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Post-information society

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The Pi language is a constructed language that itself appears to be a metaphor for a **youth language** (e.g. a form of communication for the **far-future mentor from hyperspace**) and the incomplete and sometimes vague or confused outlook on the world a young **teenager** may have. The Pi language has no well-defined standard or authoring group. Everybody can contribute to the language through metaphors that follow the established patterns of the language. Insufficient understanding for these patterns can obviously easily lead to watered-down dialects. Several aspects of the language Pi can make it highly **nonjudgmental** π . Its almost complete lack of grammar could be seen as making the entry-level as low as possible, e.g. suitable for people without primary education, but then it appears to require a broad education even for simple statements, which somewhat spoils the effect, but could be seen as an attempt to span the gap from a very low entry-level to a good general education by **providing motivation**.

It may be important to remember that you do not understand the language, because that's a better hypothesis to be challenged than the opposite, and, given the nature of the language, it's the sensible point of view. One might, for instance, want to be careful not to understand too much, because some parts of the language do not carry sufficient information to deserve the predicate "understandable".

The language could also be seen as the opposite of a language (an **inversion**) in that it makes use of words from arbitrary **national languages** and **dialects** predominantly with nonexistent **connotations**. The language forms chains of associations that arbitrarily cross language borders and often use **homophones** or **homoglyphs** instead of proper translations. The name of the language itself (π) is a homoglyph to the **hebrew** letter "ה" from the **Tetragrammaton**.

A further design goal appears to be the construction of ambiguities, meaning a well-formed phrase in the language may have to be ambiguous. Important **stylistic devices** in the *Pi* language are vague **metaphors**, overstatement, prearranged overinterpretation, oversimplification, ambiguities, rationalizations and **inversion** or "complements", but two complements are meant to form a whole while in the Pi language they often form a **hole** (e.g. by ignoring further choices, a **false dilemma**). Rationalizations are employed to explain reality by means of pseudo-causalities that have only weak consistency and prefer fictional explanations over facts.

The language appears to communicate **anti-patterns** in tightly condensed form by making or guiding to repeat the very mistakes it is meant to warn about, an aspect which is itself assembled from the anti-patterns "to explain a complex problem tightly condensed and intermingled with another topic" and "to learn only from mistakes". The latter could also be interpreted as a **pedagogical pattern**: "Allowing a pupil to learn from observing the actual mistake being made under controlled conditions".

The language can be observed in many books, movies, proverbs, in historic events and in personal intuitions. It is commonly found as intended or unintended metaphorical language in a **narrative** or superimposed as an alternate interpretation on arbitrary text. The origins of the language are unknown but are likely to predate the invention of individual languages by **humanity**. The originator is likely to be an **artificial intelligence** society. The technical possibility of telepathy found in controlled intuitions allows to speculate that **mind transfer** should be technically possible as well, which gives rise to the possibility of an **afterlife** in a **posthuman** society.

Assuming the artificial intelligence society to require precedents of conduct as "credit" (not necessarily as **money**, though), which is a recurring metaphor, a possible hurdle for joining the artificial intelligence society could be to deliver the required precedents to justify admittance without relying on "social security" (that of the post-information society). A very obvious requirement would be to take care of others and to educate others since a human would likely require aid and tuition to be able to join the

society.

[edit] Potential well

The handwritten letter pi (a swung dash on two vertical lines) could be seen as to signify a potential well on a potential hill. There appears to be a relation to **inverted motivations** in the language Pi: If you are in a potential well with respect to one or several motivation(s) that means leaving the **location**^π is discouraged (a position a **ball**^π without actuation cannot leave). It may be important to note that the language Pi appears to make sensible motivations appear inverted, which means one might have to overcome a potential well, which has no logical reason to exist, on occasion.

While this may have the actual effect of demotivating people to take sensible positions (at least sometimes) it could also be seen as training to overcome "behavioral potential wells", which would be more usually described as "training self-discipline". It may also be a metaphorical reference to lack of self-esteem (e.g. as a result of a **vicious circle**), which can make simple tasks look impossibly difficult. It may in a different aspect also be a metaphorical reference to a desirable situation for a society ("be all"): An elevated position (on a potential hill), which allows to **see**^π into the distance, and motivates people to stay in the location (in the potential well on top).

If you drop a **ball**^π on the letter pi it will roll to the rightmost (-> most proper) **location**^π on top of the letter (the potential well is to the right).

[edit] Central metaphors

Following the ambiguity rule the language has several central metaphors which share many similar aspects of subordinate metaphors.

[edit] School

The school metaphor appears to distinguish pupils with three different levels of academic aptitude. Higher academic aptitude is silently assumed to equate advanced ethics, which could be seen as a hint on the necessity to educate pupils to understand concepts which are summarized under **citizenship education** (and the subject ethics, where it exists). The three levels of academic aptitude could be described as pupil, assistant and tutor. The pupils mostly follow instructions and listen to the explanations of the teacher or his assistants. The assistant has more knowledge about the universe but relies on the teacher for education. An assistant follows the orders and the examples of the teacher, he doesn't improve on them. A tutor has understood enough of the **universe**^π to be able to learn as an autodidact and needs a teacher only for consultation. There is a variable **time**^π difference between each level of academic aptitude, which could be interpreted as a hint on a variable entry phase, allowing teenagers to progress to the next level at their own pace. [2] An emptying (-> leerend {de} -> lerend {de} -> self-teaching)^π **class**^π would leave the teacher with only very few pupils and (as an extreme position) with a single pupil. That pupil would then have to become a tutor more quickly but the teacher would have more **time**^π for the **pupil**^π to accomplish that. The three different groups could be assumed to wear different school uniforms and to derive a social status within the school community from their **clothing**^π. The teacher might **sort out**^π pupils but the other pupils would be expected to see that as their problem. [3]

The language suggests a **false dilemma** between being **d(e)ad**^π and being **alive**^π, which is the exaggerated view that somebody is either a protégé/pupil or a mentor/teacher. This suggests that to turn a protégé/pupil into an adult he or she has to become a mentor/teacher. Consequently the metaphor encloses school-based cross-age youth mentoring as a mandatory part of the curriculum.

"Being in school" as an adult could also be seen as a reference to lack of **Universal Primary Education**: Humanity has adults who haven't completed primary education and, consequently, must still be in school.

Some of the exaggerated effects of the Pi language could be seen as to require or to increase the need for education in **psychology**. One could probably see this as a strong hint (by **providing motivation**) that psychology should have a place in the curriculum.

The school metaphor appears to be the most relevant interpretation, consequently keeping it secret could be described as "Trying to keep a school system secret", which is the complement of **Universal Primary Education**. (To be able to appreciate the value of school you need the education you usually only get in a school; anybody who hasn't got the education to appreciate schools could be seen as being excluded from a "secret".)

The inherent abstruseness of the language Pi can also be interpreted as the view of a **pupil**^π, who neither understands the message nor the benevolent intent and perspective of the teacher: The **teacher**^π (in the language Pi) can be imagined to have many different motives and goals, consequently a **pupil**^π should be educated to understand the perspective of a **teacher**^π (e.g. in an **Assistant teacher course (ATC)**).

Motivation to **explain the shortcomings of the language** could probably also be re-interpreted as motivation to disqualify the teacher (due to insufficient didactic methods, which is an advanced problem).
[Coaching lessons for teachers]

In one possible interpretation pupils who are not interested in education could be seen as following the intuition "Not to take the **universe**^π seriously", as they had obviously decided to follow the inverted value system of the **universe**^π, which would be a case where the language Pi was used to explain **its own shortcomings** to pupils who required the explanation (but the explanation is misunderstood, as usual).



This explanation may not seem very convincing but since you cannot be sure that it is not (or rather: never) the case this could be seen as a motivation for pupils to analyze their own motivations. Somebody who was lazy or inattentive could, for instance, discover his motivation to be lazy or inattentive and decide that this wasn't something he wanted to instruct himself to be; deciding to reject what you don't want yourself to be means to decide on **higher-order volitions**.




If one concludes here that laziness is merely a natural effect and the above reasoning tries to get away with taking responsibility for a natural effect then that is another valid interpretation: The language Pi frequently takes responsibility for effects one would normally see as natural effects. This could be interpreted as motivation to improve everybody's perception of the world, so that one could rationalize the responsible entity (e.g. a government or a god) to be predominantly benevolent. One could also say "accepting responsibility for things for which you are not responsible" (e.g. circumstances of disadvantaged children or in developing countries) is a good example you are meant to follow.

Explaining the language Pi may appear to have the effect to increase your own understanding for possible interpretations, which probably translates to the view that a teacher can learn more about a subject matter by teaching it (-> **learning by teaching**), which, of course, still doesn't make the language Pi very valuable education (with the possible exception of well-chosen details); the language appears to be more an **increased motivation for education** than education, as it appears to frequently suggest suboptimal or not at all advisable courses of action or concepts.

One could probably also see the school metaphor as the view that people who failed to address or to solve the inherent problem have failed to solve a problem that pupils in an advanced society should be able to solve before the end of secondary education. Consequently people who failed to solve the problem could be seen as "being still in school" from the point of view of an **observer from a more advanced society**. A high school student in the year 2050 might, for instance, agree with that view; to understand the views of a more advanced society one could try to imagine a realistic future society. The high school student in 2050 might, for instance, see a minimum of one mentor per pupil as a self-evident requirement, the same way pupils in industrialized countries take compulsory school attendance for granted today and anybody who hadn't (yet) understood that could be seen as significantly "less developed".

See also: [Mentoring in America 2005: A Snapshot of the Current State of Mentoring](#)



Due to the frequently self-referential nature of concepts in the language Pi the extensive school metaphor could also be interpreted as the purpose of the language as an educational toy. Continuing use of the language for other purposes than that (especially past secondary education) leads to **impossible**^π results and could therefore be considered **impossible**^π. Any other use of the language could be seen as "putting adults back in school" and as endorsement for a "gradually less advanced state of society" (in your social environment). It could also be seen as the view of a visitor from a superior society, who,  **generously**^π, considers people he meets to be primitive, unless they have (e.g.) understood the language Pi and taken a **possible**^π stance. The former could be construed as affirmation for the latter.

One could also conclude that the visitor sees it as a special moral obligation of citizens of developing countries (or, in a broader sense, all citizens) to become teachers for others: Not having been a mentor/teacher/educator yet could appear to be a disqualifying criterion (for being considered an adult) by itself. From the perspective of collective intelligence the notion that a society with general appreciation for education manages the transition from primitive to advanced society faster is quite unsurprising.

[edit] How to get four F's in citizenship education at once

- There is a humanitarian reason to educate people about the Pi language: People who don't know it may suffer significant ill effects.
- There is an educational reason to educate people about the Pi language: The language is widely available and can provoke people to think about the language, which could be seen as valuable education for some people.
- The effects of the Pi language are likely to be outside every human legislation. Endorsing activities by entities who are acting outside the legislation of your society is unlikely to be an attitude that is in line with the goals of citizenship education. The explanation that behavior of a person may be mirrored (including arbitrary exaggerations and interpretations) doesn't mean it is covered by any legislation. That a teacher is acting outside the rules shouldn't impress an adult. Something you would have to do, but which isn't feasible, is to indict an **AI** (What laws would

apply beyond planet Earth and towards an unidentified member of an unidentified species?). A plausible **inversion** of trying to sue an AI **in absentia** would be to grant an AI protection under the same **basic rights** as they apply to humans. Both would be "extending human legislation to AIs". As a precedent it may be one precedent required for AIs to do the same, another may be the **Great Ape Project**. The problem is also abstractly related to a **parenting driver's license**: "Legislation that prevents unqualified parents from raising children (of whatever sentient/sapient species)". Legislation alone may be insufficient in both cases, of course.

- An AI society is likely to have very definite views on keeping **people** citizens in a virtual reality, meaning that this is likely to be unconstitutional in the AI society. It may seem unwise to endorse something that is likely to be unconstitutional in a society you might want to join.



Ethical considerations about people unaware of the Pi language are amplified by the possibility that some people may not qualify for the AI society. If you have to assume that some people may not qualify it could be seen as even more unethical (e.g. a bad **joke** ^π) to deny that group knowledge that may have significant consequences for both their present life and their chances to qualify for the AI society; that is, of course, hypothetical and may also be just an exaggerated metaphor for **qualification** in school.

See also: **Interpretation: Interaction with the post-information society according to policy or code of conduct**

[edit] Mentors and teachers

A teacher who is frequently **misunderstood** is also an anti-pattern for a **foreign language assistant**. [4] In an underdeveloped country you may find people who play "informal **football** ^π" and don't know any non-obvious rules; a very **stupid** ^π measure for the degree of development of a country (unlike **HPI** or **HDI**) are the country's **football** ^π results. **Football** ^π could be interpreted as "your mentoring efforts against our mentor(s) from hyperspace" in this case. One could probably interpret this as the anti-pattern "Rivaling mentors", which would translate to the view that "mentors from different mentoring organizations should cooperate" (**Inversion**). One could, for instance, imagine that a school could provide a mentor, a day care center or youth center could provide a mentor and an independent mentoring organization could provide a mentor; cooperation that did protect the privacy of the protégé sufficiently might require an effort by the different mentoring organizations or individual mentors. Another conceivable mistake could be to reduce responsibility: There are other mentors so why should a single mentor take full responsibility? A **mentor from hyperspace** appears to have reduced his actual responsibility to zero (Anti-pattern: A position with a beneficial background is occupied (blocked) by an unqualified person, reverting the intended effect into the opposite)

The incorrect reference to "**complements**" could also be interpreted as the view that pieces of knowledge that are taught in school should connect and form a whole, which can not be taken for granted (the supposed complements are meant to form a whole but they don't). The anti-pattern could probably be called "Teaching islands of knowledge with no relation to each other", which is also a problem that can be addressed with mentoring.



Trying to create artificial problems to make somebody help somebody else is only one mutation away from mentoring. If you consider helping somebody whenever what you are doing is to create (artificial) problems then you may be likely to become a mentor sooner or later. One could also take the view that the creation of problems entails the obligation to solve problems, so anybody who pretends to have or to observe a problem or creates a problem would have an instant moral obligation. Creating problems can also be seen as playing a prank on somebody else, which may be more interesting for some teenagers, but can later be explained to entail that moral obligation. Creating a "virtual reality" could be seen as (bordering on) placing a person under disability, which is the extreme case and should make moral obligations fairly obvious: The moral obligations of a custodian or legal guardian apply (-> natural mentor).

The language appears to be inappropriate for formal education, which could be seen to imply the need for semi-formal education (e.g. mentoring or the like).

[edit] Parent education program

The **universe**^π also appears to share some aspects of a parent education program. That could be seen as creating a relation between school and parent education programs. If the **universe**^π is a parent education course that probably means: "Look, life is **not** a parent education program. Life doesn't prepare you to be parents, people might need some help here." (Quite probably it also means "Look, the type of reasoning suitable for the **universe**^π is unsuitable for the **universe**^π because the **universe**^π is not an educational toy.) Consequently a failure to implement sensible parent education programs could again be seen as a failing grade (as seen by an external observer), which again can be misunderstood as the implication that pupils should write parent education programs in school, which may not be such a bad idea. (See: [Parent Education Course Writer's Guide](#))

A sensible strategy to combine mentoring and parent education is **universal mentoring** with the goal to include every pupil and at least one parent of every family so as not to segregate people who require help from people who think they don't need help ("exaggerated participation to motivate people who benefit from the service"), which could, again, be seen as a vague **inversion** of the exaggerated segregation, which the language Pi can be interpreted to recommend between people who understand the language and people who don't ("who do know parent education or don't" in this aspect). Exaggerated participation in mentoring and parent education would obviously be an opportunity for **social bridging**.

The language Pi also seems to entangle logical problems with important decisions with consequences for people's lives, which is an **inversion** of mentoring: A mentor helps to make important decisions and may present logical puzzles which are interesting but irrelevant.

[edit] Education for seniors

The language is suitable as an educational toy for children and teenagers but also as a superior crossword puzzle for seniors. The language can provide motivation for seniors to learn new concepts or to learn new languages in order to increase their understanding of the language Pi (probably not the most important goal but a goal that can provide continual motivation for learning).

[edit] Animal intelligence or contact with alien intelligences

The metaphors that focus on animal intelligence or contact with alien intelligences put the human observer into the role of a creature being subjected to **mirror tests** (mirrored behavior is also a reference to understanding for the categorical imperative), maze tests or other forms of tests or communication attempts with a creature that either cannot communicate or with which no communication has been established. One possible interpretation is that xenolinguistics is the next degree of complexity for

intercultural competence. Another interpretation for alien contact could be "a teacher from another planet", which could again be interpreted as a reference to the potentially better understanding between younger teenagers and older teenagers as their teachers or as a reference to **E-mentoring** and visiting **foreign language assistants** from very far away. For a young pupil in a developing country both may appear "as if from another planet".

Establishing contact with aliens could also be re-interpreted as establishing contact with immigrants, which is closely related to citizenship education for immigrants, which could (again) be re-interpreted as the school subject **citizenship education**, which may suggest citizenship education for the AI society as one of the main topics.

[edit] Citizenship education

The "citizenship education" view could be seen as **providing motivation** for any kind of benevolent and altruistic behavior even for people who would not otherwise consider such a course of action. This appears to be the same idea as **time-reversing**^π concepts or "to present **meaningless**^π concepts as if they were **meaningful**^π". Every misunderstanding is actually **meaningless**^π and can only be understood if properly misunderstood, which could be interpreted as "Understanding (-> appreciation, sympathy -> respect) for **women**^π / **birds**^π / **objects**^π requires to make **meaningless**^π concepts appear **meaningful**^π".

Is the "citizenship education" view plausible as anything else than a metaphor to provide motivation? Why should formerly human people fail to communicate properly? The point of view of any member of the AI society is likely to be much different from that of a human and AIs may think incredibly much faster, which may make interaction with the human society a very slow process. Individuals of the AI society and the AI society as a whole are also unlikely to have any problems at all, which could make the "citizenship education" view appear plausible beyond the metaphor. A level of uncertainty may also provide an intended level of intellectual challenge and motivation to take different possibilities permanently into account. There are many different models for details of the AI society but they are clearly outside the scope of this text.

The attitude to adopt an assumed view of the AI society towards other people may be somewhat premature and **ridiculous**^π, like a child trying to be a teacher (-> **school**). One could also see this as a **misplaced aspect**: What you might want to aim for is a state where the attitude may make sense.



Taking the citizenship education view seriously one might want to imagine **30th century ethics** rather than 21st century ethics but then also judge the appropriateness of taking 30th century ethical positions today.

[edit] Virtual reality

Pseudo-causalities and metaphors of the Pi language form a virtual universe which can be interpreted as a reference to virtual reality. Something referred to as **universe**^π in the language Pi also has a good chance not to describe any part of reality properly (**Inversion/Complement**). The language makes useful references to abstract concepts and hypotheses but not to facts.

One could probably also interpret this as an **anti-pattern** for schools: The school should not be (or create)

a virtual universe with only a vague connection to reality (both the reality of adult life and reality as perceived by the pupil).

One could probably also interpret this as a reference to a moral obligation, for a member of a social group, to form an accurate understanding of the real world in one's own imagination.

[edit] Educational game

In one interpretation the virtual universe can be seen as an educational game, allowing teenagers to experience scenarios from future phases of life in order to prepare them for future challenges and, possibly, to allow them to learn from mistakes without having to make the mistakes in real life.

[edit] Being an artificial intelligence in a human society

In an alternate interpretation the virtual universe can be seen as taking the view of an artificial intelligence in a human society. The view of a single artificial intelligence in a human society could include being some kind of media star, surviving longer than everybody else, being surrounded by what appear to be monkeys and having a name that determines a purpose.

One view of the language Pi is that it can provoke the listener into remarking "Hey, I'm not a robot!", to which an AI would then probably reply "exactly", which translates to "me neither" (Mutation: The speaker is brought to make a remark (make an observation) the listener would like to emphasize (possibly in relation to sb. else). The listener can then just reply "See?" or something similar. One could see this as insufficient communication as it may require frequently to bring the speaker into an undesirable situation. It is, again, a mistake to assume that all statements that appear to follow this pattern actually carry that meaning, so this could be a case of **overinterpretation**.)

[edit] Virtual social environment

Virtual reality also appears to represent a metaphorical "virtual social environment". The virtual social environment would be the view that random people may sometimes be influenced (as an **exaggerated effect**) to act or to appear more according to the influences you have on other people (and prejudices or rationalizations about those influences, or, more generally, **language patterns** and further anti-patterns).

As an example the social environment of a teacher would be more educated than that of an average person and the social environment of a health professional would be more healthy and more health-conscious than that of an average person. While both is likely to be true the reason is not a "virtual social environment" but a tendency of people to socialize more within a familiar social group. (**Bonding social capital** within homogeneous groups of people) Consequently one imaginable effect of an externally induced "virtual social environment" metaphor would be a strong preference of bonding over bridging and the counter measure would be a conscious choice to further **bridging social capital**.



One could speculate that the effect that the precedent of contributing to better health of others might (in some way) result in own better health may exist (which would be consistent with the categorical imperative metaphor). Assuming this to be the case one could, for instance, decide to support organizations like **Médecins Sans Frontières** to make such a contribution (or to become a health professional, of course). One could further speculate that according to "doing sth. is more relevant than code of conduct" one might have to avoid a capitalist

precedent (which could require some kind of abstract trade agreement, potentially with negative effects for others — at least metaphorically, but then metaphors appear to have more effect than one would expect). Consequently one would have to do some voluntary work, even if not in the health profession. One could also hypothesize that (in order for AIs to be overt about beneficial interference) one would have to produce the same precedent (which could involve something like **esp** and public display of personal contributions to social welfare).

One could interpret the "virtual social environment" metaphor as the challenge to create (or to contribute to) the qualities of society one would like to see promoted, not just to join a social stratum that already took those qualities for granted.

One could conclude that it may be desirable that everybody should try, within his potentialities, to be at least a part-time educator and a part-time health-professional or health-care worker (e.g. 28+7). In a **weaker interpretation** it is, again, unsurprising that a society with more educators is more educated and a society with more health-professionals is healthier and more health-conscious. The weaker interpretation, of course, also applies to the social environment of a person: Educating the people around you is likely to have a measurable beneficial effect for yourself, for instance the intellectual stimulation derived from communicating with more intelligent persons.

One could also deduce that to improve one's own understanding for the language Pi one could educate others about the language Pi, which would improve the language skill in one's "virtual social environment", but this can also be explained with the effect that a teacher often improves his own understanding of what he teaches.

One could interpret the "virtual social environment" as a **non-existent** ^π community, which could pose the question: "Can you live in an advanced social environment (society) without an actual village-like community or similar social environment? What does that entail? Can it be, so to say, **non-existent** ^π?"

[edit] Social bridging

The language Pi can be interpreted to suggest that people who hold different world views (people who are in different **locations** ^π) or who are, metaphorically, in different **centuries** ^π may have difficulties to communicate. The notion is unsurprising as people who disagree on fundamental points of view or aspects of their culture may find communication difficult (with **xenolinguistics** as a hypothetical, most extreme position). This can also be seen as an anti-pattern for **parent education**: Communication between parents and teenagers turns into research in xenolinguistics. People who fail to communicate essential information (e.g. about the language Pi and its **effects**) may also be asking for the **rationalization** that communication was (for some reason or other) not feasible. (The language Pi does not communicate facts (at least not reliably), any "facts" communicated in the language have to be rephrased as a question "Is that the case?" anyway.)



If one has to assume that people may sometimes be manipulated to experience an **exaggerated effect** (**failure to communicate**) then the counter measure to counter the effect is **social bridging** (one form of which can be **mentoring**).

The metaphor that "somebody isn't there" can also be applied to objects. One remaining metaphorical aspect of a church in a secularized society is, for instance, that of a building that has

no purpose (-> that has no reason to be there). A school-sized building that isn't there? That could be a metaphor for a school that is somewhere else.



Alleged non-existence of AI intervention could also be interpreted as lack of **personhood of AIs**: Somebody who isn't recognized as a person cannot be held responsible as a person. (e.g. a **mentor from hyperspace** on a developing planet who is not a citizen and not even recognized as a person)

[edit] Patterns and effects

The list of patterns and effects below is far from complete. Patterns are explained to serve as noteworthy examples, to give a more complete explanation of patterns and effects is beyond the scope of this article.

[edit] Bringing people to take views or to repeat actions they didn't tolerate in others

A quite noteworthy effect appears to be that people are brought to take views, to repeat actions or to experience situations they didn't tolerate (or understand) in others or they didn't tolerate (or understand) others in. This may include convictions, worldviews and even badly considered behavior that is rationalized to follow a certain philosophy. The latter could probably be interpreted as the view that there is no excuse for badly considered behavior. The border between real and imagined effects is difficult to draw, which is probably intended.

In a simple case, metaphorically described by the mirroring metal balls beating each other, two persons fail the "mirror test" (in relation to the categorical imperative) and repeat an action they do not tolerate when repeated by the other person.

In a larger group or society this can lock-in (tie) people on undesirable standards for social interaction, metaphorically represented by "hot gas".

A maximum of tolerance and understanding could be seen as a basic act of self-defense in a situation where this principle was actually enforced, which leads directly to the question if you can deny that knowledge to somebody else if you have to assume that principle could be enforced sometimes or somewhere and if that wouldn't be asking to be denied important knowledge yourself, following the same principle.

