligence Quotient or I.Q., particularly debunking claims. What is I.Q. truly a measure of, at this point?

Chris Cole[1]*: I.Q. is an attempt to measure general intelligence, which is analogous to the power of a computer. There is an enormous literature on this subject. I'm going to take it as a given. It will be embarrassing if when we understand more about how the mind works it turns out to be a chimera.

Richard May[2]*: *'g', the general factor of intelligence, i.e., cognitive ability.*

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Rick Rosner[3][4]*: ***IQ as measured by a high-end test is somewhat different from IQ as measured by a regular range usually group-administered test. Regular range tests measure intelligence, the ability to focus for 45 minutes, and cultural literacy.***

High-end tests can measure obsessiveness and attention to detail, a love of puzzle-solving, and in some cases desperation for validation.

Intelligence has changed over the past 20 years to include skill at using tech to get answers.

Jacobsen: What differentiates a fake I.Q. score claim from a real one, e.g., signals of a fraud or claims far above the norms of a test, etc.?

Cole: Since it is difficult to define, it is difficult to measure. There is a desire to claim intelligence which creates a motivation for "vanity" tests. In science we try to overcome such tendencies using experiments to disprove theories. It is a sign of trouble if a test is not carefully normed.

May: *You can perhaps find examples on Facebook and the social media generally.*

Rosner: ***Concerted efforts to lie are fairly rare – claiming a high IQ is not very helpful in life and may even hurt – there's Stephen Hawking's quote that "People who brag about their IQ are losers." There are casual claims – BSers at parties, movie stars trying to seem smart. Geena Davis's PR team used to mention that she's Mensa. Sharon Stone is said to have a 150 IQ. James Woods 180. And these might be legit. But that's to address a specific issue of not being considered a bimbo.***

One big tell for IQ fraud is people claiming to have completed and gotten a high score on the Mega or Titan in 10 or 12 hours. Back in 1985, I spent more than 100 hours on the Mega. Now with the internet (and coding skills which I don't have), I could've cut that time by 80%. But the internet has also invalidated the Mega – not only with all of the answers floating around out there but also with instantly solving the verbal analogies just by plugging them into Google.

Jacobsen: What ranges for I.Q. scores have the highest reliability and validity, typically?

Cole: The Langdon and Hoeflin tests are on the cutting edge of reliability and validity. The Mega Test, for example, has been normed several different ways. A group of us are working on a new test that is cheat resistant.

May: *Scores with the highest reliability and validity are those closest to the mean on standard IQ tests. Hoeflin and Langdon's tests are untimed power tests more suitable for measuring above average intelligence.*

Jacobsen: What tests are considered the most robust, legitimate?

Cole: We have a problem now that several of the most carefully normed, such as the Langdon Adult Intelligence Test, the Mega Test, the Titan Test, the Ultra Test, and the Power Test have been spoiled.

May: *Those of Hoeflin, Langdon and Wechsler.*

Rosner: ***Hoeflin's tests have been the most thoroughly revised and normed. His Mega Test was normed on more than 4,000 test takers. His test items are excellent. But his tests have been voided by the internet – too many easily found answers. The Mega was published in Omni magazine in 1985, I think, a decade before most people had the internet. You had to use actual physical dictionaries.***

Today, I think Paul Cooijmans' tests are the most legit high-end tests. Paul takes pleasure in bursting the bubbles of people who claim high IQs by offering stringent scoring and norming. Doing well on his tests takes

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much time and what he calls "associative horizon" – being able to come up with dozens of ideas to crack a tough item.

Jacobsen: What is the status of measuring I.Q. scores above 4-sigma – experimental high-range testing, in other words?

Cole: The Adaptive Test, which is a work in progress, is the cutting edge. Contact me if you want to work on it. [Ed. **chris@questrel.com**.]

May: *Apparently measurement at the far-right tail of intelligence has improved astronomically. I mistakenly thought that determining and measuring IQ was quite difficult even at the 4 sigma level. The Mega Society used to have a statement either at the beginning of Noesis or on our website or both, I think, indicating that we* attempted *to select members at the 4.75 sigma level, but selecting this rarity was experimental and quite difficult for many reasons. (Not exact wording.)*

Today there is an IQ group which has apparently identified the 3 most intelligent individuals on planet Earth! This is quite an achievement in my view.

Since it is well known that the actual distribution of IQ-scores at the far-right tail does not conform to a Gaussian distribution, one has to assume that even if the ceiling of the IQ tests employed was sufficient (not exceeding that intended by the test developers) and the intercorrelation of the various tests at the highest levels was known and that the correct Kuder-Richardson (?) formulas were applied to concatenate the valid IQ scores, that the entire population of planet Earth was actually tested by or on behalf of this group. Since various planetary subgroups of different sizes could have differing means, standard deviations and distribution shapes, a weighted average would need to be taken in order to determine the statistical properties of the global IQ distribution for planet Earth.

*This is an unparalleled achievement in psychometric history. I personally don't know anyone tested for this project in order to determine the actual shape of the global distribution of IQ-scores at the far-right tail, but I assume this is just a minor sampling error. Presumably you and your friends and neighbors have all been tested. Since the three most intelligent individuals on planet Earth have now been identified in fact, the correct protocols were undoubtedly used. If only Lewis Terman were alive now! — **LINK here**.*

Footnotes

[1] Chris Cole is a longstanding member of the Mega Society.

[2] **Richard May** ("May-Tzu"/"MayTzu"/"Mayzi") is a Member of the Mega Society based on a qualifying score on the Mega Test (before 1995) prior to the compromise of the Mega Test and Co-Editor of *Noesis: The Journal of the Mega Society*. In self-description, May states: "Not even forgotten in the cosmic microwave background (CMB), I'm an Amish yuppie, born near the rarified regions of Laputa, then and often, above suburban Boston. I've done occasional consulting and frequent Sisyphean shlepping. Kafka and Munch have been my therapists and allies. Occasionally I've strived to descend from the mists to attain the mythic orientation known as having one's feet upon the Earth. An ailurophile and a cerebrotonic ectomorph, I write for beings which do not, and never will, exist—writings for no one. I've been awarded an M.A. degree, mirabile dictu, in the humanities/philosophy, and U.S. patent for a board game of possible interest to extraterrestrials. I'm a member of the Mega Society, the Omega Society and formerly of Mensa. I'm the founder of the Exa Society, the transfinite Aleph-3 Society and of the renowned Laputans Manqué. I'm a biographee in Who's Who in the Brane World. My interests include the realization of the idea of humans as incomplete beings with the capacity to complete their own evolution by

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effecting a change in their being and consciousness. In a moment of presence to myself in inner silence, when I see Richard May's non-being, 'I' am. You can meet me if you go to an empty room." Some other resources include ***Stains Upon the Silence: something for no one***, ***McGinnis Genealogy of Crown Point, New York: Hiram Porter McGinnis***, **Swines List**, **Solipsist Soliloquies**, **Board Game**, **Lulu blog**, ***Memoir of a Non-Irish Non-Jew***, and **May-Tzu's posterous**.

[3] According to some **semi-reputable sources gathered in a listing here**, **Rick G. Rosner** may have among America's, North America's, and the world's highest measured IQs at or above 190 (S.D. 15)/196 (S.D. 16) based on several high range test performances created by **Christopher Harding**, **Jason Betts**, **Paul Cooijmans**, and **Ronald Hoeflin**. He earned 12 years of college credit in less than a year and graduated with the equivalent of 8 majors. He has received 8 ***Writers Guild Awards*** and ***Emmy*** nominations, and was titled ***2013 North American Genius of the Year*** by **The World Genius Directory** with the main "Genius" listing **here**.

He has written for ***Remote Control***, ***Crank Yankers***, ***The Man Show***, ***The Emmys***, ***The Grammys***, and ***Jimmy Kimmel Live!***. He worked as a bouncer, a nude art model, a roller-skating waiter, and a stripper. In **a television commercial**, **Domino's Pizza** named him the "World's Smartest Man." The commercial was taken off the air after Subway sandwiches issued a cease-and-desist. He was named "Best Bouncer" in the Denver Area, Colorado, by *Westwood Magazine*.

Rosner spent much of the late Disco Era as an undercover high school student. In addition, he spent 25 years as a bar bouncer and American fake ID-catcher, and 25+ years as a stripper, and nearly 30 years as a writer for more than 2,500 hours of network television. **Errol Morris** featured Rosner in the interview series entitled ***First Person***, where some of this history was covered by Morris. He came in second, or lost, on ***Jeopardy!***, sued ***Who Wants to Be a Millionaire?*** over a flawed question and lost the lawsuit. He won one game and lost one game on *Are You Smarter Than a Drunk Person?* (He was drunk). Finally, he spent 37+ years working on a **time-invariant** variation of the **Big Bang Theory**.

Currently, Rosner sits tweeting in a bathrobe (winter) or a towel (summer). He lives in **Los Angeles**, **California** with his wife, dog, and goldfish. He and his wife have a daughter. You can send him money or questions at **LanceVersusRick@Gmail.Com**, or a direct message via **Twitter**, or find him on **LinkedIn**, or see him on **YouTube**.

[4] Individual Publication Date: March 15, 2022: **http://www.in-sightpublishing.com/debunking-1**; Full Issue Publication Date: May 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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Conversation with Tor Arne Jørgensen on God, Leonardo Da Vinci, and Religion: 2019 Genius of the Year – Europe, World Genius Directory (6)

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Abstract

Tor Arne Jørgensen is a member of 50+ high IQ societies, including World Genius Directory, NOUS High IQ Society, 6N High IQ Society just to name a few. He has several IQ scores above 160+ sd15 among high range tests like Gift/Gene Verbal, Gift/Gene Numerical of Iakovos Koukas and Lexiq of Soulios. Tor Arne was also in 2019, nominated for the World Genius Directory 2019 Genius of the Year – Europe. He is the only Norwegian to ever have achieved this honor. He has also been a contributor to the Genius Journal *Logicon*, in addition to being the creater of toriqtests.com, where he is the designer of now eleven HR-tests of both verbal/numerical variant. His further interests are related to intelligence, creativity, education developing regarding gifted students. Tor Arne has an bachelor`s degree in history and a degree in Practical education, he works as a teacher within the following subjects: History, Religion, and Social Studies. He discusses: one of the more favourite geniuses; an enigmatic and a puzzling character; the source of the myth as an artist first rather than a natural philosopher and engineer; noteworthy quirks of behaviour and personal taste; trends; heretical minds; religion; his lack of religion; gods make the most sense; gods make the least sense; religious denomination within a religion, seems the most reasonable, plausible, and balanced; a belief in God; faith justified; faith not justified; the terms "faith" and "religion" conflated; despised throughout the world; the best argument for God; the best argument against God; where one is born, for the most part, determine, largely, one's belief in a particular religion rather than another; the obsession of religion with women's bodies; religions make only or mostly men leaders; science and religion; the greatest genius in history; the good of religion; the nature of religious community; an interview with a pastor; long chats with religious community leaders; the different major world religions; demographic advantage for the rest of the 21st century; the Norwegian take on religion and religious community; thoughts on the future of religious

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evolution; evolution via natural selection such a terrible bane for religious ideology; and, Intelligence Design proponents and Creationists.

Keywords: genius, intelligence, Leonardo Da Vinci, Tor Arne Jørgensen.

Conversation with Tor Arne Jørgensen on Leonardo Da Vinci: 2019 Genius of the Year – Europe, World Genius Directory (6)

Please see the references, footnotes, and citations, after the interview, respectively.

Scott Douglas Jacobsen: Leonardo Da Vinci, in experience of interviewing a decent number of individuals of the high-IQ communities, is consistently ranked among the favourite geniuses of the communities. He seems to have made a deep impression on them. Which raises some questions for yourself, as you're a growing member of these communities, as a member of more than 50 high-IQ societies, is Da Vinci one of the more favourite geniuses in history for you?

Tor Arne Jørgensen[1],[2]*: The answers present it selves with is resounding yes, by the resolute effort he made to meet his nascent and at most pure sense of curiosity about how the world around him worked. That his legacy perceived as something very distinctive and exceptional becomes for me a desire to learn more about the life of this very special man. Will also add to the fact of carrying the seal even with a promoted awe at its way of self being, whereby expressions of one's inherent disposition are not obscured, but in fact are parade through the streets of medieval Florence with great sense of pride in a time when narrow-minded prejudices, persecutions further by several acts of terrorism due to church and their tunnel vision views of colorful diversity among men.

The Church's normal reply in most cases in accordance with their own views as to uphold their interpretation of "high moral standard", was to deploy its league of death dealers to deliver the lords message of righteousness to the unholiest of men. The defiance shown by Leonardo and the likes of him, the fearlessness, the resistance, and unwavering courage at a time when difference was not accepted back then and still replies today is nothing short of impressive, all credit due to Leonardo the character, the man and what he stood for and believed in, is a designation of the highest dignity even overshadowed by its inherent and shining genius, a true persona indeed. This is for me perhaps the most admirable trait and legacy of Leonardo to be honor through the ages.

Jacobsen: Famously, Da Vinci is seen as an enigmatic and a puzzling character, though recognized through inventions and artistic works. One myth to bust is the fact of having less interest in art and more intrigue in – what is now called – science and technology. The art was a series of techniques developed to study geography, anatomy, flight, and the like. What seems like the purpose of this technique for Da Vinci, personally?

Jørgensen: Leonardo's notes are based on what is to be found in information, made in the sense of creating an accepted overview of his surroundings in the eternal search to improve his horizons of understanding presented in his paintings and more … these notes are massive and noted in many of his sketchbooks, better known as zibaldone. More than 7,200 pages have been found, but it is believed to be at least double that. The notes that Leonardo made are referred to as; " *the most astonishing testament to the powers of human observation and imagination ever set down on paper."*

Leonardo's codex collections are varied, impressive, and diverse in its fullest sense. His accumulation of notes was further established, it was a kind of "work in progress", whereas changing or improvement of previous thought understanding, were improved upon on or deviated from all together, this done in order of being able to fixate on a

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more innovative approach to be used as a more practical form of understanding. He paved the way as to pass on further the conceptual understanding of our pictorial views, this was due to his lack of mathematical understanding, as Leonardo saw pattern formations to a much greater degree than through understanding of fundamental perceptions through mathematical calculations.

The same can be said about his understanding of written language of Latin, which he also did not achieve to the extent he himself wanted. Seeing patterns in all movements, which one can add that he studied people's approach, conversation with each other, those of normal hearing and the hearing impaired, namely the deaf, Leonardo who found it extra exciting to observe their sign language, and guidance of understanding each other's conversational appearances. That to be surprised to such an extent to give oneself completely to the elements surrounding him to see into what I experience as the future perlatives, as we back then and still now today allow ourselves to be amazed at his innovative techniques. We must be able to study, learn, admire, seek, and explore what is facilitated by nature and her fundamentals, then and only then can one truly discover one's own preconception believes of the wondering surroundings and precise optimal perception of the known universe.

Jacobsen: What seems like the source of the myth as an artist first rather than a natural philosopher and engineer?

Jørgensen: As for the source of his works, it probably lies in the fact that he defended with great effort on his part what it meant to create a masterpiece. Where color, shading, use of light to create contrasts, and removal of lines used to create the outline by and for the contours, also by incorporation of so many different elements from sculptural constructs, scientific discoveries in addition of the geometric figurations of mathematics to create spatial obscurities. Leonardo mentions in several texts that art moves across so many more layers than mathematical calculations will allowed for compilation with regards to geometrical movements, and or sculptural constructs. Fractural summarized by so many more considerations are needed in order of producing a masterpiece, then any scientific endeavor would ever portray, nor any calculating terms against a preconception of universal laws.

Leonardo and his obsession with experimenting to better understand the world around him was motivated by being able to express himself in a way that could last for posterity and present himself in the everlasting spotlight in his quest for world fame.

The fact that painting at that time was not seen as something that would necessarily secure you money and fame, one had to shift focus in the pursuit of easier income by weapon encroachments for a more prosperous living environment, as an eternal tangle of frills with a clear goal. Will finally point out that Leonardo was not known for signing his works, he spent a lot of time on his artworks, and most were not completed. If then the search for fame was so great, why not make yourself known for posterity by signing your art. Or was that exactly what he did, when he drew himself into most of his compositions, perhaps some of the most famous ones, but left his true identity out…

Jacobsen: He wore purple tunics, wrote left-handed, wrote backwards, and may have been either asexual or homosexual, or pansexual or queer, hung out with mostly men and had a trusted young male friend, Salai. What seems like some other noteworthy quirks of behaviour and personal taste of him to you?

Jørgensen: Firstly, some info about the boy Gian Giacomo Caprotti or as he was referred to by Leonardo as Salai or "Little Devil." Salai in this case came to Leonardo when he was about 10 years old, Leonardo at the time was about 38 years of age, the event took place in July 22, 1490. The relationship that was then to unfold moved over from being seen as firstly of a student, or apprentice, but this is mostly wrong.

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The boy started as an assistant at first then later a companion, and eventually a lover at some point in time later on. Now to Leonardo and his other quirks, or extremities if one can call it that.

