

Hyper-Aged Men finished off by Ageism and Misandry: From Deadly Discrimination of Men in Society, Social Science, and Andragogy Practice, toward Emancipatory “male” Applied Empirical Social Science

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There are about 1.4 times more women than men above 60 years of age. We argue that the age distributions’ shapes imply that socio-biological reality ‘hyper-ages’ men by five years beyond their nominal age. Moreover, women present the overwhelming majority in adult education programs for the elderly, outnumbering men by up to ten to one. We discuss relevant social theory and practice, and as an example for empirically scientific social science, show that males are discriminated against in lifelong education efforts, deepening their general discrimination and unhealthy, in relation to this issue literally deadly social isolation. Our hyperaged, exhausted men description renders this work belonging to Advocacy Gerontology: older men are *doubly* discriminated by ageism. But our practical recommendations do not fix symptoms where it is “too late”. Our general recommendations support truly emancipatory, that is system-theoretical, “Asperger autistic male” theorizing.

Keywords: Hyperaged men, Education about Aging, Advocacy Gerontology, Misandry, Andragogy, System Theory, Evolution, Asperger Autism, Feminist Theory, Wittgenstein

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Introduction

Declining birth rates and longer life spans have aged the populations of many countries into top heavy distributions. The language around such issues is not gender neutral but hides the suffering of men:

“[W]e tend to refer to gender differences most often in terms of women's difference—women live longer, are higher users of prescription drugs, have higher rates of institutional care, and so on. We do not generally refer to men living shorter lives, being lower users of prescription drugs, having lower rates of institutional care, and so on.” (Gibson, 1996, p. 444)¹

Lifelong learning has been recognized as important especially in the European Union and heavily aged countries such as Taiwan (Huang, 2010).² Implementation and interpretations around lifelong learning have however led to critiques (Coffield, 1999).³ The special status of old men has been discussed early (Thompson, 1994)⁴ and in much detail in the feminist literature (Arber, 2003),⁵ including the implicit recognition of men's poor health and low life expectancy as characteristic for disenfranchised groups. Poor Black men for example try to prove dominance by unhealthy and dangerous displays of courage and physical vigor (Anderson, 1999; Staples, 1995).^{6,7} Compare such with:

“feminist gerontology asks how men's mortality and morbidity result from gender relations. How does “doing masculinity” lead men to hurt their health, risk their physical safety, and neglect social relations by *engaging in actions that reproduce their privilege over women?*” (Calasanti, 2004, p. S307, **emphasis added**)⁸

The presumption is that men are the dominant group. Men are depicted as oppressors that ‘had it long coming to them,’ never as victims forced into their predicament by evolved social structures, which includes biological realities such as testosterone levels. In the following, we look at these issues from a “male perspective”, as will be explained, revealing unacknowledged, large suffering. This will lead us to theoretical considerations which suggest re-establishing “male” perspectives as inclusive and emancipatory.

Hyper-aged Men and the Scale of Male Suffering

The life expectancies at birth are about six years shorter for White males than White females; this gap is about eight years for Blacks (Miringoff, 1999).⁹ Given the close correlation between declining health and early death, we proposed that older males are on average several years more aged than females. This hypothesis could have turned out to be wrong, for example if many more males would die in their twenties. The detailed shapes of the statistics could have conceivably not supported hyper-aging, or result instead in only a few months of hyper-aging. However, Europe's population pyramid (UN, 2015)¹⁰ has no differing slope or far earlier onset of males dying. There are no such features that could

point toward more exotic, perhaps purely biological explanations. Instead, once the almost linear final die-off starts at around 45 to 55 years, males simply succumb like females that are five to six years older (Figure 1).