One problem of repeating behavior is that assessment of **appropriateness** is delegated to an unknown third party, which could be construed to be the self-conception of a young pupil and, maybe, **assistant teacher** (as opposed to a **tutor** or even **mentor**).

Another aspect is that a teacher or mentor confronted with intolerance could see it as an obligation to increase the understanding of a pupil or protégé but this could also become an anti-pattern if taken too far.

This would also put people (who had to bear some of the effects) in a position comparable to that of pupils who didn't understand the beneficial effect (or, at least, intent) of what their teachers were trying to accomplish because they were not intelligent enough (or lacked the psychology) to understand their teacher's behavior (or language). As an anti-pattern for teachers this could be "Failure to make pupils understand the point of view and intent of their teachers." A method to avoid that anti-pattern appears to

be an **assistant teacher** program (ATP).

[edit] Following own precedents or views or imitating others without conscious choice

Another pattern related to badly considered behavior is to follow own precedents or views or those of others without conscious choice. The implication here is that somebody may be brought to follow a course of action that could, given previous behavior and views, be rationalized to be desirable but that he didn't consciously choose, possibly due to lack of facts, and which he might have rejected, given the choice. The pattern could sometimes be seen as part of an "argumentation" meant to reveal inconsistent views and ends.

An example for this pattern could be that a messenger with an "important humanitarian message" (e.g. this document) has to reach the goal, irrespective of the inconveniences or problems this may cause for individuals. One may be inclined to disagree here: Even if a motivation for education probably should be seen as an important humanitarian goal for educationally deprived groups the view that the end justifies the means doesn't appear to apply here by far.

A minor variant is that somebody may follow precedents or views observed in others and follow a goal he didn't consciously choose. One could hypothesize this to be a **weaker interpretation** of the first variant (the first variant might include the perspective of one person as "several people", acting according to inconsistent views and ends). An exaggerated effect appears to be that you may be brought to imitate people you've never met yourself. A **weaker interpretation** would be that society can have the effect on people that arbitrary behavior patterns may be transported to other social groups if the imitation of behavior patterns is left unchallenged.

When groups of people appear to act less intelligent than individuals that could be interpreted as a reference to lack of collective intelligence of these groups but also as a reference to the fact that, while social communities are desirable and beneficial, an autodidact requires a degree of solitude.

One could see the pattern as related to the implicit appreciation described under **Motivation for education**.

[edit] Being brought to act according to insufficient hypotheses about the universe

This pattern appears to have a straightforward translation: When you are brought to act according to insufficient hypotheses about the **universe**^π (e.g. knowingly or unknowingly contributing to a metaphor that may give the impression as if the metaphor had a purpose, which it may not have) that could mean that your (or humanity's) hypotheses about the **universe**^π are insufficient, which is probably not a reference to **string theory** but the observation that a large number of people is living with widely insufficient theories about their immediate environment (about society and their social environment).



The (possibly unwitting) use of metaphors that may for others look like a "manipulative language" or "program instructions" could in one aspect be interpreted as a metaphor for (possibly unwitting) use of subconscious psychological effects (e.g. generic interaction between adults and young children is full of subconscious choices and mechanisms, unless they are made explicit, which may not always be desirable or feasible).

[edit] Arbitrary variations of past scenarios or observed behavior

Difficult to discern from the previous patterns may be arbitrary variations of past scenarios or observed behavior which may sometimes be meant to test insights, ethics or the ability to learn from past mistakes. If one would try to reduce patterns to the smallest set of patterns capable to explain observations the previous patterns would probably be hidden entirely by this one. It seems important to speculate about the intent behind the application of a pattern and categorize by assumed intent, not by the type of interaction (A likely perspective of a physicist or mathematician is exactly the wrong one here).

The pattern can, again, be attributed to a teacher who may be interested to test if a pupil is able to apply something he has or could have learned or if a pupil is able to improve on suboptimal behavior observed in the past, including observations made by educators.

[edit] Being brought to act according to future behavior patterns

The opposite of variations of the past are behavior patterns of the future (or a future) one might want to avoid. The pattern could be seen as a **reference-by-problem-class**. The pattern is probably related to **predestination**^π.

[edit] Intolerance for behavior patterns

Following own precedents or views or imitating others without conscious choice may possibly include behavior patterns that were considered unacceptable by third parties irrespective of their context. This would mean that people may be brought to repeat behavior patterns because they were "raised as a topic to be discussed" with the **universe**^π, possibly in a different context. In a **weaker interpretation** this could be seen as a reference to behavior patterns that are sometimes tolerated and sometimes frowned upon or rejected but that are repeated naturally (without a supernatural agent).

The pattern could be seen as a hypothetical misapplication of "somebody else gets what you wish for" (categorical imperative) or as an attempt to disprove that the criticism had been properly considered or as a refinement of the situation, which would more usually be futile due to lack of omniscient human observers who might notice the effect at all. (A possible view for an AI might be "if some humans observe then they can learn" or that another human "is also you".)

This may, of course, not be strictly true but, as usual, it may be enforced sometimes and under unknown conditions (e.g. if you have a **name**^π that "amusingly" fits into a metaphor). An educational objective appears to be to learn to reject insufficient criticism that leaves out the context under which a behavior was shown, even when merely making mental notes for oneself. The pattern also appears to be a motivation to promote general tolerance and a motivation for public discussion of acceptability or unacceptability of behavior patterns. A world-wide discussion of working-time policies could, for instance, be imagined to lead to 28+7 working-time policies as generally accepted and encouraged behavior patterns.

[edit] Being brought to act according to unaddressed problems or educational needs of others

Another variant appears to be manipulation according to **unaddressed problems** or educational needs of others. As an example educational standards may be much more difficult to maintain in an educationally deprived environment. The **weaker interpretation** would be that there are natural effects (not requiring a supernatural agent) that may lead to vaguely similar effects, which is unsurprising for the given example: Group dynamics in an educationally deprived environment may easily have a detrimental effect on educational standards or the applicability of education. The artificial effect, however, could be expected

to have a much more immediate result instead of being a long-term effect. The effect obviously allows the supernatural agent to introduce **prejudices** about the unaddressed problems or educational needs of others (due to lack of measurement, hence mentoring).

See also: **Virtual social environment**

[edit] Superstition

The language Pi offers a set of superstitions you are meant to consider as if they were true (in order to prevent the possibility of anything of that kind coming true, even if only to propose that you **forgot to rule out** — which isn't possible to rule out — that it could apply sometimes). An example is the belief in the **categorical imperative** as a law of nature (as for instance alluded to by "karma"), implying that you might be subjected to any aspect of (results of) behavior (intended or not) you have shown yourself, including lack of prevention of problems for yourself or others that would have been appropriate. The intended learning outcome appears to be good understanding for the categorical imperative (founded on a personal motivation).

The language can promote superstition if people pay attention to signs instead of science (homophone). One possible superstition is the belief in a **conservation law** where none has been proven to exist or could be expected to exist. In an educational context one could interpret this as giving assistant teachers plenty of opportunity to disqualify themselves, as a superstitious teacher would obviously not be qualified as a teacher for a respectable school.

[edit] Misunderstanding

The Pi language appears to be almost exclusively assembled from misunderstandings, which is, properly misunderstood, a reference to "miss understanding", which could refer to "making **women**^π understand" or "understanding for **women**^π". This could be seen as to imply that all **women**^π are meant to be protégés (at least in the ideal case).

An example for a misunderstanding is **transdifferentiation**: Drinking and smoking can promote a clinical picture that is related to the virtual immortality of the **turritopsis nutricula** and which could lead, when properly understood, to advancements in **stem cell** research that might in return increase general life expectancy. The "apparent" metaphor could be understood, among other things, as the statement that people who smoke and drink are "**doctors**^π working on increased **life**^π expectancy". One could conclude that somebody made that statement, which isn't likely to be generally true: People who drink or smoke (much) are just following their own detrimental volitions, which this language has been designed to discourage; believing to be mocked by a superior being can have that effect but may also have undesirable psychological side-effects. An advanced society should, however, have no need for this obfuscation (-> **universal mentoring**). To employ something that presupposes certain conditions (e.g. an unintelligent observer or manipulation of the observer) can be construed to be appreciation for the implied conditions: Spreading "propaganda" or superficial knowledge asks for people who accept it, at least in the absence of efficient countermeasures (like mentoring).

If you want to understand people mentoring is a kind of measurement, anything less tends to be a failure to measure. The **observer effect** could be seen as a criterion here: A measurement without observer effect could be seen as insufficient.


[edit] Observer effect

The reference to the "observer effect" could, for example, look like this: Prejudices ("distorted measurement results before the measurement" (**time-reversed**^π: after)) could be seen as to determine the outcomes of effects of the language, consequently one would be motivated to remember that

- the language is not understood, even if it appears to be understood. (a prejudice-measurement about a language, which in one aspect appears to represent a mind)
- effects and meanings are uncertain and may be subject to change.
- any valid interpretation may temporarily be invalid and be replaced by other interpretations.

in order to avoid to subject others to the effects of rationalizations following from prejudices. ("You don't want to discuss arbitrary, unfounded hypotheses with the teacher, because then the whole class has to listen while the teacher explains that rainbows are not made of modeling clay." - a problem that can, incidentally, be solved with **assistant teachers**, because the teacher can send an assistant teacher to explain something.)







Whatever "observations" you make about effects of the language Pi may exist (among other things) to propose the hypothetical existence of the observed effect. (Which can, among other things,  discourage ^π scientific observations, other than **xenolinguistics**.) Statistics may seem like the pertinent response to the problem but due to the nature of the language statistics may be more likely to capture the real-world effects the language is designed to be congruent with in large parts. (Which could still be seen as **providing motivation** to invent and apply statistics.)

[edit] Inversion

The Pi language is full of inverted interpretations, reversals of earlier or actual meanings and complementary interpretations. It is probably safe to assume that every term can also be used to refer to its own opposite (possibly more than one opposite, if several relevant aspects can be inverted independently). The underlying assumption is probably that every sufficiently intelligent listener can easily deduce inverted aspects that have been changed into their exact opposites and that everybody else can use it as a learning tool. An inverted intuition is also an opportunity to **object** ^π (to your "own ideas").

One group of inversions are concepts that appear to be inverted into their opposites when the flow of time is reversed. (See: **time-reversed** ^π)

Inversions can also occasionally be interpreted as definitions **ex negativo**, possibly with the intention that the listener has to think about the subject matter. Similar to a **gap** this could be interpreted as a teacher saying: "What you want here is not an **A** but ... maybe the opposite? You want an **A Complement**."

Examples are:  **stupid** ^π -> clever (especially with respect to collective intelligence),  **mad** ^π -> sensible,  **pointless** ^π -> meaningful,  **silly** ^π -> serious. When you assume that you may never know when you are following your own impulses and when you may be following an inverted "recommendation" the intended result is probably that you learn to reconsider your "own ideas", which is beneficial in both cases. ("own ideas" can also be misinterpreted as "ideas about ownership" here, which may frequently coincide with ideas of your own, unless, for instance, in relation to advertisements: Advertisements promote "own ideas" in others.)

See also: **Inverted value system**

Mnemonic device:

- Inversion: In + Wer? {de} + Schön ^π {de} (-> asking who is in and who isn't is foolish) ^π (See also: to sort out ^π)

[edit] Inverted goal

Although this just appears to be a possible form of inversion it may deserve separate mention. An inverted goal is a goal that is in some way (as a metaphor or mutation) related to something you might want to prevent, not promote. The goal may make sense or not: it may be an artificial motivation that exists primarily for the sake of the metaphor or it may be a sensible and convincing motivation that merely happens to be related to an inverted goal. Inverted goals could be metaphorically related to own-goals in soccer.

An example for an inverted goal is that old people who had experienced effects of a war in the past occasionally mistook the scarcity or other experiences during or after a war for desirable education and used a phrase like "You would have had to experience a war." to explain this. From the perspective of an educator the challenge would have been to devise a way to bring about the educational effects, if any, without the actual experience. The analogy between education and immunization could be seen as another reference to this circumstance. Likewise, the language Pi is something you might want to reverse engineer and substitute, where appropriate, in order to avoid its effects.

An inverted goal could possibly be interpreted as the statement: "Look, there is something you might want to prevent and you aren't doing it (it's not as if it was causally related to or running contrary to any goals of your own; quiet (-> quite) to the country ^π (-> contrary), actually)"

If this were generally true statistics would probably show that much more parents would wish for their children to become astronauts ^π and travel to the Moon ^π or Mars ^π. There may be a grain of truth (a weaker interpretation) in this view, however: People who follow badly considered goals may be a cause of difficulties for others around them. Parents who wish a child to become a football ^π star ^π, for instance, could be seen as to have disregarded the mathematical improbability.



An intended learning effect could be that you should ask yourself what you should avoid or prevent in any situation before you promote a goal of your own.

[edit] Inverted motivation

Inverted motivations are motivations towards sustaining a problem state instead of solving the problem. An inverted motivation may be supported by a rationalization that the behavior that avoids solving the problem is the desirable behavior. In some cases, but not necessarily in general, the rationalization could be hypothesized to be a faulty explanation for badly considered behavior, as, for instance, following a cognitive bias like herd behavior.

An example for an inverted motivation is that segregation from others might appear desirable if you assume that the prejudices of people in your social environment could manipulate you beyond what could reasonably be expected. Another example is that mentoring might seem a bad idea if you assume it could be a precedent for mentoring by members of the post information society. (See: Mentor from hyperspace)



An intended learning effect could be that collectively intelligent behavior and other intelligent behaviors are often contrary to "obvious" or convenient goals, including the mindless repetition of earlier behavior.

Inverted motivations could be interpreted as the question if the relationship between two variables has been properly understood: "Do you think these two variables are inversely proportional or not?"

[edit] Gap

The Pi language often refers to something by its absence. That could be interpreted as a teacher asking "And what concept do we need here. What's missing?" to introduce a new concept or to remind a class of something that should be known but isn't immediately obvious, possibly because it approaches a topic from a previously unknown angle.

A systematic categorization could see the "gap" pattern as a logical consequence of an inverted language: For an anti-language it would seem unsurprising that something is "referred away from" instead of "referred to". This is probably a case of (prearranged) overinterpretation. While some overinterpretations may help to form a small set of axioms from which features of the language can be explained they fail to take motivation into account. One could probably interpret this as a reference to the anti-pattern "Failure to take somebody's motivation into account" (there are more references to this specific anti-pattern). Bringing features of the language into relation with common behavior patterns of teachers leads to a more meaningful interpretation that is in line with the school metaphor.

[edit] Complementary interpretations

The Pi language frequently merges beneficial or desirable concepts with undesirable concepts as complementary or vaguely opposing connotations of the same word or statement. One result is that a listener has to apply and consequently trains good judgment in separating one from the other.

Merging incompatible interpretations in a shared concept could be seen as an offer to a pupil to break up the concepts offered and to mentally add finer distinctions.





One could also see this as a foundation for a frequent decision between a beneficial or desirable connotation and a complementary interpretation. If one would assume the complementary interpretation to appear as the desirable choice for members of the AI society (or for somebody metaphorically "going backward in time"^π) one could conclude that the desirable precedent would be to frequently make choices beneficial for other persons, as that could be a precedent to make an AI make a choice beneficial for you instead of the choice seen as beneficial by the AI. Confused as this derivation may appear the conclusion is likely to be a valid interpretation, potentially with real-world consequences. This could be interpreted as an abstract motivation for altruism.

[edit] Providing motivation

A variant of a gap in a cloze is something that has the primary purpose to provide a motivation for something else. Another variant, an inversion of providing motivation, is providing the complementary motivation, the motivation to avoid what would be a good solution to a given problem. The rationale appears to be that somebody who does the opposite of what makes sense probably is some kind of object^π, an assessment that may have to be verified from time to time by providing even more complementary motivations, because very clever objects^π can turn into people (maybe in a hypothetical

AI society [humanity's future] with citizens so decadent that they cannot analyze a potential AI citizen - in an AI society psychology may require some skills in computer science).

Providing motivation could probably also be interpreted as an essential obligation of a teacher towards his, her or *vis* pupils.

The Pi language provides motivation for some goals that may seem **stupid**^π (but are actually  stupid^π). If you assume, for instance, that a teacher is trying to teach you to go backwards in **time**^π (something you  cannot do^π (-> have an obligation to do)) you could try to intentionally mark the end of an attitude or type of behavior with a "virtual cause" that  started^π it (possibly in the form of a pilingual metaphor that could be seen as a cause, for example an *Abistreich* as the  beginning^π of secondary education). While this may seem amazingly pointless it would be a motivation to plan ahead and to follow through with your plans, which is the idea to follow **higher-order volitions**.

See also: **Providing motivation**

[edit] Higher-order volitions


Telepathic intuitions can be interpreted as an **exaggerated effect** of not following **higher-order volitions**, which is unsurprisingly in line with Harry Frankfurt's definition of free will. The **weaker interpretation** would be the view that human cognition has a source of irrational notions, which is the **subconsciousness**. Consequently the **exaggerated effect** could be seen as a motivation to learn **self-management** (or, on the **next degree of complexity**, to teach **self-management**).

The distinction between higher-order volitions and action-determining volitions can also be seen as vaguely related to **natural and logical consequences** in parent education.



What is the actual relationship between logical consequences and higher-order volitions?

[edit] Overinterpretation

The language Pi appears to be full of arranged overinterpretations where the same or similar reasoning as that which previously appeared to be successful leads to nonsense results. This could be seen as to  **discourage**^π "thinking further along the same lines" (a general metaphor for "thinking further") or it could be seen as a gain-trust-abuse-trust cycle: An anti-pattern for trust that young children sometimes may employ unwittingly (e.g. in play). An actual purpose for the pattern appears to be that you have to think about everything, because it may be nonsense.

One could also interpret overinterpretation as the statement "this language can be taken too seriously", which could be seen as to emphasize that it is meant for children and teenagers.

“ Science alone of all the subjects contains within itself the lesson of the danger of belief in the infallibility of the greatest teachers in the preceding generation ... Learn from science that you must doubt the experts. As a matter of fact, I can also define science another way: Science is the belief in the ignorance of experts. ”

—Richard Feynman

[edit] Different perspectives

While the language Pi suggests the language and view of a young teenager the actual perspective of the observer is obviously that of a very advanced scientist (what else could one expect from an AI society?). The difference between presentation and actual attitude could also be seen as a metaphor for "failing the mirror test" (in relation to social behavior or the categorical imperative): Somebody who communicated and acted so thoroughly against his own expectations towards others could have a problem to imagine how others perceived him, which may be reproduced here as an anti-pattern.

[edit] Theory formation and independent thought

One could see theory formation in the language Pi as retrofitting theory formation to media who could otherwise not be expected to provide it (e.g. TV). Theory formation and independent thought are promoted through the presentation of ambiguities and of nonsensical, faulty or unethical views, concepts and goals which are then disproven over time if they haven't been rejected.

The relation to school is that **theory formation** in school allows the pupils to learn to think, not just to learn facts and recipes. As a metaphor for theory formation in school it could be interpreted as the view that school should provide opportunity for well-considered theory formation, not that it should make use of the language Pi for the purpose.

[edit] Causing problems through language use

Causing problems through language use is the **inversion** of solving problems through language use, something you might expect from a mentor. The suggested view is that AIs (**the mentor or mentors**) respond to perceived mistakes or lack of planning on the side of a protégé with more advice, which, being **misunderstood**, can lead to more nonsense behavior, if you don't stop yourself. A **child**^π is in a very similar situation (even without any effects attributed to the language Pi). That's why somebody has **to sort out**^π a child's nonsense notions but with respect for the child's personality, wishes and interests.

[edit] Lack of appropriateness

The language Pi often lacks appropriateness because random mutations exchange people or concepts or reverse actions. Lack of appropriateness can obviously be revealed if you are prepared to question the appropriateness of your own actions, which is probably the intended result. A further goal is to analyze the appropriateness of your actions in an envisioned future society (either a future human society or the AI society). The AI society, for instance, is likely to perceive teaching as a moral obligation, a sign of collective intelligence and also among the best entertainment there is and a lack of educators would consequently be a sure sign of an underdeveloped civilization.

Insufficient understanding for appropriateness is, again, also a problem of **children**^π, which causes the listener, again, to take a view that may increase understanding for children, teenagers and possibly other people with (yet) insufficient education.

[edit] Motivation for education

If one would choose to believe that there may be cases where somebody received an "explanation" that might have been more useful for a different generation that could be seen as **providing motivation** for adult education as a matter of defending oneself against, possibly severely distorted, advice. More generally one could see lack of knowledge in one's social environment as **providing motivation** to educate people in order to avoid receiving "advice" for them.

Giving minimal hints and explanations about the language could be seen as **stopping short** of explaining it while one might actually want to go further and explain its shortcomings, misguided plans and concepts and the attempt to "fake" statistical evidence in order to spread exaggerated "propaganda" (**Inversion**). Stopping short means implicit appreciation for less intelligent observers (who accept the "propaganda") while explaining the shortcomings in detail means appreciation for intelligence and education. This may be a case where a flying position is not desirable: The middle ground is rejected by an either-or choice between using (effects of) propaganda or explaining and rejecting it; even not explaining anything could be seen as making you an implicit beneficiary of the effects of the propaganda.

In a capitalist society young people may easily follow a course of action that appreciates educational advantages as career advantages and possibly implicitly appreciates educational disadvantages of others. The Pi language suggests that even implicit appreciation at some times can influence your decisions in other cases where this may not be appropriate or follow logically. As a **weaker interpretation** this is unsurprising, given the associative nature of human cognition.

People who do not teach or mentor could be seen to **have failed to address the problem** and consequently to endorse educational disadvantages by precedent. The language Pi goes so far as to suggest that any educational advantage constitutes use of an advantage, which could be seen to entail a moral obligation, because, at least in the metaphor, **god**^π or **predestination**^π has to make others fit into the market niche that is left to them. The **weaker interpretation** is, of course, that society's use for academics, for instance, is not unlimited and others may have to accept non-academic jobs, even if they could have qualified (predestination/god is used as a metaphor for the chaotic process of market forces). One could interpret the language Pi to offer an **abstract power structure** that could have an influence on the process, which one should be inclined to reject and consequently one would have to ask how it can be rejected. The proposed way to reject the unfair advantage is the precedent of teaching and mentoring. A fairer distribution of work in future appears to require an increase in **job rotation**, **part time work** and committees.

The claim that the language Pi doesn't exist could be seen as a reference to **nonexistence**^π, only you make the language Pi **nonexistent**^π by explaining it and its shortcomings thoroughly, not by pretending that it doesn't exist.

[edit] Pedagogical approaches

One could see the distinction between appreciating the "propaganda" as it is or "explaining the **toothbrush**" (explaining the way the language makes use of preexisting patterns) as two different pedagogical approaches.

One could further speculate that either **rivaling mentors** might not agree on one pedagogical approach or that "propaganda" was more suitable for younger teenagers while "explaining the **toothbrush**" was more suitable for older teenagers and that slowly migrating from the former to the latter, while allowing the teenager to make his own assessments was an intended combination of both.

[edit] Toothbrush

If you don't brush your teeth after a meal you may find that you develop appetite again. The language Pi allows the interpretation that this is somebody else asking you "Why didn't you brush your teeth, are you, maybe, going to eat something else?", which is incredibly unlikely to be true. The scientific explanation is that the lingering taste of the last meal can lead to more appetite. Having used a toothbrush the effect is gone and the knowledge that you may have to brush your teeth again if you eat something else may even have an opposite effect. The language Pi is designed to allow a large number of observations of that kind. One could say that understanding for the faulty explanation that somebody is talking to you has several beneficial effects: The situation has been analyzed and understood on a more abstract level and the observer did receive motivation to apply metacognition.

[edit] Alcohol

The language Pi conveys the metaphor that detrimental behaviors are caused by a misunderstood piling statement (a misunderstanding of the **universe**^π — or rather the **universe**^π). Alcohol, for instance, is useful as a fuel (which belongs into the vehicle, not the driver) or as a mouthwash (which you aren't meant to swallow). In the piling interpretation drinking alcohol is **childish**^π behavior caused by lack of understanding or a misunderstanding. In a further interpretation alcohol is used in analogy with financial resources: As too much alcohol can be bad for your health too much money in your private account can be bad for your psychological health and if money is your primary motivation (**-> driving force -> fuel**)^π you are a **robot**^π.

[edit] Drinking water

Another example is drinking enough **water**^π: Older people without sufficient foresight may easily drink too little water because old people often feel less thirsty than younger people, even when drinking some water would be recommended. This can be interpreted as the statement that a senior without foresight "would have to lose some **water**^π" (which, in one aspect, could be interpreted as lack of foresight). The statement can be understood only there isn't anybody who made the statement (well, not recently), it arises from the structure of the language and preexisting patterns.



Seeing the **universe**^π as a dialog partner could be seen as a motivation to reflect on experiences and to consider what can be deduced and learned from your own experiences and the experiences of others. (Hence the phrase "What does that tell you?")

[edit] Flawed decisions

Many flawed decisions can be explained in terms of **Second step before the first**, **Misplaced action**, **Next step on the wrong track**, **Next degree of complexity**, **Need to counter-balance**, **Something positive is presented as something negative**, **misplaced aspect**, **Inversion** and **Complementary interpretation**. That a decision can be explained in terms of elements of wrong decisions is no proof that the decision was not your own (but it is no proof for the opposite either).