He wrote down everything he experienced in notebooks, it is mentioned in several texts that he had a pocket notebook with him that was small enough not to be a nuisance, this was used to write down what he experienced of the local community around him, he could bring home with him random people in order to observe them in normal conversations, whereupon there characteristics of their distinctive features appear in a humorous way which could then later be used as sketch drawings where humor, anger, and thoughtfulness was to be expressed. The way forward to create vivid moments, which can be equated today with taking pictures, where the 3-D effect is produced, every detail is recreated and put in its proper element even in its heyday, to make the image production so accurate as possible, was for Leonardo absolutely crucial, fueled by impression of manic behavior in his search of perfection.

Furthermore, his humor was widely acclaimed through his theatrical spectacles and promiscuous inventions in good company with those around him. There are also his slightly macabre aspects of dissecting dead people and various animals to better understand the human and animal anatomy in detail, this paved the way for groundbreaking work within anatomical knowledge, that is in some way still used today. This of course done so he better could depict his artwork more vividly, to better preform through creative artwork that seemed more alive, more lifelike.

Jacobsen: Some take some quotes out of a larger context of the views of Da Vinci, as if a religious person. He may have had – and seemed to have – deep naturalistically spiritual sentiments, moral convictions, and spelled out personal opinions about God and the soul in paragraphs. He was deeply doubtful of either. Similarly with another character in the history of times before intelligence measurement, William James Sidis, he was clear about personal atheism. These aren't the majority of the opinions but stand out because of the oppressive circumstances or general views of the laity and the societal hierarchs of their times. Even Goethe may have went through spiritual and other circumstances, he, eventually, ended, more or less, what seemed like an atheist. Einstein considered the biblical texts "pretty childish." These are the typical views one would gather from the world of theological debate without simply looking at the words rather than what people say about the words, the interpretations. Do you see these trends, too?

Jørgensen: Will in this subtask, if one can call it that, by fortify myself further in the same track to ensure a unifying preconception of the main character (Leonardo) life and work. If one is then going to turn towards the more religious aspect, and what known statures and thereby implications this had on Leonardo's life and the work that he did, then one must take the following considerations, which in turn can be presented in a questioning range of possibilities, whereas critical conceptualities and fortified truths may crumble if even just a bit, and will probably appear at best as; (speculative observations bordering on heresy towards Christianity's written truths and religious belief systems).

When one then goes ahead with this task and by that presents what concernments from what one knows in the degree of information is hereby then interpreted, and furthermore is then firstly and foremost to illuminate the following scale view of Leonardo and the supreme position of the Catholic Church according to homosexuality sat era. The era decreed is traced back to the Middle Ages, just before Leonardo returned from Milan to Florence in the late 15th century, I will now refer to a text excerpt from world renowned author Walter Isaacson and his bestseller book about Leonardo Da Vinci the following quote is marked as follows: "*In 1494 a radical friar named Girolamo Savonarola had led a religious rebellion against the ruling Medici and instated a fundamentalist regime that*

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imposed strict new laws against homosexuality, sodomy, and adultery." (Walter Isaacson, Leonardo Da Vinci, p.300).

Now it should be said that a radical fundamentalist does not define the statutes of the Catholic Church per se, but the angles towards this type of "deviate» orientation are clearly consolidated in the Bible, which apply still to this day as well. I would then like to point out that the "elephant" in the room by reference to Leonardo's orientation, his appearance, as he does not in any way try hide his orientation in the least either in characteristics, or general clothing style, nor who he appeared with point in term to Salai. Is it conceivable that Leonardo's personal experience of what the church's general attitude towards homosexuality did not go completely unnoticed? We must not forget Leonardo and his Loki prominent stature, and immense brilliant mind far ahead of his own time, probably the clear dominant intellect in the Western hemisphere at that time. The ecclesiastical council did not quite see from what I can understand, what Leonardo really brought forward to the table as to various works commissioned by the church. It is possible that the interpretation missed completely or at least partial based on the actual intention ambiguity visualized by beautiful and whimsical brushstrokes by the master artist himself.

That the church fathers interpreted the works of Leonardo as an agreed tribute to the biblical characters, for the intended purpose is to me almost a bit on the ridiculous side, no offence intended. With all due respect to the religious believers back then and through the ages, one will imagine that one's own inherent motions and emotions would at some point materialize via some form of personal confliction through their expressional art in many cases across their professional commitments. I must extract a clear case according to the following painting by Leonardo. Virgin on the Rocks. Two versions were made, the first version which hangs today in the art museum in the Louvre Paris and the second version which hangs in London. The commissioning of the work was done as many know by the Confraternity of the Immaculate Conception.

If one then looks at the picture that hangs on the Louvre, ie the first version that was not completely accepted as a commissioned work, and had to be redone and what almost imposes itself on the testimonies studied, then one sees a prominent phallus, right behind the head of a Virgin Mary. This center stone is clearly and prominently shaped like what is just mentioned. In this case, I tried a small experiment when I asked my class as I I am a teacher of religion about the following artwork: "What do you see in this painting?" The answer that came back was 90% of the 10th grade pupils unanimously agreed with, and without me pointing out the obvious, that; the picture had an erotic twist clearly presented. So, it was concluded that yes, a rock formation of a major phallus was clearly visible in the painting. The question was asked again among my personal friends and colleges, and the same answer came back again. Also, there are several more cases where the artist indulges in their humorously funny elements at the expense of the blindness of the believers.

What then is meant by this, in a clear case about John the Baptist that was one of Leonardo's most admirable figurants, the love he was shown in Leonardo's paintings was not equated with Jesus nor Mary Magdalene This is due to the disagreements between John the Baptist and Jesus and more… So, it does not matter. Short Review, John the Baptist is said to have been arrested and later killed by losing his head, at the behest of King Herod. I must also add that Leonardo's ultimate wish was to become famous beyond national borders at any cost. If one then looks further at the Shroud of Turin and the time around the 13th century, whereby the world's most likely first photograph was taken, and where the separation of the head and body emerges clearly, with reference to the fate of John the Baptist with his beheading.

This image is supposed to be Jesus' shroud in the aftermath of the well-known crucifixion, but the height of the cloth itself is measured at over 2 meters, which would then have made Jesus the foremost giant of all time, but

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which mysteriously does not appear in any biblical texts. Something that would of course have been noticed had that been the factual case. No, what is the most likely being displayed is not the body of our savior, but rather that of Leonardo himself. What I take for granted from what one sees and reads inn various written works is that Leonardo has managed to fool the whole world with his absolute masterpiece to portray himself as Jesus through ways of ecclesiastical statues, paintings and so on, thus secure eternal fame.

As he liked to paint himself into his own artworks, he visualizes him selves through his sketches and paintings as form of young, old, male, and female version. Will then finally point out that the most famous painting of all time the Mona Lisa, is probable self-portrait of a female expressive Leonardo, same as in the drawing of the Vitruvian Man in full scale. The desire to secure total fame for all eternity is in my opinion clearly accomplished, and I might add brilliantly executed, all credit to you Leonardo for your achievements and your contributions to the world.

Jacobsen: We see similar heretical minds considered singular-ish in their own eras. Those who would not be found throwing rocks at a wall, as in the Great Jamara; a wall representing Satan and intended as a practice to remind believers of the Devil's efforts and to prevent believers from being led astray. Quote-mining is often done by individuals preaching for their interpretation of a sacred scripture. However, the opposite can be done, as suggested above. Hypatia said, " All formal dogmatic religions are fallacious and must never be accepted by self-respecting persons as final." Also, "Fables should be taught as fables, myths as myths, and miracles as poetic fantasies. To teach superstitions as truths is a most terrible thing. The child mind accepts and believes them, and only through great pain and perhaps tragedy can he be in after years relieved of them." During a trial, it is reported that Bill Sidis was an atheist and did not – hilariously stated – believe in the "Big Boss of the Christians." Goethe, by 1931, seemed highly skeptical of the supernatural or faith-based claims, stating, "I have found no confession of faith to which I could ally myself without reservation." Da Vinci stated, repeatedly, similar sentiments, "When the followers and reciters of the works of others are compared to those who are inventors and interpreters between Nature and man, it is as though they are non-existent mirror images of some original. Given that it is only by chance that we are invested with the human form, I might think of them as being a herd of animals." Again, "Along with the scholars, they despise the mathematical sciences, which are the only true sources of information about those things which they claim to know so much about. Instead, they talk about miracles and write about things that nobody could ever know, things that cannot be proven by any evidence in nature." Once more, "Wherever there is no true science and no certainty of knowledge, there will be conflicting speculations and quarrels. However, whenever things are proven by scientific demonstration and known for certain, then all quarreling will cease. And if controversy should ever arise again, then our first conclusions must have been questionable." Finally, "It seems to me that all studies are vain and full of errors unless they are based on experience and can be tested by experiment, in other words, they can be demonstrated to our senses. For if we are doubtful of what our senses perceive then how much more doubtful should we be of things that our senses cannot perceive, like the nature of God and the soul and other such things over which there are endless disputes and controversies." So, these ideas of quote-mining seem silly, in the end, to me, and more indicative of the reasoning given, at times, by profound intellects, more than a proof, evidence, or neither, of some deity. What do you make of these particular cases listed above?

Jørgensen: One can in most cases argue against prudence as to the incomprehensible notion of content presented, where adaptation of that content should be place in order to create a more meaningful utterances for the neglected notion that is being formatted. We cannot forget that the origin must be consolidated in its natural environment, where tested through scientific explanations, cannot be taken out of its legitimate context. A mixed outcome to

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secure their beliefs neither -nor from must be confirmed fortitude, on this I agree of what emerges from scientific approaches in favor of their religious alter egos.

Jacobsen: What is religion to you? How do you teach this to school children?

Jørgensen: How to answer something that will not be swallowed up, is also not understood for the purpose for which it is intended. I tend to find that my own experience of what religion is or means to me, can hardly be explained in the context of not being experienced as an incantation of consideration for someone other than the creation itself.

One way I experience religion is to engage by seeking something beyond oneself in one sense or another, which one can then leave to be redeemed from one's sins in whatever fundaments of time this may or may not have arisen, thus dictated against the texts there has its origin in a somewhat sinful state. Or perhaps look inward at oneself, where one's own strength, creation, discovery of inner spirits, whereby one works to accept what can be experienced as load-bearing foundations for creative structures beyond. I prefer the latter, as the desired qualities which are then best sought are answered by searching inwardly towards one's exalted spiritual status, as these have a self-observed quality in being more easily fulfilled in those for accusations whereas conceivable mundane.

To the other share questions about teaching students about the true nature and thereof characteristics by fourth fundamentals through personal experienced religion. Can it be answered more pruned than that of the historical element within the religious regime, that is what triggers my intentions.

What is then created by personal enthusiasm in my religion classes is the students' reflective abilities of and about what is met by informants through teaching situational settings. But it should be said that the principle of neutrality of pure instructive structure where one's own experiences should not be turned against a subject one's will, has thus become a burden that is sometimes too heavy to bear.

Jacobsen: Are you religious? If so, in what sense? Or if not, why not?

Jørgensen: If one can describe oneself as a bearing force that cannot be defined, but which in a way can be worshiped in the hope of having their prayers answered in a very different sense, then the answer is yes, more so than that an abstract spiritual unity in the state of fulfilled ideological from shekels, whereby the outcome of prayer is as always absent with its presence in its all-state. No, I would rather seek towards inherent qualitative value where one can get a reply and receive some kind of factual sign, rather this then the alternative…

Jacobsen: What gods make the most sense to you?

Jørgensen: No God creates a sensible mindset in me, as one can rather say by which inherent identity may seem most likely to lean towards an abstract reason-based unity. The search from within is for me what seems to create correction towards a greater spectrum of truth than a sorry entanglement of spiritual eventualities.

Jacobsen: What gods make the least sense to you?

Jørgensen: Every worship of these false idols is to me a fallacy by their mere absent of tangible essence.

Jacobsen: What religion, in fact religious denomination within a religion, seems the most reasonable, plausible, and balanced to you?

Jørgensen: Which denominations that to me seems like the most likely balanced or probable today is probably none. The fact that religion-based thinking should be founded, where we should all submit all of our humanly faith over to a larger autonomous being, is for me by the very definition wrong. The only thing that can be said to have a

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touch of balanced intelligibility is what was practiced by tribal societies before mainly, whereby the earthly distributions and their naturally established anchors, formed the fundamental basis in most cases of worshiping.

Jacobsen: Some argue for a need for a belief in God. Others argue for a psychological propensity for the creation of many gods, as in animistic gods. Do these claims seem evidenced to you, reasonable to you?

Jørgensen: Thinking that for most people, seeking beyond themselves and leaving their intentions to a type of false idol, where they can seek understanding, awe, comfort, and security becomes quite clear to me. We live in a chaotic society. The question of "are alone in the universe", what is the true basis for our existence? Why are we, what is our purpose I life, etc. …? This loneliness or lack of understanding for us being created, can easily be applied to the fact that we are specially chosen to serve some tasks given to us by a higher benign being, as I see it, the obvious underlying intent of eternal emotional slavery in one sense or another. What is then more understandable than searching beyond what nature has assumed, where our understanding ends, and we of course seek towards the supernatural realm in the eternal search for an account of one's own existence, a final answer to the all-consuming question of WHY?

Jacobsen: When is faith justified?

Jørgensen: Faith depends on seeking comfort when there is no comfort to be found, I choose to find comfort not to lift one's own values before a divine figure, but for oneself. To stand to look at oneself in the mirror and find one's values and see that this is good. That your inherently inviolable values make you proud of yourself and your actions, they are both a reflection of the inherent transcending being and are justified as such.

Jacobsen: When is faith not justified?

Jørgensen: Now a fort can seem harsh against a huge ecclesiastical movement. "Faith can move mountains", as the saying goes. Further that faith will prevail in the end is for me in these times of war in Europe and has been displayed up through the ages across the globe, that considering all the suffering that mankind has experienced, for me the belief in an almighty good God, whereby a single intervention from the Almighty would have stopped all the evil that takes place.

The fact that God's will happens for a reason, such as the fact that, if something good happens, it is a miracle through the will of the almighty God, but if something terrible happens, then God works in mysterious ways. To me, the term of a benign Almighty God, in which we should all praise by his mere kindness to all mankind. His goodness is portrayed regardless. In the film End of days from 1999, where it is said by the antichrist played by Gabriel Byrne to the retired policeman Jericho played by Arnold Schwarzenegger, that "God had a fantastic PR agent", I must reveal that I agree with what was presented here in his statement. So, to conclude I will say, that for me faith is in most cases is not justified in any sense.

Jacobsen: Why are the terms "faith" and "religion" conflated?

Jørgensen: To think of faith and religion as two polarized entities in which a natural bond does not exist, falls on its own unreasonableness. This will not come as a shock to the most people, where one follows the other, or rather the one cannot exist without the other, they exist in an addictive relationship, like some similar notion of Yin and Yang.

Jacobsen: Everyone has a right to freedom of belief, expression, and religion. However, not all are treated equally. Why are Muslims and, particularly atheists, so despised throughout the world? I assume the reasons are both similar at some points and dissimilar at others.

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Jørgensen: Going against generally accepted norms is probably always seen as disgraceful, if one looks back in time, when people who opposed the ecclesiastical communities, or as Leonardo Da Vinci had a different idea of the dogmatic foundations of the time, where persecutions were carried out to a great extent. Creates emotions even today, where ridicule, expulsion, inflicting shame, and intimidation propaganda such as "you will end up in hell if you do not turn towards God, even in today's society are very real factor of retribution.

This forms much of the basis for not daring to- speak out, though it should be said that we are now experiencing a greater acceptance of the expression of different opinions, where much of the dogmatic returns are not as powerful as before, at least not executive in their practice to the same degree as now. You can actually survive after presenting your counter-perceptions towards the church, and not be burned at the stake or worse …

Jacobsen: What seems like the best argument for God?

Jørgensen: Big brother syndrome, or a fatherly figure that will take care of you in some way. This abstract being is for many an anchor point that gives the majority of people around the world a purpose in life, someone to confine in, to seek shelter in, a kind of safe haven.

Jacobsen: What seems like the best argument against God?

Jørgensen: In short, believe in your own powers, trust yourself, trust that you are born without sin, and that you are born perfect as nature intended. You are strong as a self-governing being, you do not need to seek outwardly to some kind of greater entity for acceptance, or approval, you are born with these qualities. Believe in yourself, and thus pray to yourself, only then will great things happen as you would like them to.

Jacobsen: Why does where one is born, for the most part, determine, largely, one's belief in a particular religion rather than another?

Jørgensen: In short, the social structures determine which way the religious compass directs us.

Jacobsen: What is the obsession of religion with women's bodies?

Jørgensen: What is described in what a woman's body is, Jesus is portrayed as thin and muscular, but the woman here in this case is portrayed as a little fat, where gluttony has its distinct origin. Otherwise, in more general terms, the woman is seen as the driving force, where innocence and piety have clearly emerged.

Jacobsen: Why do most religions make only or mostly men leaders?

