

PHENOMENON

The Magazine of the World Intelligence Network

Edition 24



EDITED BY KRYSTAL VOLNEY AND GRAHAM POWELL

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INTRODUCTION

Welcome to 24th edition of the World Intelligence Network magazine.

Krystal and I are always pleased to collate and present for you excellent work from members of our network of IQ societies and to grace the internet with it.

This is my twentieth magazine as editor and I must say that the collaboration during the last few editions has been greatly appreciated. Thank you, Krystal Volney.

We also have beautiful photos by Derek Galon from Krystal's area of the world, so marvel at the splendour and look for something equally invigorating as you venture around your neighbourhood.

We have several distinguished guests too, which always enriches our content, and the painting and drawings supplied by WIN stalwarts Anja Jaenicke, Eric Trowbridge and Stanislav Riha are spectacular.

Krystal and I look forward to editing our next magazine and we wish you all an excellent year ahead!

Graham Powell

Cover Photos

Jihwan (Jason) Park, Associate Professor Svein Olav Glesaaen Nyberg,

The Rt. Hon Paul Martin (Former Prime Minister of Canada)

BIOGRAPHY OF DEREK GALON

Derek Galon is a multi-award-winning professional photographer/videographer born in Poland. He has decades of European and Canadian experience. He now resides in Dominica. He often travels to neighbouring islands as needed by his clients.

His websites with his awards, experience and professional photography are: Derek Galon Caribbean photography, video, drone mapping - Multi-awarded pro photographer / videographer in Dominica, the Caribbean and Derek Galon - Pro Photography & Video, Caribbean Region - Award-winning Pro Photographer & Video. Aerial + Drone Mapping + Art Prints. Architecture & interiors, landscape & nature, portraits, creative, celebrations, advertising. (artphotographyservices.com)

DEREK GALON'S PHOTOGRAPHY



Iguanas at La Savane, Martinique, Caribbean



**Boeri Lake, Commonwealth of
Dominica, Caribbean**



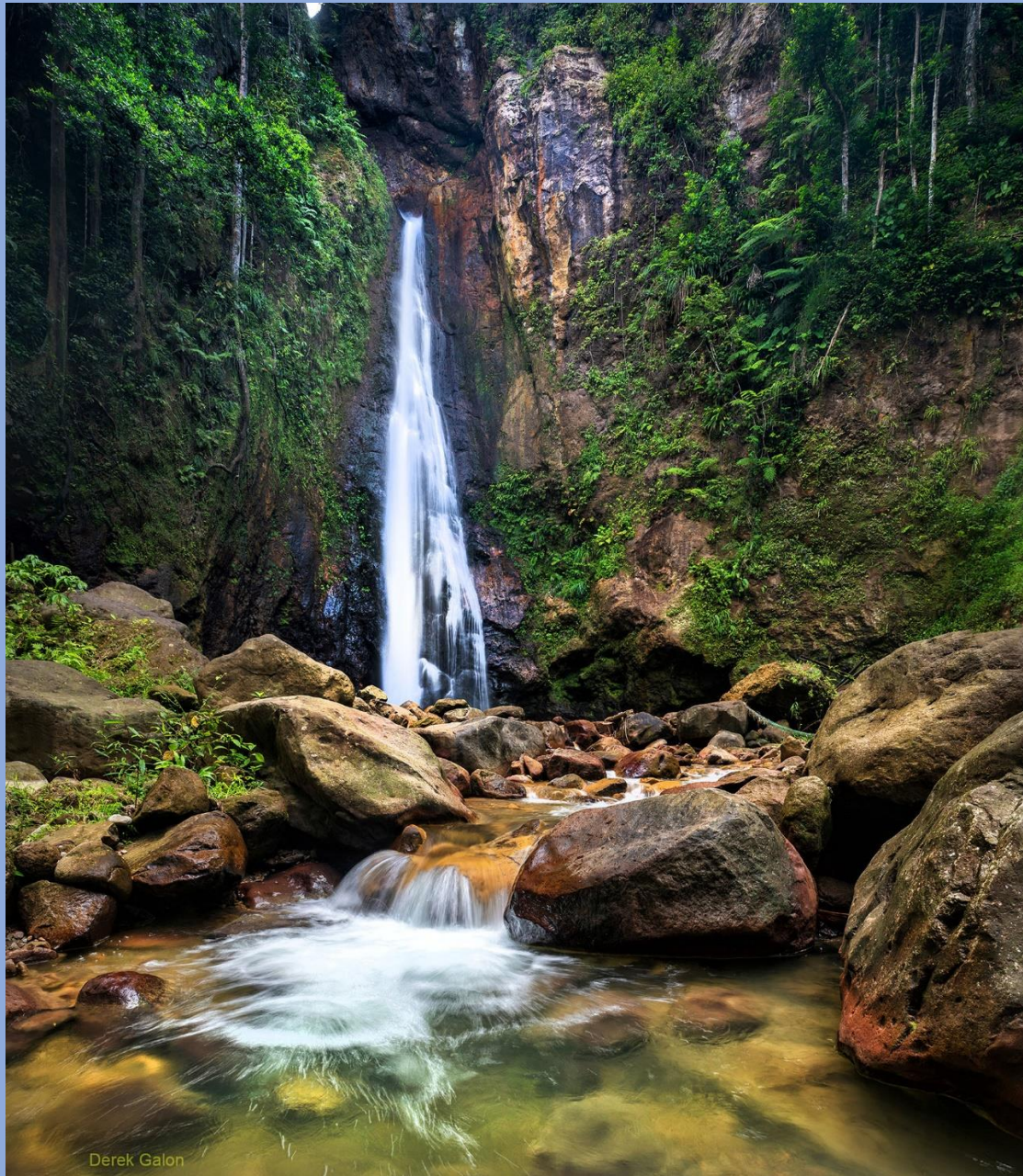
**Jaco Parrot in the Commonwealth of
Dominica, Caribbean**