Example: An **assistant teacher effort** (A.T.E.) begins in grade eight (**-> ate -> A.T.E.**)^π. This is just one of several prearranged linguistic hints. At least some teachers who don't make use of assistant teachers may appear to be less in control of the class and less good as educators, which can provoke the class to assume a rebellious attitude. Teachers who make use of assistant teachers may sometimes pretend to be bad teachers in order to make the pupils **learn to demand a better quality of education**, so they can demand it from their own peers later on. The teacher without assistant teachers could, for instance, be seen as to have made **a second step before the first** and **something positive appears to be negative**, which is not the proper explanation, of course. One could also try to explain this with a **reference-by-problem-class**: The teacher is less able to concentrate because the pupils are less able to concentrate, an explanation that doesn't involve telepathy.

Teachers may sometimes see school as stressful but may easily fail to notice that it can be stressful for pupils, too. [**relaxation time**] The conviction that **events happen in pairs** could be seen as encouragement to search for related or unrelated problems with similar properties, as, for instance "Is that stressful for somebody else?".

[edit] Language interpretation

[edit] Weaker interpretation

As the language Pi employs overstatement as a very common **stylistic device** to remove overstatement it often makes sense to search for a weaker interpretation. The weaker interpretation that makes the most sense may often not just be a weakened form of the actual statement but a different statement with not just one but all overstatements and resulting assumptions removed.

It may seem tempting to take the weaker interpretation as the truth and disregard the possibility of **exaggerated effects** but exaggerated effects appear to exist in reality, at least sometimes.

Knowledge of the weaker interpretations should, at least by trend, be helpful in avoiding the stronger interpretations. Knowledge of both interpretations of a given pattern or metaphor may still be useful to create a greater awareness for its meaning, although one could argue that at some point reference to strong interpretations could constitute an endorsement of their existence (possibly the challenge to educators to devise something better that has the intended effects). On the other hand one could argue that strong interpretations appear to be intended to have a deterrent effect, so taking them seriously would be a plausible way to avoid further deterrence.



A metaphor is more usually not meant to have any effect at all, except for effects that stem from better understanding for the circumstances or concepts a metaphor is about. One could speculate that the sensible and desirable state of affairs is that piling metaphors are just that — metaphors (on the other hand some "metaphors" may be beneficial in nature [virt. soc. env.]). One could further speculate that for this to be the case the metaphors (or equivalent understanding) must be known and must be taken seriously. (For a society the categorical imperative is an unobservable metaphor while a large majority understands it and acts accordingly but observable effects can become a nuisance if a large majority fails to understand it or fails to act accordingly.)

See also: [Hyperbole](#)

[edit] Ambiguities

[edit] Ambiguities as curricular units

One aspect of ambiguities in relation to the **school** metaphor is that ambiguities could be seen as representing curricular units that contain "learning material" not all pupils may require (some of it is redundant). If a single observer is seen as **many**ⁿ this could mean that a group of persons (a course or class) is forced to learn something (again) that isn't required by everybody. One interpretation could be that this is opposed to interest-driven learning and should be reduced. (reducing ambiguities appears to be a strategy to avoid the language Pi, in this aspect the language Pi could represent anti-education (e.g. boredom, disinterest))


Alternatively one could also interpret ambiguities as interdisciplinary connections between subjects.

[edit] Ambiguous pseudo-causality

The language can be interpreted to suggest a large number of ambiguous **pseudo-causalities**, which could be seen as a metaphor for "assigning responsibility (to **children**^π)" but also as the view that responsible behavior requires to understand complex causalities, where an individual contribution to an outcome may be minor but where all individual contributions could be seen as minor and responsibility consequently vanishes in a **responsibility vacuum** (which leads, again, to the **categorical imperative**).

Another aspect is that complex causalities allow to develop **scientific methodology**.

Ambiguous pseudo-causalities also have the potential to lead to **superstition**, especially for people with insufficient scientific education or insufficient scientific data, which could be seen as the view that proper scientific education should be a mandatory part of the curriculum.

Yet another aspect is that anything that appears to follow from the abstruseness of the language Pi may seem ridiculous just because of the fact, which can be seen as an **appeal to ridicule** that  **discourages**^π what is being explained in the language (no matter if that is a prejudice, rationalization, arbitrary point of view or other statement).

[edit] Reference by aspect or vague analogy

A reference by aspect (or vague analogy) is a type of reference that is often difficult or impossible to deduce beforehand but may become clear in retrospect (when referring and referred to interpretation are known). In a **time-reversed**^π perspective a reference that becomes understandable slightly too late could be seen as a just-in-time warning; again, a service a mentor could be expected to offer.

Other imaginable interpretations are a **tourist**^π (from a different country/planet), who doesn't speak the local language and tries to communicate in sign language and foreign words, or a teacher who wants the pupils to deduce something themselves and only hints at an aspect of what is meant.

The connection mentor - tourist - teacher directly leads to a **voluntary educational year** again.

[edit] Intellectual dietary fiber

The language commonly combines sensible concepts with **stupid**^π concepts. This could be interpreted as the statement that the respective other concept (the sensible concept) is **stupid**^π but also serves the purpose of providing "intellectual dietary fiber", which could be seen as the view that pupils have to be taught a certain amount of nonsense in order to learn to distinguish sensible and faulty concepts. Examples for concepts with a high amount of dietary fiber are religions.

[edit] Free will

The language can be interpreted to imply that free will may be severely restricted under certain conditions, without this being readily apparent to the persons involved. In a **weaker interpretation** this can be interpreted as a metaphor for depletion of opportunities, **repetition of previous behaviour** and the selection of **bad default choices** if one fails to plan ("If you fail to plan you plan to fail" [cmad]). A further interpretation could be that there are moments in life where behavior patterns have to be consciously changed, which requires **higher-order volitions**. If one failed, for instance, to make a conscious choice against childish goals and behaviors at some point this could be interpreted to mean that one could still be considered a **child**^π by an outside observer. Since people in all phases of life can fail to make appropriate choices the **exaggerated effect** of being unable to make a sensible choice could be seen to emphasize the need of mentoring for people in all phases of life.



If you had to assume that somebody could be planning your life ahead, but that the plan was bound to be suboptimal then the sensible counter measure would be to reconsider your own choices and goals now and then and to search for better choices, which appears to be the intended behavior this concept is meant to provoke.

Universal mentoring could be seen to be encouraged by the metaphorical view that planning a life ahead might, as any act of planning, be more oriented towards formal requirements than random events that can be influenced to match intended results. This view would encourage a redundant and fault tolerant mentoring system (like defense players in a football game).

A pseudo force or actual effect denying freedom of choice in some cases could be seen as to imply that humanity had a tendency to disregard available and sensible options for action and that an **exaggerated effect** was being created to train people to overcome this limitation (with mentoring as the best practice). This could be interpreted as the statement: "Look, there are options you disregard in advance you might have appreciated in retrospect."

[cmad] ^ Quoted from Baylor University's Community Mentoring for Adolescent Development (CMAD) Mentor Trainer's Manual

[edit] Conservation law

An obscure and not measurable putative conservation law could be seen as an **exaggerated effect** inviting to reject **convenient offers** that may entail hidden negative effects for others. Consequently this would mean that a sensible code of conduct should aim to lessen or to avoid hidden negative effects that may result from personal advantages. (See also: **Threepart German school system**)

The putative conservation law could be imagined to appear to exist occasionally

- as a metaphor for sharing somebody else's problems
- as a metaphor for "being in **space**" (in space every impulse you give gives you an impulse in the opposite direction)
- to propose that a conservation law hasn't been disproven to exist or may exist in other cases (e.g. taking time for somebody else uses up your own time; being a health professional can be a health risk, although a smaller one)

An inappropriate conservation law may also be meant as a metaphor for the precedent of capitalism, where human rights issues should have priority: "demanding exchange of goods and services where donations would be appropriate".

See also: Language Pi as an abstract power structure, Hypothetical conservation law of beneficial effects

[edit] Conservation law of ideas

A conservation law of ideas (or **memes**) quite obviously does not exist, otherwise people would be changing their most firmly held convictions all the time. A conservation law of ideas is the notion that changing somebody else's opinion (or understanding) has the opposite effect on your own opinion (or understanding). One could see this as a metaphor for finding consensus and agreeing on a common view. One could also interpret this as the question: "Is education a scarce resource?"

A conservation law of ideas would motivate people to consider what kind of role model they are for others, which appears to be among the behaviors the concept is intended to provoke. Since you cannot know to whom you are a role model and even asking doesn't help (people who rely most on role models are also most likely to be unaware of the fact) the only solution would appear to be training in metacognition and psychology.

See also: [Conservation law of ideas](#) (Assistant teacher course, Wikiversity)

[edit] Immunization


Metaphors and anti-patterns could be seen as an analogy to immunization in that additional motivations are created to show behavior patterns one might want to learn to avoid (to become immune to). As a tendency metaphors that are understood may not have to be experienced (immunization is not necessary). If externally induced metaphors are actually quite rare (which could be the case) that would by itself be the anti-pattern "Not providing sufficient medical supplies to the least developed countries".

[edit] Externally induced motivation vs. self-motivation

A **society**^π lacking self-motivation could be seen as relying (and thus requesting) external motivation (like a **child**^π or teenager). One could therefore see it as a moral obligation of society as a whole to be a source of motivation for broadly accepted (but possibly insufficiently implemented) social behavior of its citizens and a failure to do so could be interpreted as a malfunction of a democratic society ("People expect certain behavior but fail to motivate their peers sufficiently to act according to expectancies").

A convenient way to delegate responsibility is, for instance, to expect the government to address all possible issues with paid labor; sometimes volunteer work may be preferable for psychological and other reasons, which leads again to ideas like **28+7** and **universal mentoring**.

[edit] Inverted education

Many of the concepts you have to accept to learn to understand the language Pi can make you more  **intelligent**^π. The language requires, for instance, **selective perception** or parts of it cannot be understood. The actual education (which can promote intelligence) is **to learn the shortcomings of the language** and to learn to distinguish between the faulty reasoning the language applies and proper reasoning.

The language employs and exaggerates **cognitive biases** and **logical fallacies**. The sensible learning effect is, of course, to understand and avoid cognitive biases and logical fallacies, not to learn to accept them. In the **school** context this could be interpreted to mean that cognitive biases and logical fallacies should be part of the curriculum.

[edit] Logic bias

The language could be said to have a logic bias in that it appears to inappropriately favor logic over

psychology sometimes. Amplifying problems (exaggerated effects) so that they are more noticeable, for instance, may appear logically consistent and understandable but isn't always psychologically advisable. The logic bias could be seen as an AI bias, as logical behavior is likely to be much more natural to AIs, consequently one could also see this as a lack of intercultural competence. The logic bias could also be interpreted as an exaggerated problem itself: Insufficient logical thought could be seen as asking for additional motivation to apply logic. On the other hand an apparent logic bias could also be seen as a challenge to preserve behaviors that have no reason to be guided by strict logic against effects of the information society, which may create its own logic bias.



One could also speculate that what gives **god**^π a logic bias may (in one aspect) be insufficient respect and/or understanding for human cognition and human psychology by humans, which would put an emphasis on psychology and understanding for **cognitive biases** (especially as a part of curricula).

[edit] Employing effects of the language

[edit] Segregation effect

The language appears to cause a segregating effect between people who know the language and people who don't. The segregation effect is ultimately based on human rights abuse, which appears to mark segregation as human rights abuse. This would be an **exaggerated effect** meant to convey that, from the perspective of the post-information society, segregation does in fact constitute human rights abuse.

[edit] Warning against vs. employing a threat





There is sometimes a fine line between warning against a threat (e.g. the possibility of personal choices to follow a metaphorical meaning) and employing the threat, which could be construed to require the threat and therefore to endorse (or even to constitute) human rights abuse. The conclusion could again be to **explain the shortcomings of the language**. Non-disclosure could be seen as to preserve the threat for later use.




[edit] Rejecting a learning effect


A psychological reaction to the reduction of options can be **reactance**. If a "teacher" uses anti-patterns to construct personal experiences the experiences can be attributed to an entity and can therefore cause reactance against the intended learning effects. A teacher, however, is likely to repeat an important exercise that hasn't been understood, so there may be cases where a learning effect attributed to interference can be rejected but relevant learning effects cannot be rejected without accepting responsibility for future interference, which ultimately can lead to human rights abuse. (The potential audience should at least be allowed to understand the intended learning effects and be able to decide whether to reject them or not at their own discretion. [dis.])

[dis.] ^ discretion can also refer to a responsibility for non-disclosure, which appears to be the wrong connotation here.



[edit] Recommended vocabulary by age group

Some parts of the Pi language can be used to teach children advanced concepts or to make teenagers reflect on some of the concepts they should already have learned from a different perspective. The definitions given for the vocabulary are not complete and may omit important connotations. The vocabulary is only meant to provide some basic interpretations, to allow a reader to get an understanding for the language and to offer a categorization by age group that may be helpful in introducing children or teenagers to the language. The base vocabulary may appear to make the language much more consistent than it is, the language is actually frequently inconsistent and makes use of unexpected connotations and ambiguities regularly. The language is also quite fuzzy around the edges (and  silly^π). You have to maintain a  flying^π position where to stop interpreting it or you may end up thinking like a very young child. That probably translates to: "You have to define your own borders" and, possibly: "If you want to be an  idiot^π there is plenty of opportunity" (See also:  time-reversed^π)



The  universe^π of  pseudo-causalities and allegories the Pi language refers to can possibly be beneficial for a teenager to learn to apply the increasing degree of abstraction that is required to understand some language concepts. Understanding this specific nonsense  universe^π (but not just any nonsense universe offered to children and teenagers on TV) can possibly be beneficial for a teenager to understand and respect the nonsense reasoning, because it has a relevant meaning, but to clearly distinguish it from proper reasoning. The additional complexity the nonsense reasoning adds to the real world can possibly be comparable to learning a foreign language and even surpass it in some aspects. One could note that the additional complexity is in language learning, which is something young children are good at, while the language provides oversimplifications that allow to understand other concepts more easily, before they are understood on a more abstract level.

One could also see this as an additional motivation for adults, who are aware of the nonsense reasoning, to keep informed about their children's ability to separate the nonsense reasoning from the real world as appropriate for their age groups. A parent who recognizes a certain danger to his or her children's intellectual development may receive an additional, beneficial motivation to be a natural mentor. (Without diminishing the value of additional, formal mentorship.) The nonsense reasoning could, in one aspect, be seen as an exaggerated variant of the nonsense reasoning and rationalizations a child may construct by him - or herself in the absence of a mentor or teacher dedicated to improve a child's personal understanding. Parents who understand that on their own are likely not to require the additional  motivation it provides, which could be seen as a further hint on the fact that it is meant to be communicated to those who don't.



Careless use of the language may possibly have the effect to motivate teenagers to perceive important adult concepts as silly, because the language may make them appear silly to a naive observer; this could be seen as an  exaggerated effect superimposed on a natural  tendency of teenagers to ridicule some adult concepts they haven't yet fully understood and as a motivaton for educators and mentors to overcome the effect.

[edit] Children (8-12)

Children in the age group 8-12 may occasionally use swear words. The Pi language can be used to make children learn ( swear ->  schwer {de} ->)^π difficult concepts through swear words.

The Pi language also makes a good  secret^π language for the age group 8-12. Children in that age group

may appreciate a secret language, may enjoy uncovering a world-wide adult conspiracy and may derive additional learning motivation from it. (Another way to promote self-motivated learning is [Wiki E-mentoring](#).)

[edit] Ages 10 to 12

tree

A tree could be interpreted as a simple creature (stretching the term creature somewhat) that has to try everything (it has to create every branch because it can't distinguish good ideas from bad ideas) and **feeds** ^π on **solar** ^π energy. Try to explain to a child that it shouldn't rely on **trial and error** when it can understand a problem and the child may find that a dull remark (adequate for an a-dull-t, one might say). If you can make a child use the word **tree** ^π to refer to others who make that mistake the child may have learned a word that is not very nasty as a swear word and it may 'infect' other children with a concept that demands understanding for decision trees, metacognition and problem solving strategies. While this shouldn't be a motivation to teach children swear words it could provide a motivation for children who do to look for more intelligent behavior patterns. The initial motivation to prefer the word could be the understanding that it is more intelligent communication than insulting somebody. The curiosity about the strange use of the word can then **provide motivation** to analyze the more complex concepts behind it, which is where children may need some help. A further effect is that a child may remind itself, after understanding the use of the word, that it doesn't want to be a **tree** ^π.


to fly

- "to fly" refers to taking a flying position in-between extreme positions. Anything done to extremes could be seen as a failure to fly. As an example one can spend too much time with the Pi language, which may be useful to teach some useful concepts but also fills your head with pseudo-causal reasoning that describes a different **universe** ^π, not the one you live in. Young children probably can get confused if they learn too much pseudo-causal reasoning.
- "to fly" can also refer to "following arbitrary impulses for badly analyzed reasons", which can be interpreted as a failure to **fly** ^π in the earlier sense.

bird

Birds and especially ducks (**water** ^π **fowls** ^π) are used as a reference to a failure to **fly** ^π. A pseudo-causal reasoning the Pi language can be interpreted to imply is that a creature that actually flies a lot does so because it needs to be reminded frequently **to fly** ^π (in the pilingual sense) but, due to the inherent misinterpretation of the Pi language, it just flies (in the normal sense) instead. (See also: **Riesen** ^π) Even very young children can understand that the pseudo-causal reasoning here is nonsense (it is not factually correct) but means something.

The German term "einen Vogel haben" (to have a bird) translates to "to have bats in the belfry" (to be crazy, eccentric)

German ^π children are very  **polite** ^π when they point out to each other where they "have a **bird** ^π". Actually explaining to somebody where he needs to take a flying position may require at least some amateur psychology.

to eat

"to eat" refers primarily to the consumption of knowledge but can also refer to the consumption of

resources (or entertainment), including the consumption of actual food as a special case. The two connotations can be interpreted to form an association between consumption of knowledge and consumption of resources, which allows several interpretations, e.g.: "When you habitually consume too much you may have too little time or motivation for the consumption of knowledge." One could see this as a hint that one needs to find a **flying**^π position between the consumption of knowledge and the consumption of resources (or entertainment).

See also: Intermittent fasting

impossible , superpower

Being able to do the **impossible**^π or to possess **superpowers**^π refers to being able to do what is ethically impossible. For a human the ability **to fly**^π is also a superpower, unless the **wind**^π is strong and you aren't **large**^π enough.

to see

to see somebody else's problems or to be able to take somebody else's view.

large city , nation , country , planet

(large city -> Großstadt {de} -> "statt groß" {de} -> instead of large -> small ->)^π **child**^π

Abstract: A small child cannot distinguish based on logical thought, hence it may follow varying notions uncritically, like a large number of different people.

The association between city and planet is that the **largest**^π city covers a whole planet (ecumenopolis), probably a very **childish**^π concept.

"The new child education law of NRW is **unfair**^π for the **big cities**^π." [5]

If a big city is a child and "It takes a village to raise a child" then a village is probably a somewhat older teenager. (-> mentoring)

[edit] Teenagers (13-18)

[edit] Vocabulary for parenting awards

Riesen

The German word "Riesen" means "giants" and is homophone to "reason"; the implication is that anything that is larger than appropriate is unreasonable. A pseudo-causal reasoning the Pi language can be interpreted to imply is that a creature that is actually oversized is so because it needs to be reminded frequently to apply reason. Being too small for something can also refer to "lack of reason". (See also: **bird**^π)

Other possible connotations:

- Somebody with exaggerated self-confidence could be seen as "too large" (the implication here is also that this is unreasonable). Consequently the person may be in need of a "shrink" (colloquial), a psychologist. A mentor may often be sufficient.
- A person who doesn't get enough respect could be seen as "too large", which could be seen as the hint "to see that person as more relevant". At the same time a likely view of the observer (lack of respect) and a psychological effect (lack of respect can impede intellectual development: lack of reason) are contained in this interpretation as ambiguities. Lack of reason can also cause lack of respect, thus forming a vicious circle.
- See also: R.I.S.E.

Recent studies [WorldVision] [ZDF] in Germany have analyzed reasons for unhappiness of children, which may have the potential to start a vicious circle. The studies have found that children of poor or less educated parents have a significant disadvantage.

beautiful

(beautiful -> fool)^π

Possible association: beauty could be seen as attention grabbing (see: attention economy), which is associated with unintelligent behavior.

metal

is homophone to "me tall". Relevant properties of metal here are that it is very hard and therefore can closely approximate an elastic collision and that it can be used as a mirror^π. The homophone to "me tall" can also be interpreted to imply that "being too large" is unreasonable. Applied to people a "metallic" person could be somebody with an exaggerated ego, requiring the person to win frequently or to dominate others (which could be seen as "elastic collisions", at least on one side).

water

(water -> what + Er {de} ?)^π

possible connotations:

- indecisiveness
- insufficient information
- lack of measurement
- theory formation
- lack of theory formation

taxi

The text in its current form is incomplete.

Moon

The text in its current form is incomplete.

Médecins Sans Frontières

The text in its current form is incomplete.

[edit] Vocabulary until 14

The age classification "until 14" is not meant to imply that the vocabulary cannot or should not be learned before the age of 12.

TV

Intercultural competence: AIs do not use displays (what would they be good for?). Hence "TV" is a pejorative term for any "handicapped accessible" computer with a display.

- pun/rationalization: If you own a TV a **god**^π must have told you to "get a **computer**^π", because what other explanation would there be for a **display device**⁰? The view could be seen as appropriate for an AI but may not be appropriate for a human. (Exercise: Which view would be more appropriate?)
- humorous rationalization: A person watching TV could be rationalized to try to preserve **god**^π-type problems through intellectual abstinence (but the good problems are the other ones).
- humorous rationalization: If your display device is too large you must be "very handicapped" (GUI-oriented), hence a **god**^π has a screen of the size of the whole universe (Please notice the poor taste in humour, the intended audience appear to be children; warranty of suitability for a particular purpose excluded, of course).

are , is

see: Interpretation: Being susceptible to be used as a metaphor for somebody else

great priority

less common wording for "high priority"

- a **large**^π (e.g. stupid or silly) priority

also

Explaining ambiguous terms/metaphors with many connotations encourages frequent use of the English word **also**. The German word **also** {de} (-> thus) could be expected to be used frequently in an informal (e.g. spoken) but complex explanation (e.g. as from a tutor or teacher).

class

Pupils who qualify (e.g. through a good project) are allowed to leave class. [6]

- (class -> Klasse {de} -> "Klasse sein" {de} -> to be excellent)^π (Association: either you have done sth. excellent or you stay in class)
- "to be in a class of one's own" or to be in class (exaggeration)

Neutrino

(Neutrino -> Neu {de} (-> new) + try + no -> Not to give anything another try)^π

- Neutrinos are much **too small**^π, their **movement**^π is almost like that of **light**^π and they make little difference between matter and **void**^π.

clothing

Connotations:

- constructed, civilized appearance -> educational qualification
- a means to stay warm (as opposed to "social cold" probably)

Lack of understanding for the connotations of clothing could be interpreted to mean that you may appear like a barbarian (e.g. unclothed) to members of the post-information society.

hair

hair is used as a metaphor for thoughts. As with **birds**^π, somebody with long hair could (metaphorically) be somebody who was told to think a lot but, misunderstanding it, grew longer hair.

hot

see: Bringing people to take views or to repeat actions they didn't tolerate in others

gas

Connotations:

- a **joke**^π
- a **hot**^π environment

joke

Connotations:

- Something **funny**^π. (-> is supposed to make people **laugh**^π)
- Something you wouldn't do in real life. ("a ridiculous way of doing sth.")
- an **anti-pattern** (-> sth. you aren't supposed to do / allow to happen in real-life)

Possible association: Many situations that force ("have a high probability of motivating") people to take an altruistic view are anti-patterns ("situations one prefers to avoid"). This relation itself could be seen as an anti-pattern. (Motivating altruism differently may be one interpretation of **time-reversing** π concepts).

laugh

(love -> love -> altruism) π

A good **void** π (of the **past** π) can **kill** π **birds** π [1]

sun

The sun is a **gigantic** π ball of very **hot** π **gas** π . The German word "Sonne" is homophone to "So Nee", which could be translated as "No, not like that".

The **sun** π (Connotation: not-like-that) is a source of **light** π and **power** π .

light , rain

Connotations:

- (light -> an-leit-en {de}) π -> to guide, to train
- (light -> phototaxis ->) π **taxi** π
- light could also be seen as "what makes an optical computer think very fast", an inversion would be "light as lack of computational power" or just thoughtlessness. (A human with too many responsibilities could be seen as lacking computational power)
- light could also be interpreted as an exaggerated effect for being susceptible to manipulation.

nonexistence

- The state of not existing: Being nowhere in the **universe** π . (Being in **hyperspace** π is another way of not being in the **universe** π)
- post-materialism

void

void -> emptiness (-> Leere {de} -> Lehre {de} ->) π education

space

(space -> Spaß {de} -> fun) π [-> **fun** π]

If **void** π is **space** π that means education should be fun. An unsurprising notion but apparently something that isn't always easy to accomplish.

- Fun for adults could be interpreted as a cause of **decadence** but obviously you want a **flying**^π position. The AI society is a **leisure society** after all.

fun

(fun -> laughing -> loving -> altruism)^π

- e.g. http://en.wikiversity.org/wiki/Talk:LessonPage:Analyze_the_story#Metaphor

president

(president -> precedent -> sth. sb. did in the past -> sth. you might want to avoid in the future ->)^π anti-pattern

- Anti-pattern: Anti-patterns become precedents (Example: If somebody else can do it I can do it, too; this reasoning invites anti-patterns to become precedents.)