Jørgensen: Reasoned in the beginning with the distinction that was put out by Saint Peter him selves against the potential and actual heir Mary Magdalene or rather "Apostle of apostles". The feud between her and Saint Peter is recorded and fortified in the eternal holy texts, where Jesus himself had to protect Mary from Peter's wrath. Had the religious outcome been reversed as to gender, where Mary was selected as the natural choice to pass on the gospel of Jesus, then the male-dominated expression would probably have been completely different. High-level politics has created the religious layer that has been accepted as right and proper in everyone's eyes, but should this be taken as a actual fact or not, that may be up for a serious debate on what gender was the rightful successor in passing on the gospel to all mankind.

Jacobsen: Are science and religion, ultimately, irreconcilable or reconcilable, e.g., via their epistemologies and derived ontologies?

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Jørgensen: Leaning against the scientific justifications, where reality is clearly rooted in both the epistemological and the ontological origins, this cannot be said to the same degree for me, as my views of concern regarding the counterpart of religious and its reason for justification.

Jacobsen: Who do you regard as the greatest genius in history?

Jørgensen: A difficult choice to make, by the allusion that several candidates can easily be labeled as the world's changing individuals, were influential qualities towards a common good are accelerated in the name of development. Since one can probably here in this round lead in the direction of what has been described here as a clear candidate, where the ability to see solution proposals not justified until five hundred years into the future in several cases, can probably and thus easily be presented here in perhaps the greatest prodigy that the world has ever seen by the amazing talents of the one and only Leonardo Da Vinci.

Jacobsen: What is the good of religion? I mean "the good" as in the Good, the positive, the upbeat, the constructive, and so on.

Jorgensen: Religious communities' main purpose as I see it, is by gathering people from all walks of life in a shared form of communion. They get an experience of sharing something very special together. It forms the basis for affiliation, a sense of belonging without the consequences of social division, regarding the working, middle and nobility classes. Everyone has a common understanding of togetherness. This is probably as much as I can bear to muster up of positivity towards the religious community.

Jacobsen: What is the nature of religious community?

Jorgensen: As I see it, separation, from the rest, a them and us, them who are looked upon as the chosen ones that will be allowed to enter paradise through salvation by the lord all mighty, and we the rest also recognized as the enlighten ones, those who are dammed for our heretical opinions for all time where the next stop is simply put, purgatory and then hell.

Jacobsen: I recall an interview with a pastor a few years ago. He brought to mind something about the nature of a church, or any place of worship, e.g., mosque, synagogue, temple, cathedral, etc. It's not an empty volume. It's an idea. It's a place in which communally recognized dogmas are renewed, reinvigorated, and brought together under a common ideological framework. Often, superstitious, illogical, anti-scientific, and nonsensical, but, in a way; a certain nobility to the entire endeavour – something with grandeur, while sweet and reassuring: a comfort. Do you find the same or different, or similar?

Jorgensen: For those concerned, and by that, I mean those who finds a need for affirmation of the self through recognition, togetherness, understanding, comfort, and assurance that their imprint in this world is affirmed and further considered by the spiritual world as a sure one-way ticket into the hinterland. Furthermore, my impression is, well, a hesitant affirmation, furthered by the proviso of common denominators.

Jacobsen: Have you ever had long chats with religious community leaders?

Jorgensen: During my time as a student of religious history, and with my didactic specialization also within religion. I did meet many Christians that had a special personified relationship towards their religious beliefs and debated whether or not their foundations within their faith could be justified beyond what is referred to in various sacred texts. Duly intended as to how they came into their strong religious beliefs, and what they saw as the most fundamental reason for their personal inclinations towards their belief system. Furthermore, what do they think about scientific truths. Their reply was as ever unified notion of; *that science has only so far confirmed what the*

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Bible has always stated and will always state with reference to its factualizing texts about the universe and all its content etc.

Jacobsen: How do the different major world religions build community?

Jorgensen: There are many variations here, but requiting is done manly through different medium, religious gatherings, among other things. Furthermore, emphasis is placed on, as mentioned earlier, a "them and us", where a promise of eternal life is promoted, in short, a sure way to paradise. This is just some of what is being done in order to requite new members to their distinct religious beliefs.

Jacobsen: What world religions seem to have the demographic advantage for the rest of the 21st century?

Jorgensen: Geographically, based on the standards that have carried the religious imprint that we are left with today, I see no religious section that has a clear advantage. The changes that may or may not come by way of demographic bliss will thus have the intended alteration, based solely through means of assimilation, based on the pragmatic rule. This is absolutely crucial for the religious imprints of the future.

In sum, the understanding of the dominant religious dogmas of the future will be incontrovertible to which religious directions that will have the most distinctive and thus effective control over its followers.

Jacobsen: What is the Norwegian take on religion and religious community?

Jorgensen: Stable downward trend, where more and more people see the real underlying intentions that we have been taught to follow blindly through fear of eternal damnation promoted by the church's friendly nature or now more precisely its total absence of that claimed notion of righteous friendliness.

Jacobsen: Any thoughts on the future of religious evolution?

Jorgensen: The religious layer will in the long run diminish, or change into an alternative form, it has always had, since the time when the first humans fortified themselves to the earthly elements, or through religious sacrifice in order to appease the higher powers, by human sacrifice or animal sacrifice. Or as in later times whereupon one exalted oneself to the status of God-King like the pharaohs of old. As long as there are people on earth, religion will exist, but as mentioned, it will probably be diluted in the long run.

Jacobsen: Speaking of, why is evolution via natural selection such a terrible bane for religious ideology?

Jorgensen: Reason being is relatively simple, where the genesis narrative in the beginning of the Bible, so to speak, appears as pure fabrication, against its counterpart relation to what is factualized according to Darwinist mindset. That is, what can factually be proven scientifically. The fact that our total existence does not exceed more than 6000+ years, is to me unfathomable, considering the mountain of evidence that indicates the complete opposite. In sum, the whole biblical fact notion would then be inevitably reduced to nothing more than pure nonsense, and possible resulting in a total collapse of all structural foundations on a global scale.

Jacobsen: Why are Intelligent Design proponents and Creationist so hell bent against it?

Jorgensen: As referred to above, the Bible for one loses all credibility, which in turn can lead to a total collapse regarding the ecclesiastical commonwealth. The religious conglomerates are not interested in losing their mighty and clammy hands over their blind subjects, where high politics governed through lust for power and wealth are at stake. The question is how much longer can this misleading policy be allowed to continue before the world finally wakes up?!

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Footnotes

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

[2] Individual Publication Date: March 15, 2022: **http://www.in-sightpublishing.com/jorgensen-6**; Full Issue Publication Date: May 1, 2022: **https://in-sightpublishing.com/insight-issues/**.

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

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Conversation with Paul Cooijmans on the Constitution of the Glia Society: Administrator, Glia Society (9)

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Abstract

Paul Cooijmans is an Independent Psychometitor and Administrator of the Glia Society, and Administrator of the Giga Society. He discusses: correspondence; introduction to the constitution of the Glia Society; provision of a forum for intelligent persons; the study of high intelligence; Section III Structure of the Glia Society constitution; Section IV Offices of the constitution; tests to candidates; the archives of the Administrator of the Glia Society; members; delegated tasks; offices have been created by the Administrator; Section V Admission; the world population; unsupervised untimed tests; supervised timed group tests; unsupervised tests prohibiting reference aids, unsupervised timed, and self-scored tests; most mainstream tests; the difficulty in discernment of intelligence level; Section VI Finance; Section VII Journal; the society's admission tests in Thoth; verbatim publication; Section IIX Members; fraudulent scores; wrongly communicating, publishing, or spreading, answers; leaking member communication to non-members; admitting non-members to members' communication for a; extreme rudeness, harassment, insults, lies, misrepresentation of another member's character, and similar (mis-)behaviour; the highest number of offences by a single individual; highly unethical, including criminal, behaviour; an intelligence below the level of the Glia Society; revisions; the motivation for the ongoing administration of the Glia Society; the major lessons in administration of the Glia Society; and final thoughts.

Keywords: constitution, Glia Society, I.Q., I.Q. tests, intelligence, Paul Cooijmans.

Conversation with Paul Cooijmans on the Constitution of the Glia Society: Administrator, Glia Society (9)

Please see the references, footnotes, and citations, after the interview, respectively.

Scott Douglas Jacobsen: You provide contact information to interested parties:

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Paul Cooijmans

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5737 AD LIESHOUT

THE NETHERLANDS (Cooijmans, n.d.a)

The email is administrator@gliasociety.org. To act as a small quality control to individuals who read this part of the interview on the Glia Society, and who want to send materials to you, what should individuals who hope to send correspondence bear in mind?

Paul Cooijmans[1],[2]*: With regard to Glia Society admission, one should keep in mind that the admission criteria as published online are complete, and that not understanding those – that is, applying without qualifying scores – is not compatible with the required intelligence level and naturally disqualifies the applicant. One should also distinguish an application from an assessment procedure as described on the web location. One can not do both at once!

I would like to utilize this opportunity to express thorough frustration as to the following recurring conversation:

Correspondent: Is the X test accepted for admission to the Glia Society?

Administrator: The list of accepted tests is online and complete, as so clearly stated there.

Correspondent: Yes, but the X test is not on it, hence my question.

Administrator: ????!!!!

I trust every logical thinker will agree that such a correspondent appears not to be at the required intelligence level.

Regarding myself and correspondence, I tend not to respond to anonymous or pseudonymous messages, or to insults and threats. I also prefer to ignore mass mailings that include me without my prior consent. That reminds me of a person who contacted me regarding admission to “your society”, but, after some writing up and down, turned out to have no clue to which society she was applying and what the membership requirement was! She had sent an application to many societies at once, using the blind carbon copy field. When I referred her to the list of accepted tests online (without specifying a society name or uniform resource locator) she had no idea which web site or society it concerned and became furious, apparently for having been caught red-handed doing a mass application, and began to lecture me about kindness and compassion. But that is not how you apply to an I.Q. society, sorry.

Jacobsen: The introduction to the constitution of the Glia Society states, “This document should be seen not as a formal law imposed upon the society, but as describing the actual state of affairs as it has come to be. It is an ongoing process, an attempt to formulate how an I.Q. society is run.” (Cooijmans, n.d.b) What have been the hardest lessons in the construction of the constitution? Those items needing stipulation due to the actual state of affairs of a high-I.Q. society.

Cooijmans: The first thing that occurs to me is that the goal “Provide ways of self-improvement for intelligent individuals, for instance in fields like study, health, and work” is exceptionally hard to meet. Some members may have improved themselves thanks to their own efforts, but to actually provide to others ways of self-improvement that work is so hard that, after decades, I still dare not guarantee that the Glia Society is doing that.

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If I consider my own case, the main things that have worked to improve me are (1) running, (2) joining I.Q. societies.

Items that needed stipulation due to the actual state of affairs: The “Other offices” were added because they actually occurred. The remark on children having to qualify by adult norms was added because of questions as to whether childhood age-based scores were accepted. The remark about the pass level occurring at about one in three among high-range scores was added after this had been so reliably for many years (do note that this is not how the requirement is specified; it is just how it happens to be). The remark about admission tests needing to have at least two different item types came after observing that one-sided tests did not tend to produce qualified members. The assessment procedure is mentioned because it had been conceived and useful. The varying size of the journal is a fact that occurred in reality. The stipulated tearing to pieces of failing candidates by a monster that is a mixture of a crocodile, a lion, and a hippopotamus is a not infrequent state of affairs. The grounds for expulsion have mostly occurred in reality.

Jacobsen: The Glia Society name origin has been described before and the description is provided in the constitution, too. Section II Goals of the constitution states:

II Goals

Provide a forum between intelligent individuals;

Do, encourage, and support work and study related to high intelligence;

Provide ways of self-improvement for intelligent individuals, for instance in fields like study, health, and work. (Ibid.)

Has the Glia Society succeeded in provision of a forum for intelligent persons, as the Administrator?

Cooijmans: Yes, for some of the members that seems to have succeeded. It is an ongoing process.

Jacobsen: Has the participation of individuals in the Glia Society assisted in the study of high intelligence and helped individuals self-improve?

Cooijmans: Yes, it has certainly helped the study of high intelligence. I do not know if it has helped individuals self-improve. Maybe a few. I am always hesitant to make such claims; only the person in question can tell. I tend not to trust people like gurus, therapists, or philanthropists who claim to be helping people. Such strikes me as self-gratifying and narcissist.

Jacobsen: Section III Structure of the Glia Society constitution stipulates official tasks are conducted by the Administrator. A successor would be a member of the Glia Society, appointed after the Administrator retires. Why the emphasis on optimization over democratization of the process?

Cooijmans: To protect the original goals of the Glia Society as stated before by me in this interview. Democratization can be dangerous as it opens the door to hostile takeovers.

Jacobsen: Section IV Offices of the constitution states:

IV Offices

Administrator

Selects admission tests and sets pass levels;

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Informs candidates on society and requirements;

Administers tests to candidates without qualifying scores;

Admits qualifiers and registers personalia;

Keeps archives;

Produces and publishes (among members) a journal;

Maintains the society's web sites;

Delegates any of these tasks to members of sufficient ability when possible and appropriate;

Revises the constitution when needed.

Other offices

Members may hold offices related to any tasks that need to be performed; for instance, administrator of a forum, journal editor, or forum inspector (verifying that the society's members-only fora indeed house only members). Officers must perform their tasks with dedication, meticulousness, and persistence, which are rare qualities. Officers must be selected with care, as laxity in officers does much damage to a society. (Ibid.)

What is some other information important for society candidates outside of the frequently asked questions for the Glia Society?

Cooijmans: The membership is surprisingly diverse, also in terms of opinions. I see this as a result of a strict admission policy and freedom of speech.

Jacobsen: How do you administer tests to candidates to the Glia Society?

Cooijmans: Through electronic mail and the Internet. In the past I had a few supervised tests that could be taken by visiting me, but almost no one ever did so I ended them. If a test is taken so extremely rarely, it is problematic to maintain it and keep consistency between the far-between test administrations. You have long forgotten how to administer the test by the time the next candidate comes along.

Jacobsen: What is in the archives of the Administrator of the Glia Society now?

Cooijmans: The paper originals of the Thoth issues from the period when there was a paper version. For clarity, these are A4 sheets with two pages per sheet, such that for instance pages 32 and 1 are on one sheet, pages 2 and 31 on the next, and so on. There are a few copies left a of small number of issues. And the electronic archives contain the digital Thoth issues in editable form (so not necessarily in portable document format, which is the read-only format to which it is exported at the very end of the production process) and the member database.

Jacobsen: How many members have been delegated tasks?

Cooijmans: One does not count such things. Probably in the order of ten to twenty.

Jacobsen: How many offices have been created by the Administrator? What ones?

Cooijmans: One does not count such things, one just does them as needed. Forum moderator or administrator, forum inspector, editor of Thoth, ombudsman, prince of peace. Most of those have been fulfilled by more than one person each.

Jacobsen: Section V Admission states:

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V Admission

The ideal requirement is to be at or above the level of one in a thousand of the adult population in g (at the high end, that is). This implies that both adults and children are admitted if they qualify; if they score "one in a thousand" by adult (not childhood or otherwise age-based) norms. Acceptable for admission are tests with sufficient degrees of the following:

Robustness;

Hardness — which places the other five statistics in the relevant range (that is, around the 999th millile);

Validity;

Reliability;

Resolution;

Quality of norms.

Formal criteria for these five independent statistics have not yet been composed.

In the light of the differences in average I.Q. across the nations of the world it is needed to specify the "population" meant above; to remain consistent with the actual admission levels of higher-I.Q. societies of the last several decades of the twentieth century, one must realize it is the population of the developed, Western countries that is relevant. Considering the lower average I.Q.'s in many other countries, this "one in a thousand" is probably around 1 in 30 000 of the world population.

Another way to indicate where the actual admission level lies is to give its position among high-range test candidates, which, according to the Administrator's most recent data, is about the 667th millile; in other words, the level of one in three.

General guidelines for selecting admission tests

Suitable for admission

Unsupervised untimed tests allowing reference aids;

Supervised individual tests;

Supervised group tests.

Avoided where possible

Supervised timed group tests highly loaded on "speed", even if administered individually.

Such tests have no validity whatsoever in the high range.

Avoided at all times

Unsupervised tests prohibiting reference aids;

Unsupervised timed tests;

Self-scored tests.

On such tests it is extremely easy to cheat.

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Specific high-range tests are the principal tools for member selection. Regular tests used by mainstream psychology are avoided as they mostly lack items that discriminate at high levels and therefore have no validity — that is, no g loading — in the relevant range.

Admission tests should contain at least two different item types (out of verbal, numerical, spatial, logical). Tests containing one item type may be used in combination; the pass level must then be met on at least two different such tests.

Assessment procedure

Given the large and increasing number of tests claiming to measure in the high range, it has become impossible to determine for each test individually whether it is suitable for admission. An assessment procedure that considers the quality of a candidate's (work, creative) output, whether or not in combination with one or more test scores, is also acceptable to determine if the candidate meets the society's requirement. (Ibid.)

You have articles describing some of the core mentioned terms, e.g., quality of norms, robustness, reliability, resolution, and validity (Cooijmans, 2008; Cooijmans, n.d.c; Cooijmans, n.d.d; Cooijmans, n.d.e). Why haven't formal criteria been developed "for these five independent statistics" (Cooijmans, n.d.b)?