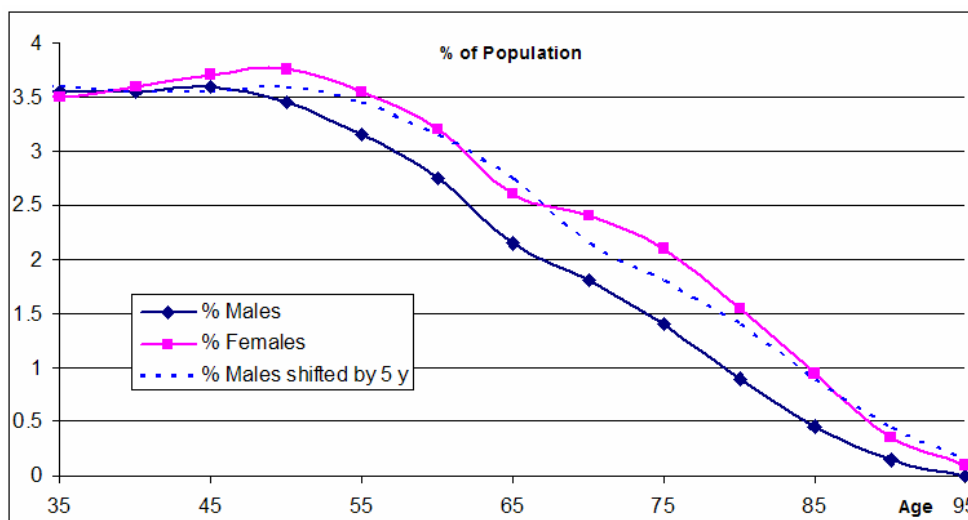


Figure 1: The percentage of Europe’s population (total 7.4×10^8) versus age, averaged over data from 2010 and 2015 in order to remove the influence of birth rich years. A steep, final die-off starts at 45 to 55 years of age. Pink squares are females, blue diamonds males. The male’s curve must be shifted right by at least 5 years toward older ages (hatched blue curve) in order to coincide with the females’ curve.

The men’s “privilege” of early death comes with suffering. The feminist literature is implicitly also aware of this aspect:

“the systematic destruction of the male body in sport is framed as empowering for masculinity. Ironically, the battleworn athlete is subjectively hypermasculine when objectively he may be physically disabled” (White, 1995, p. 177).¹¹

However, not only athletes, but old men generally are physically disabled when compared with old females. Self-endangering violent behavior ceases to be a significant cause of death in old age. Poor health leads to early death. Research aimed at extending life span does generally not aim directly at prolonging life in old age. It instead focuses on a more healthy live as early as possible. The connection with long term health is important for grasping the scale of suffering. Quality of life is closely related with health. Many in their thirties already yearn for the vitality they remember having had just five years before. Our topic is not about men enjoying life so much that they may as well pay the bill by leaving a few years early. Rather, on top of the stress that leads to faster aging, and on top of living five to six years less on average, males can be said to feel five to six years more fragile from at least about 35 years onward and for the whole rest of their life. Do programs aimed at the elderly do anything positive about this situation? In the following we will see that they are likely making the situation even worse.

Deadly Discrimination demands Education Reform

With people above 60 years of age, participation in lifelong learning opportunities is made up of 80 to 90% of females (Luppi, 2009).¹² The females' higher proportion in the over 60 population is only a tiny contribution toward this imbalance, because the ratio of men to women is $N_m/N_w = 0.7$, not 0.2. There is a consistent focus on empowerment and needs of women in research and praxis of educational gerontology. Since participation in further education is predominantly female, survey based approaches to improving lifelong education automatically focus on female needs. There is no "affirmative action" if the under-represented minority is old men. We should ask whether old age education programs do not take good care of men, who therefore participate less. In case of ethnic under-representations, such a conclusion would not even need to be backed up. However, with old men, the large imbalance is often simply justified with that women are supposedly "more social."

'Under-representation' (relative to the overall population) of certain ethnicities in higher education is never used to justify concentrating efforts onto the majority. Education is instead transformed in order to help increasing the participation of underrepresented groups. Imagine a scenario where women drop out of education due to deaths upon childbirth, and assume that these deaths are largely *preventable by education*. Imagine the outcry if education would not be transformed to prevent the deaths, but instead we focus on educating males because women likely drop out anyway. Or imagine that the lower life expectancy of Blacks were a significant contribution to their low participation in higher education, but instead of using educational efforts to promote their participation, we stop worrying about the absentees. We stress here two aspects, namely the severity of death being involved and the causal role of the education in question itself. Older men drop out of the population and thus out of adult and elderly oriented educational programs. The main culprit is widely acknowledged to be the lack of social interaction *such as the participation in adult education! Education itself* is transformed consistently, aimed at diminishing racial and gender gaps. Adult education and lifelong learning must be reformed in order to help males participate as long and as socially supportive as possible, until the huge gender gap is resolved.