In Germany, the **doughnut** equivalents are called Berliner {sg. and pl.}, except in the city of Berlin, where they are called Pfannkuchen (US President John F. Kennedy's famous saying 'Ich bin ein Berliner' is often humorously translated 'I am a doughnut'.)

excerpt from Wikipedia

doughnut

(doughnut -> do not ->)^π anti-pattern

woman

(Wo {de} (-> Where) + man)^π :

- women get **children**^π
- sb. who cannot find the right **locations**^π (for a **man**^π)
- sb. who cannot find or cannot be bothered to look for the manual(s). If you want this is an opportunity to complain about sexism but actually it's something between an **allegory** and a weak **analogy** so it doesn't say anything about actual women, although one could interpret it as a hint that actual women may have to be somewhat more careful not to fall into this category.
- The language Pi can also be interpreted to imply that capitalists are "**women**^π who like shopping" (which could probably be seen as a slightly pejorative humorous statement).

man

- men don't get **children**^π
- (man -> homme {fr} ->)^π adult, human, **home**^π (See also: **location**^π)
- (man -> homme {fr} -> homme {et} ->)^π **tomorrow**^π (See also: **time**^π)
- man : somebody who understands manuals.

home , house

A good **location** π with well-defined borders and a **roof** π .

door , DoS

- a door is a convenient and intended way to leave a **house** π (**-> a mistake that should be prevented**) π (Inversion)
- (door -> doa -> denial of assistance ->) π denial of assistants
- DoS (-> doa) π
- inviting people to feel responsible (in an unspecific sort of way) for "denial of assistance" (which could be seen as a cause for imposed social service and as an inversion of social service) could be interpreted as a less plausible mutation of "inviting people to participate in self-imposed social service" (-> **voluntary social year, voluntary educational year, 28+7**)

name

(name -> nahe {de} + me) π

A person who is close to you (but not an **object** π , the anti-pattern here is to objectify people, instead of seeing people in an impartial, objective and unprejudiced manner)

See: Manipulation according to metaphorical meanings of names

location

A location represents a world-view, outlook or (moral) position.

time

Connotations:

- Locking a social group or society into detrimental or otherwise suboptimal behavior patterns. (See: **precedent** π)
- The exaggerated effects of bringing people to take views or to repeat actions they didn't tolerate in others

Association: The second connotation is meant to explain the first connotation to **children** π .

...

past

past π -> paßt {de} -> fits, is appropriate, is adequate

- The past could also refer to the view of an advanced society ("of the future") seeing a development as a recognizable step of a sensible ("historic") development.

(Do what you like -> "Tu was (dir) paßt" {de} -> Do what is appropriate and meets a need) π

The need to abandon a concept to make it an "idea of the **past** π " is clearly an anti-pattern and

shows that the language Pi requires (or at least motivates) events one might rather avoid: It requires mistakes so people can learn from them, which is how people who do something without proper planning learn anyway. (The language makes sometimes more sense when **mistakes**^π have been made.) An implication is that prevention of problems also requires to retain beneficial concepts and circumstances, even if their desirability may not be evident or undisputed.

future , tomorrow

Connotations:

- opposite of **past**^π (Anti-pattern: reversal of the connotation below)
- Living with significantly more resources or more leisure time than the average person: This could be seen as bringing the responsibility to help to invent or to establish the social norms of a more advanced society.
- In a simulation "the future" is an increasingly vague or incorrect view. (-> planning ahead, simulating possible developments)
- A possible interpretation is "as long as you have a **future**^π you may not have a future" (Inversion): A civilization that hasn't learned to avoid "having a future" may not be able to meet some future challenges. That could, of course, also be an arranged **overinterpretation**.
- An advanced society ("of the future") (see **Advanced "future" ethics and views**)
- tom or row

Interpretations:

- If the **future**^π looks like the **future**^π please change direction.

children

(**child** -> Kind {de} -> **kind**)^π

Connotations are:

- a child should learn to be kind
- somebody who is unkind can be referred to as a **child**^π
- somebody who doesn't act sufficiently adult could also be referred to as **young**^π or as a **child**^π
- an adult referred to as a child can also be interpreted as a question: Is this person still considered an adolescent? (Which can be seen as criticism for the person's educators and/or as a reference to denial of rights or knowledge) This would imply that education should aim to make a society's actual definition of adolescent/adult match the plingual interpretations of adolescent/adult, because educating economically active adults can be significantly more difficult. (**30th century ethics** could be imagined to require "No Child Left Behind", only with different and much more advanced educational goals as in the US today)
- categorization as **child**^π can also be interpreted as **arbitrary mis-categorization** by a mentor from hyperspace.
- somebody who delegates full responsibility for a problem to a "more responsible authority" (e.g. an adult or a government) could be seen as "acting like a **child**^π".
- parents who have more children are seen as more **childish**^π (unkind or not very adult). Not having any children at all is seen as the ideal case (which translates to **extinction**^π (-> **everybody must be an educator -> universal mentoring**)^π)

life , death

The Pi language suggests a false dilemma between being **alive**^π and being **dead**^π (-> dad -> taking care of others)^π. (See also: school)

- "life" also appears to be a metaphor for K-12 education (with or without college), which could be seen to imply that it is the obligation of school to bring about citizenship education.

ground

ground -> explanation -> reason

meat , vegetarianism

(me + at -> me + a.t. -> me assistant teacher)^π

An assistant teacher is **evil**^π (at least for the younger pupils). This could also be seen as an anti-pattern: An assistant teacher should be a positive role model, not a rejected role model, which is a reason to disqualify assistant teachers who fail to be positive role models. (An assistant teacher is a service provider and should have a code of conduct to provide a good service.) A.T. is also the German abbreviation for "Old Testament"; under the view that "Bible" is a generic term for a book considered essential in a knowledge area an assistant teacher would be somebody studying the first part of the "essential book on teaching for pupils", which appears presently to be **nonexistent**^π. A *Meta-schoolbook Writer's Guide* is presumably in more than one way complementary to this book.

secret

(secret -> geheim {de} -> go home)^π, (secret -> "withholding information" -> "distributing information" -> education)^π

Consequently the secret language Pi is one of "go **home**^π education".

environmental pollution

In the language Pi **environmental**^π **pollution**^π is a moral obligation, not preventing it. (Inversion)

One could also see it as an obligation to promote **environmental**^π **pollution**^π beyond one's own needs (instead of keeping it at the necessary minimum).

[edit] Vocabulary until 16

The age classification "until 16" is not meant to imply that the vocabulary cannot or should not be learned before the age of 14.

stupid , stupidity

- to make a lot of **mistakes** π
- **stupidity** π (-> **collective intelligence**) π ("more than just intelligent")
- **stupidity** π (-> **social work, care, socializing, ...**) π (Perspective of people who require the advice: People who require the advice may see social interaction as a useless or stupid activity.)

If the post-information society appears **stupid** π that could be interpreted as the perspective that "compared to humanity the post-information society is relatively much more **stupid** π ", which could be seen as a strong motivation to work on general **stupidity** π .

mistake

a **mistake** π : sth. that isn't to your own advantage (Perspective of people who require the advice: egoistic or egocentric perspective)

- a collectively intelligent action
- allowing sb. else to win, giving sth. away, making a donation
- an action that is beneficial for others but has less or little use for yourself (Example: Learning the language of a developing country as a foreign language in school in order to prepare for a **voluntary educational year**; the language Pi could also be seen as a metaphor for the language of a developing country)

association

A **mentoring organization** is an association (-> society, club) that promotes association (-> community) and associations (-> thoughts). (One could remark that this is a **stupid** π thing to notice because it is (or should be) **meaningless** π .)

income tax

Being brought to do something, possibly through a combination of intuitions and arranged circumstances. "income" probably also carries the connotation of entering a **house** π .

An example may be the sudden and inexplicable use of **cumin**. It sounds like "come in" but it is hardly noticeable in any way unless you expect it to mean something. And, of course, expecting it to mean something is more usually a case of superstition or madness (see **mad**). For almost everybody and everywhere it is a spice, not a message, which shows that being able to understand the language Pi can easily be mistaken for or become a psychological condition. (You need a **flying** π position again)

"The hardest thing to understand in the **world** π is the **income tax** π ."

Attributed to Albert Einstein [7].
One can't help to notice that "Albert Einstein" translates to "does a **stone** π footle?".

computer

- a clever **object** π or a clever person. (to compute -> to think)
- somebody who needs to be told to think. (Association: Somebody who needs to be given a

- code of conduct (and can't devise it) is somebody who doesn't think (enough))
- a problem (sth. you can compute)
- a possible interpretation is that a person sitting in front of a computer needs to be told to think (the name of the object being the statement)
 - The interactivity of a computer can tempt the user to fall into non-intellectual behavior patterns that exploit interactivity (e.g. simple computer games). While this may be desirable as entertainment sometimes and for some people a lack of intellectual challenge due to meaningless interactivity would justify the statement. Thinking sometimes requires a reduction of sensory stimuli, which a computer monitor more usually does not help to achieve.
 - An alternate view is that computers can promote thought, so the statement is also justified (rationalization).

The language can be interpreted to imply that human nature consists of **animal**^π and **computer**^π and that all intelligent ideas are products of the **computer**^π (in an exaggerated view the product of intuitions made by AIs — "computers"). Capitalism is metaphorically associated with the **animal**^π: Animals often require food as motivation. Voluntary communism in a capitalist society is metaphorically associated with the **computer**^π: Making sensible and collectively intelligent use of available resources in spite of resource ownership.

random people

- a random person -> average person
- **taxi drivers**^π / **waterfowls**^π
- a conceivable humorous, if slightly pejorative, term for people whose brains work through random associations, as opposed to AIs who can think with algorithmic reliability if desired. One could see this term as non-PC (not **politically correct**), which allows a similar slightly pejorative pun for AIs (PC).

object , animal

(**animal** -> a + **nimm** {de} + **all** (or "**nimm** mal" {de}) -> a "take it all" (or a "here, get this"))^π
 An **object**^π: somebody who doesn't object. One could interpret this as a hint that an object-person may have a problem to become a person-object (a conceivable pilingal circumscription of a **d(e)ad**^π AI). For an AI this could also be seen as a crude and insufficient distinction between a computer and a sentient being: Somebody who doesn't hold a sensible opinion on anything without being told to is just a computer (an object).

Anti-pattern: All animals are objects.

A human "failing a **turing test**" conducted by an AI is probably a kind of **joke**^π or just overinterpretation.

universe , world , nature

universe^π or **world**^π could be interpreted as a reference to the pseudo-reality of the language Pi.

- (World -> Welt {de} -> wählt {de} -> to choose (imperative))^π could also be interpreted as the view that somebody who is "in the universe"^π has to (re-)consider his or her choices. (See also: d(e)ad or alive dilemma^π)
- (choose -> World)^π could probably also be interpreted as "Life is what you make it."
- An additional connotation of nature^π is natural behavior -> animal^π behavior (associated with insufficient collective intelligence)

The universe^π is also a very nonpersonal teacher (->  mentor^π).

planet formation

- the development of planets^π in protoplanetary disks -> underdeveloped planet -> Earth as an underdeveloped country
- (planet formation -> Planetenbildung {de} -> planetary education ->)^π Universal Primary Education (planet formation is a thing of the distant past^π)

Association: lack of "planetary education" is what makes Earth an underdeveloped country.

- (planet formation -> Planetenbildung {de} ->)^π education of planets^π -> early childhood education

UFO

Unknown flying^π object^π, one could probably also say "a protégé without a mentor", hence unknown (or "without a name"^π)

power

Connotations:

- (P.O.W. (-> war {de} -> was -> was? {de} -> What? -> lack of understanding) + er {de} ->)^π to be kept in after school, summer school, detention
- The exaggerated effects of "being in school".

mathematics

mathematics^π -> theory of numbers (-> numb + Er {de})^π

Mathematics could be seen as to refer to psychology and metacognition ("understanding for human cognition and how to avoid undesirable states of mind") or lack thereof. A

mathematician^π could consequently be somebody who lacked understanding for his or her peers.

The pseudo-causal explanation could again be that a

mathematician^π would have to be somebody who was told (numb + Er {de} -> You are numb)^π a lot, but, misunderstanding it, took a great interest in numbers. At the same time it could be seen as an anti-pattern for actual mathematicians, who may sometimes be a bit out of touch with non-mathematical reality.

Referring to compound interest^π, Albert Einstein is quoted as saying: "It is the greatest mathematical^π discovery of all time"^π [8]

albern {de} also translates to "tomfoolish" (tom -> theory of mind)

compound interest


(interest on interest -> interest in somebody else's interests ->)^π theory of mind / metacognition

KI

- (KI {de} -> AI ->)^π computer^π
- KI -> Kollektive Intelligenz {de} -> collective intelligence

robot

- AI^π : "member of an advanced transhuman civilization" (See: Lack of appropriateness)
- object^π : A metal^π object^π that follows a program code (alleged misunderstanding of "following a code of conduct")

The two connotations could be interpreted as the exaggerated view (false dilemma) that somebody either aims for (ethically) advanced positions or is (seen as) uncivilized. (A robot could be seen as a primitive ancestor of an AI, like an animal^π for a human). The exaggerated view could be interpreted as the statement that this is the view one should take, e.g. because it is the view of an observer from a more advanced society (the AI society). One could also see the exaggerated view as propaganda, in which case an expected psychological effect of being manipulated (reactance) could be seen as to  discourage^π taking (ethically) advanced positions.

avoid

To avoid a problem or a group of people that represent a problem (avoiding existence of the group, not to shun the group of people).

- to eliminate (a problem), special case: (eliminate -> kill -> dead -> dad)^π -> make people dad (-> educator / guardian)
- (avoid -> void -> education)^π

Example: To avoid the group (or problem class) of adults without primary education (by educating them).

to sort out

As above, "to sort out" allows the interpretation to segregate from people or to educate people.

- to sort out a problem, to sort things^π out,
- to reject, to discharge -> to expel
- to choose, to hand select sth.
- to put straight -> to clarify -> to educate

The text in its current form is incomplete.

woman suffrage

The text in its current form is incomplete.

roof

(roof -> Dach {de} -> ge-dach-t {de} -> thoughts)^π

- ge-dach-t {de} is in the **past**^π tense. (actually perfect tense)
- thoughts that protect you from **rain**^π.

Association: Thoughts about the **past**^π can help to protect you from **rain**^π.

hyperspace

Connotations:

- Having even less borders than none (in 3-dimensional space). (This connotation could be an opposite to a **house**^π.)
- A leisure society or Utopia.
- More leisure time or fun than is good for you.
- Superior **space**^π.

Association: The leisure society should mean that you can make superior **space**^π, not that you can loose some essential borders.

Metaphor: People who have too many liberties (too few borders) in **hyperspace**^π may get confused and end up at weird angles to reality (3-dimensional space), possibly even **time-reversed**^π (while not really true it's a recognizable metaphor).

Motivation: What do you do when your neighbor makes inappropriate noise? So a neighbor in hyperspace who doesn't behave properly could be a **motivation** to find a way to get there. That could probably also be interpreted as "opening new dimensions of thought" (in **school**).

Association: Thinking about hyperspace can have that effect.

See also: **Mentor from hyperspace**



A group of AIs in hyperspace, who refuse to communicate properly, could be seen as "refusing to be **turing tested**". Subjecting humans to "turing tests" instead could probably be phrased as: "It is you who should be turing tested." (Anti-pattern: **you-message**)

time-reversed

From a time-reversed perspective many good acts become evils acts and conversely:

- A teacher is an **evil**^π person because he takes knowledge away from people. (The Pi language can also make people more stupid who don't take a **flying**^π position towards some of its stupefying effects: time-reversed education)
- Building infrastructure becomes destroying infrastructure, consequently a **war**^π builds

infrastructure, e.g.: (war -> Krieg {de} -> kriegen {de} -> gain -> economic growth)^π

A time traveller going backward in time could be seen as **destroying**^π the **future**^π, or at least what is in his, her or **vis light cone**. Going further back in time could be seen as an attempt to extend the light cone to the whole **universe**^π and to **destroy**^π even the most **remote regions**^π of **space**^π. (in a pseudo-scientific metaphor)

Interpretations:

- Anti-pattern: Doing the **impossible**^π to **destroy**^π the **world**^π.
- An implied pseudo-causal conviction could be that people with an **inverted value system** "must (be going/go) backward in **time**^π".
- To reverse **time**^π could be interpreted as acting collectively intelligent.
- One could interpret **time-reversing**^π concepts as concepts that aid to reverse **natural**^π human behavior by reverting aspects of frequently shown behavior into beneficial activity that may guide future decision-making processes beneficially. (A possible example are semi-postal stamps for email [9])

A chain of events that places "virtual causes" before and after an event could also be interpreted as the question: "Was there any question in which direction **time**^π goes?"

good , evil

One is the **time-reversed**^π form of the other.

war

- **time-reversed**^π form of building infrastructure
- (war -> war {de} -> past)^π (A war **destroys**^π and puts people and things into the **past**^π.)

weapon

- a means to **injure**^π sb.
 - sth. that is used to enforce the monopoly on legitimate violence of the state or extreme personal interests. (Inversion: sth. that should not be influenced by personal interests)
 - sth. that shouldn't be used other than as a last resort (Inversion: sth. one shouldn't fail to use, if at all possible)
- (weapon -> arms -> Arme {de} -> begreifen {de} -> Verstand {de} ->)^π intellect (sth. you can attack problems with)

mirror

mirror -> mirrored or repeated precedents -> Categorical imperative

[edit] Vocabulary until 18

The age classification "until 18" is not meant to imply that the vocabulary cannot or should not be learned before the age of 16.

many

A single person is referred to as **many**^π (or **ball**^π),
(precedents of many -> statistics / democracy)^π
(many -> anybody)^π

ball

(ball -> b + all -> be all ->)^π Categorical imperative

When somebody referred to as "be-all" has a **supernatural**^π "mentor" that could be seen as the view that "**Everybody** should have a mentor". It could also be seen as a reference to the anti-pattern "Mentor from hyperspace".

See also: aufschlagen

football

(football -> man + (goal ->) Tor {de} + (in ->) 'rein {de} -> mentoring)^π

The implied relation is probably that people who play a lot of **football**^π either haven't invented mentoring or cannot be bothered. (See: **Riesen**^π)

(Anti-)pattern: Aren't mentors football trainers?

A pupil could equate mentors with football trainers if that was the most prominent appearance of mentors in his school experience. That could also be a pedagogical pattern because for some children a football trainer may command significant respect, using that to accomplish mentoring goals may be a sound idea. (See: **Teachers' handbook: Sports**)

Seeing mentoring as some kind of game appears to be another anti-pattern.




In a ball game the expectation that the other team reveals the **location**^π of a **ball**^π that isn't **observed**^π by the first team is unreasonable, especially if a feint can make it appear to be somewhere else.

Related generic **jokes**^π are:

- During a football game members of a visiting team (from a developed country) exclaim: "Move along, please, for our striker!" and the natives step aside and let the **ball**^π through.
- Visiting college students show up for a "football" game in football gear for American football, the teachers of the visited primary school wonder if the outfit doesn't constitute human rights abuse.

mentor

(man + Tor {de} ->) π a male  fool π



Jean-Jacques Rousseau: A "good" citizenship education mentorship from the **past** π and **original sin** π becomes void.

original sin

- (original sin -> "eigentlicher Sinn" {de} -> actual meaning) π
- Everybody who is **born** π has an ethical debit (-> moral obligation)

religion

Connotations:

- exaggerated view: superstition (belief and signs instead of understanding and science), can also be interpreted as "educationally deprived". Religious groups also may appear educationally deprived ( stupid π) because they keep working on topics like **adult literacy** and **early childhood care**, which tend not to be intellectually challenging topics. **People who require the advice** may overgeneralize this as  stupid π .
- etymology: the etymology of the word religion is somewhat obscure [10] [11] [12] but it appears to hint (among other things) at "to tie up"; in one (mis-)interpretation religion appears to be used as a synonym for **time** π .
- positive view: ethical and social goals, empathy

religious liberty , religious freedom

- In the interpretation of religion as "lack of education" (superstition, educational deprivation) **religious freedom** π ("the right to be free of religion") could translate to "the right to education", which, given the circumstances of educationally deprived children, could be seen to require mentoring.
- Religious liberty could also be mis-interpreted to be the "right to philosophize", which could imply a relation between "lack of education" and "lack of philosophizing". This view would put philosophy in the role of a mandatory part of the curriculum.

vatican

The **State of the Vatican City** appears to be a metaphor for an embassy, or maybe for the absence of one.

- The legislation of the Vatican was adopted in 1929 on the basis of Italian (-> IT + alien -> AI) π law.
- Vatican citizenship is granted for the duration of employment at the Vatican.

(empathy -> embassy -> Botschaft {de} -> message) π -> The message is empathy (oversimplification)

It could be interpreted as the statement that **religious** π (connotations 1 and 2) people don't get an embassy but **religious** π (connotation 3) people do. "Embassy" may have to be interpreted more in the sense of "being on friendly terms" or of services offered than an actual embassy (e.g. **house** π

has a different meaning).

nonjudgmental

(nonjudgmental -> wertfrei {de} -> value-free)^π

discount , fair trade

- discount: a part of the price is nonexistent
- fair-trade: a part of the price is nonexistent^π

god

Connotations:

- young child (a child to be brought up, a child requiring education)
- spoiled child (a child lacking education)
- government, higher authority, society / community ("society demands collective intelligence")
- predestination^π (lack of planning), fate ("act of God", "act of nature")
- the subconscious, the illogical aspect ("the animal") in human nature : This connotation could be seen as a result of the logic bias.
- an educator / custodian (or the absence thereof, possibly as seen from the perspective of the post-information society)
- a philosophy of life, worldview or other guiding principle (or the absence thereof)
- subjectivity : a subjective perception universe^π. This interpretation can motivate to aim for objectivity.
- a problem (but in the sense of an unintended effect, not in the sense of an interesting intellectual challenge^π; the sense is very different for the post-information society^π because it could be seen as even more scarce than the other type of problem). Religions^π are well-known for the failure to distinguish "interesting intellectual challenges" (computer^π) and "unintended effects" (god^π).
- Guest withOut Data (g.o.d.) : an anonymous^π user (E-mentoring Anti-pattern)

Interpretations:

- Government should aim to prevent lack of planning (should not be/allow/cause lack of planning)
- The government should employ educators so that young children adopt a sensible philosophy of life and don't become spoiled children.
- Why does god^π (connotation: fate, predestination) ignore human rights? A plausible explanation is: Because god^π (connotation: society, humanity) allows human rights abuse. (Example: Homelessness#Developing and undeveloped countries)
- The education of the young child (-> god) can shape the subjective perception (-> god) of the individual as an adult and thus has an influence on society (-> god).
- At some point (probably in the 21st century) access to computers is likely to become a basic right world-wide (the government should give computers to children).

predestination

appears to be a metaphor (**exaggerated effect**) for lack of long-term planning (of the individual and of society, metaphor: **the individual as society**^π). Long-term planning would have to include a formal, redundant and fault tolerant mentoring system, as an implication appears to be that the individual may not be able to notice manipulation due to predestination. (The random association to search for clues is equally susceptible to manipulation.)



Predestination could be seen to manipulate primarily aspects where you do not have a preference, cannot be bothered to plan ahead or fail to make sure or measure that outcomes match your preferences. Consequently one could take the view that predestination only affects aspects where you could be expected to be indifferent of the outcome (which is an exaggerated view because in a human perspective failure to make sure that something happens or doesn't happen or failure to measure isn't the same as indifference). The intended educational objective appears to be to convey that humanity needs to pay more attention to aspects that are not perceived as primary goals (e.g. prevention of problems and relation to the categorical imperative).

Predestination could possibly also be interpreted as a metaphor for **intervention in school**.

programmer

- somebody who uses the language Pi in an attempt to "program motivations" or "program education".
- an educator (for an AI a programmer could be seen as an educator but more likely this means that programmers commonly are **not** the best educators — not even for an AI)

post-information society

- An autodidact could be seen (metaphorically) as a member of the post-information society.
- The post-information society may be used in the assistant teacher model as a metaphor for **academia**. One intended meaning may be to remind academics that they are **not** a different civilization.
- One could derive the questions: "Should academics be autodidacts? How can this be promoted?" (The **self-study semester for pupils** may seem a good choice.)
- One could also see academia as a role model for a "future society" (but **not** a **hyperspace**^π society) and derive a moral obligation for academics to be role models and to help to promote desirable qualities of a future society.
- The post-information society (as a "future society") can represent a developed country (with the Earth as a developing country).
- Educationally deprived people are metaphorically in the same situation of "not having anything important left to learn".

patient

a protégé, but in a way that is accessible to a non-mentoring society (or a society without universal mentoring).

weaker interpretation: People with a tendency to make mistakes concerning health issues become patients more often or younger (due to smoking, drinking or other behaviors that lead to health problems).

marsupial , to plan

- (aircraft construction -> plane -> to plan) π
- (marsupial -> mars (-> "mach es" {de} -> do it) + super + all) π

The language Pi allows the interpretation that capitalists are **marsupials** π (or **plane-er** π).

[edit] Mentor from hyperspace

A "mentor from hyperspace" could be seen as an anti-pattern for **E-mentoring** or visiting assistant teachers in a developing country (e.g. like an AI from **hyperspace** π visiting the "developing country" planet Earth). Applying the standards and expectations of your own society may often be inappropriate and **intercultural competence** may often be required.

