

PLEROPHORIC CODING SYSTEM (PCS)  
Universal content-informing device

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This is a work in progress and subject to changes

## BACKGROUND

The advent of the internet has caused a shift in paradigms and perspective, forever altering, empowering and enriching the lives of people. Its continual growth, adoption and usage have connected individuals who would otherwise be isolated and divided by geographical and cultural borders. As much as the internet has become more than a mere tool for good intent, so too it has been abused. For as it is free, it is as much limitless in its applications and thus subject to instrumentation and implementation to benefit some while subjugating others. In particular and not limited to the scope of cyberspace, content itself as information of any given variety has been used in this fashion.

A number of problems arise in the process creation of content. The most important of which is how the very implication of specific content is conveyed to consumers<sup>[1]</sup> – children and other sensitive individuals<sup>[2]</sup> are exposed to respectively unsuited content by accident of the ease of access to it. This issue has given legacy governments the opportunity to regulate, seize and control information at their disposal<sup>[3]</sup> in the perverted name of goodwill. Yet even with these powers they have failed to live up to expectations and their promise of shielding these individuals from unwanton psychic damage and desensitization.

Regulations and legal codes have placed a grip on what creators may and may not express in their work (be it purely for entertainment purposes or otherwise). These systems are centralized and biased, and have expended and violated the liberties of a free internet, its creative participants, artistic expression, scientific empowerment, .

Creators of content are instructed and demanded to adhere to their codes, yet these systems also consistently fail to live up to their promised standard and expectation, regardless. Contrariwise, other ill-willed actors have used the absence of legal, regulatory enforcement and the liberty of a free internet to perform psychic attacks and otherwise terrify or traumatize the most vulnerable members of any society. The youth especially suffer this either way, by consequential incidence or accident, whether volitional or not. As some individuals are prematurely desensitized in their emotional and psychic infancy, they become more often a disturbed demographic of the populace robbed of humane rationalization.

In lieu of the decades-long ongoing war of disinformation, poor informing of the nature of content, the fight against power-hungry regulation and censorship enforced by legacy governments, and the various ways in which other malevolent actors have exploited these in the globalized society, it becomes apparent that the world and the internet is in need of a better way to inform users of the nature of the content they consume. Motion picture rating systems as an example, tend to classify films based on suitability of age, but even this notion is still redundantly inefficient and poised to fail to live up to its purported function.

Content that may appear “child-friendly” may not be so at all and there are evident and continuous cases whence even content that had been classified as age-appropriate turned out to be the opposite. A myriad of social and cultural taboos are also not prevalent nor universal in the world’s nations – some norms

that are acceptable in one country may be significantly less so in another. With all these issues in mind, it becomes apparent that neither regulation nor censorship is a viable option for protecting everyone's right to creation or aversion to the consumption of these creations, as any individual can, at any time, be exposed to content with little to no speculation of the psychological affects it may have on them. Moreover, as our creative minds come up with new ways to convey information, the definitive lines between it, once absolute, are seemingly blurred further and further.

Hence, it becomes readily apparent that in order to protect the rights of everyone, content must somehow be able to denote its essential constitution to the individual consumer without the need of analytically investigating (and thereby already consumed) it in its entirety. Projects such as the Platform for Internet Content Selection (PICS) and its superseded POWDER have been discontinued due to complexity and the self-rating Voluntary Content Rating as opposed the former falls short of its purpose and efficacy on account of ambiguous tags that are too plausibly re-interpretable. These systems also fail to address the mutability of information, how it is designated, its universality and leaves the consumer to rely on a redundant multitude of rating commissions to determine suitability.

Enter the Plerophoric Coding System (PCS), a decentralized, trustless, topically objective, readily informative, guided mechanism and set device for conveying the nature of the constitution of content of any digitizable medium without implicitly exposing and overting itself - id est, a universal content "rating"<sup>[4]</sup> system.

## ABSTRACT A

Traditional content rating systems have labels based on age suitability and therefore mostly implements numerals and letters. Content is defined by the PCS using a simplistic, minimalist approach to quantifying content, rather than 'certifying' or 'classifying' information and since not based on age, does not use numerals. A PCS label comprises a shape, color and symbol, indicating media, context and theme. A *strip* has two or more labels pertaining relevance with no particular order in mind.

### Thematic Orientation

Content is to be first and foremost quantified by its thematic orientation – the magnitude of the content's potential psychic effects. The PCS defines the theme of content based on a trichotomy of universally contraversial topics of human civilization. These are, in order of magnitude:

- Profanity
- Notoriety
- Brutality

The first order of magnitude and in practice the least concerned potential influence of psychic damage is profanity. It consists and defines any orientation or style of language that may socially outcalled and includes verbal abuse, religious blasphemy and insinulative misdemeanor.

Secondly, the notoriety magnitude consists and defines any circumstance and contraversial topic of life in socio-cultural perspectives, including but not limited to perverse nudity, criminal infamy and religious irreverence.

Finally, the universal language of conflict in its purest form is incarnate in the theme of brutality and features mainly violence, whether graphic and gratuitous or not, but also applies to physical abuse or bullying. In respect to the first two themes, brutality is a far older, historical commonality of human civilization.