The Asperger Autism Connection and Practical Recommendations

Males have a four times higher incidence of Asperger's syndrome than females. Such autistic conditions are modeled by the 'extreme male brain' theory of autism (Baron-Cohen, 2003).¹³ This supports that education should take men's social particularities into account. Educating older males must focus on their social needs. Such education must facilitate and *be* that kind of social interaction that benefits them. Commonalities between Asperger's and masculinity as well as "oldness" have been emphasized since Hans Asperger in the 1940s; biochemical correlations are also known today. This

suggests that it is appropriate and fruitful to approach the design of lifelong education from the Asperger's perspective. This will be as helpful as it has been helpful to approach Asperger's as well as autism informed by the 'maleness' of these conditions. We suggest designing both, lifelong learning for older men as well as offers aimed to help people with high functioning Asperger's, in similar ways. The aims are similar: Increase the useful and enjoyed social interactions without demanding stressful displays of certain 'social competences' such as feigned interest. Many problems are similar between males and Aspergerians. Technology isolates from direct, real-time social interaction. Men are attracted to technology partially because of that isolation, reducing stressful social interactions. They use technology differently, namely in ways that isolate them further. Men have a propensity for focusing rather narrowly on particular interests, the extreme being the stereotypical autistic child only talking about trains. We should focus on mediation of mutual teaching/learning spaces, where men can reach out to each other, combining their interests. Research on Irish Men's Sheds (Carragher, 2015),¹⁴ a sort of "man cave" phenomenon, proves that older men are very interested in learning if it involves mutual teaching of skills.

Advocacy for older men must address the general discrimination of boys and men, also when it comes to hands-on practical recommendations. It is simply in several ways too late to focus only on older men. Already school boys and young men have difficulties with the types of social interactions that are demanded of them in today's school systems and job markets (Rosin, 2010; 2012).^{15,16} This creates "socially awkward men" and subsequently impacts them most. Again, mostly boy's struggle with autism spectrum disorders like Asperger's syndrome, and they indeed *struggle* rather than being led to enjoy that condition's mentally enhancing aspects. It takes longer to learn the older we get, another disadvantage worsened by male hyper-aging. For all these reasons, we suggest an early onset of redesigned lifelong education efforts for men and their specific situation including their lack of social integration. Based on this work, one could take the position that for every government program that funds education from age 35 and up for example, there should be special offers for men that start funding five years earlier. Of course, truly *lifelong* learning to combat social isolation, starting with boys, is best.

Theory, Social and Scientific

Ludwig Wittgenstein is in more ways than one important to the present article. Roger Scruton calls Wittgenstein the "[greatest exponent](#)" of analytical philosophy and demotes his own views as being merely "[through the imaginative thought of its greatest exponent](#)" (Scruton, 1953, preface to 1st ed.).¹⁷ Wittgenstein could not have become the most important philosopher of the 20th century if he had not

been an “obstinate and perverse German” in Bertrand Russell’s words (Monk, 1990),¹⁸ obviously “suffering” from Asperger’s syndrome. Wittgenstein’s thinking is what we mean by “male thinking”: Asperger’s-typical systematic mindfulness in approaching theory and the social, when cognitive empathy must compensate the lack of affective empathy, which is automatic and thus relatively blind. Wittgenstein and his thinking were in particular ways “asocial.” His example also shows that Asperger’s is not asocial, but typically deeply emotional, sympathetic, and caring for the suffering of others. Asperger’s-enhanced are frustrated *by* the social and retreat. Asperger’s is still widely misunderstood as an asocial autistic condition, a lack of emotions and empathy. However, this is rather society discriminating against rational forms of social interaction.