Cooijmans: These statistics are partly experimental, and the experiment has not yet advanced to the stage that formal criteria could be based on them.

Jacobsen: How does the 1-in-a-1,000 become 1-in-30,000 when considering the world population?

Cooijmans: Because intelligence is not the same everywhere, and the 1 in 1000 is based on the situation in Western countries where the average I.Q. is around 100. Considering the national average I.Q.'s worldwide as published by Lynn and Vanhanen, the average I.Q. in the world (expressed on a scale where the British average at the time of their first study is set to 100) is about 90 (when weighted by national population sizes) or about 83 (unweighted). So the level of 1 in 1000 by Western norms will be more rare worldwide, probably closer to 4 world standard deviations above the mean than to 3 world standard deviations above the mean (this is complicated somewhat by the fact that the world standard deviation may be a bit larger than the defined 15 points of the I.Q. scale on which the British average is 100, because when you merge groups the combined standard deviation tends to be larger than those of the constituent groups).

It has repeatedly surprised me that so many people find this hard to understand. "But I thought the average I.Q. was always 100?!" is a sometimes heard remark. But of course if you want to compare I.Q.'s of different countries, you do not norm the scale separately for each country, because then the average is the same everywhere (to wit 100) and no comparison is possible. You norm the scale on one population (Britain in the case of Lynn and Vanhanen's study) and express the other national averages on that same scale, using the same norms.

I guess it is so that many people do not understand the concept of "standard deviation" and therefore do not understand the difference between (1) mean and standard deviation of the I.Q. scale (which are defined, set, decided) and (2) means and standard deviations of actual populations (which are the result of measurement).

Perhaps it is good to relate the following anecdote for further clarification: Once I wrote an article in the Netherlandic Mensa journal in which I explained that I.Q.'s as yielded by most tests are normalized standard scores; that is, that they are really "percentiles in disguise". The scores of the norming population are initially computed as percentiles (or whichever form of quantiles) and those are then converted to I.Q.'s via the normal distribution, mostly via table lookup. This process is known as "normalization" or "forcing the scores into a normal

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distribution". In the next issue, a not-understanding member replied, "That is stupid; suppose that on another planet there live only 1000 beings; they highest I.Q. there could never be more than 147 or so, no matter how smart they are?!" Of course he made the same mistake of comparing I.Q.'s of groups that have been normed on different samples and are therefore not comparable. To compare groups, you have to express the I.Q.'s on the same scale. The highest I.Q. on the other planet, expressed by Earth norms, may as well be 200 (or 20, for that matter).

Another lesson to be learnt from the previous paragraph is that the verb "to normalize" means "to force into a normal distribution" and not "to norm". This is an error sometimes made by incompetent dilettante test scorers, who may say posh-sounding things like "the test was normalized using scores on other tests". They mean "normed", not "normalized". But that does not sound as impressive, does it?

Jacobsen: Why are unsupervised untimed tests allowing reference aids, supervised individual tests, and supervised group tests, suitable for admission?

Cooijmans: Because on those test formats it is possible to include hard problems and obtain validity in the high range, provided that ample time is allowed on the supervised tests. In practice it is often so that supervised tests lack hard problems, and some of them allow too little time.

Jacobsen: How are supervised timed group tests weighted on speed without validity at the high range?

Cooijmans: Because a speeded test has lower "g" loading, especially in the high range. This relation between speed and "g" loading has been found experimentally; if you allow more time for a test, its "g" loading rises. This is reported on by Arthur Jensen in his magnum opus "The g factor", one of the more important books in psychometrics. Why is the "g" loading of speeded tests lower especially in the high range? Obviously, scores in the less than high range require fewer correct solutions, and the allowed time may be ample to solve such a lower number of problems. But for the high-range scores, many problems need to be solved, and the time is (purposely) too short for that. This type of test – speeded – tends to consist of easy problems that most persons of above-average intelligence could solve all when given enough time. Therefore, the ranking of candidates you get at the high end of such a test's score distribution is determined by the speed at which one can solve easy problems. This speed has been found to be correlated with the personality trait of extraversion rather than with "g", the common factor in mental testing. So technically, the test can give very high scores, but beyond a certain point the correlation with intelligence is lost so that the scores in that range are hollow with regard to "g". That point is typically about the 99th centile. As an aside, I mention that this technique of test construction also prevents or hides the sex difference that is observed on true high-range tests.

After such an explanation, two things need to be stressed: (1) While test-taking speed is not loaded on "g", reaction time is, and so are other elementary cognitive tasks. Elementary cognitive tasks are NOT test-taking speed. (2) Highly intelligent people are not necessarily "slow thinkers"; some misunderstand the explanation in the previous paragraph thus. But it is nowhere claimed that the correlation of "g" with test-taking speed is negative! Rather, test-taking speed is something else than "g", lies outside the cognitive domain. Those high in "g" may be fast test-takers or they may not be fast test-takers. This depends on personality traits other than "g".

Jacobsen: Why are unsupervised tests prohibiting reference aids, unsupervised timed, and self-scored tests, illegitimate for the purposes of the Glia Society?

Cooijmans: Without supervision, one could use reference aids despite the prohibition (which increases one's score enormously on tests loaded on vocbulary and knowledge) and report the used time falsely or use more time than allowed. Self-scored tests could be scored falsely.

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People have privately admitted such offences to me, but some violently deny it concerns fraud, with notorious false arguments like “everyone does it so the playing field is level”. Once in the Netherlandic Mensa journal, I wrote a satirical article in which I announced that the unmasking and punishment of test frauds was imminent. On the day of publication, one of them called me angrily over the telephone, emphasizing that it was not fraud what he had done, and begging me not to betray him. The idiot even offered to “help” me with certain tests, the answers to which he had received from other dishonest persons and was willing to share with me.

Jacobsen: As you note, most mainstream tests lack validity in the high-range because of the lack of items discriminating at the high-range. Why is mainstream psychology having little focus on the high-range given the lack of test items? They have far more resources than anybody else in the area of intelligence testing.

Cooijmans: I have come to believe that this is to avoid or hide the sex difference in performance on difficult tasks in the plane of mental ability. As an extra bonus to this answer, and, of course, entirely unrelated, I invite the reader to ask oneself why there are separate chess tournaments and championships for women.

Jacobsen: The last portion of the admission’s section describes the difficulty in discernment of intelligence level. What are some signifiers of sufficient quality of creative output in further consideration of an individual candidate to the Glia Society?

Cooijmans: I understand the word “signifiers” as objectively observable features, not as theoretical intrinsic qualities. Such signifiers are the continued production of work and availability of that work, the development of that work over time, the being capable of rational communication and the continuity of that capability, and the being a focal point of attention to others; really every creative person becomes the centre of a “school” or starting point of a trend sooner or later, albeit that in some cases this happens after the death of the creative person.

Negative signifiers are self-promotion and “marketing” of one’s work. Promotion, “marketing”, advertising and the like are only needed for low-quality individuals and low-quality work that no one is in urgent need of, that have no genuine place or niche in the market to begin with.

Jacobsen: Section VI Finance states, “The society does not own money. The Administrator kindly finances his work from private funds. This is the better system because one is more careful with one’s own possessions than with common property.” (Ibid.) This seems fairs. What can be careless use of funds in the instances of common property?

Cooijmans: Unneeded spending, spending more than needed, buying from merchants chosen nepotistically, and using common funds privately, to name a few. These things are so common that they seem almost inevitable, and they are hard to stop because the culprits involved are volunteers that will leave when criticized harshly, defending their wrongs with statements like, “How dare you criticize this volunteer’s work?! I am doing all the work while you do nothing”, and “A prestigious society needs to spend much on its promotion otherwise no one takes it seriously”.

An example of unneeded spending was observed in the 1990s in the Triple Nine Society, where members who had not paid their dues in years were kept on the member list and sent the (paper) journal nevertheless, thus giving the impression of a much larger membership than there in fact was.

Jacobsen: Section VII Journal states:

VII Journal

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The journal named "Thoth" is distributed among members six times a year. It is produced at low cost and contains, verbatim, copy by members or others. There is no censorship and the Administrator or Editor makes no alterations or revisions. Copy is reproduced as accurately as possible and not shortened. Sole restriction to this anti-censor policy is that in no case correct answers to the society's admission tests are published. This paragraph implies that, apart from the restriction, any member at any time has absolute certainty that whatever copy that member submits is published verbatim. This guarantee is exceptionally rare and valuable for a journal, and constitutes a golden opportunity for who can appreciate it. If one does not see that opportunity and grab it with both hands though, one does not deserve it to begin with.

The size of a journal issue may vary, depending on the amount of copy available at the time of production of that issue.

The journal is named after the Egyptian moon god Thoth. Thoth, represented as a scientist and magician, was seen as the inventor of writing and reckoning and creator of languages. Thoth weighed the hearts of the deceased at their judgment to decide whether they would be admitted to the hereafter or, if the test was failed, torn to pieces by a monster that was a mixture of a crocodile, a lion, and a hippopotamus. (Ibid.)

Has anyone been foolish enough to try to publish correct answers to the society's admission tests in Thoth?

Cooijmans: I do not remember any instance of that, so I think not.

Jacobsen: Why is verbatim publication of one's copy exceptionally rare in a journal?

Cooijmans: Because editors tend to have an irresistible urge to alter other people's text, thinking they are improving it. There is not enough respect for the integrity of text, there is no understanding of the true meaning of "copyright". Perhaps a lesson is in place: Copyright is (1) the right to publish a work and (2) the right to alter a work. (2) is not generally known and understood, possibly because by far most people never experience the hell of having one's work messed up, simply because by far most people never produce any work of significance that could be messed up in the first place. Copyright has nothing to do with money, but serves only to protect the integrity of work. Altering a work without the author's permission is copyright violation (in the case that the author is the copyright holder); it is like cutting up the author's soul with knives. That is the part of copyright that is not sufficiently understood.

To complete the lesson I should add that copyright is a natural right that one obtains through the act of creating a work. Contrary to popular misunderstanding, it is not needed or even possible to go to some institution to "copyright" the work. One has the copyright the moment one has created the work. Exceptions are (A) when the work is created as a paid assignment, in which case the employer has the copyright, and (B) when the copyright is transferred to another person, typically by contract.

Jacobsen: Section IIX Members states:

IIX Members

When joining the society, the candidate receives an I.D. with name, member number, and secret U.R.L. of the members-only web location. Members notify the Administrator of changes of address when needed.

Following incidents involving misbehaviour by members, the following grounds for expulsion have been formulated, with in parentheses the number of offences needed for expulsion:

Fraud with one's, or anyone's, qualifying score (1);

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Publishing, spreading, or communicating to anyone else than the scorer, answers to admission tests (1);

Leaking between-members communication to non-members without the explicit relevant permission (1);

Admitting non-members to members-only communication fora of the society and neglecting to remove those non-members after discovering or being alerted to this offence (several to 1);

Insults, lies, misrepresentation of another member's character, extreme rudeness, harassment, and similar behaviour (several to 1);

Highly unethical (including criminal) behaviour outside the Glia Society (several to 1);

Displaying in word or deed that one's actual intelligence level is well below the level required by the society (several to 1). (Ibid.)

Given the statement about misbehaviour, there have been explicit cases to create many parts of the members section. What was the date of the first fraudulent score for the Glia Society?

Cooijmans: This question assumes that that precise date was recorded somewhere for easy access, but that is not so. It takes searching in archives to uncover such information, and as far as I can find, the first known fraudulent score took place in or before December 1998, and was discovered between August 1999 and March 2000. This is the case mentioned in point 7 of the article "Reasons not to spread test answers" at **https://iq-tests-for-the-high-range.com/reasons.html** (do notice there is a spoken version hyper-referred to there).

Jacobsen: How many fraudulent scores have been uncovered and punished to date for the Glia Society?

Cooijmans: Of course, the numerical answer to a question like that does not exist in a readily available form. There is test fraud, there are fraudulent scores, both in and outside the Glia Society, and I do record the names and references to it when known to me, but with exactly those four qualifications (fraudulent scores, uncovered, punished, for the Glia Society) there is not a ready list, and hours of searching would be needed to count exactly those cases. I find two at the moment, among many that do not exactly meet all four qualifications.

Jacobsen: For wrongly communicating, publishing, or spreading, answers to admission tests, how many have been caught and punished?

Cooijmans: I assume this is meant within the Glia Society, although that specification was left out. I count four now. Of course there are also latent cases, where there is no hard proof yet.

Jacobsen: For leaking member communication to non-members without consent, how many have been caught and punished?

Cooijmans: Zero. Those cowards are hard to catch. Private communication from members to non-members leaves no traces.

Jacobsen: For admitting non-members to members' communication fora and failing to remove a non-member knowing this fact of non-membership, how many have been caught and punished?

Cooijmans: Zero. While this has certainly taken place, it is not appropriate to punish such people as it does not concern deliberate wrongdoing but laxity. A forum moderator or administrator is supposed to consult the member list before admitting an applicant to ensure that only members are admitted. In practice, it has occurred that such officers would not take the trouble of consulting the list and just admitted anyone who applied. Within months, such a forum becomes infested with non-members, some of whom actually believe they have truly joined the Glia

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Society and are full members! Only when they happen to contact me – "As you know I am a Glia Society member and…" – and I tell them they have never been members, they discover, to their shock, disappointment, and anger, what happened.

Another form of unpunished laxity took place when I appointed a forum inspector well over a decade ago. He agreed to inspect the society's fora and report any non-members every six months. He did one inspection right away. A few years later I reminded him he had missed several inspections in a row, and he did another one. Then, he did nothing any more and I eventually appointed another inspector, who did do it punctually. You can not punish such people, but this does show how easily the voluntary participation of members in running an I.Q. society can cause damage and undermine the society's functioning. You need to keep an eye on it and correct things that go wrong.

Jacobsen: How often are extreme rudeness, harassment, insults, lies, misrepresentation of another member's character, and similar (mis-)behaviour present?

Cooijmans: I must say this is rare now, but more frequent in the past when the only forum was the electronic mail forum. On that medium, discussion escalated often, but premeditated character attacks also certainly took place.

Jacobsen: Following from the previous question, what has been the highest number of offences by a single individual? What offences have been so egregious to only require 1 instance to qualify for expulsion?

Cooijmans: One does not count the exact number of offences by a serious repeater, but there was one member who, one the electronic mail forum, sent almost only non-messages for months on end. Virtually everything he sent was nonsense, spam, generalities, Rorschach-Barnum material, rather than true forum participation.

Offences requiring only one instance for expulsion: Fraud with one's, or anyone's, qualifying score; publishing, spreading, or communicating to anyone else than the scorer, answers to admission tests; leaking between-members communication to non-members without the explicit relevant permission.

Jacobsen: For highly unethical, including criminal, behaviour outside of the Glia Society, what are cases of highly unethical behaviour? What have been cases of criminal behaviour if I may ask?

Cooijmans: That is a dangerous question, as some members might object to there being criminals in the society and leave. In the history of the Glia Society, I am aware of only one case of imprisonment of a member, and I believe it had to do with drugs. Possibly there have been more who did not inform me of their crimes.

Jacobsen: What indicates, in word or deed, an intelligence below the level of the Glia Society, even well below the admission requirements of the Glia Society – enough to qualify for expulsion?

Cooijmans: That is an interesting question. I assume it is about behaviours of people who are already members. The repeated submission of extremely badly written articles, often consisting of copied-and-pasted fragments from online news articles, would be an example. Stupid remarks on a forum might be another example: "If you want to lose weight, the last thing you should do is sport, because then you gain muscle mass and muscles are heavier than fat". Displaying a course sense of humour. Forwarding chain letters or "memes". Using different names at different times and not understanding that the other person can not know that they are one and the same person on those different occasions. Filling in only one name (first or last name but not both) for the member list, or wanting to be listed as an anonymous member. Not learning from mistakes, not accepting being corrected but persisting in the error. Trying to order tests one has already taken, not remembering one has already taken them or denying one has already taken them, trying to trick the scorer into retests, insulting the scorer when a score is lower than one would

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like, trying to bribe the scorer to get a higher score. Expressing oneself ungrammatically in one's native language ("Do you think your better then me?") Using idioms when communicating with an international community, not realizing that people from other cultures may not know those idioms even though they are highly intelligent.

An example of displaying a course sense of humour, accompanied by an inability to understand more subtle humour, occurred ten years ago when I gave a member, who had previously sent me some incredibly course jokes and cartoons, the honour of being briefly referred to in my novel "Field of eternal integrity"; after seeing his cameo appearance (which was ever so slightly satirical I have to admit) this member told me "I don't like this", broke off communication with me, and wrote a few ugly things about me on a social medium.

Jacobsen: How often do revisions take place for the Glia Society constitution?

Cooijmans: Rarely, once in many years.

Jacobsen: What continues to be the motivation for the ongoing administration of the Glia Society?

Cooijmans: The curiosity as to what a group is like that is truly selected for high intelligence, and its usefulness in test development and intelligence research. Also, the mere longevity of the society adds to its value, provided that its quality is retained or improved.