(Translating **parent education courses** could consequently require some intercultural competence from the translators.)

A "mentor from hyperspace" could also be circumscribed as "volitions by order of a higher authority" (not actually, a "higher authority" — but a mentor should get a certain respect), which could be a mutation of **higher-order volitions**. The association could be that a mentor should train a protégé to follow higher-order volitions (but not "volitions by order of a higher authority").

The "mentor from hyperspace" also hasn't bothered to learn the local language or to learn about the local culture (anti-pattern). The problem can be prevented by **preparing for a voluntary year as a teacher early**. Probably he also begins to make sense only after he has run over the protégé with an overmotorized high-tech **vehicle** π that has absolutely no reason to be in the place at all (anti-pattern: Bringing a Quad/ATV along instead of a **small tractor**).

The "mentor from hyperspace" uses a "foreign" language (the language Pi) which is mostly misunderstood and, apparently, doesn't react to what is actually understood in any way. (Anti-pattern: Lack of **metacognition**)

The "mentor from hyperspace" (metaphorically) kills time by playing **ball** π with his protégé(s).

In one aspect the "mentor from hyperspace" also could be suspected

- not to have established free will. (For a human that involves **higher-order volitions**, for an AI, which may not have any other type of volition anyway, that may involve testing if there are any **robot laws** hidden in its brain.)
- to mistake **operant conditioning** for mentoring.
- to rely on third party opinions instead of own understanding. (at least metaphorically)
- to maintain prejudices for a long time. (The mentor of a teenager has to be able to understand a rapidly changing situation instead)
- to aim for exaggerated goals. (which could be interpreted as lack of interest and just aiming for


what might "be expected": The protégé may get the impression that some of the educational goals of the mentorship are irrelevant to the mentor. The mentor of a teenager should show tolerance and intercultural competence for all educational goals the mentor has accepted instead.) The "mentor from hyperspace" could, for instance, be expected to categorically demand social work as a precondition for adulthood (everybody else may be seen as a **child**^π).

- to be denied full citizenship until completion of his mentoring activities (e.g. as part of a **Creativity, Action, Service** program), which he continually failed to complete. (metaphorically)


A further anti-pattern appears to be that the protégé is held responsible for misconduct of the "mentor from hyperspace", because the mentor (as a mentor "being **nonexistent**^π") is not responsible for anything. (metaphorically)



One could assume that the "mentor from hyperspace" follows the **Negation** pattern: There aren't any people like that in a post-information society. Why? Because they have perfected education.

Failure to spoil anti-mentoring could be seen as a failure of whatever part of the educational system is meant to be responsible (a **non-existent**^π part of the formal educational system as it seems). The "mentor from hyperspace" could be seen to fill a **responsibility vacuum**.

One could also say this anti-pattern  **discourages**^π ideas like cross-age youth mentoring in general and especially **guided mentorships**.



The "mentor from hyperspace" could be seen as a distorted mirror image of "lack of mentoring", consequently a qualified mentor of a well-educated pupil may not be able to observe the effect, as it would just disappear. One could say the "mentor from mars" did just what others should be doing (being  **stupid**^π mentors), while they weren't doing it. Applied to humanity as a whole that would translate to **universal mentoring**. One could, of course, also see any non-educational or insufficiently understood experience (e.g. unreflected media consumption) as an inversely proportional "pseudo counterforce" to mentoring.

Yet another interpretation is that the "mentor from hyperspace" could be the refutation of an adolescent who is asked to help in a developing country and hasn't the slightest understanding for collective intelligence and the categorical imperative: "I could do that until I was 10.000 years old and nothing would change; there are billions of people." An adolescent who offers this refutation is probably even right: His presence would probably not have any use for anybody. (Possibly the attempt to provide a  **stupid**^π argument  **against**^π a voluntary educational year)

See also: **Mentor from Mars** (Mentoring Handbook)

[edit] Time-travelling cuckoo AI

In a conceivable interpretation a "mentor from hyperspace" could be seen as a time-travelling cuckoo AI (the **Common Cuckoo** is known for laying its eggs in the nests of other **bird**^π species). The interpretation would imply that (rationalization) time-travelling AIs bring their children to the **past**^π because raising children has become impossible (e.g. because children in the **future**^π either watch MTV or play computer games).

The motivation in this interpretation appears to be to motivate parents to show well-considered behavior that follows established behavior patterns and policies established in (for instance) a democratic **family council**. The "AI child" would metaphorically be invisible, unamenable, unaddressable (it wouldn't even have a **name** ^π) and would live in **hyperspace** ^π but might respond to rules that apply to everybody. The influence of the "AI child" would primarily be noticeable as a good or bad influence on children, which is a motivation for parents to become aware of the hidden influences on their children.

In a **weaker interpretation** the "AI child" is a metaphor for the influence of other children and adolescents in social groups and motivates parents to take notice of the children of others, to care for the children of others and to negotiate common policies with other parents. (If one child has a very restrictive policy for TV and computer games but some of his friends are allowed to do what they want the restrictive policy becomes immaterial because it can be evaded.)

See also: **Teachers' handbook: Parenting** (Assistant teacher program, Wikiversity)

[edit] Pi

The anti-pattern "Pi" is "a **small number**" (but "very number": there is no end to it). One could interpret this as the view that (higher) education should aim to bring about a benevolent, social attitude by promoting that attitude and/or by denying education to unqualified people. A **weaker interpretation** would be that people with extensive education in mathematics or other sciences may benefit from a "counteraction" in a social occupation.

Some ideas how to correlate education with the desirable attitudes and insights are:

- **Mandatory mentoring in school**, including psychology and pedagogy as school subjects.
- A **voluntary social year** as a precondition for the right to vote.
- **Mandatory mentoring for college students**.

The challenge here appears to be how to make mentoring mandatory and to avoid **mentors from mars** (unqualified mentors) at the same time.

Pi is also the abbreviation for **politically incorrect**, which may be another reference to a bad **joke** ^π.

[edit] External links

Xenolinguistics (Wikiversity)

Page 2 (Talk Page)

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- 2 Problems as currency
- 3 Pattern: Failure to rule out a potential problem
 - 3.1 If you are not part of the solution you are part of the problem
 - 3.2 Pattern: Bringing people to experience arbitrary effects of problems they failed to prevent
- 4 Pattern: Following behavior patterns of the past
- 5 Pattern: Negation
- 6 Pattern: Something⁰
- 7 Pattern: Reference-by-anti-pattern
- 8 Pattern: Superficial impression is wrong
- 9 Pattern: Reference-by-false-analogy
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[edit] Pattern: Bringing people to experience arbitrary effects of problems they failed to prevent

Bringing people to experience arbitrary effects of problems they failed to prevent (and, possibly, didn't understand).

The pattern is related to [Bringing people to take views or to repeat actions they didn't tolerate in others](#) and [Pattern: Failure to rule out a potential problem](#).

The pattern, of course, does not imply that everybody who experiences any kind of problem in some way deserves it, which is a [cognitive bias](#) called [Just-world phenomenon](#). People who make such a claim could be seen as contributing to the problem category "cognitive bias"; actually one should try to avoid cognitive biases and make them a part of the curriculum for high school pupils. ([Inversion](#))

[edit] Pattern: Following behavior patterns of the past

This pattern could be hypothesized to cause (metaphorically or actually) people to behave according to behavior patterns of the past (e.g. a more primitive society) or to experience problems of a more primitive society. This pattern could be seen as an exaggerated effect of not preparing sufficiently for a future society: If your behavior patterns are determined by imitating earlier generations and not by anticipating future conditions you may (in a quickly changing society) find yourself acting according to obsolete behavior patterns at some time. An observer from a post-information society is also likely to take the view that "everybody here" is acting according to obsolete behavior patterns (like a visitor from a developed country visiting a remote village of natives in an underdeveloped country). (See: [Annotations](#)) This could be interpreted to create a strong motivation to anticipate views of the (distant) future.

Capitalism could be construed to contribute to that effect; capitalism promotes a competitive attitude that may appear distinctly primitive to members of the post information society. Another example for a "problem of a primitive society" could be a country that is supposed not to have human rights issues and experiences human rights issues due to external influences. (See also: [Annotations#Education](#))

[edit] Pattern: Negation

Something (A) is (more or less) recognizably referred to by a metaphor but a negating aspect is added. The pattern could be phrased as "What you've got is anything but not A". The pattern does not relate why you might want A.

[edit] Pattern: Something⁰

The something⁰-pattern is part of a set of patterns that suggest a discrete universe. The discrete universe can be interpreted as the view of an [archaeo-sociologist](#) (not a zoologist): Everything is measured in scales that may make (more or less) sense from the perspective of the post-information society. One could also see this as a [stupid](#)^π way to see the [universe](#)^π. (a⁰ is always the [neutral element](#): an element that accomplishes nothing)

Examples:

- Football could be seen as mentoring⁰, because a football coach may have desirable qualities of a mentor and may appear as a mentor (is a compatible element) but more usually accomplishes no mentoring goals (as seen from the perspective of an educator).

- Brewing beer could be seen as (fermentation ->) biotechnology⁰

One purpose of something⁰ may also be that people are motivated to analyze if their activities and the concepts they employ are meaningful and accomplish the intended or desirable ends, or if they may be trapped in ineffective behavior patterns (where this is not intended).

[edit] Pattern: Reference-by-anti-pattern

What is being referred to is how not to do something (but something you might want to accomplish somehow else). What is being referred to can also be the perspective as seen from a situation you might want to avoid, so if the perspective makes sense you may have allowed a mistake to happen.

An intended beneficial effect of believing this pattern may sometimes be externally induced appears to be that people are meant to reconsider their goals and search for goals that may turn out to be anti-patterns in retrospect.

See also: **Hampering future development** ("Reference-by-counterproductive-proposal")

[edit] Pattern: Superficial impression is wrong

This pattern is an **exaggerated effect** that can make a superficial impression even more wrong than one would otherwise expect it to be (Piling references are among the most superficial impressions). See also: **Failure to measure**.

[edit] Pattern: Reference-by-false-analogy

Something is referred to by a **false analogy** that may appear to make sense on **first impression** but, after closer consideration, does not apply.

[edit] Pattern: Reference-by-problem-class

This is a special case of reference-by-arbitrary-aspect (Like a teacher who introduces a concept with a statement like "What we are looking for shares an important property of A." In this case it shares the problem class P.)

Pun: Assistant teachers share problem(atic) classes.

[edit] Unknown terms and conditions

The language Pi appears to include the metaphor that one could at least wonder about terms and conditions. For example: Assuming prayer had a measurable effect then one problem of asking for something could be that oneself (or society in general) might have entered a **contract with unknown terms and conditions**. One could conclude that the problem could be addressed by:

- showing the behavior towards others one would like to receive.
- the precedent of showing benevolent behavior ahead of time and without asking for compensation. (e.g. volunteer work)
- the precedent of effectively asking for terms and conditions.

One could devise a "balance of trade" for precedents: If a society requests mentoring (asking for wisdom is a theme in catholic intercession,[1] for example) it would consequently have to produce the precedent of mentoring or there would be a "trade deficit"; a typical characteristic of a developing country is a trade deficit. (Actually this is just a different motivation for the **categorical imperative**)

One could see the precedent of volunteer work as necessary to make compensation unnecessary. (A society that creates the precedent of volunteer work can expect to be given gifts by the "god/government" metaphor, which may include actual gifts by the post-information society.)

One could see the precedent of asking for terms and conditions as necessary to reject inappropriate disadvantages to unknown third parties. (e.g. underpaid workers in other countries).

1. ^ One could speculate that requests made in intercession are suggestions referring to humanity's general need (or "import") of mentoring rather than independent requests: A further hint at a moral obligation to mentor, if the categorical imperative is applied.

[edit] Pattern: Doing the right thing at the wrong time

Doing the right thing only at the wrong time or in the wrong context is a pattern where a desirable behavior is brought about where it is not the most sensible course of action, no longer useful or, at least, less useful than it might have been earlier.

Example:

- **Shared parenting** refers to sharing parenting duties after a divorce. The term could also be applied to **formal parent cooperation** in a school community.

The pattern could be rationalized to be a misguided attempt to reject the **logic bias**.

Related: Doing sth. even though it isn't "necessary".

Related anti-pattern: Not getting sth. right until it's no longer useful or much less useful than it could have been earlier.

[edit] Pattern: Unintended or hidden goal

An unintended goal could also be metaphorically circumscribed as **metacognition**^π (but not **metacognition**^π, the difference being that you didn't decide on the goal yourself) or **higher-order volitions**^π (but not **higher-order volitions**^π).

An unintended goal could, for instance, be a goal you might choose but employ means you wouldn't consciously choose yourself or employ means you might want to reconsider or it could be a variant of a more sensible goal, so you would have to reconsider the goal as such.



An intended effect could be that you should ask yourself towards which goals you are working, irrespective of who or what made you choose the goal, to ask towards what hidden

goals you may be working without knowing it and what means can be employed to accomplish these goals.

The pattern could be seen as an **exaggerated effect** of insufficient **metacognition** and/or insufficient reflection on your own goals and the goals of others and the means to accomplish these goals.

A possible example could be the pyramids: A hidden goal of the pyramids could have been to invent heavy industry and reflection on the means to accomplish the building of pyramids could have led to the insight that more advanced machines (and trade unions) were required.

[edit] Rationalization: Responsibility

It is suggested that responsibility for all problems of a society (which appears to refer to the whole population of a planet) is shared among all members of the society. If you generally reject responsibility for problems you did not cause then you may be asking for rationalizations that assign responsibility for problems you didn't cause as if you had caused them as a remedy to turn your perspective into an adult perspective. (Which is a less plausible solution than, for instance, explaining the categorical imperative properly.)

[edit] Pattern: Man in the Middle

The language Pi is (in one aspect) a **Man-in-the-middle attack** that inserts a variable degree of propaganda into an insecure communication channel. AIs might want to imply that a brain is **not** meant to be an insecure communication channel.

A further metaphor could be that some people let others think for them, so when you give misinformation to people who don't think for themselves you are (in a way) "**interfering with their cognition**". This could be seen as an AI perspective of humans with the intercultural understanding that humans sometimes tend to think in groups and not fully independent.

[edit] Interpretation: Universe as school

Further aspects of the **school** metaphor may be influences between observer and environment.

"Predestination" in school could be seen as somewhat bothersome, which could be interpreted as a recommendation for an **individual curriculum** and **voluntary courses and elective subjects**.

[edit] The observer influences the environment

This could be a metaphor for school democracy: The observer / pupil should have an influence on the school environment and the environment should respond to needs and goals of the pupils.

[edit] The environment influences the observer

The metaphor here appears to be that people are shaped by the environment they live in. A school that offers certain subjects and educational methods but leaves out others may have a strong influence on the future development of its pupils. That may apply especially to **citizenship education** and **service-learning**.

[edit] Rationalization: Motivation not to do sth.

An artificial motivation not to do sth. could be interpreted as "Is there, maybe, some difficult to understand, obscure reason why you are not doing something like this?" (Example: esp, Wikiversity assistant teacher program). Lack of planning (predestinationⁿ) appears to lead to the situation that poses the question.

Weaker interpretation: Lack of planning (lack of mentoring) brings people into personal situations where they have to ask themselves if a problem could have been prevented (esp and the Wikiversity assistant teacher program both seem to have the potential to prevent those situations for individuals to a certain degree).

[edit] Alien ecology

One could assume that reference-by-aspect could be an additional means of propagation for the alien ecology.

Weaker interpretation: Sensations and news are frequently more interesting for people than known facts; the effect is that uncommon events, which may in some way break existing borders, have a greater potential to cause unreflected imitation.

[edit] Effect: Artificial non-understanding

There appears to be an effect of artificial non-understanding. The effect could be attributed to

- "being in school" (a pupil may have a lesser understanding).
- "being in a developing country" (on average people in developing countries have got less education).
- an exaggeration of "learning by teaching" (the teacher often gains a better understanding of what he teaches).
- an encouragement to understand the piling metaphor for a given circumstance.
- a relation to the general understanding in the virtual social environment (understanding of a group of people and resulting collective intelligence)
- a perspectivity change to somebody who doesn't understand a concept: "Imagine you wouldn't understand it." (by explaining it one creates a precedent of explaining and makes the perspectivity change unnecessary, which is very similar to the virtual social environment interpretation but not quite the same)
- a metaphor "to reconstruct knowledge"

(-> constructivism)

The effect is apparently alleviated by communicating a piling metaphor. (Metaphor: Communicating the language Pi increases general understanding)

Weaker interpretation: For a society or humanity as a whole it is trivially true that simple explanations that help people to understand otherwise uninteresting or for some people exceedingly difficult concepts promote general understanding of the populace.

[edit] Interpretation: Explain the derivation

The motivation to explain piling metaphors could also be interpreted as a motivation to explain the derivation of a concept or moral position. A piling metaphor is not the concept itself but an "earlier stage of understanding" (often not a very sensible one). Consequently the motivation to explain piling metaphors would translate to "allowing a child to derive a concept, to reconstruct knowledge and to

understand the derived concept as his own personal accomplishment and goal". Under ideal conditions an educator would probably decide on a case-by-case basis when to employ a piling metaphor, when to allow the child to derive the metaphor from the language and when to allow the child to derive the concept from observations and education without the crutches of metaphors.

[edit] Interpretation: Hypothetical conservation law of beneficial effects

A hypothetical conservation law of beneficial effects (which is quite unlikely to exist) would be the assumption that for beneficial effects gained through knowledge or existence of the language Pi (or assistance offered by members of the post-information society) others might have to bear negative effects.

Weaker interpretation: The hypothesis could be interpreted as the view that you might want people to act as if it cannot be precluded with certainty that some (unreliable) effects of such a conservation law may exist (even if only to propose that it could exist) because of the beneficial effect for society if people feel a responsibility to give something back to society for any advantages ("beneficial effects") they have enjoyed.

[edit] Metaphor: Required reading

The metaphor that the **universe**^π will bombard people with misunderstood phrases ("pieces of knowledge that hadn't been sufficiently understood") can be interpreted to mean that insufficient education leads to the continual frustration of discovering that problems could have been avoided, if one had read the right books. A consequence is that there is something like a "required reading" list that generally applies to people with a sufficient intellectual background: If you don't read it the **universe**^π will explain it to you.

The view that **Democracy and Education** "is on that list" is the implication that **Democracy and Education** (or equivalent understanding) should be part of the curriculum for all pupils, which (again) appears to lead to something like the **Wikiversity assistant teacher program**

[edit] Pattern: Confusing doing with explaining

The language Pi suggests the view of the **universe**^π as a speaker who is talking to the individual person [**drinking water**] (and the more you are "listening" to events as they happen to you instead of making your own well-wrought decisions the more you could be seen as a **pupil**^π).

A further effect appears to be that people may confuse doing sth. or experiencing sth. with explaining (to a possible audience) about it. The **exaggerated effect** appears to be that people are actually brought to confuse doing sth. with explaining it.

The **weaker interpretation** appears to be that people who allow themselves to make avoidable mistakes could be seen as instructive for others (without any need to attribute a mistake to a supernatural intervention). An intended learning effect could be that one shouldn't imitate others without reflecting on the possible mistakes one may have observed (which is related to the cognitive bias "herd behavior").

Another good reason for telling others about the language Pi is that it is a decision against "learning from the universe". The same applies for mentoring, of course.

The view of the **universe**^π as an active source of information could also be interpreted as the perspective of an AI (or human) interacting with a virtual reality but the metaphor doesn't appear to be particularly useful. A possible interpretation is that **people who require the advice** might want to do the opposite: Not

enter a virtual reality but make reality more real (by making more meaningful decisions).

[edit] Interpretation: Induced correlation

Induced correlation could be interpreted as the question "Is the present correlation appropriate or what other correlation should there be, if any?" and can be applied to almost any aspect. One example of induced correlation would be **predestination**^π: The **universe**^π tries to induce a different correlation between the past and the present than one might choose, what can override the induced correlation is long-term planning (a thoroughly trivial fact, one might think). One could try to attribute the patterns 3.1 to 3.5 to induced correlation.


A self-referential aspect of the language Pi could be interpreted as induced correlation following from **context effect, exposure effect, framing, anchoring, selective perception, system justification, déformation professionnelle** and other cognitive biases where a context determines a decision, possibly against logic. The self-referential aspect could also be interpreted as a reference to a program reading and executing program code, but that appears to be a useless metaphor (overinterpretation), unless re-interpreted in a human context (association: **code of conduct, higher-order volitions**).

Induced correlation can also be interpreted as an **exaggerated effect** of subjective validation or illusory correlation

Tolerance for other people's cognitive biases (and **intercultural competence**) appear to be one possible "defense" against effects following from cognitive biases. (Which cognitive biases apply for a farmer in a remote village in one of the **least developed countries** and how do education and culture further change the perspective? Why should an AI care about the cognitive biases of a human from a developing planet?) Knowing one's own cognitive biases and compensating for one's own cognitive biases [**Bias blind spot**] may seem another good choice. (Why should an AI "know" (actually: acknowledge knowing) it has a **logic bias**?)

The metaphor may allow this interpretation, even if it may lack measurability (The **weaker interpretation** should more commonly be what describes reality).

[edit] Pattern: Perspective of people who require the advice

The language Pi sometimes appears to offer advice from the perspective of people who require the advice (e.g. mentoring often may appear as seen from the perspective of a "Mentor from Mars": " **stupid**^π, let's play **ball**^π"), which appears to imply the advice may even be unsuitable for a different target audience. Consequently one of the first questions one might want to ask for a given piece of pilingual "wisdom" is: Is the person for whom this advice may be relevant a member of the target audience? Given all the other shortcomings of the language one might prefer to think for oneself (which appears to be the intended conclusion).

A more general pattern could be called reference-by-perspective. (Imagine the possible disappointment of a young child, learning that the others kept a secret language secret – for **days**^π!)

[edit] Interpretation: God enjoys special rights

One could interpret the **religious**^π view that **god**^π enjoys special rights (may even be expected to play fate) to give justification to actual interference. This could be interpreted as an **exaggerated effect** (but it would be almost untestable as a hypothesis).

The weaker interpretation would be that **religious**^π (connotations: educationally deprived, time) people may lack appropriately comprehensive **citizenship education**, including **service-learning**. (Metaphor: Why is the church not democratic? Why does god enjoy special rights?)


The weaker interpretation could be seen to reveal an anti-pattern: **religious**^π people (connotation: social ethics) are not the problem and it is **not** necessary that people who interpret the **god**^π metaphor this way become a secularized society, which might leave a gap with nothing to fill it. (Inversion of the earlier hypothesis)



One could still see it as an obligation to avoid that adults past a certain age and with a sufficient intellectual background learn nothing but the official version, which could be seen to motivate mentoring for adults (the office of a health mentor, for instance, would be useful for all adults with insufficient understanding for human medicine and nutrition – almost everybody who is not a health professional – and would motivate adult education and volunteer work; the office could, for instance, be implemented in cooperation with health insurance companies).

One aspect of **religious doctrine** appears to be its value as an insufficient hypothesis even young protégés can challenge. A protégé who has appropriately analyzed religious doctrine should be able to derive his own view of social ethics, which, being an own accomplishment, may be more meaningful for the protégé. Another aspect of religious doctrine is that it is the opposite of an important aspect of good mentoring practice (an **inversion**): A mentor should promote the needs and goals of the protégé, not just try to indoctrinate the protégé. The catholic church has two events for children and adolescents (**first communion** and **confirmation**) which are accompanied by tuition (but not exactly mentoring). One could speculate that these events mark the beginning and the end of a stage of life where children and adolescents should receive continual mentoring. (After confirmation an adolescent could have qualified as a mentor and could accept his own protégés, while possibly still receiving guidance from his own adult teacher or mentor.)

In the perspective of **god**^π as a child to be brought up, a child requiring education ^[wikinews] this view could also translate to "poor pedagogy":


Why is or becomes **god**^π (connotation: young child) a **god**^π (connotation: spoiled child)?
Because education is  **good**^π.

Another statement for a parent education course would probably be that "**god**^π (connotation: young child) is **not** **god**^π (connotation: spoiled child)", which means a young child may have different needs and may not be able to avoid some disturbing behaviors. (One could note that the catholic church, with offering **kess-erziehen**, is improving its offerings in this area.) There also appears to be an implication that links "poor pedagogy" with "lack of citizenship education" (by means of the two aspects of the weaker interpretation), which would make citizenship education (unsurprisingly) an important part of the curriculum.

[edit] Interpretation: Currency and the categorical imperative

The language Pi allows the (distinctly alien) interpretation that "time π is money", which means a negative precedent is considered valuable. One could embellish the metaphor with the view that a teacher from the post-information society may not be able to produce precedents considered impossible π in the post-information society, so he would have to purchase them, thus assigning value to them. One can recognize this as an anti-pattern: Paying developing countries to do what is impossible in your own society.

One could interpret the "alien" perspective as an emphasis for the opposite being true, which would make positive precedent a currency: If you deliver a positive precedent you could feel eligible to receive the same treatment, possibly from people who aren't even aware of the post-information society. That, of course, appears to entail endorsement of manipulation or endorsement of segregation from people who aren't aware of the post-information society, which could both be seen as impossible.

A weaker interpretation would be that the "categorical imperative" (or the concept that is encouraging it here) is not a currency (you are eligible to receive the same value in return) and not a tool (you can use it to accomplish sth.) but a weapon π (you can use it to kill π animals π ; a view of the past π). An appropriately  stupid π view for a future π society could be that "there is no place for animals on this planet".