The two main established schools of thought that try to model female population ageing are usually presented (Luppi, 2009) as *the genetic model* and the *social environmental models*. Again, the focus is on positive traits that allow women to survive longer, not on modeling male death statistics. The current bias in social sciences favors socio-cultural theories that often deny biologic realities such as the heritability of intelligence and behavioral traits. Genetic theory is presented as a single outlier model rather than a host of research. One out of 46 chromosomes (23 pairs), namely the X chromosome, is present in two different copies in females, and this supposedly presents the females with a sufficiently more diverse genetic code, accounting for resistance to illness and general adaptability, which both prolong life span. The female is presented as evolutionarily advanced, namely more diverse, complex, adaptable. This can all be reframed: The males have more diversity due to having a Y chromosome that the females lack. The Y chromosome is one of the fastest evolving parts of the human genome. A second X chromosome may work as a back-up copy, but why speak about diversity, especially considering that every cell inactivates one of the copies, except for around 18 genes that are also on the Y chromosome? And why present this particular detail of biology, that merely one out of 46 chromosomes occurs twice, as an explanation for something that is obviously influenced far more strongly by other factors, most of them to do with the Y chromosome being either present or not at all (clearly more significant than being once or twice)? Males can also be described as the enhanced gender; many female-to-male gender reassignment patients can attest to the almost amphetamine like properties of testosterone supplementation. Being involuntarily permanently “doped” with a physical as well as mental enhancement drug, men exhaust their bodies more strongly throughout their lives, enduring a more aggressive, more stressful, illness, and accident prone life all along.

Social science favors socio-cultural theories. They are presented as a diverse yet mutually supporting alliance of research into female lifestyles as they include social networking, close personal relationships, and the adoption of more diverse roles over their life spans. All these are known to increase longevity.

Adaptation is often presented as crucial to female life experience (Friedan, 1994).¹⁹ Women are said to be more used to coping with change. In such argumentations, also many biological details such as menstruation and menopause are listed. However, given incarceration and death statistics alone, men can be seen to endure and cope with harsher transitions and more existential stressors. Ironically, those statistics are taken as proving that men do *not* cope well. Intelligence is useful for adaptation and can be defined as the ability to cope with a changing environment. Vice-versa, adapting to changes helps maintaining an active mind. Intelligence speaks in favor of the ability and need to adapt and cope, and males are on average more intelligent (Lynn & Irwing, 2002; Liu, 2015).^{20,21}

Clearly both more established theoretical approaches, the *social environmental models* as well as the *genetic model*, are easily biased one way or another regardless which way they actually happen to be biased. We therefore turn toward a “male” approach, because Aspergerian thinking emphasizes scientific methodology as what traditionally helps best deal with biases.

Empirical Social Science objectively justifying the Charge of Discrimination

The ratio of men over women in the overall population above 60 years of age is $N_m/N_w = 0.7$. This ratio is depressed down to almost 0.2 when counting older participants in continuing education. What kind of difference between men and women could possibly account for this large shift? The empirical scientific method is to employ proper statistics given the available data. It starts out with the first and second moments of the statistics, namely mean and standard deviation (SD). Since usually not even the SD is well known, there is no justification for assuming anything more exotic than normal distributions (ND). We therefore model the distribution of properties x in the male and female subpopulations by Gaussian normal probability densities $p_i(x) = N_i \exp[-x^2/2]/\sqrt{(2\pi)}$, where the index i is “m” or “w” for men and women, respectively. The normalized variable x has a mean of zero and $SD = 1$. Notice that this makes no assumptions about how the property x is measured or scaled before it was normalized. Integrating over any range dx of x , the ratio 0.7 between the two integrals, $\int p_i dx$, is obviously recovered. Our main now question is: What magnitude of shift between the male and female ND is necessary so that it, together with a well justified choice of the range of dx , would lead to a gender ratio of 0.2 instead?