Jacobsen: What have been the major lessons in administration of the Glia Society?

Cooijmans: The improvements of the admission policy (so, knowing how to truly select at the given level), and learning how to deal with misbehavers. The most important lesson is that the better you select, the fewer misbehavers you will get. I am certain that goes for society in general too.

Jacobsen: Any final thoughts based on the interview on the Glia Society, in particular or as a whole?

Cooijmans: There have been many questions, and some overlap, so I may have repeated or even contradicted myself here or there. I made no attempt to be artificially consistent with prior answers as that would be a narcissist thing to do.

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

Cooijmans: Cheers. Interviews are a great way to communicate with the world.

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Footnotes

[1] Administrator, Giga Society; Administrator, Glia Society.

[2] Individual Publication Date: March 15, 2022: **http://www.in-sightjournal.com/cooijmans-9**; Full Issue Publication Date: May 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

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Conversation with David Miller on the Background, Life, and Views: Member, Glia Society (1)

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Abstract

David Miller is a Member of the Glia Society. He discusses: growing up; a sense of an extended self; the family background; the experience with peers and schoolmates; some professional certifications; the purpose of intelligence tests; high intelligence discovered; the extreme reactions to and treatment of geniuses; the greatest geniuses in history; a genius from a profoundly intelligent person; profound intelligence necessary for genius; work experiences and jobs; particular job path; the gifted and geniuses; God; science; the tests taken and scores earned (with standard deviations); the range of the scores; ethical philosophy; social philosophy; economic philosophy; political philosophy; metaphysics; philosophical system; meaning in life; meaning externally derived, or internally generated; an afterlife; the mystery and transience of life; and love.

Keywords: Catholicism, David Miller, German, God, Italian, Glia Society, I.Q., intelligence, mathematics, Newton, non-religion, United States.

Conversation with David Miller on the Background, Life, and Views: Member, Glia Society (1)

Please see the references, footnotes, and citations, after the interview, respectively.

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

David Miller[1],[2]*: Both of my parents are immigrants so there were some stories about their lives before immigration. No story was very prominent though; just memories from childhood regarding different foods they would eat and playing in the woods and such.

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

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Miller: No; that has never been important in my family.

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

Miller: My mother is German and Italian and my father is Scottish but we are all Americanized and grew up without our parents bringing their home cultures into our childhood. My two brothers and I all grew up on the East coast of the United States and learned only English. As for religion, we were all raised Catholic but only one brother remained Catholic into adulthood.

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

Miller: The overall experience was good I would say. In grade school, ages 6 through 11, there was some bullying but nothing too serious. I mostly stuck to my books and had one good friend who I spent much of my time with. We would play almost every day after school and talk about different books we were reading. In junior high and high school, ages 12 through 18, I had a small group of friends whom I could trust entirely. We would talk about normal teenage boy things such as school, girls, our families, and hobbies.Outside of my friends group I was mostly invisible to the other students at school, which I preferred.

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

Miller: I have a Bachelor of Science degree in civil engineering as well as a Microsoft Excel certification. Excel is fantastic, by the way. Too few people see all the potential it has. I have it open at this very moment!

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

Miller: I think intelligence tests are hugely important and that intelligence is an interesting field of study. The purpose for serious psychometricians is of course to accurately measure intelligence in whatever range is interesting to them. Most mainstream psychologists apparently design I.Q. tests with the low-mid range in mind to detect mental retardation and assist in diagnosing various psychiatric disorders. There are many non-mainstream high-range I.Q. test constructors too but almost none of them should be taken seriously. It's obvious many of them don't know the first thing about statistics, they are lacking in what they are attempting to measure, and they are too emotional and subjective when grading test answers.

That is not to say that all high-range I.Q. tests shouldn't be taken seriously though. Paul Cooijmans, the world leader in high-range I.Q. testing, has the most accurate I.Q. tests ever designed for the range he is attempting to measure. To be clear, that is not an opinion but an objective fact based on his test's statistics. As for my personal motivation in taking these tests — it is just for the satisfaction of solving very hard problems. If that helps with studying intelligence then that is a great bonus.

Jacobsen: When was high intelligence discovered for you?

Miller: There were hints at that starting from when I was a toddler but it wasn't until I was 7 that my teacher sat my parents down and told them I was "gifted". Earlier that week in class the teacher was showing us basic arithmetic and I was doing it in my head faster than the teacher could do it with her calculator. To clarify, these were easy problems such as 14*5 or 28:4. When we learned fractions and percentages I would do those in my head too and my teacher and classmates thought it was amazing, not realizing that it was no harder than any other kind of basic multiplication.

So that you can amaze your friends and colleagues too: If you're ever asked a problem like "what is 15% of 74?" just move the decimal point, get the product, then move the decimal point back afterward to get your answer. In

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this case 0.15 * 74 becomes 15 * 74 which can be done in your head to get 1110. After moving the decimal point back two places we get the answer: 11.10.

As for discovering very high intelligence, I took an I.Q. test in high school and got a “beyond ceiling” score but did not know what that meant at the time. Later for work an employer had every applicant take an I.Q. test and again I had every answer right. Decades later in late 2021 my son discovered Paul Cooijmans’ website on a forum called Reddit which resulted in me trying my first high-range I.Q. test the following month.

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

Miller: Ha, the reason for this is actually so sad it’s almost funny. The average person has no ability to grasp, understand, appreciate the work of a genius. Even in art or music they cannot possibly see the meaning behind any of it. The reason a few geniuses are praised is because some “experts” who are barely able to understand their work praise them, and the masses believe whatever experts say. If consensus among experts was that Albert Einstein was retarded then most people would believe that too.

Unfortunately, experts often don’t understand the genius and when that happens the genius is mocked or ignored until someone with authority finally does understand them. This usually happens decades or centuries after their death so they are basically screwed and at the mercy of people who are too stupid to understand them.

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

Miller: Newton, Tesla, Imhotep, and Archimedes come to mind. There is also someone I recently learned about that is very well-known for his work in psychometrics but my crystal ball says his contributions to music theory will be what make him a household name initially.

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

Miller: A genius must be intelligent /and/ have a high degree of persistence and obsessiveness combined with resistance to mainstream thinking. More on that last point; when someone accepts everything they are told by authority figures they are doomed to always have many false beliefs and are unable to produce original work.

Jacobsen: Is profound intelligence necessary for genius?

Miller: Yes, if by profound you mean about three standard deviations above the mean. Actually, most geniuses probably aren’t much smarter than that either. I’d guess the average genius, even Newton, had an I.Q. between three and four standard deviations above the mean.

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

Miller: I worked briefly as a civil engineer but thought it was very unrewarding so found work as a data analyst and have done that ever since.

Jacobsen: Why pursue this particular job path?

Miller: I’m good at math and prefer to do things which I’m good at. =)

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

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Miller: Something very important regarding gifted people and geniuses is that we need more resources put into discovering them and finding ways to help them achieve their potential. It makes no sense for the very brilliant children to study in the same classroom as the normal children. We put a lot of resources into helping intellectually disabled children and I think those efforts are catastrophically misplaced. Maybe that seems unempathetic but imagine how much worse it is for the brilliant child to be left behind compared to the retarded child? It makes me shudder.

Also, almost every mainstream belief about intelligence and genius seems wrong. Some truths are that intelligence is about 80-90% genetic, cannot be trained (but can be lowered), and is highly correlated with success and happiness.

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

Miller: Yes; I do not believe in God and am not religious.

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

Miller: Science is very important to me. When it's good science; that is, not warped for political or personal reasons by the researcher, I will incorporate that information into my worldview.

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

Miller: In high school I took an I.Q. test and scored 150+ (16 S.D.) but do not know which one. Later, for a job application I took what I think was a shortened form of Raven's Matrices and got everything right. From January 2022 onward I've been taking high-range I.Q. tests by Paul Cooijmans and have most of my scores around 167 +/- 10 (15 S.D.). My highest scores are on Narcissus' Last Stand with I.Q. 180 (44 raw) and Divine Psychometry with I.Q. 177 (30 raw). My first high-range test was The Sargasso Test where I scored 161 (42 raw).

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

Miller: I think ethics are absolute, universal, objective, and black-and-white. When someone says that ethics are relative, subjective, or that "everybody is right in their own way" please slap them (legal disclaimer: I'm kidding).

As for philosophers, I like Kant.

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

Miller: The golden rule: "do unto others what you'd have them do unto you." Many people misunderstand the golden rule and don't realize it is most applicable when talking about social behavior in general. If you want others to help you when you are unwell then you should help them when possible. That is outside of ethics, by the way. There's nothing unethical about not helping others; it's only unethical to be the one intentionally hurting them.

Also, a general remark on socializing is that people should strive to be more introverted. I find people who have many friends and talk a lot tend to have nothing of substance to say and that those with few friends who rarely talk tend to have the most interesting things on their mind.

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

Miller: My advice for people who want to know the answer to this question is to study world history and pay very careful attention to Greece, China, Egypt, and Rome. I can say no more than that.

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

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Miller: I cannot say for reasons I cannot say.

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

Miller: To achieve mastery in whatever one is naturally good at and to not waste time with things like hedonism. One only has this life, why waste it never reaching one's potential? If one is not talented at anything then they would probably make a good school teacher I think.

Jacobsen: What provides meaning in life for you?

Miller: My wife and son; they are the most meaningful things in my life.

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

Miller: Everything has a function and in nearly all cases they have no control over it. For humans we can derive some personal meaning in our lives but there is also an inescapable function we each serve in addition to that.

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

Miller: Nope; nothing after death. It's sad that everybody around me will eventually die and then no longer exist. I cannot die myself though.

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

Miller: The ultimate function of all life is to achieve the highest level of awareness possible.

Jacobsen: What is love to you?

Miller: My feeling is that romantic love is when one cares for another so deeply that they put their own happiness second to their lover's and their lover does the same. Platonic love is less intense and doesn't require reciprocity.

Footnotes

[1] Member, Glia Society.

[2] Individual Publication Date: March 22, 2022: **http://www.in-sightjournal.com/miller-1**; Full Issue Publication Date: May 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

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

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Abstract

Chris Cole is a longstanding member of the Mega Society. Richard May is a longstanding member of the Mega Society and Co-Editor of *Noesis: The Journal of the Mega Society*. Rick Rosner is a longstanding member of the Mega Society and a former editor of *Noesis: The Journal of the Mega Society*. They discuss: major warning signs of something awry; the minor, or subtle, warning signs; 4 standard deviations above the norm; the successes and failures of the Mega Test, the Ultra Test, the Power Test, and the Titan Test; 4 and 5 sigma above the norm; the principal design of the Adaptive Test; other extraordinary high-I.Q. societies; associative horizon; the Mega Test; the claims about the Mega Test; legitimate testing; extrapolations well beyond the norms of the mainstream tests; the motivation behind making claims well beyond the norms of the most used mainstream I.Q. tests; the more egregious I.Q. claims in 20th century; and the big lessons in debunking phony I.Q. claims.

Keywords: Adaptive Test, Aleph Society, Chris Cole, debunking, I.Q., intelligence, Keith Raniere, Marilyn vos Savant, Mega Society, Mega Test, Power Test, Richard Feynman, Richard May, Rick Rosner, standard deviation, The Plurality IQ Society, Titan Test, Ultra Test.

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

Please see the references, footnotes, and citations, after the interview, respectively.

Rosner section transcribed from audio.

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Scott Douglas Jacobsen: You have all been around the block. Your membership in the Mega Society has spanned decades. So, you've seen controversies, failed high-I.Q. societies, and proclamations to this-or-that I.Q., even individuals who spun off into fraudulent activities, messianic posing, and criminal behaviour. As a note on collectives of high-I.Q. people, when it comes to claimed high-I.Q. societies, what are the major warning signs of something awry, not quite right, with it?

Richard May[1]*: The major warning signs of statistical and psychometric incompetence, fraud, or madness are usually quite subtle. Please see below.

Rick Rosner[2]*: *You got to start with the disclaimer that most people in high-IQ societies are well-behaved relatively normal people who like taking tests and solving puzzles, and there are only a few lunatics. And because the ones I belong to don't get together very often, you don't have a chance to see any warning signs developing.*

Although, in the case of one guy from many years ago, you could see a guy who was kind of being physically dominant and, I guess, mentally dominant getting increasingly frustrated that people didn't understand him or believe his theories. So, it was just an increasing belligerence or pre-belligerence.

I guess, a skosh of megalomania.

Chris Cole[3],[4]*: ***The major warning signs are the ones you list: fraudulent activity, messianic posing, and criminal behavior.***

Jacobsen: Following from the previous question, what are the minor, or subtle, warning signs?

May: I get slightly suspicious if someone comes up with the most brilliant Theory of Everything ever, explained in a newly invented language of neologisms, which only the inventor of the theory himself can understand, especially if the theory makes no falsifiable predictions and none of those few who claim to understand the theory can explain it in their own words. I'm also slightly suspicious of, e.g., taxi cab drivers or barbers, who have conclusively proved Einstein's theory of special and general relativity wrong.

If someone claims to be the most intelligent person in the history our solar system or to be the actual God of the Bible, then this level of measured intelligence may be beyond the current development of psychometric science, even with the Flynn effect. I'm probably too skeptical sometimes.

Also, branding of one's associates by high-IQ types is often unnecessary in my view.

Rosner: *Again, I don't hang. I have no basis or nothing to talk about regarding this. It is not like I was living with a high-IQ person who slowly went crazy, besides myself. Really, in the last few years, I've gotten less crazy, more lazy. Lazy has replaced crazy.*

Cole: ***The minor warning signs are incredible IQ claims. As a rule of thumb anything above five sigma is not credible as is anything that has not been normed using regular statistical methods.***

Jacobsen: Why is 4 standard deviations above the norm (e.g., mean 100, S.D. 15, I.Q. 160) such a difficult barrier to break in finding highly intelligent individuals?

May: Almost no one in the alleged "real world" is interested in measuring intelligence beyond the 4 sigma level. Where would you find a large sample of individuals beyond the top 1-per-30,000 level of intelligence to study? This level of intelligence is not a target level for standard IQ tests developed by psychologists. Why should it be? Which professions require IQs beyond the 4 sigma level? Even Nobels in physics probably depend more upon a mathematical ability sub-factor of general intelligence than upon super-high IQ per se. Two physics Nobel

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laureates didn't qualify for inclusion in Lewis Terman's study of the intellectually gifted, because their IQs were not sufficiently high! In addition Nature may sometimes not be 'politically correct'. What if cognitive differences were discovered among various human sub-groups? For example, what if a growing number of trans-species individuals, who *identify* as advanced AI units, were found to be better at arithmetic addition?

Rosner: *Several reasons, one, there aren't that many people. 4-sigma level is one person in 30,000. Although, in real terms, it's less rare than that because the average IQ of people on the street is like 105 or 110. The people with IQs of 35 are institutionalized. You don't see them around. It's rare. That's one problem.*

Problem two, it is hard to test. All the good high-end tests take dozens of hours to do well on. Thing two-and-a-half, many people who might score well on them might be successful and may not want to waste their time putting in 40 or 50 hours in something that doesn't compensate them.

They could be trading stocks or coding or doing business deals or getting laid. None of which taking an IQ test helps.

Cole: ***High range tests require high range questions which are hard to create. Plus there is not much of a market.***

Jacobsen: What have been the successes and failures of the Mega Test, the Ultra Test, the Power Test, and the Titan Test in identifying highly intelligent persons – despite being compromised?

May: There is evidence that uncompromised tests work better.

Rosner: *Maybe, some smart people still trickle in. The Mega Test has been compromised since, probably, the late '90s or the internet made it possible to contaminate the questions by throwing around answers in chat rooms.*

The Mega Test was the most successful in finding high-IQ people because the most people took it when it was published in Omni magazine. 4,000 people took it. It's more than any other test ever.

Which means, though, more people have taken the Hoeflin tests than tests by any other author, though probably a strong second and possibly somebody who has overtaken Hoeflin because he has written dozens of tests is Paul Cooijmans, who has been writing tests for decades and has cranked out quite a few.

Some of his tests have certainly been taken by more than 100 people. In the aggregate, thousands of people must have taken Cooijmans tests. With the success of the Hoeflin tests, they have found, depending on the cutoff, hundreds of high-IQ people.

Some of those people got together and some people were mentored by other high-IQ people, and had their lives improved, including myself. So, the success of the Hoeflin tests is the large numbers of people who have taken them.

For years, I, and sometimes with partners or being asked to consult, pitched TV involving high-IQ-type competitions. The same kind of shit as Project Runway or American Idol. A talent search, but instead of for fashion designing or culinary skill or singing skill, it was for raw intelligence.

This is an idea that comes to people not infrequently, but just has never been turned into a show. But if you had a show that did that, that would be the most successful project ever to find high-IQ people because millions of people would see the show and tens of thousands of people, if there were high-IQ tests associated with the show, would try those tests.

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But that project has never happened, which I think is stupid because reality shows are about following assholes around with cameras and there are plenty of high-IQ assholes. Not as a percentage of high-IQ people who are, as I said, mostly decent, normal-ish people.