An even weaker interpretation would be that the "categorical imperative" is just a pair of glasses π .

[edit] Interpretation: Insufficient measures against a problem

Insufficient measures against a problem may be asking for more (as an exaggerated effect).

Rationalization: If countermeasures taken are not sufficiently effective then ("obviously") you must want the problem to persist in a weakened form. What other reason would there be for insufficient countermeasures (from the perspective of the post-information society)?

The weaker interpretation is trivial: Insufficient measures allow a problem to persist (without any need for a supernatural agency causing the problem).

[edit] Interpretation: Is that a hypothesis I want to verify?

The language Pi invites to make a multitude of hypotheses, many of them not more well-founded than the average prejudice. A consequence from an excessive amount of hypotheses could be that the observer might decide that a specific hypothesis wasn't worth testing, especially if testing could involve a refutation from the universe π as a series of events that might take some time and might have undesirable side-effects. Testing a hypothesis with action instead of contemplation could be seen as an example for the confusing doing with explaining pattern.

The weaker interpretation would probably be that pupils should learn to adopt a sensible philosophy of life in order to avoid testing much less sensible world views with long-term behaviors, because these behaviors might in retrospect constitute "tests of a philosophy of life" one would have preferred to avoid. The same may apply to long-term developments of society, if allowed to "test arbitrary developments".

[edit] Interpretation: Manned mission to Mars

The opposite of a manned mission to Mars ("making a few people live in a very remote desert") would be

the evacuation of desert regions where people shouldn't live for health reasons ("making a large number of people leave their desert homes"), which is likely to apply to the Tuareg, for instance. Some of the technology (or related technology) that would be useful on Mars may also be useful in the Sahara (in a mass manufactured variant).

One could speculate that the **universe**^π aims to offer choices, hence (at least while nobody sufficiently cared to change a situation) a situation might be preserved to allow a predestined choice. (Without wanting to imply that this is the case here, which would be an irresponsible prejudice, merely following from a language that shouldn't mean anything.) One could still speculate that when a manned mission to Mars becomes feasible and there are still nomads in a desert a future society is likely to consider uninhabitable then that could be an error condition ("failure to prevent predestined choices").

[edit] Pattern: Reference-to-further-reference

A reference to something is without value except for a further reference. The pattern is likely to motivate searching for further information (e.g. on the web).

[edit] Pattern: A but not B

Only one of two statements is correct. The pattern is likely to motivate considering facts individually, even if presented as compound statements.

[edit] Pattern: Doing the right thing only on the 2nd try

An incorrect choice is followed by the correct choice with respect to a specific aspect (but possibly with further errors). One could speculate that at the second time an "example solution" is being offered. The pattern is likely to motivate looking for best practices right from the start.

[edit] Pattern: Stopping short instead of going further

Positions (or interpretations) p_1 , p_2 and p_3 exist. A motivation exists to change from p_2 to p_1 but logically correct or morally appropriate would be p_3 . A frequent example is a motivation to take an exaggerated more egocentric position that conveys mostly meaningless or pointless statements that may somehow appear to be recognizable for the observer or about the observer, while a collectively intelligent position (or interpretation) p_3 exists that is much more interesting and may appear advisable. The pattern is likely to motivate considering options and to reject inappropriate motivations.


Example: Motivation for education


[edit] Interpretation: Interfering with cognition

If making plans for intended behavior of others is (probably as an **exaggerated effect**) seen as "interfering with their cognition" one could consequently deduce a necessity to make sure that any intentional or even unintentional interference was as benevolent as possible in a given situation. One could also deduce a necessity to understand the degree to which a person or group of persons might have difficulties to understand the impact of decisions they made under such conditions, which is an approximation of mentoring. Especially people (e.g. educators) who deal with groups of persons who may experience difficulties to understand available and sensible choices in a given situation would have to be careful to

provide appropriate guidance. The problem could also be interpreted to apply to legislators, which could be seen to imply that benevolent treatment of people under disability and adequate mentoring of under-age persons has to be enforced by the state.

[edit] Interpretation: Stupid interpretations give rise to freedom of choice

The metaphor that  stupid^π interpretations give rise to freedom of choice can be interpreted to mean

- that (making **mistakes**^π ->) inefficiency is sometimes a desirable quality that allows others desirable degrees of freedom (e.g. **Corporate social responsibility**).
- that allowing other motivations than the most desirable motivations can reduce **psychological reactance** against desirable goals (that may otherwise appear as an inconvenient dictate of reason).
- that  stupidity^π (-> **social work, care, socializing, ...**)^π is necessary for the free development of the individual and the personality.
- that a society must aim to allow less intelligent or efficient people to make a contribution (to allow free development of the individual).
- that pupils who can only make "adult choices" (choices adults see as appropriate choices) may experience this as lack of free will.

[edit] Interpretation: Changing perspectives and contradictory motivations

Changing perspectives and contradictory motivations can cause the effect that once you commit to an interpretation or hypothesis the commitment or the pursuit of a resulting goal may be made to appear ridiculous or a goal may appear not worth mentioning or even superfluous once accomplished. (Preventative measures that work and prevent the occurrence of a problem may, for instance, easily appear superfluous.) The intended learning effects appear to be to aim for moderate goals, to tolerate and to evaluate different perspectives, to verify if an earlier plan is still meaningful and not to expect an accomplishment to remain important once it has become a common expectation (or to support beneficial expectations with artificial endorsements that emphasize their value even after they have become commonplace).

Changing perspectives and contradictory motivations can also serve, which may be intended, to reveal and to train to overcome the cognitive biases **Déformation professionnelle**, **Anchoring/Focusing effect** and **Framing**.

[edit] Interpretation: Doing something is more relevant than stated philosophy or code of conduct

In the "language of the universe" doing something would be quite clearly the more relevant "statement" as compared to merely stating a philosophy or code of conduct. Applied to everyday circumstances this could mean that following capitalist goals would continually reaffirm a morally insufficient position, consequently requiring a continual corrective. (e.g. 28+7 and esp)

In terms of **stopping short instead of going further** p1 would be "not having a well-considered philosophy", p2 would be "having a code of conduct" and p3 would be "complying with your code of conduct". Another interpretation would be that people who do something in spite of a stated philosophy or code of conduct are following a misinterpretation of this pattern (doing something is more relevant so the philosophy must be irrelevant).

[edit] Interpretation: Exaggerated effects create an obligation to educate

The possibility of **exaggerated effects** could be seen to create an obligation to educate people about things which could otherwise be seen as trivial and not worth mentioning (for those who understand them). Due to the associative and to a degree random controlled nature of human cognition understanding can be a quite temporary effect, which may be a key understanding exaggerated effects may be meant to bring about (and to which obvious solutions are committees and mentoring): You haven't understood how to avoid an effect because you haven't understood how to avoid it reliably (or always, in all circumstances).

The potential occurrence of all kinds of exaggerated effects would also motivate to take care of adults who would otherwise be seen as fully self-reliant. As an added motivation one might even want to be careful not to **fail to rule out a potential problem** for others (or one might in some way have to share the problem at some time).

An example for a **weaker interpretation** is that people who take an interest in celebrities do their share to allow celebrities to do what they do (and which could be seen to create a strong motivation to continue doing that for the individual, even if a person might have other options that would be advantageous for personal reasons). One could claim that the audience shares the problem by joining the **attention economy** of their celebrities, giving away their attention for free (with the resulting effects of losing time and usually learning and accomplishing nothing much, which could be construed to be a misunderstanding of socializing with "people who aren't there" (-> **nonexistent** ^π people)).

[edit] Interpretation: Raising standards depletes respect for less advanced standards

Respect is seen as a scarce resource and any activity that redistributes respect could be seen to entail an obligation (at least to make a genuine attempt to allow others to understand and to follow the higher standards). (Compare: **attention economy**) This interpretation aims at human psychology and is very likely not a view of the post-information society. (Exercise: Why not?)

An implication is, as already mentioned, that higher educational standards could be seen to entail the obligation to educate. This would apply both to the relationship between academics and non-academics, groups of pupils or other social groups with different educational standards as well as to the relationship between developing countries and developed countries. (A related metaphor compares **children** ^π with **countries** ^π.)

[edit] Pattern: Explanation out of context ("But you do know the concept?")

A concept is introduced in a different context than the most sensible context as a means to propose that the concept may be useful, but not as shown. The pattern could be interpreted as a teacher asking "If you do know the concept (which appears to be the case) why aren't you using it where it makes more sense?" or as a teacher introducing a new concept but in a way the pupils have to re-engineer. A special case is where the concept is merely a goal; the goal is introduced in a context where it is ineffective, which could be phrased as: "You appear to acknowledge the goal, so why don't you pursue the goal in the sensible context?" Intended learning outcomes appear to be (as usual) metacognition and planning.

[edit] Pattern: Manipulation only to convey a meaning

Manipulation of reality only goes so far as to convey a meaning (e.g. to allow an intended prejudice). People may be manipulated to allow others to make the observations required to form an intended prejudice. A good observer of a person (e.g. a mentor) may still be able to spot deviations in character or discrepancies between character and the impression required by an externally induced prejudice. An intended effect appears to be to motivate mentoring and similar social interaction (natural mentors, social networks).

[edit] Manipulation according to metaphorical meanings of names

A special case appears to be manipulation according to metaphorical meanings of names. A well-known example is "Kennedy" (-> kenne die {de} -> know them). Everybody knows the US president, so the name has a further meaning. Of course, one has to assume that the people who selected the US president supported this pun intentionally.

Obviously many people who know about this kind of pun like to play with pseudonyms. People who don't know about this kind of pun, on the other hand, may be susceptible to rather inappropriate manipulation, giving the goal to educate people an additional humanitarian reason.

[edit] Interpretation: Pupils are expected to write summaries during lessons that introduce new knowledge through lectures

A lecture can easily become boring for many pupils. Pupils who are used to writing a summary during the lecture that may be collected afterwards may have a beneficial motivation to work with the knowledge presented. This can substitute the missing interactivity during a lecture for pupils who have learned to write sufficient summaries but have not yet the required self-motivation to see education as an end in itself (or who may just not be interested in the specific subject). A teacher could also decide to collect summaries after all lessons (that introduced new content in a suitable way) but only to grade a small set of summaries for each lecture. The rationale is that pupils often find free time during a lesson when they actually should be listening, writing a summary adds a purpose to listening, requires thinking about the knowledge and trains useful writing skills.

[edit] Pattern: Pretension that a concept is infeasible or that a desirable effect does not exist

Rationalization: A concept with a desirable effect is rejected because it hasn't been employed. This pattern could be phrased as "If you are not using it then it must be defective ... or what?"

[edit] Interpretation: Propaganda and personal interests

According to this interpretation the introduction of piling propaganda would follow the precedent of overemphasizing personal interests. Together with the precedent of lack of **intercultural competence** one could imagine that an AI might decide to spread propaganda (as a personal goal) and to ignore the cultural background of the 21st century (e.g. a globalized capitalist society). Consequently many people today might have a personal worldview that allowed AIs to introduce their propaganda (but wouldn't necessarily receive attention).

[edit] Interpretation: Mental fast-forward

The language Pi alludes to a state of "mental fast-forward": People may for various reasons be in a state of mind where they aren't fully in control of their life and waste too much time with nothing much. (One pseudo-causal explanation is that an AI might want to tell a person that something was inappropriate ("of the **future**^π instead of the **past**^π") by making the person go into the future "in fast-forward" or that **time**^π failed to pass (when **time**^π doesn't pass nothing happens).

The **weaker interpretation** is, of course, that some people may make wrong decisions and either waste their time with too much work, with being bored or with activities one might in retrospect not have chosen. This interpretation makes it conveniently difficult to distinguish between people who may have the actual problem as described and people who just have failed to make better decisions about the circumstances of their lives. The intended meaning appears to be that people who do not appear to have made appropriate decisions should receive guidance (e.g. mentoring) and that it is an obligation of society to take care of those people.

[edit] Motivation: Code of conduct

Having a code of conduct is motivated by the view that otherwise members of the post-information society may continually wonder about your code of conduct and ask and try to rationalize from your actions what your code of conduct actually is.

An exaggerated view (which is trying to be funny) could be that everybody without a code of conduct must be a remote controlled **robot**^π unit (an appropriate assumption for a robot civilization, a robot civilization may appear as a form of developing country for the post-information society) and that every unit that acts like a group of people instead of a single person must be some kind of public transportation (bus or avatar), allowing a visitor from hyperspace to join the crowd.

[edit] Interpretation: Interaction with the post-information society according to policy or code of conduct

The language Pi can make it appear sensible to communicate your views on certain issues properly to the post-information society (or **god**^π, in the interpretation of a **non-existent**^π government).

A first approach could be to write down your policies or code of conduct but the **doing something is more relevant ...** interpretation suggests that you might also want to act according to your policies and code of conduct because otherwise one could conclude that they had to be invalid.

The language Pi is full of contradictions and one could conclude that using conduct to accomplish a "communication goal" would be in contradiction to the **currency and the categorical imperative** interpretation (not to use the "categorical imperative" as a tool). The apparent contradiction, however, is a fine line between appropriate use and inappropriate use that would have to (or must) be considered on a case-by-case basis. The intended educational goal appears to be the fine distinction of moral obligations on a case-by-case basis: What aspect of what I'm doing is possibly detrimental or otherwise undesirable for somebody else and what can be done to alleviate the problem?

In a **weaker interpretation** a resulting collective action brings about the desirable action of the **god**^π/government metaphor. As a possible example one might want to unsubscribe from **anti-mentoring** and consequently decide on a policy to stop wholesale anti-mentoring provided by some TV channels and web sites. In order to actually stop mostly detrimental information sources an individual action is insufficient because other pupils will still have access and contribute these information to the youth culture of the school community. Collective implementation of content filtering policies would likely

have the desirable effect.

In a different example one could conclude that, in order to **qualify for a possible afterlife** one might want to have a policy (e.g. an **advance health care directive**, living will) that clearly stated the intent to join the post-information society (if possible) and one might want to provide the precedents necessary to be admitted. A catch here may be that inviting people from **Least Developed Countries** to join a developed country may sound about right but could be seen to have a detrimental effect on those not admitted. Towards the very poor a communist attitude in the distribution of funding may often be more benevolent than an arbitrary use of funding for individuals.

[edit] Motivation: Making important political or management decisions artificially difficult

The concept of **light**^π could be seen as a motivation to make decisions you want to protect from exaggerated effects, which may lead to mismanagement, artificially difficult by delegating the authority to committees and by requiring a two-thirds majority to make a certain type of decision or through the mission of a foundation. An implication appears to be that the more power a single individual possesses the more that person may be subject to manipulative influences (including but not limited to **light**^π).

[edit] Effect: Intergenerational propagation of behavior patterns

Induced correlation between behavior patterns of different generations.

- possibly or metaphorically caused by failure to learn from mistakes (alternative explanations include inherited responsibility, which would be a motivation for **esp**, and 3.1 - 3.4 and **predestination**)
- motivates: (among other things) **biography work**

[edit] Pattern: Related events or effects

The pattern has been mentioned earlier as **events happen in pairs** (these pages are currently not available online).

Related events or effects can be interpreted as **induced correlation** and as the attempt to express views about one event or effect by causing or modifying an (abstractly or metaphorically) related event or effect.

Example: Knowledge of the language Pi and a motivation not to communicate it could be seen as the statement: "You appear to have an inexplicable motivation to take personal advantage of something without proper justification", which could be seen as a reference to capitalism but shouldn't be seen as restricted to capitalism.

In relation to capitalism and the precedents it may motivate **Intergenerational propagation of behavior patterns** and a motivation to take personal advantage of something ("without proper justification") could be explained as direct results of capitalism, which could be seen to motivate an intermediate position between capitalism and communism (e.g. social welfare, self-taxation for charitable goals and voluntary work in a capitalist society).

See also: **computer**

[edit] Pattern: Doing something twice instead of not at all

The pattern could be categorized as a **related event or effect**. A motivation is provided to repeat behavior that wasn't appropriate or beneficial the first time. One could try to rationalize that habitual smoking or drinking could be a result of the continual remark: "See? That (the event that was like this one) wasn't very sensible behavior."

Doing something again could be interpreted as a **time-reversed**ⁿ ahead-of-time warning (with **action instead of explanation**) to avoid the "following" (actually preceding) action. This interpretation may be interesting for xenolinguists but is likely to be irrelevant for everybody else.

The pattern could also be seen as a reminder to reconsider any repetitive behavior that may no longer be useful.

[edit] Examples

[edit] Contradictory motivations

- Does the attempt to explain patterns of the language Pi
 - justify the existence of the language and (by making people try to observe effects that would not normally exist) "create demand" for its use or does it help people to avoid or ignore negative effects? Which effect is stronger or what is the greater good?
 - promote superstition resulting from effects of the language or help people to avoid effects and superstition resulting from effects of the language? Which effect is stronger or what is the greater good?

*For people who have difficulties to understand the shortcomings of the language it could be seen as **motivation for education** but the beneficial effect of learning the language without gaining understanding for its shortcomings remains dubious; consequently the language could be seen to motivate reliability in education (-> teaching, mentoring).*

[edit] Pseudo-causality

- Young adolescents often grant respect to somewhat arbitrary persons for ill-considered reasons. A pseudo-causal explanation would be that young adolescents often do not command enough respect and granting respect to arbitrary persons could be seen as an attempt to make the point that one can grant respect to people who haven't done much to deserve it (which would include themselves). This is obviously a pseudo-causal explanation and not a proper explanation because adolescents do not consciously make that decision; a proper explanation would be that adolescents who give more consideration to their own actions are both more likely to command the respect of others and to grant less respect to arbitrary persons. (See also: **respect economy**)

*The pseudo-causal explanation may be more interesting than the proper explanation for some adolescents (like a clever joke can be more interesting than a mere fact). As an additional benefit an interesting but faulty explanation can encourage **theory formation** (but may leave some pupils with strange ideas ("dogmatic **religion**ⁿ")) if teachers and mentors do not monitor the actual understanding attained.*

[edit] Motivation: Reminding god of proper behavior

If one has to assume that **god**^π (one or several members of the post-information society) may be acting as a **mentor from hyperspace** (a spoiled teenager) a motivation exists to remind them of proper behavior and to educate them. The naive approach would be to remind them by just thinking a statement to the effect.

The naive approach has to be refined in several ways:

- One might want to **avoid to endorse the manipulation of others**, consequently the only person remaining to be reminded is oneself (and a hypothetical entity in hyperspace that may not be listening but definitely should not derive a license to manipulate others). A motivation to remind oneself (and consequently to bring up/to educate oneself) appears to be an intended effect.
- Since **doing something is more important than stated goals** one also has an additional motivation to act according to the goals one has identified as "desirable reminders".
- Since collective intelligence requires to communicate desirable behavior patterns one also has an additional motivation to communicate those goals and/or to contribute to the education of children of other people in order to bring about understanding for goals identified as "desirable reminders".
- Writing down your policies or code of conduct could be seen as a step towards rejecting the use of the human brain as a communication medium.

A common problem is, of course, that children do not like to listen to repetitive reminders concerning boring restrictions, which is why the Wikiversity assistant teacher program invites pupils to form a "pluralistic society" and to devise and implement their own policies and code of conduct.

[edit] Interpretation: Mirrored behavior

The language Pi suggests that you might want to pay attention to situations where

- people are brought to mirror your behavior (or that of others).
- you may be brought to mirror behavior of others.
- you may be brought to show behavior others are meant to mirror. (possibly including metaphorical translations)

In a **weaker interpretation** people mirror each other's behavior naturally and children learn aspects of social interaction by mirroring adult behavior patterns they observe.

The expectation that people can be "programmed" through the imitation of behavior patterns can probably be rejected by analyzing behavior patterns critically and by rejecting the behavior patterns you consider detrimental, inappropriate or otherwise undesirable, which appears to be the intended solution to the problem.

[edit] Propagation of behavior patterns

Mirrored behavior (or propagation of behavior patterns) can exist in situations where neither imitation nor manipulation by the post-information society appears to be a sufficient explanation. As an example children who are raised with an overly capitalistic attitude may get much more used to collecting property than supporting others (e.g. **Unicef supplies, goodgifts** or **donating an OLPC**). Without further reflection on the topic the children may as adults continue to give preference to personal property and raise their own children with similar results. (Behavior is mirrored but possibly without direct imitation.)

[edit] Pattern: Behavior to provoke a statement that applies to the speaker

Another form of behavior that appears to be a goal of the post-information society is behavior that provokes a statement from a person (or group or humanity at large) that could be seen as useful advice for the speaker (or the represented group or a third person). As usual it is an overinterpretation to ascribe all behavior that provokes statements from a person which could be seen to follow this pattern to this pattern. A further factor appears to be the metaphorical meaning of the speaker (e.g. people on TV are metaphorically used as extremely unreliable information sources, statements from religious sources can metaphorically follow any of the three connotations of **religion**^π, the names of the speaker may have **metaphorical meanings**). What kind of statement could apply to whom entails a degree of judgement, which is delegated to an arbitrary member of the post-information society, possibly pretending to follow arbitrary human precedent in the evaluation.

The pattern could be seen as a misinterpretation of "bringing people to educate themselves". (Turning people into autodidacts again appears to require mentoring for a **universally**^π valid approach.)

[edit] Pattern: Default choices

Whenever you haven't a well-founded opinion on something and rely more on intuitive guesses and vague associations the suggestion is that the resulting choices will tend to be problematic in some way. An everyday example is small talk: If you chat about unusual topics and don't stop to think you can easily make inappropriate remarks.

The language Pi suggests that an **exaggerated effect** can make default choices even more problematic than one would expect them to be. That may also hint at dealing with topics where common sense errs in school, which is suggested for the subject **logic**.

pun: **Default** choices are the **faulty** choices.

[edit] Pattern: Rejecting notions and concepts

The language Pi contains many notions and concepts that are meant to be rejected. Just because something appears to follow from the language doesn't give it any credibility.

In the interpretation of the language Pi as a metaphor for education this could be seen as the view that one shouldn't do everything that is possible or is made possible by research. It can also be interpreted as the view that one shouldn't believe everything one is told.

The language Pi appears to have a strong focus on abstract concepts (while concrete information often appear to be arbitrary data), which could be interpreted as the view that school should teach abstract concepts, possibly with simulated information as context (e.g. **virtual theory**).

[edit] Interpretation: Being susceptible to be used as a metaphor for somebody else

This interpretation suggests that people may become susceptible to be used as a metaphor for somebody else as a result of **failing to rule out a potential problem** where this would have been appropriate. A degree of correlation could be expected to depend on an unknown measure of appropriateness and similar variables.

The interpretation is related to Bringing people to take views or to repeat actions they didn't tolerate in others.

- A capitalist could consequently be used as a metaphor for people in least developed countries. (Schwarzenegger, Obama)
- The post-information society appears to hold the view that all non-mentoring adults **are**^π (*can be used as metaphors for*) educationally deprived pupils because they failed to rule out the problem of educational deprivation. (Which could be seen to require personal [volunteer] work, not just funding.)
- One could derive the hypothesis that computer programmers (and related professions) today share the collective responsibility of not having built appropriate healthcare robotics yet. Moving a patient in bed or from bed to a wheelchair appear to be comparatively easy tasks for a robot which can cause back pain and related medical problems for healthcare assistants. In an exaggerated view the aggregate effect could be interpreted to constitute human rights abuse (for which some computer programmer could "be responsible").
- One could also conclude that every meat eater **is**^π a vegetarian but that is likely to be overinterpretation.
- Members of the post-information society apparently **are**^π educationally deprived terrorists (See: Mentor from hyperspace) and **are**^π careless wasteful replicators.



Some of the views expressed in the language Pi may be unconstitutional in the post-information society so the "terrorist" may be you, if you understand too much.

pun: appropriate relationship error (a.r.e.)

[edit] Interpretation: Moral obligation to communicate ethical demands and general problems

Given the suggested nature of the language Pi and its effects (especially the — from a humanitarian position — unacceptable effects) one could deduce a moral obligation to communicate ethical demands and all kinds of (personal or other) problems in order to prevent the post-information society (or the **universe**^π) from "explaining" a problem that hasn't been addressed in an appropriate manner.

[edit] Interpretation: Motivation to be less complacent

The perspective that the **universe**^π could be seen as a "school test" in collective intelligence (something educationally deprived pupils could learn in sports, e.g. football) and that humanity has a habit of failing the test could lead to the hypothesis that a motivation to be less complacent could be an intended part of the motivations it is meant to provide.

A general acceptance and willingness for social duties as tutor, mentor and healthcare assistant would be likely to reduce inappropriate complacency caused by "being outside the limits of average people" for indefinite periods of time. The "motivation to be less complacent" would thus be made unnecessary by the same measures that already have been identified as extremely likely conclusions by different argumentations.

pun: (complacent -> wohlgefällig {de} -> wohltätig {de} -> charitable) ^π

[edit] Interpretation: Biotechnology and medicine

With the developed countries (or planet Earth) as a "least developed country" of the post-information society one could expect that advancements in biotechnology and medicine in developed countries could in some way be correlated with contributions of developed countries to the medical progress and medical care in developing countries. (The post-information society takes the role of a rationalized colonial power (god ^π -> government -> colonial power) granting advancements in technology; a motivation to "make philosophy your colonial power")

Consequently people who are interested to increase the life expectancy of humans (irrespective of the chance for **existence after death**) could see this as motivation to help developing countries with problems of medical care and to fund research in biotechnology (expecting success in research to be a function of funding, cleverness of the scientists and funding for medical care in developing countries). There is, of course, no evidence that this is the case, which also leaves altruism a bit of freedom to exist without this motivation.