In order to provide a more pedagogical introduction and also in order to convey a feeling for the low magnitude of shifts that are naturally expected, let us first apply a correction to the gender ratio. The general intelligence factor g (Jensen, 1998; Gottfredson, 1998)^{22,23} correlates closely with measures of ability and achievement such as the wealth of nations (Lynn & Vanhanen, 2002; Lynn,

2006; Jones, 2006; Gottfredson, 1997).^{24,25,26,27} The ND describing the distribution of g of females is shifted by about 0.3 SD below the male average. Offered education opportunities attract people from particular ranges of intelligence. This is widely thought to be natural and unproblematic in understanding participation in higher education, at least as long as we do not disaggregate data into ethnicities or genders, as we will further discuss below. Physics undergraduate students have an average IQ of about 133 for example. An ‘educated guess’ for the intelligence among participants in lifelong learning offers is that the distribution is centred about one SD above the overall average. Far below or above, people are not interested in such educational offers. Professors emeritus usually stay with doing their research. Integrating the shifted distributions over a range dx of two SD that are centred one SD above zero, the gender ratio becomes 0.9 instead of 0.7. The result is robust. We would have to resort to unnatural *ad hoc* assumptions about the intelligence distribution of participants in adult education in order to have the resulting gender ratio fall outside of the range of 0.8 to 1.1.

The answer to our question is as follows: In order to depress the gender ratio down to 0.2, we need another property x that is also strongly correlated with education, and that has its average among women, as well as its range in adult education, shifted upward by two SD relative to the male average. Two SD are a huge difference. For example, in terms of general intelligence one would have to suppose that males are borderline retarded with an average intelligence quotient (IQ) of only 70. Measures of emotional intelligence (EQ) are rightfully disputed (Locke, 2005)²⁸ and the few attempts at systematic research find differences of only 1% between men and women (Mikolajczak, 2007).²⁹ Regardless of the many other problems with the convenient rationalizations that emphasize that women are more social, such cannot possibly reproduce the large discrepancy. Therefore, the application of the term “discrimination” is here objectively justified. Males are discriminated against in lifelong education efforts, further deepening their unhealthy social isolation.

Ageism and Misandry in between accepted Ableism and refused Sexism/Racism

The question about what the gender ratio should be like is of relevance far beyond gerontology. It is loaded with potential controversy because it can be framed in two different ways. One way is widely agreed to be unproblematic: The lack of people with low IQ in higher education is seen as self-evident, not as discrimination against the less intelligent. Expensive private universities, where the parents’ financial power helps their less intelligent offspring, are not perceived as an overcoming of discrimination but as a corruption of education, as “elitism” favouring a wealthy upper class. While this attitude defends ableism and IQ-elitism, charges of “racism” and “sexism” always follow as soon as the data are disaggregated according to ethnicities or gender. Therefore, our topic stands in between

accepted ableism and other, opposed “isms”. But what is the difference between the more general issue of genders participating differently in higher education, where any achievement gaps need to be closed at all costs on one hand, and on the other hand the issue of participation of older men and women in lifelong learning opportunities, where huge gaps of under-representation are simply shrugged off? If the difference is not based on that society does not care about men, then the only difference is age. Therefore, ageism is perhaps the only discrimination evident here that all can agree on. Those who feel that our elaborations should be disregarded, perhaps for being “sexist,” should ask themselves whether their focus is simply excluding older people, whether they are simply ageists. This is worth pointing out when discussing men’s issues, because men are also hyper-aged. The discrimination against men’s positive social embedding is based on a synergy between ageism and misandry.

From Anti-Scientific Misandry to Emancipatory Theory in Social Science

Saying that older women are more social and therefore contribute up to 90% of the participants of many adult education programs is equivalent to using EQ correction factors without a critical evaluation of such an explanation. It is therefore much worse than models that consider intelligence. Measures of intelligence are well defined operationally. They are strongly correlated with educational achievement. Such should not be effectively substituted with measures that are mainly promoted in order to circularly define and explain a vague concept of “social success.” Ironically, while academic achievement is thought to be hampered by discrimination, the forms of ‘social success’ that EQ is supposedly correlated with are commonly presented as due to “nice people being especially nice to each other”, but not due to discrimination, although discrimination itself is a much more “social thing” than intelligence. IQ measures are also still closely correlated with physical timings, for example calculation times that correlate with the density of neural connections for pattern recognition. Measures of reaction time correlate closely with *g* (Johnson & Deary, 2011).³⁰ Refusing the scientific method and *g*, one of very few well described and strongly cross-correlated empirical parameters in social science available, means to refuse social science as a science altogether. The concept of emotional intelligence or saying “women are more social” tries to “explain away” discrimination against men. This bias hides the discrimination behind a naturalization of phenomena, which is always worse than open justification. Explicit justification would reveal those who uphold the discrimination. Around 90% of social science faculty members self-describe as liberals, most are also female, and they acknowledge their willingness to discriminate against conservative job candidates (Inbar, 2012; Redding, 2012; Duarte, 2015).^{31,32,33} Speaking with Foucault, truth depends on who controls discourse. It can hardly be maintained that “men’s domination of discourse has trapped women inside a male ‘truth’” (Widdowson, 2005).³⁴ An