**Middleham Falls, Commonwealth of
Dominica, Caribbean**



**Scotts Head, Commonwealth of
Dominica, Caribbean**



**Syndicate Falls, Commonwealth of
Dominica, Caribbean**



**Red Rock, Commonwealth of
Dominica, Caribbean**



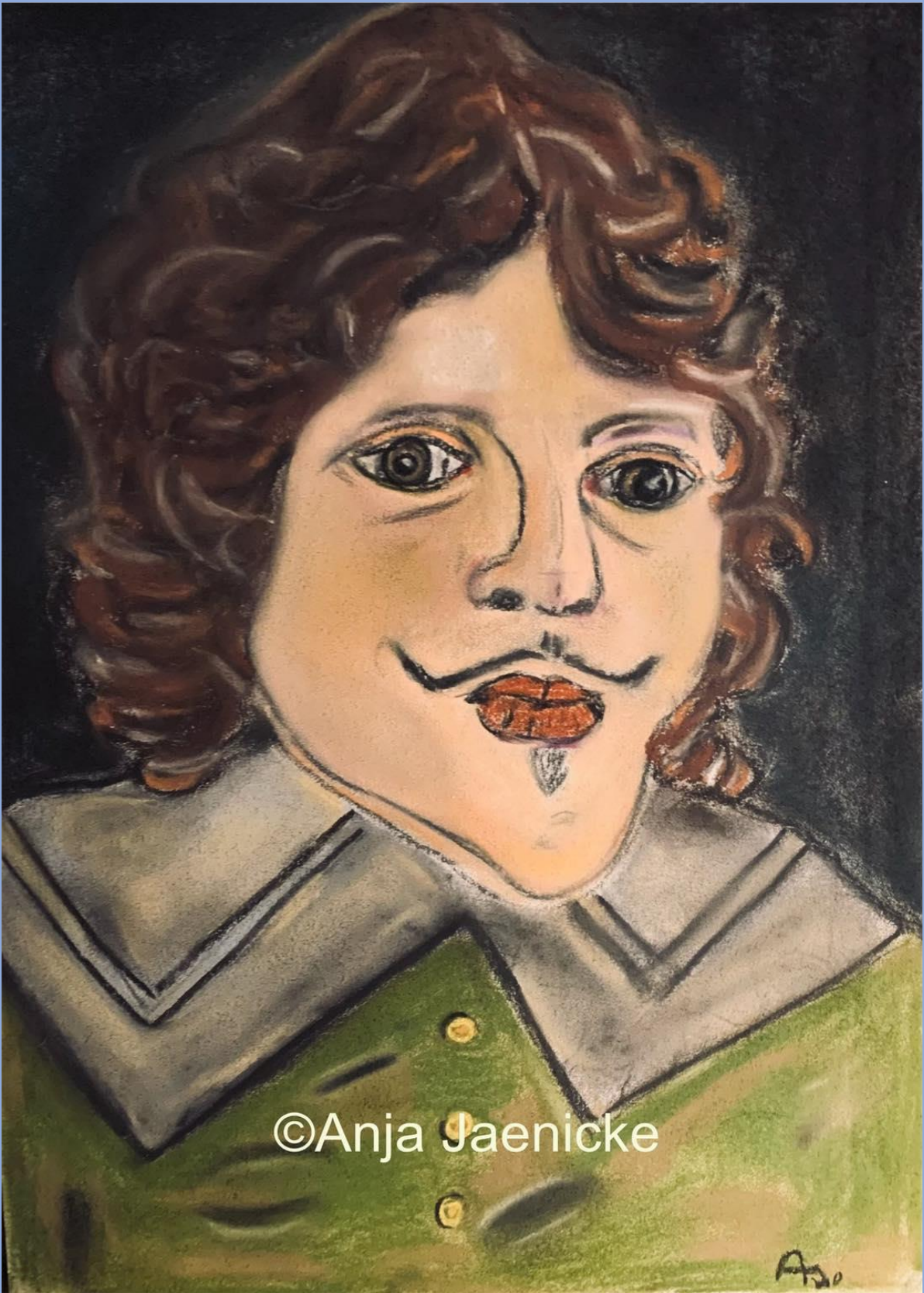
**Boiling Lake, Commonwealth of
Dominica, Caribbean**