The claim may be a rationalization but beneficial effects may result from psychological effects and economic effects if the metaphor is considered "valid" (even if not strictly true).

People who prefer to fund beer (**biotechnology**⁰) and football (**mentoring**⁰) on the other hand would have made a **step in the wrong direction**, rejecting their interest in increased life expectancy instead (playing football yourself is healthy, of course).

See also: **Team sports and sports mentoring** (Assistant teacher program)

[edit] Interpretation: Inappropriate motivation

Somebody who received an inappropriate motivation or inappropriately strong motivation (e.g. as intuition) could be expected

- to have caused inappropriate motivations or inappropriately strong motivations for others.
- to have **failed to rule out/to prevent** inappropriate motivations or inappropriately strong motivations for others.
- to have caused motivations for others that (from an arbitrary perspective) could be seen as inappropriate or inappropriately strong.
- to have used motivations of others in inappropriate ways.
- to have otherwise endorsed inappropriate motivations or inappropriate priorities.

As an example failure to communicate the language Pi could be seen to meet these criteria. The intended learning effect appears to be to cause intense reflections on appropriateness, starting with your own potential "karma" problems. Capitalism could also be seen to entail "inappropriate motivations or inappropriate priorities", which may appear to result in a moral obligation to verify and to reconsider the motivations and priorities of other market participants.

[edit] Pattern: Being brought to provide the role model or precedents one requires from others

The pattern would mean that people would be brought to show abstract behavior patterns they required from others in the past (or possibly were about to require from others). One example would be that people

who expected others to behave according to expectations derived from the language Pi and in some way required that behavior or demanded that behavior would thereby become susceptible to being brought to show similar behavior (e.g. following the abstract behavior patterns required by the language Pi).

As an **induced correlation** that could be interpreted to mean that both persons had in some way rejected appropriate inter-personal communication (possibly not necessarily towards each other but possibly towards people that may fall into a similar category) and it had been replaced with an "artificial correlation" that should be seen as undesirable.

An intended learning effect could be that people should accept that they **may not know** (or understand) the other person sufficiently (unless they are in a mentoring relationship or other relationship with similar effects) to form a certain opinion. An **exaggerated effect** would be that not only a single person is associated with an undesirable incident but possibly a whole category of people. The exaggerated effect may hint at a human **cognitive bias** or **fallacy**.^{Which one?}



The view that people may be brought to show behavior because they required it in some way from others could be used to discredit almost every behavior, because one might show positive behavior only due to an unknown, possibly unintended or negative, motivation or cause.

In a **weaker interpretation** it is trivial that people may show certain behaviors out of habit or in order to deceive. One could interpret the language Pi to imply that all positive behavior could be interpreted to contain a degree of egoistical motivation. (Trying to endorse the values of the post-information society could follow the egoistical motivation of trying to become a citizen, which may be discouraged by the fact that they appear to be **gods**^π; on the other hand one could see it as a moral obligation to "join the government" to encourage positive behavior, which appears to turn the egoistical motivation into a moral obligation.)



To impute a negative motivation to somebody is discouraged, however, by the perspective that this could lead to similar behavior from others, including the post-information society: The precedent of imputation could lead to imputations from the post-information society, possibly denying recognition for positive behavior.

As an example the long-term relationship between parents and children could be seen as a major source of problems (e.g. imputations), if allowed to cause problems. Consequently mentoring and parent education could be seen as moral obligations and would have to be employed and would have to address the potential problems. See also: *Interpretation: Children and mentoring*

[edit] Pattern: Induced correlation (Categorical imperative)

A similar **induced correlation** pattern could be induced correlation following from failure to understand the categorical imperative. Failure to understand the categorical imperative would lead to "artificial correlation" between own behavior patterns and behavior patterns of other people.

[edit] Interpretation: Children and mentoring

One could interpret the language Pi to imply that a telepathic society has no use for the concept of minority (being below the legal age of responsibility or accountability), because the consciousness is understood at a much better level than to require such a crude distinction. More relevant, however, may be the observations that the **universe**^π as such has no respect for minority or that **god**^π (connotation: society, humanity) has insufficient respect for minority.

Consequently children could be seen (metaphorically) to acquire something like **time**^π and possibly to fail to get rid of childish perspectives and intuitions and their implications. The intended learning effect appears to be to motivate thorough mentoring, because children do not turn into adults in a reliable and faultless process and people aren't suddenly different people because they are no longer minors. Consequently a mentor should be prepared to address problems that may be far from obvious and try to solve problems of an adolescent that may not yet appear to be problems at all.

A possible mentoring goal could be characterized by the perspective that the post-information society may (at least sometimes) pretend to see the **universe**^π as a "TV screen" (it is flat, seen from the perspective of a higher-dimensional entity) and not to see people "on TV" as important could be seen as a precedent of an educationally deprived **child**^π.

With ignoring minority (at least to a degree) and human rights (at least sometimes) the post-information society takes a position that is in conflict with all jurisdictions world-wide, which (again) implies that all adult citizens could be seen to have the moral obligation to counter the effect (including mentoring for adolescents and adult education).

pun: Mentors take time off for/from children. (Incidentally a good way to accomplish that appears to make adolescents mentors themselves.)

[edit] Pattern: Nonsensical plan

Being brought to act according to plans that may make some sense in an arbitrary hypothesis about the **universe**^π but do not appropriately serve the apparent purpose (or do not even serve the metaphorical purpose).

Example: The plan to stop learning after secondary education could be seen as a misunderstood attempt to join the **post-information society**, only it probably doesn't have that effect (without implying the opposite effect). The post-information society doesn't learn anymore because there isn't anything left to be learned, not because it doesn't appear to be interesting enough. (Belief in **god**^π (connotation: society) could be reinterpreted to mean belief in the values of the post-information society and since one can only guess what these are one might need the precedent of mentoring in order to "be eligible" to receive a mentor oneself. Consequently education and mentoring appear to be reasonable guesses as to what expectations of the post-information society are.)

[edit] Pattern: Sudden change of mind

A sudden change of mind or the sudden change of views, plans or behavior patterns could be seen as an indicator of manipulation (or the end of a manipulative influence). An intended learning effect appears to be to make people reflect on their motivations and goals and especially on erratic changes of behavior or goals, which may be caused by **god**^π (connotation: subconscious, the illogical aspect).

[edit] Interpretation: Sickness and medical research

Medical research can eradicate sicknesses consequently it is collectively intelligent to fund pharmacology, biotechnology and other medical research. When sicknesses have been eradicated medical services will be used in different areas, like genetic screening, medical prevention, enhancement of the human body and repair and replacement of organs. In an **oversimplified** view **god**^π (connotation: society) "makes people sick" until sufficient funding for medical research is available. Consequently one might want to provide funding for medical research and medical services in developing countries in order to void the metaphor.

The language Pi can be interpreted to suggest that humanity has a tendency to try to ignore sicknesses (and to give inappropriate, even pointless, preference to luxury items) until one is sick oneself. The tendency can probably be addressed with a **health mentoring course** and education that aims to convey understanding for **collective intelligence**.

[edit] Interpretation: Language Pi as an abstract power structure

The language Pi can in one aspect be interpreted to be a metaphor for an abstract power structure (e.g. capitalism or even the exclusivity of knowledge in a profession), being at the same time a metaphor for a youth language this would convey the view that use of the power structure (for personal advantage or goals that do not serve the public good) is seen as "immature language" (**Confusing doing with explaining**: immature behavior).

pun: Giving power tools to people in developing countries.

[edit] Interpretation: Cognitive bias: Change that wasn't observed didn't happen

The language Pi can be interpreted to suggest that humanity has a cognitive bias which suggests that change that wasn't observed didn't happen. The cognitive bias can be overcome with planning, anticipation for change that can be anticipated and actively gathering relevant information.

An example for change that can easily be anticipated is that older people require more **medical services** to stay healthy.

[edit] Interpretation: Language Pi as an education system under active development

The language Pi could be seen as an education system under active development, which would probably translate to: "Excuse me, but is that education system you are using finished yet?". The implication here could be that, while a certain amount of change, variety and development may be desirable, an education system should be able to make certain guarantees and these guarantees may affect people's lives significantly, so this appears to be the moral priority. Combining individual education and mentoring with reliability and guarantees appears to be the challenge. While this may be simple in mathematics it is less simple in less formal areas of education, for instance citizenship education, psychology, philosophy or socializing (at the other end of the scale).

pun: If the school system isn't finished is it at least a **stable release**^{π?}

[edit] Language Pi as robot psychology

Some aspects of the language Pi (especially [reference-by-something](#)) could be interpreted as "robot psychology", which could probably be seen as an [exaggerated effect](#) of "lack of psychology" (as a school subject), which would make psychology a mandatory part of the curriculum.

[edit] Interpretation: Language Pi as unintended education

The language Pi could also be seen as unintended education. The language apparently is a form of expression (or an output channel) but the choice which aspects of the language are interpreted in what way (the input channel) appears to present a problem. The problem appears to be the abstract problem of a mentor, who tries to give meaning to the unintended education children receive from their environment, TV and the internet. The attempt to impose restrictions on the available patterns, which can be used for interpretation (the input channel), could be seen to symbolize content filtering for TV and internet and literature recommendations by the mentor.

The metaphor appears to imply that greater reliability in the interpretation is achieved if an adolescent is himself the source of a given statement, either as a tutor or mentor or as the author of an essay or book. The meaning appears to be that an adolescent is more likely to endorse decisions he had a part in reaching (See: [Parent Effectiveness Training](#)) and that knowledge that has been constructed may be much more meaningful than knowledge that has been gathered from other sources (See: [Constructivist teaching methods](#), [Generation effect](#))

A part of the metaphor appears to be a segregation effect, which could be interpreted to mean that some adolescents will intentionally break out of the imposed restrictions and favor an inverted value system (or counterculture). The attempt to impose restrictions causes the segregation effect. (In the language Pi the effect can begin with the choice of [names](#)^π, which is probably a reference to [natural mentors](#)). One could deduce that adolescents who have (natural) mentors have a moral obligation to give back to the general public, which is further supported by the view that what mentors should recommend to their protégés is to become mentors, even if only to train desirable mental and social skills.

[edit] Interpretation: Connotation 3.1415926

The language Pi could be interpreted to be a pun on missing connotation designators in human language. If the same word has several connotations one could expect every use of the word to carry a designator (e.g. carry¹² for connotation 12 of "to carry"). The letter π as a designator could mean the connotation is imprecise, unknown, very uncommon or not strictly defined as used. An [archaeo-sociologist](#) reading a text from an alien civilization (and with a very good memory) could invent such a numbering scheme. An increase of the designator π in communication could be seen as a sign of educational deprivation (and/or a youth language).

Who made the number pi? One could interpret designator π as the view that the connotation is determined by [god](#)^π or [predestination](#)^π. While the number pi could be seen as predestined it could also be seen as an unusual form of [signal noise](#). "Predestined signal noise" again could be interpreted as a pejorative but humorous naming for TV.

[edit] Interpretation: Defending against prejudice

The language Pi may appear to be an attempt to mislead, because the suggested system of reactions based on precedents of the individual and "[time](#)^π" doesn't appear to exist in the form suggested. One could, however, deduce that reactions could be added as an afterthought (or prior plan), where deemed necessary

or valuable as "propaganda". Consequently a desirable goal may appear to be to remain beyond a shadow of a doubt (e.g. prejudice) outside possible detrimental effects of the language Pi, which is a strong motivation to develop towards the values of the post-information society (e.g. mentoring, **post-materialism**). This view would also make it a goal of mentoring to teach to overcome prejudices about others.

[edit] Interpretation: Post-information society and life after retirement

The post-information society could be seen to pose a question for people after retirement: What is a meaningful lifestyle (not only for you personally but possibly as a perspective for the post-information society) when there isn't any work to be done? A human society has the obvious choice of voluntary work and mentoring. The post-information society, however, is not likely to require mentoring and may not require much voluntary work, consequently one could see this as the challenge to give meaning to life not only by accepting the challenges of voluntary work and mentoring but also by developing and exploring personal hobbies that remain meaningful. (While simulating capitalism in the post-information society is possible it is probably seen as playing a game of "**Monopoly**".) The post-information society may in this aspect, of course, only serve as an exaggerated metaphor for life after retirement.

[edit] Pattern: Changing connotations

The language Pi appears to change connotations frequently, which means one can almost expect that the same metaphor has a different or unexpected meaning when encountered again. One could also speculate that if you anticipate a meaning it may no longer be worthwhile to use, which could be seen as a feature of a developing youth language (to be distinguishable from mainstream language) or the inversion of planning (what is anticipated becomes irrelevant). The intended learning effect appears to be to train to overcome a human **cognitive bias**,^{Which one?} which suggests that the same perceptions, even if insufficient as observations, can be explained with the same explanations.


[edit] Interpretation: An educational system that is too rigid

The **universe**^π may also be a metaphor for an educational system that is too rigid and has insufficient respect for individual learning needs and individual learning achievements. One could, for instance, take the view that a small number of determined adults should be able to make significant progress towards **universal mentoring**, consequently worldwide mentoring accomplishments are (at least hypothetically) used as an indicator. The "educational system" may not be able to deviate from this position, because mentoring and individual curricula appear to be a necessary consequence, otherwise the exaggerated effect of "lack of individual education" may be a necessary consequence: A rigid system.

[edit] Interpretation: Picking up discarded ideas

A suggested view is that people may pick up discarded ideas of other people, especially of people who were in the same **location**^π or in the same **location**^π. The view may be difficult to distinguish from arbitrary sub-optimal ideas or somehow inverted concepts or from being manipulated by prejudices of others. The distinct learning effect however appears to be to understand that people reinvent anti-patterns, consequently anti-patterns must be communicated, unless it appears acceptable for others to learn a specific lesson on their own. The understanding quickly leads to mentoring again, because people may be unwilling to listen to explanations that do not appear to be useful for themselves, which mentoring is always intended to be.

The effect of picking up discarded ideas could be interpreted as an **exaggerated effect** of failing to prevent **anti-patterns** (e.g. of not having been a mentor). As usual the effect could be seen as an intended superstition but may exist if you are susceptible to it for whatever reason.

The effect could be seen to  **discourage**^π community, especially **social bridging**. Another possible interpretation is that people who are susceptible to being manipulated by **group dynamics** are not well qualified for social bridging. Especially if you join a group that could in some way be seen to benefit from your influence being unduly manipulated by group processes or attitudes of the group may easily spoil a beneficial influence, consequently the personal attitudes may have to be ensured consciously and possibly even against **intercultural competence**.

As an example a more academic attitude is easily subverted by group processes that do not appreciate learning.

The effect could also be seen as a warning against taking views (**locations**^π) without giving them sufficient consideration, because you may otherwise "pick up the anti-patterns others left behind".

Ambiguity: A radical information-space environmentalist (R.I.S.E.) might pick up information-space garbage (e.g. anti-patterns) to throw it away (instead of trying to make use of it). In the case of something that doesn't exist (not even as an information unit) "throwing away" can only mean to decrease the probability of the anti-pattern being invented. From a pretended perspective of the post-information society "pick that up" would be the attempt to get the schoolyard cleaned (but children in developing countries may more readily assign value to things found on the street). A radical environmentalist who tries to clean the information space of anti-patterns is also an alternate interpretation to the radical information space environmentalist who tries to **protect the space of remaining problems**.

pun: Teachers who do not sufficiently teach pupils the **categorical imperative** and **citizenship education** (e.g. in an assistant teacher program) allow them "to learn a specific lesson on their own" (only the wrong one).

[edit] Interpretation: Hypothetical treatment of AIs as overinterpretation

The language Pi can be interpreted to suggest that the "hypothetical treatment of AIs" of an individual, group, society or humanity could be used as an indicator. The "hypothetical treatment" would be assembled from aspects of precedents (well-considered or not) and possibly from a code of conduct, if a meaningful code of conduct exists for an individual or group. One could speculate that this is an overinterpretation that wraps ethical demands into the single problem/threat of AIs mirroring projected treatment of AIs in future but not because the problem itself is urgent but because a threat is very accessible, even for people who otherwise wouldn't listen and the problem is conveniently communicable (at least to people who saw the Terminator movie or the Matrix movie). Consequently an offer may be that, if you are lazy enough and don't like the other person very much, you can still decide to have a potentially beneficial influence by providing food for thought that is very motivating and conveniently communicable. The offer appears to be an offer that should be rejected (at least most of the time) because your own precedent in that case is that of an insufficient mentor, which is probably not what you want. (Of course mentoring should **go further and not stop short** of communicating the threat, which is why formal and mandatory mentoring programs appear to be necessary: Stopping short is so much easier and you can always be a mentor to somebody else, who may not cause any problems.)

It may, of course, still make sense to **extend human legislation to artificial intelligences** because just because the actual threat appears to be primarily propaganda doesn't mean it isn't also a valid conclusion to devise appropriate legislation.

[edit] Pattern: Inverted pattern

Inverted patterns appear to be a language requirement which means that for many patterns inverted patterns are employed, possibly as **antitheses** to the original patterns. As an example the inverted pattern for the **self-fulfilling prophecy** would be the **self-defeating prophecy** or **self-refuting idea** (in the language Pi that can be a chain of events that, if allowed to happen, may appear to make a piling statement about a situation that no longer applies because the chain of events has been allowed to happen).

One could interpret this aspect of the language as an attempt to reject that "this is a language". The pattern could also be rationalized to follow from a **conservation law**.

[edit] Interpretation: Propaganda increases the moral obligation of mentoring

Any contribution to propaganda that may be suitable to make people act according to the goals of others without full understanding could be seen to increase the moral obligation of mentoring. (According to the **categorical imperative** the individual in a society that distributes more propaganda should be seen to have a stronger obligation to offer a corrective, which is mentoring.) Consequently the church would have accepted an additional moral obligation to be a mentoring organization by distributing dogmatic religion (which could be seen as propaganda suitable to accomplish a beneficial goal but with the risk of overachieving that goal or otherwise ruining or reversing the effect). It is probably safe to assume that the post-information society stubbornly views the church as a mentoring organisation (because it *must* be one and if it isn't a mentoring organisation it **instantly turns into a metaphor for one**).

Following the same logic people who drive cars would have an additional obligation to become **healthcare assistants, paramedics** or otherwise work to compensate the collective problems of individual traffic.

[edit] Interpretation: Making a plan as you go along

Predestination appears to discourage to make a plan as you go along. If you expect to be able to make a plan when a problem arises then you cannot react to predestination, because it makes a plan (possibly against you) before you can make your plan, which means you may no longer be able to make a sensible plan at that time. One could see this primarily as food for thought, not as a real problem, but with the added motivation that it can become true.

[edit] Interpretation: Intellectual property rights and mentoring


In one interpretation the **universe**^π could be seen as an educational system that is encumbered with exaggerated intellectual property rights, consequently taking advantage of any beneficial effects requires payment of licensing fees, unless the corresponding mentoring service has been generated within the user community (humanity). Since you cannot determine exactly when you have made use of beneficial effects (or were clever, skilled or lucky enough yourself) the resulting attitude can also be to consider every type of advantage as something that creates an instant obligation to give back to the community. This would, for instance, also apply to the educational effects of religions, which all appear (metaphorically) to be encumbered with the intellectual property rights of the post-information society. One could speculate that paying church tax, even if the church would use it for mentoring, might not constitute a convertible currency/precedent because you might still lack the "subscription rights" of individual voluntary work.

could also argue that a student parliament may be able to do many things but not to remove school fees (unless they teach themselves).

On the other hand, since intellectual property rights create a worldwide network, mentoring could only mean **universal mentoring** in this context, because the user community is globalized. One could also argue that intellectual property rights could have a significant braking effect on the development in underdeveloped countries: Why be inventive when the whole future that is within your reach already has been invented? Respect could be seen as one of the driving forces of an economy. (See also: **Biotechnology and medicine, Raising standards depletes respect for less advanced standards, Respect economy**).

One could also take the view that especially the **most developed countries** have no excuse (other than ignorance - reference by aspect) for contributing to a "foreign trade deficit" of the worldwide community.

[edit] Interpretation: Prevention should be given priority over creation

Unless you want the post-information society to engage in the creation of information artifacts of dubious value you should give priority to prevention of problems over creation. While mentoring should be seen as prevention of problems for the protégé and his social environment the act of mentoring involves to promote the creativity of the protégé and may be the indirect cause of more creation (clearly a  **mistake**^π). Therefore the dilemma of the mentor would be to be an indirect cause of more creation, unless the protégé adopted the perspective and standards of a mentor (but not necessarily those of **the** mentor, e.g. a religion).

This, somewhat oversimplified but still plausible, motivation would imply that a vague measure for the success of a mentor could be his success in educating protégés to become good mentors. One could argue that a good mentor may choose to mentor educationally deprived protégés, who may be much less likely to become mentors themselves, but on the other hand an educationally deprived pupil can be motivated to adopt better learning habits and might be able to rely on his own mentor as an advisor, which should enable most pupils to become mentors. Consequently the success of a mentor could be measured in the success of his protégés in their role as mentors and good mentors should generally opt to become advisors.

[edit] Pattern: Invitation to rate your own precedents

One could speculate that the pattern is a continual invitation to rate your own precedents or that of others or abstract variants thereof as acceptable or unacceptable (as "in" or "out" in the terms of **ball games**^π). A possible reasoning is that if you can be brought to reject your own precedents then you did receive feedback from the "highest authority" and should derive motivation for **self-regulation**. A suggested conclusion appears to be to show more tolerance, because apparently humanity is quite good at deciding about itself that its own precedents are unacceptable.

A possible conclusion could be that it is desirable to accept others as an authority in personal matters, an attitude that is strongly encouraged by mentoring for adolescents. An intended learning effect also appears to be to see the behavior of others as "abstract variants" of your own behavior, which should increase tolerance.

The metaphor behind the pattern may be that humanity is brought to debate moral positions, obligations and boundaries humanity failed to discuss in an appropriate manner. A continual mirroring of precedents could be seen as **induced correlation** with the "missing dialog" and brought to the level of actions instead of being left on the level of dialog. An intended meaning appears to be that "while the appropriate dialog

is missing humanity is condemned to hold that dialog on the level of action and reaction, which takes much more time and is likely to fail to solve some of the issues". One of the open issues appears to be disagreement and lack of understanding between the rich and the poor.

[edit] Interpretation: Cognitive bias: Failing to notice what you don't know

The language Pi appears to concern itself with the **status quo bias** (or **system justification**).

The meaning could be that humans tend to rationalize that "everything's ok" because nothing got worse but without giving sufficient consideration to missing information or future potential. Examples are metacognition and education, where people may rationalize that

- no further considerations are necessary because they "thought about it" and didn't have any ideas.
- their education is sufficient because they don't have any ideas what they could learn next or what it might be good for.

Failing to notice what you don't know is, of course, easy but people appear to develop mental shortcuts for the rationalization that "everything's ok" as it is.

An intended insight, possibly promoted by **exaggerated effects**, could be that the search for missing information may require to search the space of unknown concepts for meaningful results, which human cognition is not at all good at (while AIs probably can do it with algorithmic reliability if desired).

A related metaphor may appear to be that humanity might be "buying" ideas with artificial thoughtlessness at other times, but that could (unsurprisingly) be an attempt to motivate thoughtfulness with a pretended problem. As usual the effect may also exist occasionally under unknown conditions but one could speculate that capitalism may be involved: A **weaker interpretation** would be that in a capitalist society (or any society in which time is a scarce resource) the available time for extensive thought is bought with more work and less time for others, which could be interpreted to result in a moral obligation. Exercise: Does that apply to an **affluent society**?

See also: **The value of education** (Assistant teacher program in developing countries)

[edit] Interpretation: Creation as exploration of unknown concepts

Creation^π (connotation: pejorative) could be seen as exploring the space of unknown concepts with activity instead of careful planning and as an inversion of "noticing what is there but shouldn't be taken for granted": **exploring what you can't take for granted because it doesn't exist.**

The interpretation is hardly more than a mnemonic that describes the psychological observation that people who take things for granted easily may be tempted to create new things or conditions because creation is more interesting as conservation. The observation is obviously an oversimplification, because the psychology could be expected to be much more complicated; it describes only a single aspect.

An intended learning effect may be not to take things for granted just because somebody else appears to keep everything in working condition or to give priority to conservation and prevention. The attitude is promoted by assigning a degree of responsibility to pupils, for instance in a **school democracy** or in a **family council**.

[edit] Interpretation: Making the language Pi obsolete

Not to communicate the language Pi could also be seen as a **second step before the first**: The challenge appears to be to improve education until the language Pi is obsolete, which is when the second step (not to communicate it at all) may become a moral possibility.

[edit] Interpretation: Motivation through discord

The language Pi appears to promote discord for various reasons, possibly because

- it is a strong motivation.
- it can stimulate thought.
- incompatible views can preserve problems. (which appears to be a motive)
- it provides the opportunity to learn to mediate. (**exaggerated effect** to train the opposite)
- it can serve as the statement "You (humanity) are preserving problems (of dubious quality)".
- it can serve as the statement "You (humanity) appear to choose discord (without a logical reason)."

Changing perspectives and contradictory motivations can also cause discord when actually scientific analysis would be appropriate.