But if out of 100 people who have managed to score 160 on an IQ test, there are probably a half-dozen who you could productively, entertainingly follow around with cameras.

Cole: ***First of all Ron Hoeflin is a talented question framer. Next he spent a lot of effort validating his questions. Finally he normed them several different ways.***

Jacobsen: In principle, what is realistically needed to test between – let's say – 4 and 5 sigma above the norm, reliably and validly?

May: Perhaps advanced AI can be used to develop significantly improved high-range intelligence tests. Other neurobiological methods of assessment of the general factor of intelligence, 'g', may eventually make IQ tests obsolete. For example, measures of biological traits such as pitch discrimination ability (of sound frequencies), among other such physical measures, have been found to have surprisingly high correlations with general intelligence. This may be the way of cognitive ability assessment in the future.

Rosner: *You need experienced test-builders. You need a decent amount of people to norm the problems on, to make sure the problems can actually measure high-IQs. You need their other scores to see what scores getting those problems right correspond to.*

As I said, you need some kind of widespread exposure. You have to let hundreds of thousands of people know that the test exists. Ideally, that it's something fun and/or cool to do.

Another condition is that it would be really, really helpful if the test took less than 20 hours to take. It would be helpful if someonecould spend 20 hours or 10 hours on the test and score near the ceiling, which is not a common thing among these tests.

Cole: ***To avoid spoilage you need question schemas, not single questions. Then you need a way to automatically collect many samples. Presumably this would be on the Internet. A group of Mega members is working on this. Contact me if you'd like to help*** **[Ed. chris@questrel.com.].**

Jacobsen: What is the principal design of the Adaptive Test, inasmuch can be stated at this time? (Is this series the first announcement of the test, by the way?)

Cole: ***Cf www.mental-testing.com. There are some articles in Noesis. Let me check with the team.***

Jacobsen: What other extraordinary high-I.Q. societies have been observed by you – the highest, most inclusive, most exclusive, the most multi-planetary, least reliant on D.N.A. prejudice, most non-carbon-based, *und so weiter*?

May: The Plurality IQ Society

Top 0.00000000000000000000000000 … % of Multiverse

Previously the highest-IQ group founded was the Aleph Society, which sought to have at most fewer than one member per Multiverse potentially qualifiable. However, the Aleph is found to be insufficiently selective in its admissions criteria for several reasons. First, it only considered 3 dimensions of space and 1 dimension of time per universe. We feel that it is necessary to include all theoretically possible multiple dimensions of spaces and of

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times per universe of the Multiverse. (For multiple-time dimensions see, e.g.: **https://en.wikipedia.org/wiki/Multiple_time_dimensions** , **https://arxiv.org/abs/0812.389** , **https://bigthink.com/surprising-science/there-are-in-fact-2-dimensions-of-time-one-theoretical-ph** ysicist-states/)

Secondly, the Aleph only sought the highest IQ 'individual', including AIs, in the Multiverse 'now', i.e., at only one point in 'time' relative to one (1) observer, the Wormhole Officer (formerly called the Membership Officer). To remedy this we 'now' recognize that to whatever extent possible technologically, the Wormhole Officer must be a time traveler.

Thirdly, it is not sufficient that our psychometric instruments selecting at the Aleph level be culture free. Our IQ tests must also be genome free, i.e., free of any genetic influences upon performance. Speciesism is even more common than racism and gender-bias. We seek genetic justice in our member selection testing criteria. For example, in the past and even today, species with brains are unfairly advantaged over species without brains, including, of course, AIs. Why should an Isaac Newton have an IQ advantage over a slug, simply because a Newton has a brain? This obvious bias must be eliminated.

NB: All of the non-members of the Plurality IQ Society are Full Non-members and Official Non-members.

Jacobsen: What is the system of thought or the psychometric philosophy behind associative horizon?

Rosner: *In my mind, when you get hit with a hard problem, one that might take more than ten hours to figure out. Part of it is how many different angles can you come up with on the problem. How many parts of life can you apply? How many possible analogies can you apply? How many keys are on your key ring to approach the problem?*

When he talks about associative horizon, it is how many associations can you possibly come up with, with the symbols or whatever, that constitute the problem. To some extent, taking one of these high-range tests is profiling the author, trying to figure out, maybe, them, Hoeflin problems have a Hoeflin flavour to them, let you know if you are on the right track. Other test makers have flavours similar to them too.

It may be similar to their culture, say. The person building the problem found something in their world and boiled it down to an analogy. There is a popularish puzzle that is 7 d in a w." You have to figure out what the "d" and the "w" are. It's 'days in a week.' The problems can get tough. Another easy one. "5,280 f in an m," 'feet in a mile.'

So, "106 billion p who e l." The "e" "l" is tough. You have to figure out. It is 'people who ever lived.' So, for a lot of IQ problems, they have at least some aspect of that. Decoding, figuring out what the symbols represent. Then it is an exercise in figuring out what could the "p" and the 'p in e l' stand for.

*"6*10^23 As in an M." My numbers might not be right. But 'atoms in a mole,' it is a test of cultural literacy. Often, there is further manipulation done to the symbols, so you have to work through two or three transformation or link two or three transformations to figure out the problem. It is how much cultural literacy do you have or do you give yourself, and then the flexibility for combining these things.*

It is how much different stuff can you bring to bear on a fairly obscure or convoluted problem.

Jacobsen: How did you first come to find the Mega Test?

May: Actually I don't remember. It was about 40 years ago. I probably met Ron Hoeflin through my membership in the Triple Nine Society. This was probably my initial connection to the Mega Test.

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Rosner: *Some guys in my dorm told me about the Mega. I must've already been IQ braggy. Yuck.*

Cole: ***Saw it in Omni Magazine.***

Jacobsen: What were the claims about the Mega Test – and your score(s) in each section on it – by Ronald Hoeflin, the media, and others?

May: Ron Hoeflin told me that I was the 2nd person to obtain a perfect score on the 24 verbal analogies, I believe. I think Marilyn Vos Savant was the first. I certainly didn't tell many people, beyond my girl friend. I remember showing a copy of the Mega Test to one young woman, thinking she might be interested. She just laughed and laughed. Neil Blincom of Mr. Pecker's original, illustrious *National Enquirer* tried to interview me once when I was Membership Officer of the Triple Nine Society. I pondered this offer deeply for a fraction of a second. I remembered Chris. (never forget the decimal point) Harding's interview, "World's Highest IQ Genius is an Unemployed Janitor" and decided not to be interviewed. I avoided the media.

Rosner: *So, the claims were the Mega was the world's hardest IQ test. By hardest, having the highest ceiling, the score a perfect score would get you, for instance. I think after the sixth norming, after Ron looked at 4,000 test submissions that came through Omni. I think the ceiling became 190 S.D. 16 or a little over 5.6 sigma. The first time I took it, I got a 44, which was 23 verbal problems right and 1 wrong and 21 math right and 3 wrong. I took it a second time and got a 47, which was 1 math wrong, I think. It doesn't matter whether math or verbal; I got 1 wrong the second time.*

What does that translate into for me, after the fourth or fifth norming, my 44 wasn't high enough to get me into Mega. Marilyn herself turned me down for admission. My score might have corresponded to 172. Then after the sixth norming, after all these scores came in, I think a 44 got you a 180. I think the Mega cutoff is a 176. There you go. The 1-in-a-million level. Next question.

Cole: ***Omni called it the "world's hardest IQ test." Interpretation of scores can be found in Hoeflin's normings.***

Jacobsen: How does the internet complicate legitimate testing in the high-range?

May: The internet facilitates cheating on tests and meeting other cheaters to work with.

Rosner: *The Mega came out in '85. The Titan, the sequel to the Mega, came out in '90. Most people got on the internet in the mid-to-late-'90s. For those tests, it complicated and contaminated them because people went on message boards and threw answers around. Some of which were correct. That was problem one. Problem two was once Google came along; you could put in the words to the analogy and the fourth word would pop up. The analogies were half of the Titan and the Mega.*

The 24 verbal problems were all analogies of the type "find the fourth word." Most of those could be instantly solved using a decent search engine. Tests are different. The Cooijmans tests, which I consider the most challenging of the internet era tests can't simply be solved by plugging things into a search engine. You still have to figure a lot of shit out. The most general issue with these tests and the internet is just sharing answers. Beyond that, it is a pain in the ass to make sure that the problems on the test can't be solved through easy searches.

Chris (Cole) and his group of people, who are working on this test that are resistant to having answers shared, are working on tests that give each test-taker the same general problem, but the specifics of the problem are fresh. So, somebody else's answer on this problem is not going to help you because, even though the problem should score

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the same – getting it right should reflect the same IQ level, you can't just post what you got on answer 12. They've been working on that for well over a decade.

It's coming along. Anyway, next question.

Cole: ***The Mega and Titan tests have been spoiled on the Web. The Power and Ultra tests are at risk.***

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

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

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

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

But even so, you shouldn't see more than a half-dozen or ten or twelve or whatever, people, with scores above 6 SDs. So, Paul Cooijmans has the Giga Society, which has 7 or 8 members. It is for people with IQs that are supposed to be one in a billion. So, there are 8 billion people on Earth, 8 members of the Giga Society, so that makes a certain sense, but not really. That's as if everybody who could score at that level has taken one of his tests. That's just obviously not true. So, way too many people scoring at the one in a billion level. It's not like the Giga Society has 300 members.

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

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

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

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Cole: ***Hoeflin's norms all involve some extrapolation. I find it reasonable up to the mega level (about 4.75 standard deviations).***

Jacobsen: Following from the previous question, what seems like the motivation behind making claims well beyond the norms of the most used mainstream I.Q. tests?

May: It's a shame Einstein did physics. He could have been on Facebook (now called Meta, I guess).

Rosner: *Going off my own experience, I kind of felt like a loser based on when I was about 20. I'd fucked up a lot of opportunities for myself. Then somebody told me about the previous world's hardest IQ test, which was a Kevin Langdon test. It ran in Omni or Games Magazine. I took it and scored 170. I went, 'Wow, that's a good score.' When Mega came along, I took that. I liked that validation that it gave me. Even though, it is a ridiculous thing. I kind of feel like it might be analogous to a guy who can bench press 500 lbs.*

It's kind of a goofy thing. You wouldn't tell that guy it is goofy to his face, but the Sven Magnason. He is 6'4" and weighs 310 lbs. and eats 200 grams of protein a day to get that or support that huge bench press and has hypertension and his joints will be fucked in 10 years. It's a kind of a goofy thing. It is amazing the guy can bench 500 lbs. It is this ridiculous thing. It is a very obscure sport. Sven Magnason is not playing in the NFL for 1.8 million USD a year. He probably works in a warehouse and does strength training on the side.

It doesn't translate into the kind of fame or success that you might want. So, it is a niche kind of sport.

Cole: ***Vanity is one motivation.***

Jacobsen: What are some of the more egregious I.Q. claims in 20th century by groups and by individuals? This is a free forum.

May: In the 20th century — maybe being the smartest man in America was a fairly egregious claim. Top 1 per billion high-IQ societies may qualify if such came into existence in the 20th century.

Rosner: *I don't know. Anybody can go on the internet and type whatever they want. One of the craziest claims I saw I mentioned before. Somebody had a site or has a site claiming Jesus had an IQ of 300. The idea that somebody with the deep wisdom of Jesus meant Jesus had a huge IQ. His estimate based on nothing: If smartest people have an IQ of 200, then Jesus must have an IQ of 300. William Sidis, people claim 259 based on extreme achievements as a young person, at least it is based on his history and is a fairly earnest attempt to estimate a very smart young man's IQ.*

It is kind of egregious and not based on him being tested. Oh! Some of the most egregious are in the last 15 years; some insane moms, one mom out of Colorado, maybe 18 years ago, got a hold of the answer key to an earlier edition of the Stanford-Binet. Stanford-Binet gets revised every 15 or 20 years. I don't know. You can still find psychologists who will give an earlier version. In the stacks of libraries. Probably, the Norlin Library at the University of Colorado, she found an earlier editions, found an answer key. Then taught her kid all the answers, so, that kid scored, at age 3 or 4, like a 10-year-old, which, the way they calculate childhood IQs, gave him an IQ well over 300. She tried to get herself and her kid famous off this.

It, eventually, fell apart because the kid did not have a 300 IQ. So, that is pretty egregious. But! Doable if you're not an idiot about it, I believe. But anybody who would do it would be a kind of idiot. First of all, I don't know. How much would a 4-year-old be into it? But if you took a 6-year-old and got a 6-year-old into it, "We're going to ride this pony into a T.V. show, your acting career." It has never happened, but it is not impossible. Because Alicia

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Witt was a child actor, an actor now. Great actor and great kid actor, one of the things that makes for a great kid actor is a 4-year-old who can read.

Because if you can give a 4-year-old – Alicia Witt could read at 3 – a script and the kid can read the script and memorize the script rather than having to be told shit line by line, and if the kid is smart enough to do that, then the kid is smart enough to take direction. Alicia Witt was at least a kid actor because she was super fucking smart. So, I'm thinking if you had a motivated 6-year-old and a creepy parent. I even started working on a screenplay on this or thought about it 30 years ago as a good plot. Like a lot of shit I do, I didn't do anything with it, except the mom did it and a shitty job in real life.

The right combination of psychopathic parent and bright, motivated kid. That team could believably sustain the bullshit that that kid has an IQ of 300+ for quite a while. Although, nobody has done that. Yes, that would be egregious.

Cole: ***Before they were banned by Wikipedia, there were many articles by groups making incredible IQ claims.***

Jacobsen: What seem like the big lessons in debunking phony I.Q. claims from the 20th century?

May: "The first principle is that you must not fool yourself and you are the easiest person to fool." — Richard P. Feynman

Rosner: *[Laughing] A lot of stuff underlying a lot about high-IQ is "Why?" Why claim to have a high-IQ? Why work your ass off to get a super high score on these tests? Why sweat debunking it? In retrospect, you can see why you might want to hold people who might claim super-high-IQs up to scrutiny, at least given Raniere. The NXVIM sex cult, swindler of the Bronfman's who is in prison for life now. One of the pillars of his duping people was using a high score on the Mega Test to claim to be one of the smartest people on Earth, though he didn't really push it.*

Because once he gathered enough acolytes, I don't know enough about him to know how often he dragged out his IQ. But it seems that once he was surrounded by dozens of followers; that he didn't need to do that. He could rely on his charisma and manipulation skills, and also being at the top of a pyramid of people with good manipulation skills. He was smart enough to recruit charismatic actors, TV stars. A couple actors from Smallville. People with actual show biz careers. One of his selling points and one of the selling points of Scientology can help you succeed professionally in shit where what it takes to succeed, like acting, can seem nebulous.

So, he didn't need to haul out his IQ a lot because he was surrounded by TV stars who were helping him recruit other people into his cult. He, certainly, deserved a lot of scrutiny, perhaps a lot sooner than he got the scrutiny. There's another guy who is pretty culty who has a bunch of acolytes who espoused a bunch of scary shit. So, that's one reason to scrutinize claims of super-high-IQ because people can be up to no good, but those people are fairly rare. Of the 60, 80, 100, people who have qualified for the Mega Society over the past 40 years, 95 or more percent of them are completely normal, undangerous people.

The biggest danger might be that they might be really funny, like Richard May, is a completely decent guy who happens to be extra smart and extra funny. Super-high-IQ people mostly aren't to be feared. What were we talking about? I always talk myself way away from the question. **[Ed. Question repeated.]** *That, I guess, let the babies have their bottles for the most part, let high-IQ people be high-IQ people, it doesn't hurt anyone, except for a few cases. Those involved in IQ fraud, the fraud is pretty transparent.*

Most of the high-IQ lying is some desperate asshole who is 25 and going to undergraduate parties at his school. That guy finds a freshman girl and says, "Oh, people don't understand me. I have a 205 IQ. I graduated high

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school at age 5." It's that abject bullshit. There are more sophisticated attempts, but not that much more. Because the payoffs are pretty low. Even lower than getting a hand job from a freshman girl, the end.

Cole: ***"It's hard to be right." — Richard Feynman***

Footnotes

[1] **Richard May** ("May-Tzu"/"MayTzu"/"Mayzi") is a Member of the Mega Society based on a qualifying score on the Mega Test (before 1995) prior to the compromise of the Mega Test and Co-Editor of *Noesis: The Journal of the Mega Society*. In self-description, May states: "Not even forgotten in the cosmic microwave background (CMB), I'm an Amish yuppie, born near the rarified regions of Laputa, then and often, above suburban Boston. I've done occasional consulting and frequent Sisyphean shlepping. Kafka and Munch have been my therapists and allies. Occasionally I've strived to descend from the mists to attain the mythic orientation known as having one's feet upon the Earth. An ailurophile and a cerebrotonic ectomorph, I write for beings which do not, and never will, exist—writings for no one. I've been awarded an M.A. degree, mirabile dictu, in the humanities/philosophy, and U.S. patent for a board game of possible interest to extraterrestrials. I'm a member of the Mega Society, the Omega Society and formerly of Mensa. I'm the founder of the Exa Society, the transfinite Aleph-3 Society and of the renowned Laputans Manqué. I'm a biographee in Who's Who in the Brane World. My interests include the realization of the idea of humans as incomplete beings with the capacity to complete their own evolution by effecting a change in their being and consciousness. In a moment of presence to myself in inner silence, when I see Richard May's non-being, 'I' am. You can meet me if you go to an empty room." Some other resources include ***Stains Upon the Silence: something for no one***, ***McGinnis Genealogy of Crown Point, New York: Hiram Porter McGinnis***, **Swines List**, **Solipsist Soliloquies**, **Board Game**, **Lulu blog**, ***Memoir of a Non-Irish Non-Jew***, and **May-Tzu's posterous**.