illuminating case study on academia suppressing even previously adored feminists who dared mentioning men's issues clearly outside of an anti-male framing (Farrell, 1993)³⁵ is the destruction of Warren Farrell (Benfer, 2001).³⁶ Recognizing the dismal situation of men threatens a narrative collapse for a large fraction of social science academia. The discrimination of older men is but the tip of the iceberg of the discrimination against boys and men. Recognition of misandry uncovers the naivety behind portraying almost all women's issues as discrimination perpetrated by men. Such naïve dualist descriptions of the social as a zero-sum game are characteristic for today's social science; also ethnic issues are still presented that way. It is interesting in this context that the difficult situation of boys and men is increasingly recognized among feminist writers. The relatively novel field of 'Men's Studies' has developed on the basis of feminist and gay theory. However, the framing is anti-male, and the whole is effectively a preemptive strike against the recognition of misandry. The men's allegedly exploitative behavior, their supposed preoccupation in the competition with other men for access to females for example, comes back to bite them, and therefore, their suffering is almost voluntarily self-inflicted, a small price for their immoral gains.

A properly constructivist or system theoretical (Luhmann, 1975; 1990)^{37,38} approach to the evolution of society, including the co-evolution of forms of suffering, is lacking. Note that Luhmann describes humans as the environment of society, while the influence of the environment onto a system is 'structural coupling' (Luhmann, 1992).³⁹ This approach includes all the systems able of suffering equivalently, and as systems *evolved to suffer* for the sake of the functioning of social systems. 'Systemic discrimination' is here automatically understood and not a nebulous backup concept in case the direct blaming of men fails. Such emancipating theorizing, namely emancipating suffering subsystems as victims of the macroevolution of social structure, is characteristic for a perspective that stands somewhat outside of society. It is a somewhat asocial, almost Asperger's autistic theorizing. It is therefore usually rejected in the largely feminist social sciences, at times explicitly as "too male," which found its extreme in the rejection of all theorizing by some feminists of the late second and third wave of feminism. This discrimination of maleness in the social sciences is but one aspect of discrimination against men. The accompanying lack of generally emancipatory theorizing renders social science impotent. It is not an applied field in the impressive ways that medicine, physics, or even psychology is, simply because there is little proper empirical science in social science.

Conclusion

If low life expectancy and low participation in education evidences an unfair distribution of suffering that burdens the poor or minorities for example, and if such demands addressing the imbalance, abating

or justifying it, starting with analysis and academic discourse, we should no longer deny the dismal situation of older men. We must address it with theories that do not discriminate further against them. We recommend that the theoretical focus in educational gerontology and suchlike fields is shifted toward the demise of old men and also generally toward emancipatory, “male” theorizing. We have presented general theoretical considerations as well as practical examples, including a careful use of the term “discrimination.” We have justified acknowledging the strong discrimination of men, especially that of older men, on grounds of a proper application of the empirical scientific method. Practical, hands-on recommendations for the reform of education have also been given, for example the early onset of lifelong education directed at the specific, Asperger-like social needs of males, which are “asocial” largely only in those descriptions that discriminate against more mindful forms of being social.

Appendix/Supplementary Information

The following loosely presents further aspects that support the important role of IQ-measures such as *g* in a more empirically scientific social science.