ANJA JAENICKE'S ART



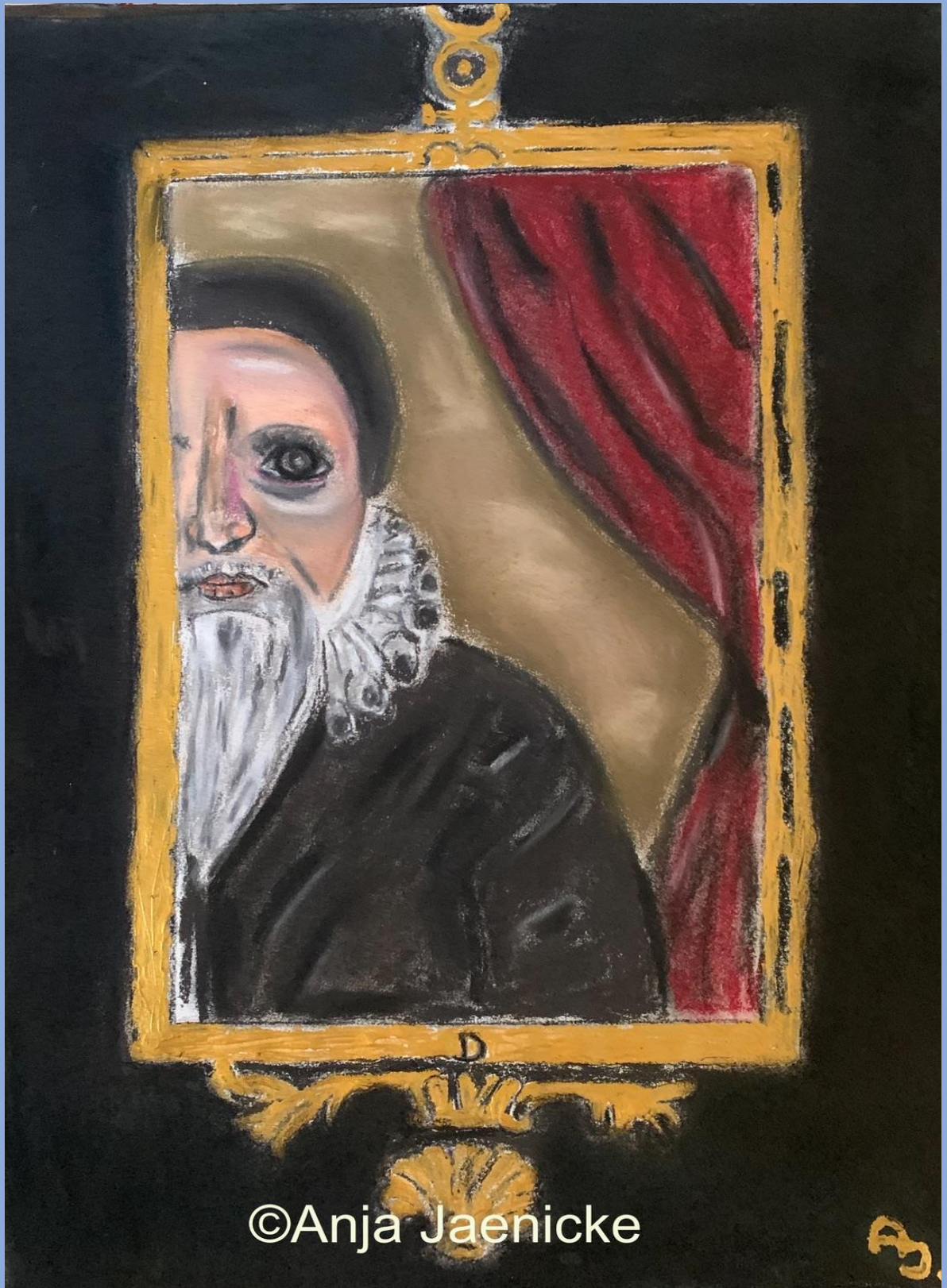
©Anja Jaenicke

Louis XIV - Roi Soleil of France 1638- 1715



©Anja Jaenicke

Louis XIII Hunting in Versailles