### Symbol legend:

- O = any / generic
- V = profanity
- Y = notoriety
- Z = brutality
- X = explicit / exposure

These symbols indicate the thematic orientation on account of their pictorial or symbological representations: 'V' depicts a sharp tongue (ergo the phrasal expression) or stands for "vox" (Latin for "voice", in reference to profanity's verbal instrumentation). 'Z' represents a zig-zag or a 'slashing wound', a visually implied violence or force-opposition. 'O' represents an enclosure circle and is symbologically encompassing, denoting content that suitable for consumption by any and all users. The 'Y' symbol was noticed by Pythagoras to resemble a forked path, symbolizing vice (left) and virtue (right) and so refers to the notoriety magnitude discussed earlier. The cross or 'X', for "explicit" or "exposure", is

differentiated from the others as essentially self-explanatory and is used to denote content that strides along all three magnitudes.

Two symbols may be combined at once, where the first is the dominant theme and the second symbol is predicative, indicating an underlying layered theme below the main. In addition, auxiliary symbols 'minus' (-), 'plus' (+) and 'equals' (=) may be prefixed to these single symbols to indicate minority, majority and main thematicism, respectively. Double symbols are used exclusively to indicate emphasis on advised discretion.

### Psychological Context

The genre or 'psychological context' of content is more loosely definable on a gradient. As individuals are more or less susceptible to the influence of genre or context in varying degrees, chromaticity is attributed to the intended response, emotional or otherwise, evoked from the consumption of the content. Context is defined according the frame color fill and uses a base RGB color wheel schema:

- Red
- Green
- Blue

The color red depicts the most basic, primal and stimulating of emotional responses from the consumption of its denoted content such as fear for the horror genre of film. Green depicts qualities of a necessarily sociable nature and a connection or balance between two or more entities is implied, such as a proposition document or a comedy film. Blue depicts pure, indisputable information, even fictional, such as scientific documentation or a fantasy novel.

These three primary colors may be combined schematically to further clarify context. As an example, this whitepaper has a cyan colored label indicating a socially informative documentation.

### Media Format

The Internet of Things and the invention of new technologies encompasses an ever-growing number of ways of how information is formatted. Media can be:

- Interactive, requiring input of sorts
- Passive, existing as static output
- Both, in any ratio of relevance

"...the actual state and the state of context of content is going to be so different to anything we can really envisage at the moment."

--David Bowie

The label is framed by a shape that loosely indicates the medium itself and more accurately indicates how the medium is operated and used:

- Circle
- Square
- Hexagon

The square frame denotes a passive medium, such as a document or book which is information that can only be consumed, but is not immediately malleable. The hexagon frame denotes an interactive medium, such as a computer program or video game. The circle frame depicts the medium is dynamic – a familiar and typical example is a website, which requires participatory usage (interactive), but also possesses static content such as a readable article (passive).

## ABSTRACT B

### Principle Guidelines

The PCS adheres to principles of decentralization, peer-to-peer review, content clarification and trustlessly verifies information and its forms without the need for regulation. No organization or authority is necessitated for its use and neither does it actively impose regulation – creators can and may use it to inform consumers of the nature of their content and users of various media, such as film-viewers, book-readers, game-players and so forth may use it to interpret the suitability of content for their consumption.

Guidelines for quantifying content using the PCS:

- **Culturally neutral** : the labeled content can be universally understood, is indifferent to cultural differentiation. That is, the themacity of the content is be labeled and defined regardless of nationality or spoken language; trustlessly executing a sort of *de facto* globalized compliance regulation, yet free from the discriminating selection of legacy authorities.
- **Readily informative** : the nature of the content is apparent to the consumer and the substance of content is as deductable from reading the label(s); to definitively decide whether or not the content in question is the kind they wish to consume and whether or not, for example children are able to intake the information without suffering psychic damage.
- **Semantically uniform** : excess and unnecessitated quantification of content is non-existent where the information is clearly defined through nominalistic explanation.
- **Contextually objective** : the labelling of content, as can be effectively agreed upon by reviewing peers, strictly implies the content's essential constitution free from the opinionation and bias of subjective singularities.
- **Adaptively relevant** : any medium or format of content may be labeled and thence also indicate the "operability" and "form" of the would-be-consumed information; that is to say, whether the medium conveying content is a document, image, game or music to mention only a few forms of a potentially ever-growing expanse of how information is and can be formatted on the internet and in real life.
- **Independantly interpretable** : regardless of culture or language, the label representation objectively quantifies content and due to information itself being multi-faceted, is surrendered to the selection of individual consumers; only the decisive individual is prepositioned to consuming their content by choice.

### Notes

- Plerophoric : from (Plērophoria) πληροφορία "to fully convey", ancient Greek word for "information", still used daily in modern Greek for the English equivalent. The word is connected to Aristotle's semiotic triangle, also known as the triangle of meaning or reference. The triangle itself is a model of how subject, object and reference are symbolically and lingually related.



- [1] The “consumers” mentioned herein are to be understood as consumers of information or content, or users of media – these are readers of books, viewers of film, software gamers, etc.
- “Content” is to be understood as any form of information created that is consumed on a daily basis, including films, music, videos and books (digital or analog has no relevance).
- [2] Although in one respect the PCS focuses mainly on the protection of the minds of the youth, it aims to also be practical for others who may suffer comprised health of their psyche, such as sensitized individuals, victims of PTSD and those who suffer from epilepsy, to name a few.
- [3] [https://en.wikipedia.org/wiki/Internet\\_censorship](https://en.wikipedia.org/wiki/Internet_censorship)
- [4] To call the PCS a “rating” system is inaccurate in comparison with the rating systems we have today; the PCS conveys the essential nature of content in respect to its theme, as opposed to suitability of age. The PCS also aims to succeed over the shortcomings of these codified commissions.