[2] According to some **semi-reputable sources gathered in a listing here**, **Rick G. Rosner** may have among America's, North America's, and the world's highest measured IQs at or above 190 (S.D. 15)/196 (S.D. 16) based on several high range test performances created by **Christopher Harding**, **Jason Betts**, **Paul Cooijmans**, and **Ronald Hoeflin**. He earned 12 years of college credit in less than a year and graduated with the equivalent of 8 majors. He has received 8 ***Writers Guild Awards*** and ***Emmy*** nominations, and was titled ***2013 North American Genius of the Year*** by **The World Genius Directory** with the main "Genius" listing **here**.

He has written for ***Remote Control***, ***Crank Yankers***, ***The Man Show***, ***The Emmys***, ***The Grammys***, and ***Jimmy Kimmel Live!***. He worked as a bouncer, a nude art model, a roller-skating waiter, and a stripper. In **a television commercial**, **Domino's Pizza** named him the "World's Smartest Man." The commercial was taken off the air after Subway sandwiches issued a cease-and-desist. He was named "Best Bouncer" in the Denver Area, Colorado, by *Westwood Magazine*.

Rosner spent much of the late Disco Era as an undercover high school student. In addition, he spent 25 years as a bar bouncer and American fake ID-catcher, and 25+ years as a stripper, and nearly 30 years as a writer for more than 2,500 hours of network television. **Errol Morris** featured Rosner in the interview series entitled ***First Person***, where some of this history was covered by Morris. He came in second, or lost, on ***Jeopardy!***, sued ***Who Wants to Be a Millionaire?*** over a flawed question and lost the lawsuit. He won one game and lost one game on *Are You Smarter Than a Drunk Person?* (He was drunk). Finally, he spent 37+ years working on a **time-invariant** variation of the **Big Bang Theory**.

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Currently, Rosner sits tweeting in a bathrobe (winter) or a towel (summer). He lives in **Los Angeles**, **California** with his wife, dog, and goldfish. He and his wife have a daughter. You can send him money or questions at **LanceVersusRick@Gmail.Com**, or a direct message via **Twitter**, or find him on **LinkedIn**, or see him on **YouTube**.

[3] Chris Cole is a longstanding member of the Mega Society.

[4] Individual Publication Date: April 1, 2022: **http://www.in-sightpublishing.com/debunking-2**; Full Issue Publication Date: May 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

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Conversation with Veronica Palladino on Life, Views, and Work: Member, Glia Society (1)

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Abstract

Veronica Palladino is a Member of the Glia Society. She discusses: growing up; a sense of an extended self; the family background; the experience with peers and schoolmates; some professional certifications; the purpose of intelligence tests; high intelligence discovered; the extreme reactions to and treatment of geniuses; the greatest geniuses in history; a genius from a profoundly intelligent person; profound intelligence necessary for genius; work experiences and jobs; particular job path; the gifted and geniuses; God; science; the tests taken and scores earned (with standard deviations); the range of the scores; ethical philosophy; social philosophy; economic philosophy; political philosophy; metaphysics; philosophical system; meaning in life; meaning externally derived, or internally generated; an afterlife; the mystery and transience of life; and love.

Keywords: Cechov, Glia Society, God, Great Britain, Italy, Leicester, Marconi-Tesla, medicine, Molise, Veronica Palladino.

Conversation with Veronica Palladino on Life, Views, and Work: Member, Glia Society (1)

Please see the references, footnotes, and citations, after the interview, respectively.

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

Veronica Palladino[1],[2]*: My parents are two ordinary people but extraordinary to my sister and me. Even though my father passed away a few years ago, his precious teaching is always in my heart and in my mind.

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

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Palladino: My family is the pivot of my life. It is a continuous resource, it is the nourishment for the soul when it needs to be refreshed.

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

Palladino: My family is Italian. My mother was born in Great Britain, exactly in Leicester. I was born and I live in Italy in a small region called Molise. It is a beautiful place where nature, ancient traditions and authenticity create a jumble of good feelings and spontaneity.

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

Palladino: I was an extremely shy and reserved child. I preferred to invent fantastic stories full of enchanted worlds in which to take refuge to avoid relationship with others. My imposing and robust physical appearance created in me embarrassment and displeasure. I didn't feel accepted and I kept a low profile to hide who I was. I did not want to share my ideas, thoughts and eccentricities with others for fear of not being understood. I showed a protective armor against evils. Now I know that I am what I am, simply.

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

Palladino: I am medical doctor and I have written four books: Il diario del Martedì, Un mondo altro, La Morte delle Afroditi bionde and Persone e lacrime.

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

Palladino: According to me the purpose of an intelligence test is to challenge one's cognitive abilities to improve weaknesses and to corroborate potential. The result obtained should not be taken too seriously. It must be a track to evolve and do better.

Jacobsen: When was high intelligence discovered for you?

Palladino: After twenty, I have done a test for fun with a friend.

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

Palladino: Being a genius is no guarantee of success. Many factors affect the life of a brilliant mind, just think of the Marconi-Tesla comparison or the misunderstanding reserved for a great Italian writer like Svevo. The examples are numerous. Understanding the light and power of a great mind is a difficult task. Every genius has a particular and unique interaction with the world.

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

Palladino: There is not one in particular, I could say Bohr, Leibniz, Goethe, Bach, Ramanujan, Wittgenstein, Aeschylus but it is impossible for me to choose because everyone has a wonderful gift that does not admit comparison

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

Palladino: A highly intelligent person has cognitive abilities greater than four standard deviations from the general population. A genius is not just intelligence, it is above all an emblem of strength, determination, creativity, originality and innovation.

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Jacobsen: Is profound intelligence necessary for genius?

Palladino: No I think that genius definition does not require a profound intelligence necessarily. It is an extremely complex and various concept.

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

Palladino: I worked as an on-call doctor. Now I am a resident.

Jacobsen: Why pursue this particular job path?

Palladino: I believe in medicine, in helping people with love and truth, in improving ourselves. I chose my career path because I want to give meaning to my work, helping to alleviate, even if in my small way, the worries of others. Moreover, scientific studies allow you to train your mind and find explanations to the many questions that concern humanity. Then I love to write. It is a necessity to travel continously in fantastic lands. Cechov said medicine is my lawful wife and literature is my mistress.

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

Palladino: There is a lot of confusion about the concept of genius and gifted. Genius goes back to antiquity. In Roman mythology each person was born with a guardian spirit called Genius. During the Italian Renaissance the world designated something truly exceptional about the individual. Now the term "genius" is no longer in style to describe highly gifted students or adults. Giftedness is a brain-based difference that contributes to our vibrant and neurodiverse world. Those who are profoundly gifted score in the 99.9th percentile on IQ tests and have an exceptionally high level of intellectual prowess. Genius is a poetic dream, gifted is a scientific definition.

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

Palladino: God is pure light, perfect science. Many do not believe in the existence of God but those who believe in it know that his existence, even if indefinable, fills life. Words do not have sufficient expressive capacity to describe what God means to those who believe. God is only total love.

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

Palladino: Science is the key to knowledge because it allows you to evolve and improve by accessing higher levels of knowledge but it is also the lock because without it, the understanding of every process is denied. Our perceptions are different, false and fragmentary but science is coherent and indivisible because it is a unifying truth that is difficult to reach and the ways that lead to it are manifold and inaccessible. Many are lost and will never be able to grasp its essence which is the ultimate basis of our life, our unique breath.

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

Palladino: Numerus 154 sd 15, Matriq 179 sd15, Fiqure 157 sd 15 Lexiq 175 sd 15, Nerve 169 sd 15, Labcube 165 sd 15, VerbaNum 178 sd 15.

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

Palladino: For my professional duties I believe in the power of deontology, an ethical theory that uses rules to distinguish right from wrong. Deontology is often associated with philosopher Immanuel Kant. Kant believed that ethical actions follow universal moral laws. The word deontology derives from the Greek words for duty (deon) and science (or study) of (logos). In contemporary moral philosophy, deontology is one of those kinds of normative

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theories regarding which choices are morally required, forbidden, or permitted. In other words, deontology falls within the domain of moral theories that guide and assess our choices of what we ought to do (deontic theories), in contrast to those that guide and assess what kind of person we are and should be (aretaic [virtue] theories).

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

Palladino: I believe in the power of social epistemology that is the philosophical study of the relevance of communities to knowledge. Social epistemology can be done descriptively or normatively. Weinstein and Stehr have written: " From the beginning of scientific revolution scientists, philosophers and laypersons have been concerned about the effects of knowledge on social relations. Although views differ about the details of this knowledge…, most observers have understood that the kind of knowledge that emanates from estabilished science can indeed be quite powerful in practice.

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

Palladino: Nature is our mother and we should respect it in every political choice. Beyond the traditional ethical disputes concerning the good life for human beings and what political situation would best suit our development, others take up an alternative conception of humanity and its relationship with the living world. "Environmentalism" is a political philosophy that does not concern itself with the rights of people or of society, but of the rights of the planet and other species. Environmentalism rejects such human-centered utilitarianism in favor of a broad ethical intrinsicism – the theory that all species possess an innate value independent of any other entity's relationship to them.

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

Palladino: I believe in the priciples of Catholicism: life and dignity of the human person, solidarity, subsidiarity and respect.

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

Palladino: I follow my philosophy of life which is unique and tailor-made for me. Each of us is unique, each of us is glowing potential and has all the tools within himself to evolve into a better form. Fears, insecurities, excesses divert our path. Respecting yourself to respect others is the most powerful philosophy of life. "Homo sum, humani nihil a me alienum puto" (Terence)

Jacobsen: What provides meaning in life for you?

Palladino: The purpose of my life is to seek the truth, the truth of knowledge, the truth of love, the truth of affections, the truth of creation. I want to pull away the veil of appearances and artifacts that cover things.

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

Palladino: The meaning is internally generated.

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

Palladino: I believe in life after death in a form inexplicable to human understanding beyond the physical laws. I imagine a density of love so great that it creates more love that does not let anything escape.

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

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Palladino:

I would like to answer with a succinct word: Soldiers.

It is a poem of Giuseppe Ungaretti.

We are as

In autumn

On branches

The leaves.

For me, the poem represents what is transience of life. It underlines the irrationality of the human condition and the inevitable end we must all face. It renders all men no different than leaves that in autumn fall from the branches, following the natural course of nature.

Jacobsen: What is love to you?

Palladino: In my poem "To you everything" I explain love.

To you who told me not to cry,

To you, what a genuflect, you forced me to get up,

To you who have fenced off my despair,

My whole being

All my bright dark,

Everything they don't see and don't know.

In every secret, in every lie, in every artifact there

is only one truth,

for you, and no one else.

They tear my flesh, moods, words, dreams … I have nothing left.

I'm already dead but I don't admit it.

I walk in apocalyptic inertia e I don't find acceleration.

Limbo is deadly, hell awaits me

Only in the last healthy piece of cancer-defaced tissue

the last memory snuggles up with you,

the impulse of an omnipotent happiness.

To you everything.

According to me love is like quantum entanglement. When two or more particles link up in a certain way, no matter how far apart they are in space, their states remain linked. That means they share a common, unified quantum state. $(i\partial\!\!\!/ - m)\,\psi = 0$.

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Footnotes

[1] Member, Glia Society.

[2] Individual Publication Date: April 8, 2022: **http://www.in-sightpublishing.com/palladino-1**; Full Issue Publication Date: May 1, 2022: **https://in-sightpublishing.com/insight-issues/**.

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Conversation with Richard May (“May-Tzu”/”MayTzu”/”Mayzi”) on “Why is There No Sacred Music?”: Co-Editor, “Noesis: The Journal of the Mega Society” (9)

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Abstract

Richard May (“May-Tzu”/“MayTzu”/“Mayzi”) is a Member of the Mega Society based on a qualifying score on the Mega Test (before 1995) prior to the compromise of the Mega Test and Co-Editor of *Noesis: The Journal of the Mega Society*. In self-description, May states: “Not even forgotten in the cosmic microwave background (CMB), I’m an Amish yuppie, born near the rarified regions of Laputa, then and often, above suburban Boston. I’ve done occasional consulting and frequent Sisyphean shlepping. Kafka and Munch have been my therapists and allies. Occasionally I’ve strived to descend from the mists to attain the mythic orientation known as having one’s feet upon the Earth. An ailurophile and a cerebrotonic ectomorph, I write for beings which do not, and never will, exist—writings for no one. I’ve been awarded an M.A. degree, mirabile dictu, in the humanities/philosophy, and U.S. patent for a board game of possible interest to extraterrestrials. I’m a member of the Mega Society, the Omega Society and formerly of Mensa. I’m the founder of the Exa Society, the transfinite Aleph-3 Society and of the renowned Laputans Manqué. I’m a biographee in Who’s Who in the Brane World. My interests include the realization of the idea of humans as incomplete beings with the capacity to complete their own evolution by effecting a change in their being and consciousness. In a moment of presence to myself in inner silence, when I see Richard May’s non-being, ‘I’ am. You can meet me if you go to an empty room.” Some other resources include *Stains Upon the Silence: something for no one*, *McGinnis Genealogy of Crown Point, New York: Hiram Porter McGinnis*, Swines List, Solipsist Soliloquies, Board Game, Lulu blog, *Memoir of a Non-Irish Non-Jew*, and May-Tzu’s posterous. He discusses: “Why is There No Sacred Music?”.

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Keywords: Eugene Wigner, George Carlin, Gregorian Chants, J.S. Bach, Lewis Eugene Rowell, May-Tzu, Mick Jagger, mirrors, Noesis, Richard Dawkins, Richard May, Salt and Pepper, Sir Fred Hoyle, The Rolling Stones, Vivaldi.

Conversation with Richard May ("May-Tzu"/"MayTzu"/"Mayzi") on "Why is There No Sacred Music?": Co-Editor, "Noesis: The Journal of the Mega Society" (9)

Please see the references, footnotes, and citations, after the interview, respectively.

Scott Douglas Jacobsen: "Why is There No Sacred Music?" asks a question, which I must ask: Why is there no sacred music, Tzu?

Richard May[1],[2]*: There's plenty of sacred music. Have you listened to the musical works of, e.g., Richard Dawkins? The Atheist community has historically written the most transcendent music. Forget J.S. Bach, Vivaldi, and Gregorian chants.

Jacobsen: You wrote, "If sacred music were the only 'doctrine' of the church, then I could believe." George Carlin similarly remarked, "The only good thing ever to come out of religion was the music." Have you ever had any religious beliefs whatsoever in a mainstream normative sense?

May: Funny, but inaccurate. Carlin missed that Judaism was far more civilizing than Roman pagan religions. The Jews freed their slaves after 7 years, for example. Hillel the Elder, when asked by a pagan to explain Judaism, while standing on one foot, said, "Do not do to others what you would not have others do to you. All the rest is commentary." What's not to like about that?

I don't remember my religious beliefs in utero, if any, or the color of the wallpaper in my mother's womb, as so many do. When I was under four years old I was given a wax angel candle and told that it would protect me from goblins coming down the chimney. I may have been scared by a children's story about goblins. Or maybe goblins came down the chimney.

But at a later age I never understood how Jesus could take-away 'sins' or what that even meant. I thought I was stupid. I didn't know that Jews and Muslims considered this 'taking away sins' a heresy. I didn't understand what 'sins' were. No one explained to me that to 'sin' came from the Greek word "hamartia," which was a term from archery meaning "to miss the mark."

I remember before the age of four asking my father why the moon phases occurred. He said God did it. He knew perfectly well the correct explanation. Then I asked Father what made God? This ended my father's astronomical explanations.

If my memory of this occurrence is not a confabulation, surprisingly I may have actually been an intelligent little boy!

In the 4th grade I learned that there was no Santa Clause and hence, that parents lied to their children. Afterwards I distinctly remember going to a children's Golden Book encyclopedia and where it was located in the class room, in order to look up "God" to discover, by analogy with Santa Clause, whether God was also a lie that parents told their children. But disappointingly there was no listing for God in the encyclopedia.

At an older age, maybe my early teens, I decided that if there was a "God," he would not be worse than men, i.e., primitively tribal and genocidal. I was appalled by the experience of going to church, ancient ladies singing weird

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songs, which fortunately only happened maybe four times in my life. I told Mother that I did not "believe in" church. She cried.

Jacobsen: What is music?

May: Music is a tonal analog of the emotions, *Thinking about Music, an Introduction to the Philosophy of Music* by Rowell. I think Rowell nailed it.

Jacobsen: What is sacred?