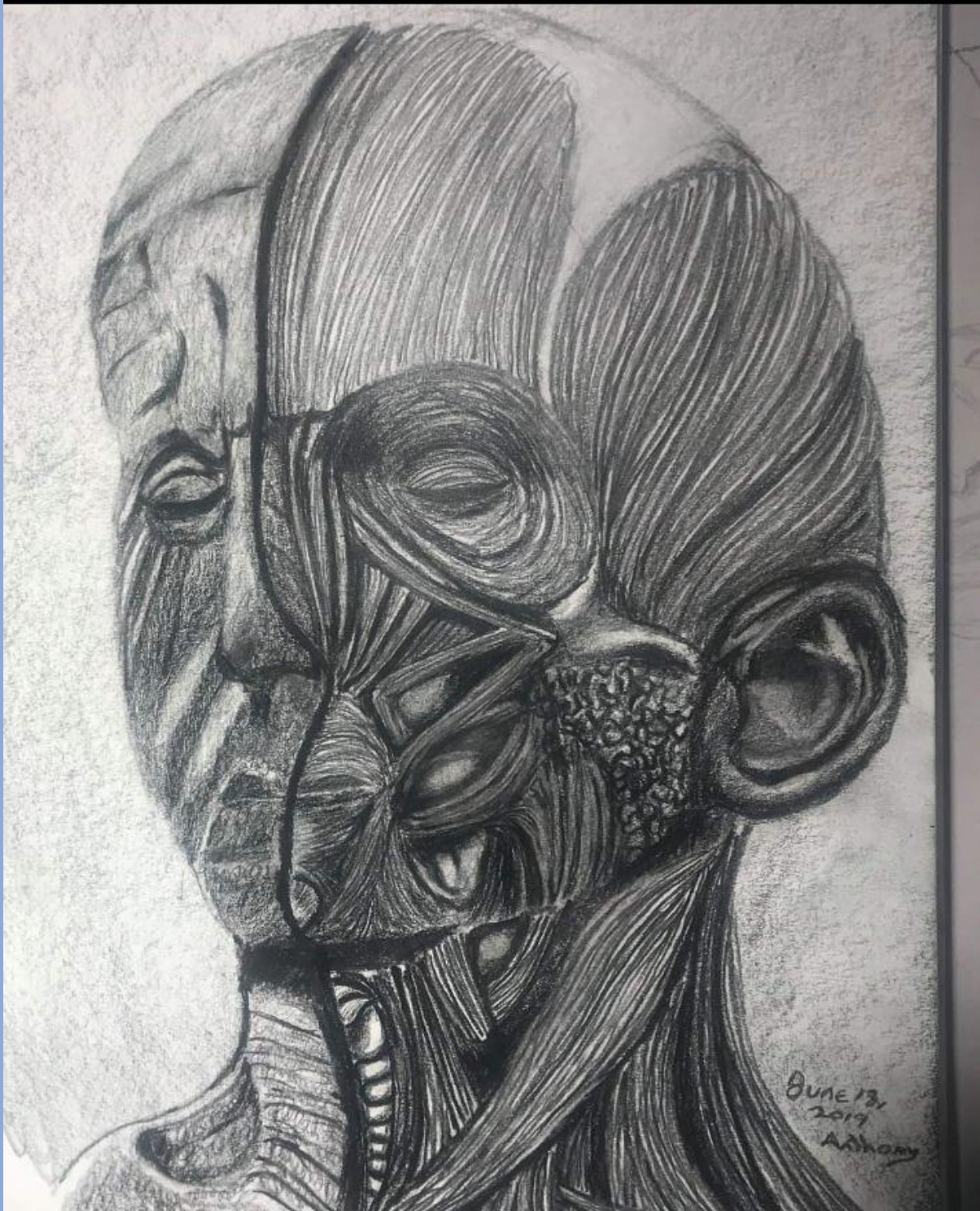
John Dee's Hidden Side



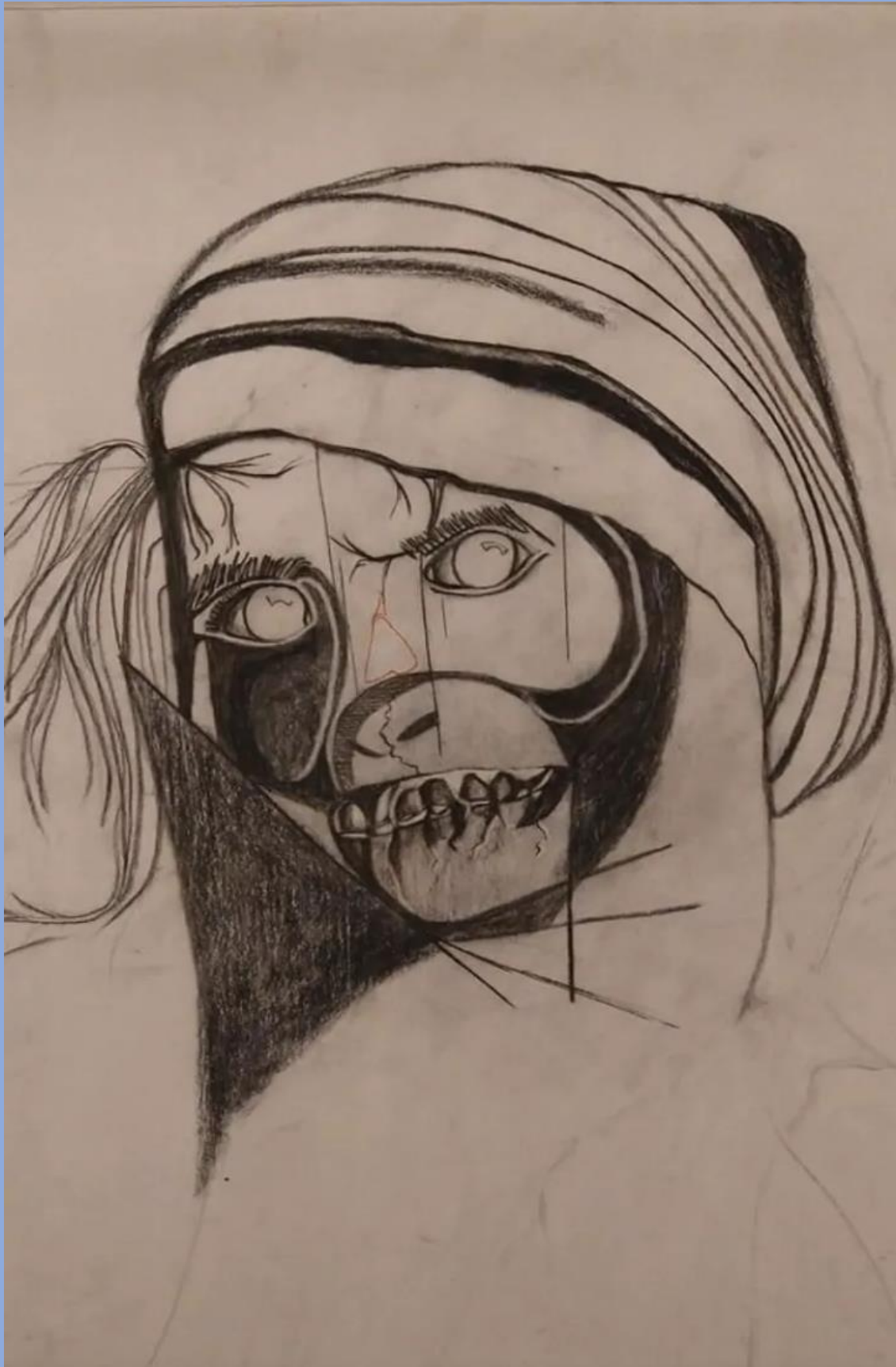
©Anja Jaenicke

Hugh Capet (King of Franks)

