

Intelligence

Part I of II

Some readers of this book may wish the subject was defined
more broadly, some readers may wish the subject
was defined more narrowly.
Some may wish to be critical because the book includes some things
which that particular reader does not want included.
Some readers will wish it included more than it does.

The choice must arise from what it is possible to include
in accord with the author's experience
and what is worth including for him.
It is a deliberate choice to allow many anomalies
to provide evidence for the *ology* or *ism* of intelligence
which I offered here . . .
and to hope that what is offered may
transcend both *ologies* and *isms*.

Some of the anomalies which form the basis
for the exposition occur within the author, perhaps as the only place
within which such forces converge.
Some of the anomalies are those reported by sources
which are individual, not reported by others before.
Some of the anomalies are from other literature,
some of which may not be accessible to the reader.

The realm of belief has a bearing upon intelligence.
There is not simply that which is believed
and that which is not believed.
There are degrees of commitment
which evidences and indexes belief.
There may be so little response or reaction required
by the believer that it costs little to assert his belief.

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In some cases, the only consequence of holding a belief
is the consequence of association in society.

There are belief sets.

There are groups which are partly or wholly defined
by their common creeds.

The belief may then be a force which creates affinity with some
and alienation from others.

What then is the relationship between belief and intelligence?

What we believe is our map of reality where it is not possible
to verify its content, yet it is a realm for which we need a map.

There are at least limited movements required within the realm
and we are better to have an approximation
based upon best evidence
than to be without guidance at all.

Some will reply to this that it is even better yet
to not even venture into such realms as are guided
only by belief.

The answer to that is: "THAT IS NOT POSSIBLE".

It is not possible to have certainty
regarding the content of every realm
into which we must venture
nor is it even possible to have certainty
regarding the content of any realm in which we enter.

The grandest delusion of all is that it is possible to have that certainty.

The two forms of materialism (that is the cult of belief
that there is only a material reality) which dominate
much of the ideology of the world both subscribe to this delusion,
it is possible to have certainty regarding the content of any realm
into which one may venture because that content is only material.