May: Something is sacred if it brings you to a higher part of yourself.

Jacobsen: What differentiates music from, simply speaking, sacred music?

May: If music inspires you to shoot your brothers or the neighborhood cop on his beat, then it may be at a different level than say, e.g., J.S. Bach or Gregorian chants.

I like to contemplate as a koan Mick Jagger and The Rolling Stones doing Gregorian chants or "Push it" by Salt and Pepper, done very slowly with the lyrics translated into Latin **https://www.youtube.com/watch?v=vCadcBR95oU** .

Jacobsen: If we had a better grasp of mathematics, logic, and reason, would we be able to enjoy music better? Is there an innate sensibility of mathematics, logic, and reason, behind the harmonizing beatifications of the ear in 'good' music?

May: I don't think so. — '"the enormous usefulness of mathematics in the natural sciences is something bordering on the mysterious and there is no rational explanation for it." — Eugene Wigner

Try natural selection! "The logic of our brains is the logic of the universe." — Sir Fred Hoyle

https://en.wikipedia.org/wiki/The_Unreasonable_Effectiveness_of_Mathematics_in_the_Natural_Sciences

But what Wigner has called the "unreasonable effectiveness of mathematics," as applied to understanding physical reality, may in my view have a corresponding principle, "the unreasonable effectiveness of music," as applied to human brain physiology in achieving altered states of consciousness.

Jacobsen: Following from the previous question, would this mean an objective ability to grasp something akin to the Good via pitch, frequency, tone, and timbre, and higher harmonics, and the talent to reason, ratiocinate, and mathematicize?

May: I don't know. This is beyond me. Perceiving the Good certainly is dependent upon one's state of consciousness, which may be altered by music, drugs, dance, massage, prayer and meditation.

Jacobsen: What would Pythagoras say in a pithy way?

May: "Music is the geometry of the soul."— May-Tzu

Footnotes

[1] Co-Editor, "Noesis: The Journal of the Mega Society."

[2] Individual Publication Date: April 8, 2022: **http://www.in-sightpublishing.com/may-9**; Full Issue Publication Date: May 1, 2022: **https://in-sightjournal.com/insight-issues/**.

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

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Conversation with Michael Isom on New Test Developments and Old Tests: Member, World Genius Directory (2)

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Abstract

Michael Isom grew up in the birthplace of hip-hop, South Bronx New York, during its original emergence. Having also lived through its rise and urban renaissance of the mid-80s through the early 90s, Michael was able to experience many of the culture's core lessons of true aboriginal history with respect to cultural identity, knowledge of self, responsibility through adherence to law, studiousness towards becoming the adept, and mastery of one's being as thematic underpinnings of the rap music produced in that era. In later years after completing high school, he decided to pursue an undergraduate degree in Forensic Psychology and graduate education in Public Policy specializing in Management and Operations. Afterwards, he obtained an M.B.A. in Strategic Management in the wake of the dot-com era. In 2001, during the Super Bowl 35 Baltimore Ravens vs New York Giants intermission, Michael incidentally discovered what may have been the first online IQ test by the late Nathan Hasselbauer, founder of the New York High IQ Society, which soon after became the International High IQ Society. Having scored well past the 95th percentile requirement for entry, Michael was contacted years later by Victor Hingsberg of Canada, and was invited to take the test required to become a member of his newly established Canadian High IQ Society. After meeting its 98th percentile passing requirement and before moving on to TORR (99.86th percentile or 145 IQ requirement), Michael discovered what is undisputedly the most advanced cognitive assessment platform for IQ testing, in the world: IQExams.net. After a completing a battery of 40+ tests within a 1 1/2 year span of signing up, a clear picture of Michael's scoring attributes emerged within the spatial, numerical, verbal, and mixed item logical areas, with a subsequent RIQ (Real IQ) calculation of 152. As his foray into the High Range Testing world continued, he happened to stumble upon a challenge issued by the ZEN High IQ Society: Two untimed IQ test submissions with a minimum IQ score of 156 (SD 15) are required for entry. And those submissions have to come from a pre-selected set of untimed high range tests. Since Michael

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already met half the requirements with his first attempt score on VAULT (163), he only needed one other test to qualify – hence Dr. Jason Betts' test battery: Lux25, WIT, and Mathema are listed as accepted tests for Zen. Scoring 156 on Lux25 not only satisfied the entry requirement, but it also accompanied the rest of his scores on Betts' test battery for a 151 TrueIQ. With the above experience, Michael decided to gain more exposure to other high range tests from other authors. After taking both the MACH and SPARK tests simultaneously (scoring 168 and 165 respectively on the first attempt), he proceeded towards a specific numerical test, GIFT Numerical III on which he scored 164. After also gaining entry into both the SATORI and TRIPlE4 High IQ Societies, he completed the untimed G.E.T. (Genius Entrance Test) mixed item test in minimal time. After receiving a final score of 162, he returned to IQExams.net and executed one of the most gifted performances on any tightly timed spatial IQ test he's ever taken. His recent first attempt score of 160 on the incredibly challenging gFORCE IQ test exemplifies that cognitive fortitude can be taken to the brink, while spatial design and difficulty are taken to the next level. He discusses: newer test developers and old tests

Keywords: intelligence, IQ, IQ tests, Jason Betts, Michael Isom, Xavier Jouve, World Genius Directory**.**

Conversation with Michael Isom on New Test Developments and Old Tests: Member, World Genius Directory (2)

Please see the references, footnotes, and citations, after the interview, respectively.

Scott Douglas Jacobsen: Are there particularly newer test developers whose tests you've taken where people should be keeping an eye on for themselves? Others are more known because they are more prominent.

Michael Isom: There are a number of emerging test developers, more so in the verbal space. And even among the incumbent developers, it's quickly learned that certain persons may not even take synonyms into account in the creation process.

This for example results in increased subjectivity risk, in which scoring consistency can be adversely affected. And such debates about objectivity control are also pervasive among different test types, (e.g., verbal, spatial, logical, numerical, mixed) where verbal usually has the highest abstraction risk of heightened subjectivity.

So how do you squelch or best minimize these irregularities? One of my favorite verbal tests ever created is the VAULT test, which contained very noted subjectivity control by keeping the terms very culture fair and more tangibly graphic or concrete. They weren't too abstract, but still retained certain graduated increments of consistency over the exam's progression.

In comparison to other tests, it's still one of the very best verbal tests as a critical reference point, in my opinion. New test creators will expand testing for the high range into new areas. And will eventually innovate a divergent reach of the high range, in which consistent correlation of verified actions in the world will be used to support more detailed accuracy of high range test results.

High Range (HR) items tend to change often in comparison to their proctored equivalents. The initial tradeoff is the ability to test adaptation to item type change under pressure vs long-term data accrual of highly repetitive item types over move granular increments.

Perspectives about the rate of item type change on an IQ test are sharply delineated between high-range (HR) test creators and professional psychometricians, the latter of whom tend to make their items repeat very often. The same question types can appear ten or more times before changing even once. Many in the HR testing space have

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issues with such non-variability, and one of several reasons is that university-trained psychometricians are required to test the difficulty level increases and the calculi for that particular item type over very small incremental progressions.

So, they have to rigorously test minute gradients of scale in difficulty, whereas test developers in the HR space have a lot more freedom to change the item type. However, they're accruing less data for any specific item type, as it changes more often – thus revealing a hidden trade-off that occurs, which brings me to the next point of standard and HR tests targeting very different components or areas of cognition. The commonplace response is "Okay, you still need to go to a licensed psychologist to get your IQ tested. You can't do it using an HR testing scenario."

I've often disputed it because the assertion incorrectly assumes that all dimensions of both an HR and standard IQ test are one and the same in exact precision. And while there's considerable overlap, there are some very stark differences in terms of how they are steered, with each potentially having mutually exclusive aspects of cognitive targeting with measured components moving inversely to each other.

Standard IQ tests usually hinge much more on processing speed than their HR testing equivalents, for example. HR IQ tests, especially those that are untimed, hinge more on depth. So what you see, is this movement towards an inflection point of equilibrium, in which one cognitive dimension trades off against the other. In other words, speed trades off against depth.

The default test structure starts off favoring speed with simpler items. As the difficulty increases by item and type, depth becomes more important. However speed, at some point will most likely be sacrificed, in favor of depth, which in a substantial number of cases is arguably harder to measure. For example, at 140 and above, it's very hard to tell the difference between a 140 and a 160 on most tests, due in part to being highly sensitive between the 85 to 115 range, indicating a possible breakdown as one gets closer to 130+.

At the 140 and above mark, you need the HR testing scenario to measure difficulty levels not normally associated with the general population. Even though a significant number of HR tests are timed, these are critically focused on processing speed in relation to the scale of hardness.

There are quite a few parallel debates going on that will actually affect the evolution of the HR IQ test over time. For example, some creators adhere to very strict logic paths on both multiple-choice and open-ended tests, timed and untimed. Others seek to measure targeted amalgams or interfaces of logic, imagination, and perception within the same or at times an even more advanced context.

But it appears to become more complex as the number of test creators arrive and grow the space. And it could be in part due to noted differences in the manner in which general intelligence is measured. One of the caveats concerns HR tests that seem to measure general intelligence (at differing grades), but may more so in fact be measuring highly congruent logic patterns between test author and test taker. Such parallels may still have questionable sampling applicability, especially if the N values with respect to Chronbach's Alpha and Pearson R correlations are too low. In other words, large sample sizes are a supreme factor.

Dr. Xavier Jouve may have been the first to invent an online computer-adaptive format (JCTI, TRI-52) in matrix testing that attained a 90+% correlation with the WAIS Subtest for Matrix Reasoning. The sample size was around 300. As a matter of fact, he's the only one to have administered the JCTI and the WAIS to the same populations. And from observation of anecdote, it appears that even though he previously sold (for a very minimal sum) IQ test certificates for JCTI results, the RIX (Reasoning Index) range more accurately applies only in comparison to the WAIS Subtest for Matrix Reasoning – not necessarily the overall of FSIQ (Full-Scale IQ). Several persons who've

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scored in the 130 range on the JCTI reported FSIQs of 140+ on the WAIS. And it's not that such examples qualify as markers or guidelines for extrapolation, but similar patterns are well noted.

A recent question appeared on social media concerning how test-takers feel about certain spatial designs and their style in HR testing. But there's an area of subjectivity where a testee can do very well on spatial tests from certain test designers but may have problems with those from certain others, because the visual orientation may be closer to modeled patterns of the former. So in a sense, it goes back to the overlap of (1) the affinity between designer and testee logic paths and (2) a more objective measure of general intelligence.

For example, I did unusually well on the MACH and SPARK tests, both of which I took simultaneously. However, I could see certain affinities in the design of those tests, as positive performance indicators. Because of how my train of thought was naturally oriented towards that particular style in the items, it was definitely a key intuitive advantage.

And given that a very large challenge concerns the correct interpretation of the question, if a testee is in tune with the actual test items, then the testee will not only clearly see the underlying question at hand, but also divergent patterns, whose indication can reveal logic traps or other conceptual detours to be avoided.

To illustrate, Dr. Jason Betts' test battery (Asterix, Lux25, Mathema, and the World Intelligence Test) is one of the most accurate HR test batteries I've experienced. It has 97 questions among those four specific tests that hone in on measuring several cognitive dimensions. And overall, it seems almost impervious to guessing and luck by mere coincidence.

One of the unusual aspects of his particular type of test structure is the intentional crossroads built into very specific items to see if one can accurately discern the correct path among the competing mirrors. At the same time, this acts as a preventive measure against excessive time leverage, which may result in score inflation. And in a sense, preventing persons from seeing past what is termed their "TrueIQ".

The JCTI by Dr. Xavier Jouve established one of the most unique presentations of alternative matrices and still remains a paramount reference in cognitive assessment design to this day. I might have been one of the last people to receive a certificate before Cerebrals Society operations halted.

What I found the most unusual about the JCTI was that it was the first computer-adapted IQ test to hone in on a testee's IQ area early, from where the questions get more difficult in response to more challenging answers. Later on, I took his TRI-52 test, which I believe gave me a much more striking result.

Regarding anything remotely close in design, I've only found one specific test with a similar concept; the LDSE or Long Duration Spatial Examination, created by psychometrician Hans Sjoberg. Then again, it was based on the JCTI. However, it boasts an unusually high correlation to professionally proctored IQ tests, as evidenced by a Pearson R correlation of 0.95 with N = 20 reporting scores.

In bringing everything together, you're starting to see a situation where initial testing opportunities may occur on social media to see if potential items or similar variants are likely to be stable later on, in the official release phase. This usually supports a better Chronbach's Alpha. Small puzzles or items may be unexpectedly released to get a glimpse of actual vs anticipated answer patterns. Test creators will obviously make the adjustments to correct for unintended distortions in the answer expectancy range.

It's normal for someone to posit "I created this particular puzzle, and here's the opportunity to solve it. This numerical sequence, verbal analogy or spatial item has to be tested to get a feel for the expected answer pattern that

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supports a reasonable Chronbach's Alpha." It definitely applies more so to open-ended items. And a key benefit is that the test designer gets to learn from the response mechanisms that accrue in relation to each item, prior to the official test release.

So subsequent test releases can offer a better idea of what to expect over time. And preliminary norms tend to be better adjusted if arising out of initial item examination and subsequent beta testing. Based on mere observation, wide swings moving from the preliminary to the first norm tend to be accompanied by test reliability challenges, looming not too far behind. In other words, even though the preliminary norm is not as important as the first official and beyond, paying very close attention to precise estimates and assumptions in scoring differentiation and test progression scale can improve the transition to the first norm.

And quite a bit of feedback can be gained, even from small samples. In comparison, standardized tests or proctored IQ tests have a massive accrual of IQ test data from possibly hundreds of thousands of people over so many decades of highly controlled administrations.

The only way that the HR testing space could possibly match such incumbent advantages by direct correlation is through consistent increases in score pair reporting numbers and accuracy from gold-standard tests such as the WAIS, SB, Ravens 2, or the Cattell. One of the most overlooked statistical factors is the sample size associated with the Pearson-R value. If one can move in the direction of N = 30 or greater, in terms of official score reporting by testees, then test correlation with the general populace also becomes better supported by the fact that the number of subsequent norm adjustments is precisely minimized.

At present, there is something else occurring that's a bit more divergent, but supports the evolution of high range examination long-term. Where proctored exams and academia are positioned on one side and HR or online testing uniquely on the other, there is something called the International Cognitive Ability Research or ICAR, which was developed between the University of Cambridge in England and Northwestern University in Chicago, Illinois.

This particular project by mere virtue of its application demonstrated that online testing has several distinct advantages over more traditional modes. One of which is that it allows for very fast data accrual and scale in real-time (i.e., 97,000+ participants in the overall project), with the only limiting factors outside competent application development being bandwidth and network reliability. Two specific ICAR tests have been able to successfully overcome these in their rapid and vast market reach.

One test is the ICAR16 and another is the ICAR60, both of which dealt with visual-spatial rotations, simplified spatial and object orientations (i.e., odd one out anti-patterns or visual sequence fit of presented objects).

One of the original ICAR creators is a psychometrician who had several active tests on IQExams.net termed the Cambridge tests, which were noted to have very high correlations with the WAIS. Although there may have been disagreement about the repetitive nature of the items presented, this serves as the spark where professionally licensed psychologists or psychometricians on an individual basis are willing to work with test developers, statisticians, and technologists in the HR testing space.

Emergent platforms like IQExams.net are very transparent with test statistics. Other incumbent developers may also have specialized knowledge as mathematicians, statisticians, and psychometricians. And a handful usually accrues data analysis archives with some of the best HR test stats available.

Newcomers can better exploit the value of getting near-instantaneous feedback on targeted test items. Although a small advantage, it does serve somewhat as a compensatory measure against the previous time accrual constraints

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experienced by more experienced developers, especially those who started pre-internet. Now, the feedback loop can be better incorporated into more reliable test designs.

Time allotment in HR testing is another challenging aspect of cognitive measurement design, and can even impact test reliability in a way that poses arguably more risk than item subjectivity. Working memory capacity and processing speed are two of several cognitive aspects typically associated with this dimension. But at its most precise application, it can control for certain other elements in strategic thinking about time tradeoffs, during an actual test.

For example, I can increase the difficulty level of the next several items, by strategically placing what appears to be a time-consuming item just ahead of them. What the testee needs to realize is that what I'm really testing for is the ability to identify the shortcut in the current item that affords more time on the others. Therefore, seeking to set the time within a more precise range of cognitive pressure can give insight into how IQ relates to strategic time allocation.

In psychometric terms, the standard at the university level (i.e., if you look at the SAT, GRE, and GMAT), is about 2 minutes per test question item. It doesn't necessarily have to be that exactly. In other cases, you have a few HRTs that are close to a minute per item, although most timed HRTs in comparison are substantially longer than 2 minutes per item for testing difficulty within the higher IQ ranges.

Footnotes

[1] Member, World Genius Directory.

[2] Individual Publication Date: April 15, 2022: **http://www.in-sightpublishing.com/isom-2**; Full Issue Publication Date: May 1, 2022: **https://in-sightpublishing.com/insight-issues/**.

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