ART BY ERIC TROWBRIDGE



Face Anatomy- Muscles - in carbon pencil



Mother Teresa - in graphite pencil

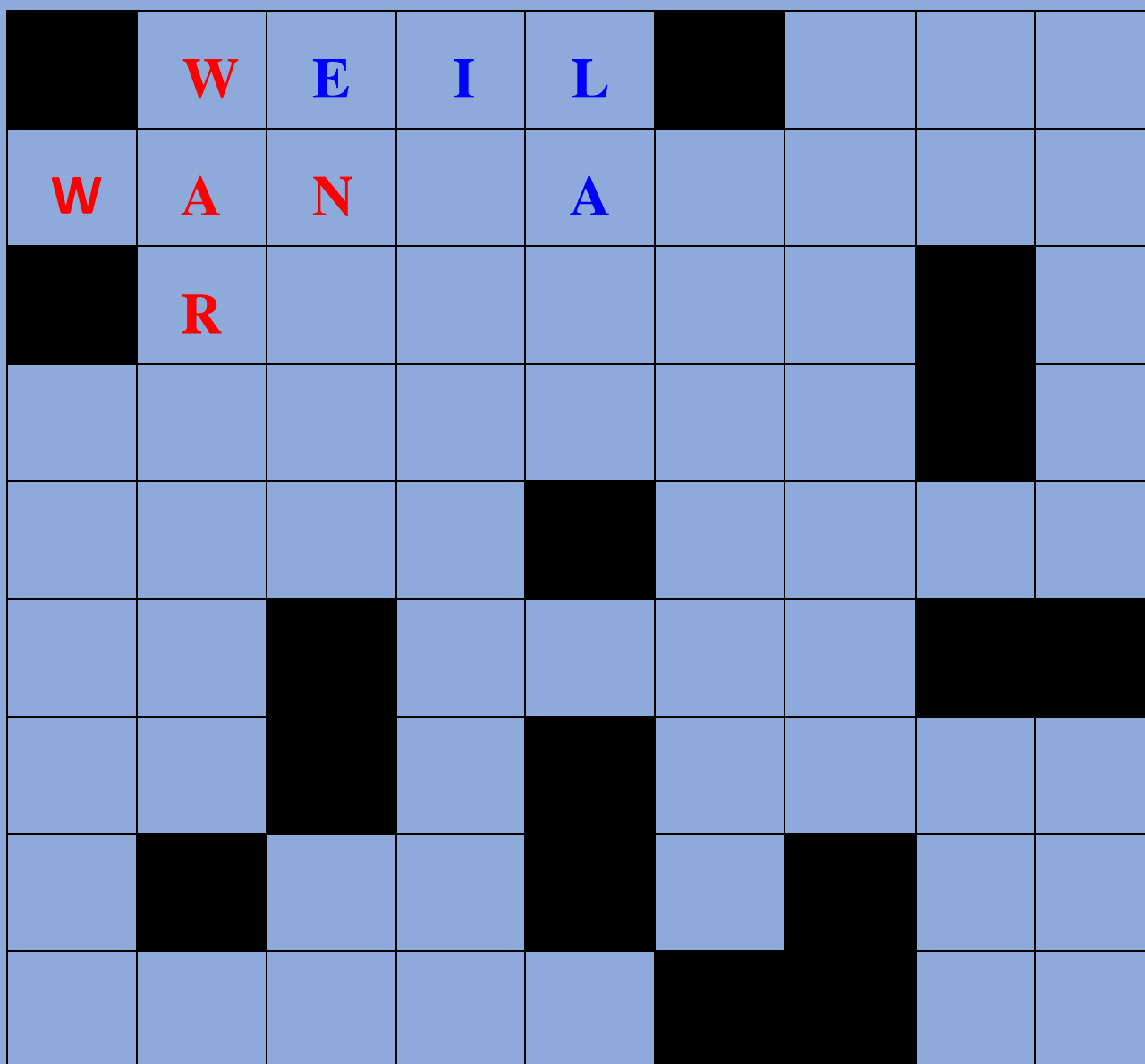


Music

Painting in oils

QuadriLex

by Graham Powell



Instructions

On the next page there are 'blocks' of letters.
Place the different coloured blocks of letters into the grid (above) until the grid is full.
To help you, the red block (top left) and the lilac block (top right) have already been put in the grid.

The other 13 blocks will go in and make words, names, short phrases or abbreviations, which will form words either vertically, horizontally, or both.

To reiterate, when you have placed all the blocks in the grid as stipulated, you will have finished the puzzle.
Good luck!

W H E I M M T E I
 W A N S N E L
 R T P L A

 T P S I S N R
 A W S P A M E T U R A L
 O S

 U S S E E S A P
 I S S E E R B I E F
 C T N L
 O

Word Clues

If you are having trouble placing the words blocks together, here are some clues to enlighten you.

E.G. Surname of a composer favoured by Bertold Brecht. [4]

Here are 5 clues to some words that are in the puzzle:

1. People who want to rise in society. [9]
2. Another name for the River Thames (Also an Egyptian deity) [4]
3. Initials used in the title of the Isle of Man motorbike races. [2]
4. A term used for being without any money. [7]
5. A person who visualises future events. [4]

Conversation with Jiwhan (Jason) Park on South Korean Education, Genius and the Gifted, and Philosophy: Member, CIVIQ Society

Interviewer: Scott Douglas Jacobsen

Jiwhan (Jason) Park is a Member of the CIVIQ Society. He was born on March 24, 1989, in Seoul, Korea. He attended Hongjae Elementary School in Seoul (March, 1996 to February, 2002), TEDA International School in Tianjin, China (January, 2002 to December, 2002), Tianjin International School in Tianjin, China (January, 2003 to June, 2007), Attended Kelley School of Business at Indiana University in Bloomington, USA (August, 2007 to August, 2011), served as an Interpreter Officer at Republic of Korea Army (April, 2012 to May, 2015), earned an MBA at Hong Kong University of Science and Technology (August, 2017 to August, 2018), and works as an Investment Manager at Multi Asset Global Investments (December, 2018 to Present). He is a member of ISI-S Society (151-Society) and the Order of Imhotep. He discusses: growing up; a sense of an extended self; the family background; experience with peers and schoolmates; the purpose of intelligence tests; high intelligence; wide-ranging reactions to geniuses; the greatest geniuses; a genius from a profoundly intelligent person; profound intelligence necessary for genius; the gifted and geniuses; God; science; the tests taken and scores earned (with standard deviations); the range of the scores; ethical philosophy; social philosophy; economic philosophy; political philosophy; metaphysics; philosophical system; meaning in life; meaning; an afterlife; the mystery and transience of life; and love.*

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

Jiwhan (Jason) Park: None. Besides, the stories may be lies that distort the truth.