Measures of “success” (ability, aptitude, ...) closely correlate with *g*, because *g* is itself a success measure. It measures properties, such as speed of pattern recognition, which we label “success” because we know, even intuitively already, that they correlate to what we elsewhere label “success,” say accumulation of financial resources. Intelligence measures the success inside of a ‘Society of Mind’ (Minsky, 1986)⁴⁰ of many neural modules that work together as well as in competition at tasks such as pattern recognition, a ‘Neural Darwinism’ (Edelman, 1989).⁴¹ With multistable perceptions such as the bistable Necker cube illusion, that version consciously obtains which holds most “fame in the brain, or cerebral celebrity” (Dennett, 2001).⁴² What once seemed to be Poisson noise in inter neuron signals is partially due to low redundancy in their code. Neurons “talk” to each other with some elaborate timing code. Dendrite trees and axon arbors are their brains. Wittgenstein’s ‘Publicity of Sense’ (Wittgenstein, 1953)⁴³ can therefore be also understood as consciousness supervening on internal neural communication that is quite a social affair inside the neural substrate already, which also puts Wittgenstein’s ‘private language’ arguments (Kripke, 1982)⁴⁴ into a proper transhuman, system theoretical perspective. In summary: The brain’s internal communication and selection processes are already *social* processes. A separate social success measure such as EQ is unnecessary. Verbal intelligence has been shown to be strongly correlated with “social success”, but its correlation with *g* is so strong that we can usually neglect differentiating between verbal-analytic and visual-spatial intelligence. [The importance of verbal IQ is recognized for example through smart fraction theory

(SFT), which was put forward under the pseudonym “La Griffe du Lion” on the World Wide Web; see for example (Weiss, 2009).⁴⁵ The ‘smart fraction’ f_s is the fraction of the population with an IQ above 106. *Per capita* gross domestic product G of market economies is proportional to f_s . SFT initially overestimated the G of Hong Kong, Japan, South Korea, and Taiwan, but using verbal IQ instead of g , SFT predicts also the EA economies correctly, and the correlation between G and f_s is remarkably tight for all polities (La Griffe du Lion, 2004).⁴⁶ For most ethnicities, both types of IQ are comparable and need not be considered separately. Only Amerindians and North East Asians have a significantly higher visual than verbal IQ (Lynn, 1991).⁴⁷ The Ashkenazim Jews mean *visual* IQ is only about 107.5 (Lynn, 2004),⁴⁸ but their mean *verbal* IQ is about 122; some studies report it as high as 125.6 (Levinson, 1958).⁴⁹ These considerations led via proper empirical social science to the rejection of anti-Semitism (Vongehr, 2016).⁵⁰]

Why does g correlate (up to some g where populations are small and uncertainties large) with measures of “success” S_i ? As discussed, (1) intelligence is itself a success measure, and (2) it is already a “social success measure,” or measure of “social success” (in the brain). The importance of evolution allows us further illuminating aspects or perspectives: (3) Success measures S_i depend on other such measures S_j , written $S_i(S_j)$. If small deviations dS_j in the input lead to large differences dS_i , natural selection will populate the higher range of S_j . The system evolves into the direction that relaxes the selection pressure. The functions S co-evolved. This manifests as the stability of autopoietic systems against catastrophe (Maturana, 1973; Luhmann, 1975; 1990).^{51,37,38} Simple correlations between emergent parameters result from that complex systems co-evolve. (4) It is anyway *not* claimed that any success S_i is positively correlated with every other success S_j . Starting evolution theory, population numbers are *the* measure of success, yet high IQ populations currently shrink (Nyborg, 2012).⁵² Intelligence is not a fitness advantage in every environment. Some species even remove their brains entirely during development. Also positively correlated S_i become anti-correlated at the high end of S_j , because those high- S_j systems are “freaks” at the edge where the evolution toward higher S_j systems is just exploring via atypical, “pathological” systems (several SD beyond the mean). At that cutting edge, the evolution runs into obstacles such as large brains being too costly or high IQ individuals not being interested in rearing children. The positive correlation is visible into the upper ranges of S_j , until the subpopulation with such high values becomes so small that data spread out into a region of mere outliers, freaks of enormous successes next to abysmal failures.

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