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

Park: Not applicable.

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

Park: My father was a general manager at LG Chemical, a Fortune Global 500 company headquartered in South Korea. My mother served as a school nurse practitioner. Both are pure Koreans from Seoul dedicated to Presbyterianism.

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

Park: As a primary student in Korea, I simply served the peers' instincts. They were quick to idolize the superiors and justify all the actions to protect their ideals. In fact, I was a superstar beyond the top of my class in every subject, which naturally made me class president multiple times. I was one of the top 100 elementary students in a nationwide English exam hosted by the Korea University at grade 2. I studied TOEFL and TEPS at grade 3 on my own. I scored the highest on school wide Math and Chinese exams with no effort at grade 4. Next year, I quit my service, only to realize that the efforts to please others served me no good. I found no purpose for making friends and getting good marks.

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

Park: I majored in Finance and minored in Chinese during college. I recently completed my MBA with a concentration in Finance.

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

Park: Discover true IQ based on the most valid and reliable intelligence test for the Gifted (130+, SD 15). Mainstream tests (WAIS, Stanford Binet) fail to distinguish the mental abilities of the Gifted in different categories (i.e. 140s vs 170s), since they are made to identify and counsel the mentally challenged.

Jacobsen: When was high intelligence discovered for you?

Park: I took the highest quality test made by Paul Cooijmans called “The Nemesis Test” and scored the highest among Asians in 2018 (Score: I.Q. 143, Range: Intelligent).

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

Park: At high school in China, I was isolated by my classmates for being different. I often found interest in playing board games, entered the chess tournaments hosted by schools in China and won multiple times. Impressed by my credentials, the Deans at Johns Hopkins and other top schools offered me an automatic admission, given my timely approval followed by an application. Unsurprisingly, the fellow students vilified me for expressing an unofficial approval in the absence of any outstanding academic records. That a hard working transfer student from an elite Daewon Foreign Language High School barely made it into Berkeley, which placed at least 10 ranks below Johns Hopkins, seemed to justify their actions. I redeemed myself by officially rejecting the offers but instead graduated at Indiana University Bloomington with a fair amount of scholarship. I simply didn't want to create conflicts with others around me.

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

Park: It could be anyone. The mentally challenged may think of his average friend as the greatest genius.

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

Park: Genius = High Intelligence + Hard Work + Creativity

Jacobsen: Is profound intelligence necessary for genius?

Park: No. A hard work is enough to compensate the lack of intelligence.

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

Park: Interpreter Officer (2012-2015):

Translate and interpret verbal exchanges among generals, commanders, and vice ministers of Defense Departments from Korea and foreign countries, including Australia and United States.

Investment Manager (2018-):

Raise private debt funds that finance an expansion or acquisition of foreign infrastructures.

Jacobsen: Why pursue this particular job path?

Park: The correlation between Finance major and Investment Manager job appeared to be the highest, only to realize that individual skills, characters and links mattered more.

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

Park: The gifted and geniuses have inherent abilities to reason and connect the seemingly disparate ideas. That does not mean, however, that they are academic elites. The most notable Nobel Laureates (and geniuses at the same time), including John Nash and Albert Einstein, are no graduates from, let's say, Top 5 QS or Times World Universities. Wolfgang Mozart never attended a school in his lifetime. For the gifted and geniuses, curiosity diverts their attentions from one subject, while adamancy drives them towards the other. They also ask fundamental questions before accepting new ideas. On the other hand, academic elites simply follow instructions and work hard to excel in every subject. These elites, typically below "Intelligent" or "Genius" range (<I.Q. 140), are commonly misunderstood as the gifted or geniuses.

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

Park: I am an atheist.

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

Park: Hard Science > Hard Science + Engineering > Engineering:

I always pondered why humans desire to elevate themselves, while they fail to maintain their own status. Why would they create AI (Engineering) to control, while they succumb to the virus? The machines may replace humans to save lives, but eventually destroy them. An automated driving may impair the learning abilities. A remote working environment may lower the social skills. A robotic

environment may degrade the value of a human being. On the other hand, hard science serves to raise human dignity. A development (Engineering) of anti-virus to COVID-19 (Hard Science, Biology) saves lives, while a discovery (Engineering) of Universe's deepest secrets (Hard Science, Physics), or even a theoretical one (Hard Science, Physics), helps value them.

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

Park: I have listed only the most reliable and valid test that measures an I.Q. at or above 130.

The Nemesis Test (Paul Cooijmans) / I.Q. 143 (SD 15)

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

Park: Since my test scores, except for one above, were distorted by lack of validity, reliability, or even bad health on the test date, I don't think there is any significance to the score range.

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

Park: None. Since ethics is formed by a majority of opinions, the idea or philosophy is not required to define what it should be in nature.

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

Park: Equality of Opportunity. Dworkin argues that people begin with equal opportunities but may end up with unequal economic benefits as a result of their own choices. It is natural that people should bear the consequences, given that they made the best efforts to analyze the choices and arrived at the decisions free from any external pressures. In reality, the starting points differ at birth and outcomes are distorted by others, but such conditions apply to a minority. In a sense, the philosophy is most applicable to a majority.

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

Park: Free Market Capitalism. Friedman argues that the government intervention in a nation's economy should be limited. If the Fed

fails to shift the money supply on time, the economy should deviate from its intended cycle. A faster increase in the supply causes an inflation and lowers spending at the growth stage, while a slower one increases spending at the recessionary stage. Instead, a tempered domestic spending at the latter stage should limit the purchasing power to either save or repay any debts and compensate for the lost GDP with higher exports. Otherwise, the Fed would have to raise the interest rate and charge the debt repayments higher than intended, bringing chaos to the overall economy.

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

Park: Luck Egalitarianism by Dworkin. Similar to the social philosophy stated above.

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

Park: Metaphysics of Knowledge. I do not understand why people accept the knowledge as it is. Is the knowledge truly acceptable? A few examples of social knowledge. Why create laws that change? Why require academics to divide? Answers to the fundamental questions will help live the world with rationality, creating a better place for more.

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

Park: Theoretical Philosophy. Similar to the above.

Jacobsen: What provides meaning in life for you?

Park: That life exists to set something for me.

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

Park: Internally generated.

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

Park: Nope. I only exist to be part of the design.

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

Park: Every moment in life is a piece of memory that remains forgotten after death. Why humans seek to remember others' past, knowing they would meet the same doom, is a mystery to me.

Jacobsen: What is love to you?

Park: An illusion. It dies when its bearers disappear.



Graham Powell

Conversation with Graham Powell on Issue XI of the WIN ONE

Interviewer: Scott Douglas Jacobsen

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 sPlqr 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 $n \times n \dots n$ 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 $n1Xn2X \dots Xnk$ Points Problem.”

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

Graham Powell: 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 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 Benz Müller, 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! 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's 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.

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 Ramirez published “The Nine Dots Puzzle Extended to $n \times n \dots n$ 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 4×4 , 5×5 , 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 through 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 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?

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 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 $n_1 \times n_2 \times \dots \times n_k$ 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.

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

Interviewer: Scott Douglas Jacobsen

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

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

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

Jacobsen: You reference “*Handbook of Mathematical Functions* (Abramowitz and Stegun) and *Table of Integrals, Series, and Products* (Gradshteyn, Ryzhik, et al.).” Were these as widely used among mathematicians in the 1980s as *Mathematica* today?

Or were these widely used, but not nearly as much as ubiquitously as *Mathematica*?

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

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

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

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

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

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

Cole: Physicists have evolved techniques such as effective field theory and matching to deal with multiple scales at once. These techniques can be applied to biology.

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

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

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

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

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



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

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

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

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

Nyberg: Both yes and no. There are of course other stories, but

growing up, my grandfather was who I was most like. He was amazingly bright, and people often said that we looked very much alike. And yes, of course I took the comparison as a compliment! My paternal grandfather was also a bright guy, and wanted an education. But he had no sponsor and became a carpenter and farmer. He was the sweetest guy! And then there's of course my father, who went on his adventures, and actually ended up studying at the same college as my maternal grandfather. So for a while, I really thought it was my destiny after I had finished my degree to start teaching at that college. But what it has shown me in any case, is the value of education. It is free in Norway now, but my grandparents' example tells me not to take it for granted. And also that the academic snobbishness against "lower" professions that you sometimes see is about as much worth as the fart wind it's travelling on. I hold people who do their profession well in high regard, and "high" and "low" is just a pissing game.

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

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

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

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

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

Nyberg: The tests themselves? I think they can be of help for people who need validation. A friend of mine was considered less

gifted than average, as he had a string speech impediment. His family took him to be tested, and he got a score of 160. He bloomed after that, with much newly gained self-confidence. That gives purpose to such tests!

Jacobsen: When was high intelligence discovered for you?

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

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

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

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

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

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

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

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

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

Nyberg: A PhD in math. It was never planned, but just happened.

After that, a post-doc at the university of Edinburgh, and then I just went to the dark side for a few years as a software consultant at Computas, the company that sponsored Magnus Carlsen in his childhood years, btw. Now I work at Agder University, a smalltown university at the Norwegian south tip, teaching statistics from my own textbook to engineering students.

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

Nyberg: The most dangerous myth is that the gifted will always survive. No, they won't. Gifted people need nurturing just as much as do those who do not. Just because a gifted person often gets by on less, doesn't mean they thrive on less. Put your prize race horse in closed confines with few challenges or opportunities to move for years, and enter it into a race. A normal horse who has had every opportunity will fare better! Why waste your prize horses like that?

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

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

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

some other land. So he moved his house there overnight. (!) A small house by today's standards, perhaps, but a damn feat anyway!

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

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

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

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

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

a mind. A universal mind.

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

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

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

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

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

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

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

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

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

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

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

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

Interview with the Right Honourable Paul Martin



The Rt. Hon. Paul Martin is a Former Minister of Finance (1993-2002) and a Former Prime Minister of Canada (2003-2006) for the Government of Canada. Also, Martin is the Founder of the Martin Family Initiative (MFI). He discusses: the inspiration for starting the MFI; the wider determinants of individual Indigenous wellbeing; better student outcomes and better community outcomes; building and maintaining relationships with Indigenous communities through MFI; the impact of the MFI pilot programs; and interventions from the MFI and Indigenous communities to close health and educational gaps between Indigenous and non-Indigenous people

1. Scott Douglas Jacobsen: Scott Douglas Jacobsen: The Martin Family Initiative focuses on ways to better support and provide for the educational needs of the Indigenous population in Canada. What inspired you to start the MFI?

Rt. Hon. Paul Martin: When I was about 19, I worked as a deckhand on the tug barges on the Mackenzie River. All of the young men that I worked with were either Inuit, Métis or First Nations. We formed great friendships living and working together 24/7. However, these hardworking and intelligent guys had a certain melancholy about them, which I didn't understand until I learned about residential schools. This experience has stuck with me ever since.

That is one of the reasons why, when I became prime minister, I incorporated a smudging ceremony into my swearing-in process. It was also why I brought the First Nations, Métis and the Inuit together with the territories and provinces to discuss what became the Kelowna Accord and why we booked \$5 billion in new funding for healthcare, housing and education. I believe that if the government that followed mine had carried through with the Kelowna framework we would be 10 years ahead of where we are now in terms of the vast range of social programs for Indigenous people.

It is also why when I stepped down from government I focused on the area that could give Indigenous people the biggest step ahead, which is education.

2. Jacobsen: MFI engages with the wider determinants of an individual Indigenous learner's life, such health and wellbeing. Can you talk about these factors?

Martin: The wider determinants of education are health and early childhood wellbeing, which is the focus of our newest program. Canadian society does better than many countries in a number of areas because of our strengths in these areas.

Fundamentally, to deny Indigenous people the same benefits that have allowed others to progress in Canada is *morally wrong* and economically backward.

3. Jacobsen: How do better student outcomes make better community outcomes?

Martin: If you look at the history of the world, education - that is to say learning from previous generations, asking what the world is all about, where it has been and where it is going - is the foundation of a person life.

At the root of all progress is the education of the young, who benefit from the learning of those who came before them and who in turn develop new learning from which their children benefit.

4. Jacobsen: Why is building and maintaining relationships with Indigenous communities an important part of MFI's approach?

Martin: The essence of reconciliation is trust and the foundation on which our future relationships will be based is partnership. We must learn to understand each other more and more.

5. Jacobsen: What impact have MFI's pilot programs had? What are your long-term goals for the next 2, 5 and 25 years?

Martin: I will give you an example from one of our programs. Research shows that if you cannot read and write by the end of Grade 3, your chances of graduating from high school are greatly diminished. Faced with the fact that due to a lack of proper funding the literacy numbers in many reserve schools are lower than they are in public schools, we started a 5-year literacy program in two schools in southwestern Ontario. By the end of the fifth year, 81% of the kids could read and write (up from 13% before the program and higher than the provincial average of 78%).

We also have an entrepreneurship course for Grade 11 and Grade 12 students, which teaches hands-on business principles to Indigenous students within the context of their communities, traditions and culture. It has been a huge success. We are now in 42 schools across the country and over 3,500 students have taken the courses.

The fact of the matter is that the consequences of the residential schools and the underfunding of Indigenous education in the last 50 years have caused enormous harm. We are trying to turn that around in partnership with the First Nations, Métis and the Inuit. It is showing real results. The more Canadians work on partnerships with Indigenous people then the better off we are all going to be.

In the next 2, 5 and 25 years our work will continue with the same approach. We develop programs with Indigenous partners as communities identify their needs. In the long term, we want to work ourselves out of a job. Only when Indigenous children and

youth across Canada have the same opportunities as other Canadians will we have succeeded.

6. Jacobsen: With these kinds of interventions from MFI and Indigenous communities, how long will it take to close the gaps in health and educational outcomes?

Martin: Decent healthcare is an essential determinant of a good education, just as a decent education is an essential determinant of good healthcare.

We have to go beyond education in its strict definition. One of our newest initiatives targets the point directly. It is an early childhood program. Essentially, its purpose is to ensure that expectant and new mothers and their children are supported in their health, wellbeing and early childhood development.

In the Early Years program, primary caregivers - mothers, fathers and other family members - gain a better understanding of their children's important developmental progress. The program supports them in their roles as their children's first teachers. They are also supported in social service navigation, so that they might fully avail of services available to families.

The initial pilot program will function as a proof of principle that we hope will be eventually be taken to scale across the country.

7. Jacobsen: Thank you for the opportunity and your time, Mr. Martin.

Martin: You're welcome.

QuadriLex

ANSWER GRID

	W	E	I	L		S	H	E
W	A	N	N	A	B	I	E	S
	R	E	T	U	R	N		T
I	M	M	O	R	A	L		E
N	E	A	P		S	E	E	R
S	S		F	U	S	S		
T	T		L		I	S	I	S
E		T	O		C		M	P
P	L	A	W	S			P	A

The Spectre Sudoku from Phenomenon 23

Answer Grid

U	N	I	V	E	L	A	R	E
A	L	V	E	R	I	N	U	S
S	R	E	U	N	A	I	L	V
L	V	N	R	A	S	E	I	U
I	E	U	L	V	N	R	S	A
R	S	A	I	U	E	L	V	N
V	A	L	S	E	R	U	N	I
N	I	S	A	L	U	V	E	R
E	U	R	N	I	V	S	A	L

The code for each letter was simply the number of the letter in alphabetical order. So letter 'A' was 1, etc.
The full code was thus:

A 1, E 5, I 9, L 12, N 14, R 18, S 19, U 21 and V 22.

Rearranging the letters spells UNIVERSAL.

Universal Exports is the company that James Bond says he works for.
Congratulations if you managed to do the whole puzzle in the allotted time.

Graham Powell

Art by Stanislav Riha



Composition with Bubble
(3519 x 2242)

On the next page:

Ribbon IV
(2174 x 3465)