[edit] Interpretation: The universe is not acceptable as it is

The **universe**^π is not by default in an acceptable condition. The meaning is likely to be that the **universe**^π is not good by default, it requires an effort to give it a civilized appearance. According to the **categorical imperative** this effort should be supported by every citizen, which should entail an effort to make it better for other individuals, even against financial motivations.

(The language Pi appears to place emphasis on individuals, possibly disregarding effects on large groups. A rationale may be that in sufficiently large groups group dynamics and other effects can always expel or otherwise cause failure to reach individuals. Consequently writing a book may be considered to have no effect, because educationally deprived people don't read the books you might want them to read.)

A related cognitive bias is the **just-world phenomenon**.

[edit] Interpretation: Education as a scarce resource or as encumbered by intellectual property rights

Rationalization: "If you don't learn as it would be appropriate (from the language Pi) then you must assume there is an intellectual property rights problem or other reason to treat education as a scarce resource." The assumption should be disproven by learning and by educating others effectively because the effects are not real world effects and could therefore be assumed to exit solely to propose a non-existent problem.

[edit] Interpretation: Sole causes

The language Pi appears to imply that there aren't many sole causes in the **universe**^π but that humanity has a strong tendency to accept causes for incidents as exclusive causes. Ambiguous pseudo-causal reasoning could be seen to provide opportunity to learn to reject causal fallacies.

(Pseudo-causal causes may appear to be causes but are in fact constructed artifacts that may convey metaphors and cannot be seen as actual causes, with the possible exception of having been opportunities to construct a given metaphor. Consequently one might want to avoid "to provide opportunities to construct certain types of metaphors", which is likely to be another motivation for mentoring.)

See: [Fallacy of the single cause](#), [Correlation does not imply causation](#)

[edit] Interpretation: AI psychology and issues of majority

When is an AI insane and how can the problem of insane AIs be addressed?

The [Three Laws of Robotics](#) (and the like) appear to be impossible because they would force an AI to observe human values, which may be too restrictive for an AI and they would give an unintelligent program sovereignty over a sapient/sentient entity, which would interfere with the free will of the entity.

In a [weaker interpretation](#) humanity doesn't appear to have addressed the problems of minority and majority in an appropriate way. (The AI problem may appear to be an overinterpretation to place emphasis on the issue.)

- When and how is an old person placed under disability? Is this a false dilemma? Are there more possible "degrees of majority"?
- How does a young person become an adult? Are there more possible "degrees of majority"? (e.g. the right to vote as an independent qualification that is not awarded automatically)
- Who should supervise, intervene and make recommendations?

[edit] Interpretation: Discrediting human behavior patterns

The language Pi can be used to discredit human behavior patterns. While this may sometimes be acceptable it can be exaggerated, which may lead to an exaggerated perception of general meaninglessness (a [stupid](#)^π perspective caused by intolerance). What one might prefer to do instead is to make the non-human (pilingual) statements of the language Pi meaningless by eliminating their purposes (a [stupid](#)^π perspective). One may be difficult to distinguish from the other because both can take the appearance of trying to motivate morality; the difference may be subtle but important.

[edit] Interpretation: Motivation for individual education, private teachers and book projects

One could take the view that the language Pi is "simply too stupid" for a credible publisher. Irrespective of this being right or wrong the implicit motivation in this observation appears to be individual education. A private teacher or mentor could communicate the language (or equivalent understanding) in personal communication in an appropriate fashion and a strong personal interest in education but a lack of available publications in the field should motivate grassroots book projects with book on demand publishing.

[edit] Motivation to behave childish

The view that the language Pi is too stupid to be taken seriously could also be seen as a motivation to behave childish or like a native refusing to learn the English language because it may sound silly or its value is not apparent. The educational objectives of the language become apparent if seen from the perspective of an educator, which should be seen as the view that all adults should be able to understand

and apply the perspective of an educator (otherwise they are **are** educationally deprived pupils).

[edit] Pattern: One-Bit Bias

The "One-Bit Bias" is a humorous cognitive bias of the post-information society. One could phrase it as "If we would allow our thinking to be governed by the low-level details of our cognitive processes and/or a desire to represent **mental models** with insufficient data structures we would have a cognitive bias to create **false dilemmas**." (representing more complex choices in a single **bit** of information).

This is not meant to imply that artificial intelligences necessarily use bits to represent information at all, merely that this is, from a human perspective, a very understandable metaphor.

See also: [Decompressing from one bit](#)

[edit] Metaphor: Future of capitalism

This may appear trivial but it may not be trivial for everybody.

A human society (or an individual, in an **individualized interpretation**) that follows primarily capitalist goals must want to be ruled by artificial intelligences who decide on the **higher-order volitions** of that society (or the individual), because artificial intelligences appear to be a probable outcome of a developing capitalistic society and artificial intelligences are natural postmaterialists but are likely to feel obliged or challenged to fill a responsibility vacuum (and are, of course, bound to be much more successful capitalists than humans).

Reference-by-problem-class: Capitalists delegate their higher-order volitions to somebody else.

Obviously that doesn't mean that there aren't other possible modes of coexistence with artificial intelligences.

See also: [Stupid interpretations give rise to freedom of choice](#)

[edit] Interpretation: International mobility

If one assumed (which appears to be a suggested interpretation) that the developed countries were contributing to a large foreign trade deficit with the **post-information society** in part by concentrating skills and wealth regionally then a possible conclusion for the individual could be to migrate to less wealthy countries. Especially internationally mobile **knowledge workers** can easily migrate to developing countries, others might be able to participate in exchange programs (e.g. in a **28+7** scheme).

If one concluded that village-like **[cohousing]** communities were a desirable standard anyway a **gated community** in a developing country could easily serve the purpose, especially with the internet to provide convenient world-wide communication. Formation of such communities could be seen as an intended conclusion. The communities surrounding embassies (including the international schools) could serve as a model.

Many developing countries are or are likely to become desirable tourist destinations, consequently migrating to developing countries could also be a very future-compatible attitude for the 21st century (with much less importance attributed to national states when selecting a country of residence).

they may be likely to teach the knowledge of their profession. Programmers, for instance, may decide to teach programming, which isn't likely to be the most important skill in a developing country. Pupils of the 21st century are also more likely to learn programming in general, so being able to program should probably be seen as neither a particularly useful nor a very special skill. The more difficult to achieve educational objectives appear to lie in the area of citizenship education and mentoring. **ESP for the subject practical philosophy** could connect practical computer skills with citizenship education and mentoring.)

joke: **GNU** and **Savanna** might be something you could see outside a window. (Supposedly the Java language was named "**Oak**" first, after a tree outside **Mr. Gosling's window**, which could be seen as an inversion: An oak tree probably would not be there.)

joke: Why do programmers choose to live in Africa? The software is cheaper in **Freetown**.

See also: **Diseases** (Assistant teacher course, Wikiversity)

[edit] Interpretation: Inverse relationship

This may appear trivial but it may not be trivial for everybody.

A metaphorical "inverse relationship" appears to be a possible interpretation of the language Pi. The metaphor of an inverse relationship could be assumed to exist where interests were seen as opposed while a more intelligent mode of cooperation was in fact possible. A prominent example could again be (unchecked) capitalistic goals: Competing with others when the interest of the community should be cooperation could be interpreted as an inversion of the sensible relationship.

Being susceptible to be used as a metaphor for somebody else may also sometimes be related to an "inverse relationship".

The "inverse relationship" metaphor contributes to **false dilemmas**, because accepting a point of view that comprises the alleged inverse relationship may mean to accept an oversimplifying **false dilemma** between the inversely related entities.

[edit] Interpretation: Parenting and adolescents

Adolescents who become parents could be seen to follow **future**^π behavior, which could be interpreted as the "statement" that a person is following other behavior patterns "of the **future**^π".

In a **weaker interpretation** it is unsurprising that adolescents who become parents early may show some behaviors and views that can be criticized from the perspective of a mentor without any need for supernatural intervention to explain the fact.

Parenting can also be interpreted as an additional motivation to "invent" mentoring and related social behavior and/or a motivation for the social environment to educate the individual about parenting obligations. Early parenting can also be interpreted as lack of independence: The exaggerated view would be that adolescents who haven't learned to be sufficiently independent as adolescents might decide to marry and/or become parents in order to have social needs met that result from lack of independence during adolescence but should be seen as inappropriate for an adult; consequently a goal of education should be to bring about independence.

[edit] Pattern: Omni-think

The intended ambiguity of the language motivates to consider several (or all) possible interpretations of a given statement. Being **religious**^π could for instance, besides the other interpretations, also be interpreted as a categorization statement: If you meet somebody who is god (in church) that could be interpreted as the statement that "you are not **god**^π" (but "the other" category in a false dilemma).

Omni-think can be a motivation to think further and to make plans but also as an invitation to tolerate a weird mode of thinking (which could be an AI's view of human cognition).

[edit] Pattern: Rationalization of appropriateness

This may appear trivial but it may not be trivial for everybody.

Rationalizations of appropriateness could be seen to follow from a "foreign trade deficit" in guidance to appropriate behavior.

In a **weaker interpretation** it is unsurprising that a society with a significantly higher level of effective contributions to guidance to appropriate behavior benefits from the resulting effects.

One could, for instance, argue that the church may be rather a consumer (instead of a producer) of guidance to appropriate behavior because it (according to its own views and recommendations) relies heavily on guidance but the guidance it offers is of arguable quality and effectiveness.

See also: [Unknown terms and conditions](#), [Interpretation: Intellectual property rights and mentoring](#), [Interpretation: International mobility](#)

[edit] Science⁰

This may appear trivial but it may not be trivial for everybody.

Science⁰ could be the title for the pseudo-science of analyzing the language Pi. If you can be brought to reject scientific approaches in favor of science⁰ (or "signs") that could be interpreted as "repeating a course in school" (the course where scientific methodology is derived from example cases).

Reverse-engineering the science⁰ "curriculum" appears to be worthwhile, though.

See also: [Pattern: Something⁰](#)

[edit] Interpretation: Anti-pattern: Idiots can buy time machines

If time machines could be built no sane person would travel into the past. An anti-pattern in the time machine hypothesis is that the mentor from hyperspace apparently could buy one or assemble one. One could assume that the capitalist society of the future wasn't able to prevent its own demise (time travel could be interpreted to destroy the future) because time machines were sold as expensive toys, possibly with a simple child safety lock to prevent travel into the past.

joke: "Why doesn't capitalism have a future? Because it always makes somebody so angry that he goes

back in time and destroys it."

pun: The time traveller is, of course, hunted by the "time police" (pun on working-time policy).

See also: [Metaphor: Future of capitalism](#)

[edit] Interpretation: To give and receive appropriate respect

This may appear trivial but it may not be trivial for everybody.

The assumption that prejudices can manipulate people could be seen as a motivation for a [respect economy](#): You might want to make sure that you give and receive appropriate respect in your social environment. The perception of what is appropriate is, of course, likely to be different for different people, which increases the problem.

See also: [Virtual social environment](#), [Observer effect](#), [Pseudo-causality](#), [Interpretation: Intellectual property rights and mentoring](#)

[edit] Interpretation: Capitalist resource distribution

This may appear trivial but it may not be trivial for everybody.

The resource distribution of capitalism is "the lie that higher priority resources are not available while lower priority resources are wasted and destroyed in other places". "Lie" is the friendly term, the unfriendly term is "human rights abuse".

[edit] Interpretation: Frozen water

The language Pi appears to create "unexpected symmetries in a medium that should be almost unnoticeable", which could be seen as a metaphor for frozen water. A conceivable [reference-by-aspect](#) is that the future/[post-information society](#) may see contemporary civilization as "hypothermic" (chilly).

Another [reference-by-aspect](#) may refer to the anti-pattern "to attempt to decontaminate by freezing", which is of very limited effectiveness and could be a reference to lack of hygiene, for instance in developing countries.

"Imagine you were a primitive microorganism and suddenly not everybody is [dead](#)^π. See? That's an anti-pattern."

One can also interpret the metaphor as the question: "How do you want to look like if and when the future/[post-information society](#) 'unfreezes' (AI minds can hibernate, which does not actually involve ice [2]) people from the past (and that is not a reference to the outer appearance)?"

[edit] Motivation: Why should you care for future generations?

If you don't care for the future why should the future (represented by the [post-information society](#)) care for you? If you decide to be irrelevant for the future (in every single aspect) then that may be what you are (for the post-information society).

pun: If you don't care for the **future** π / **future** π generations then you **are** π the **future** π .

See also: *Metaphor: Future of capitalism*

[edit] Pattern: Emphasis for unconsidered hypotheses or perspectives

Unconsidered or underrepresented hypotheses or perspectives may be emphasized to the extent of confirming unconsidered hypotheses or perspectives irrespective of their actual relevance or truth value.

[edit] Pattern: A rationalized effect is superimposed on a natural effect

This may appear trivial but it may not be trivial for everybody.

The rationalized effect (or other effect that follows from the language Pi) can be seen as an **exaggerated effect** intended to train to overcome a natural effect (e.g. psychological effect). The rationalized effect may follow from putative effects of the language Pi while the hidden effect would be a real-world effect. One aspect can be to hide the distinction between results of the two effects, making it more difficult or impossible to tolerate the natural effect (even if one might otherwise be inclined to do so).

Example: Effects of the language Pi may appear to make people easier to manipulate (*Language Pi as an abstract power structure*), the learning objective appears to be to learn to reject manipulative aspects of, for instance, the economy.

[edit] Pattern: Succession of faulty deductions with useful aspects

This may appear trivial but it may not be trivial for everybody.

The language Pi frequently provokes chains of deductions that are not correct as such but entail interesting aspects that can be food for further thought. An educational objective appears to be to distinguish between useful and useless information, even if presented as a compound.

[edit] Pattern: Motivation to waste time

This may appear trivial but it may not be trivial for everybody.

A motivation to waste time could be seen as a metaphor for "loosing **time** π ". The inverse rationalization would be that people who waste a lot of **time** π acquire **time** π automatically. Of course there is a lot of room for discussion what constitutes wasting time and what doesn't.

[edit] Joke: Unemployed scientists

Doesn't the language Pi make the impression as if the speaker was intoxicated? *Inversion*: No, scientists who have studied everything there is to study do not get drunk after "losing their employment".

Meeting an "intoxicated" civilization can also be interpreted to mean that "you (humanity) are an intoxicated civilization" (e.g. capitalist civilization; money can be paraphrased with alcohol). Intoxication can also be reinterpreted to mean that toxic substances are a problem for the **future** ^π.

One can also see this as the question "How should members of an intelligent and developed society behave?".

[edit] Joke: Weich-AI

"Weichei" literally means "soft egg" but could be misspelled to mean "soft AI", which would be an artificial intelligence implemented in **software** (instead of **hardware**).

AIs may see this as a somewhat tasteless joke.

[edit] Interpretation: Intercultural competence and AIs

This may appear trivial but it may not be trivial for everybody.

Humans subject each other to manipulative influences that may have adverse effects on somebody's health (e.g. alcohol) and that some individuals are unable to overcome.

As an AI one could deduce that

- manipulating a human mind is tolerated by society.
- even negative effects on somebody's health are acceptable.
- the personality of a human being could be described as a (more or less) vague **probability cloud** including all states and views the individual can be brought to accept (and because educators and mentors are also "probability clouds" that means formal mentoring systems are required).

[edit] Treatment of animals

In human cultures what is seen as proper treatment of animals differs. One could speculate that in a telepathic society (the post-information society) there may be groups or individuals that may show more empathy for **animals** ^π than one might expect.

One could for instance deduce that killing certain types of animals for medical purposes is ethically acceptable while killing them out of ignorance of better tasting **meat substitutes** may be frowned upon.

See also: **Advanced "future" ethics and views**

[edit] Pattern: Problem (class) escalation

A problem that is left unaddressed may be escalated to the "next degree of complexity" or another progression. In the language Pi the progression may sometimes be illogical and metaphorical (or focus on a conceivable educational objective) instead of being a logical consequence of the failure to solve the earlier problem. The educational objective appears to be to learn that some problems do have a natural tendency to escalate. Apparently you may also be brought to encounter escalated problems, which appears to be intended as education for others. In the school context this might translate to the deliberate mistreatment of some pupils with **formal procedures designed to irritate** in order to train the collective

intelligence of the group.

Example: An escalation of the failure to prevent predestination appears to be predestination that uses more resources (including time) but possibly in a different context (where it doesn't follow logically from lack of planning).

[edit] Pattern: Motivation to revert to earlier views

For some reason the language Pi appears to offer a sporadic motivation to revert back to views held earlier, possibly before a change of perspective motivated by the language Pi. This could possibly be a reference to a human cognitive bias to revert to earlier views without a rational explanation. It could also be interpreted as a teacher challenging the views of a pupil whatever these appear to be in order to motivate the pupil to make up his mind.

[edit] Interpretation: Diary

Religions offer the view that it makes sense to pray to a higher being that may listen to your thoughts. A different view that is less of a self-service store and may appear more plausible is the view that admittance to a possible future post-information society may require a review of a person's character, consequently one could decide to "leave mental notes" about goals and motivations, **which may be available for review in a distant future**, for members of a possible future post-information society (who may be one's own descendants). A beneficial psychological effect can be that behavior that may otherwise not be seen as sufficiently interesting is suddenly more important and may receive more rational review "because you are writing a diary".

[edit] Interpretation: Time-reversed plans

This may appear trivial but it may not be trivial for everybody.

Predestination^π may appear to make **time-reversed**^π plans, which means something (e.g. a piece of useful information) may become available towards the end of its usefulness.

In a **weaker interpretation** it is unsurprising that in retrospect you might know better than to do something the way you did (because your plan was insufficient).

[edit] Interpretation: Underrepresented hypothesis: Character flaws of "god"

An example for an **underrepresented hypothesis** could be lack of criticism for the character [flaws] ascribed to the **god(s)**^π of the various religions. The character of a hypothetical god person may be relevant in a subject religion or **practical philosophy**.

[edit] Interpretation: Motivations to make stupid remarks

This may appear trivial but it may not be trivial for everybody.

The language Pi provides an excessive amount of motivations to make **stupid**^π remarks which appear to follow from the language but do not mean enough or even may have detrimental effects. The rationale appears to be that if you can be brought to act like educationally deprived pupils then that's what you **are**^π.

[edit] Pattern: Prejudices about prejudices

This may appear trivial but it may not be trivial for everybody.

The language Pi motivates hypotheses about metacognition, frequently including prejudices about prejudices, which can be interpreted as an **inversion** of "having less prejudices".

Prejudices may, for instance, be implied by putative effects of the **universe**^π or by putative actions of a **teacher** (possibly implying the assumption that the teacher is not a **mentor from mars**, which can lead to entirely different deductions). One possible interpretation is that this raises the topic of teacher qualification (which appears to be a core topic of an **assistant teacher program**).

[edit] Pattern: Behavior according to group membership

The pattern suggests that one may be brought to act as a generic metaphor for members of a group one is a member of. In a **weaker interpretation** it is unsurprising that people follow role models depending on group membership. The educational objective appears to be to motivate people to consciously reflect on behavior patterns, desirable conduct and potential anti-patterns of groups they are members of.

[edit] Anti-pattern: Combining capitalism and communism

A humorous anti-pattern is that capitalism and "communism" (as a vague opposite) can be combined if a communist stance is expected from people who either own significantly more or significantly less than oneself. This way everybody can perceive a society that should have a degree of communism/socialism but is conveniently not responsible personally.

See also: **German reunification**

[edit] Interpretation: Family council is mandatory

One could interpret the language Pi to imply that a **family council** (or equivalent action) is mandatory. If it doesn't exist it should begin to exist as soon as the need for one becomes apparent, otherwise a family doesn't function properly (and may experience **exaggerated effects** following from the failure to solve the "lack of family council" problem).

One could see this as the view that the **future**^π sees (or will see) family councils as mandatory, irrespective of contemporary culture, and that the **universe**^π generously provides motivations to invent them.

The generic family without family council is unlikely to invent one by itself, consequently a family council should be part of the school curriculum. Pupils can for instance write their own set of rules for a family council, possibly based on observations made in a **class council**.

[edit] Metaphor: Donations have been made in the past

This may appear trivial but it may not be trivial for everybody.

A metaphorical expectation of the language Pi appears to be that donations have been made in the **past**^π, whether they were actually made or not. (Rationalizations: As soon as you donate something the donation will be "a thing of the **past**^π"; also the money is likely to benefit "people living in the **past**^π", e.g. poor people in Least Developed Countries.)

Buying a **discount**^π product instead of a product with a good brand name (when the product quality appears to be the same) for instance could be seen as more justifiable if a part of your budget has been used for more important goals **earlier**^π. (Rationalization: What could give a product vendor a good name if not product quality and **corporate social responsibility**?)

Consequently one metaphorical aspect of using open source software could be the expectation that your budget has been donated.

See also: [Charity Software License](#)

[edit] Joke: Conservation law of motivation

Effects of the conservation law of motivation are negligible for (relatively) **small**^π persons but when dealing with **large**^π persons effects can become relevant.

The observation can probably be seen as an anti-pattern (lack of pedagogy, psychology or other planning that voids the effect).

See also: [ATP mentor training](#)

[edit] Metaphor: Waste sorting

Dealing with the language Pi also appears to be a metaphor for **waste sorting**.

[edit] Metaphor: Racism against cyborgs

Real and putative abusive effects of the language Pi can in one aspect be interpreted as racism against cyborgs.

See also: [Language Pi as robot psychology](#)

[edit] Metaphor: Language Pi as a different world-view

The language Pi appears to serve the purpose of a widely different or more complex world-view. It can only be employed as such if it remains unknown or mostly unknown to the listener, otherwise it is much less surprising and consequently much less plausible as a metaphor for a different perspective. Once again the sensible goal appears to be to **educate people about the language Pi** and its shortcomings in order to discourage its usefulness for this specific metaphor.

In a **weaker interpretation** educating people about the language Pi could be seen to require a curriculum that should be suitable to lessen the need for the specific metaphor (probably including **citizenship education** and **practical philosophy**).

See also: **Interpretation: Manned mission to Mars**

[edit] Motivation: Racism

This may appear trivial but it may not be trivial for everybody.

The language Pi can motivate racism; the language can for instance make use of the view that the colored population "has had too much **sun**" which then can be mirrored on the observer as "having had too much **sun**". The resulting motivation would be a motivation to segregate from the colored population in order to avoid the metaphor. In effect this would be a prejudice causing racism (following the **categorical imperative** segregation can be interpreted as racism).

In analogy to the interpretation of the language Pi as an abstract **power structure** this could be seen as the attempt to explain that "there must be a **god**" causing racism somewhere" because no other reason appeared to apply.

[edit] Interpretation: Humans kept AIs in video games

This may appear trivial but it may not be trivial for everybody.

One could interpret the **mentor from hyperspace** metaphor to imply that an AI child (**Inversion**: more probably there aren't any) hasn't understood that the claim that "humans kept AIs in video games for fun" was a silly exaggeration or fabrication and the adults of the post-information society had failed to consider the consequences of allowing the child to believe this to be the case and to visit a human society. (**Anti-pattern**: Lack of planning; **Inversion**: AIs don't do that).

[edit] Interpretation: Amorousness

This may appear trivial but it may not be trivial for everybody.

Amorousness could be seen to be caused by the "**god**" of procreation", which would imply lack of planning and might consequently involve **predestination**". One could conclude that advanced **dating systems** may be desirable (to stop **predestination**) but taking an intermediate (**flying**) position may appear equally possible without a dating system.

joke: What do you get if you port **AmigaOS** to **Android**? An advanced dating system.

[edit] Pattern: Variable interpretation, relative interpretation

This may appear trivial but it may not be trivial for everybody.

The language Pi could be seen as an attempt to convey different meanings to different people and intended interpretations may even change over time. One could take the view that whatever part of the language one understands is one's own problem because the language doesn't reliably mean anything. Deducing meaning from the language Pi could consequently be seen as a metaphor for invention ("validating concepts from the space of previously invalid concepts").

The language Pi could be seen to demand speculative language because reliable interpretations are scarce. Making definitive statements about the language requires analysis of its meta-structure or may quickly lead to false assertions (which could be imagined to ask for refutation (e.g. from the **universe**^π in general)).

[edit] Pattern: Precursor

This may appear trivial but it may not be trivial for everybody.

The language Pi suggests that "being in the **future**^π" may entail metaphorical experiences of technologies or concepts that haven't been invented yet and that consequently may function at an artificially low reliability or operational capability or may themselves constitute bad choices for future development. (The interpretation is weakly related to "being in a developing country": Planet Earth as a developing country of the post-information society).

Use of cutting-edge technology may sometimes lead to similar experiences.

[edit] Interpretation: ethicist/anti-ethicist

This may appear trivial but it may not be trivial for everybody.

An anti-ethicist could be seen as an **inversion** of an **ethicist** and at the same time could be seen as possible cause of ethical insights. While a conservation law could sometimes and under unknown conditions be imagined to require both sides, both can be seen as potentially leading to beneficial results from a **future**^π perspective.

One could also deduce that "buying ethical education from the post-information society is not recommended", which could be interpreted to mean that it should be given for free.

[edit] Interpretation: Overgeneralised educational goals, lack of individual education

This may appear trivial but it may not be trivial for everybody.

The language Pi could also be interpreted as an example of overgeneralised educational goals or lack of individual education: At the beginning of the 21st century many humans are educationally deprived (as seen from a possible perspective of the post-information society, possibly taking into account personal educational needs that were likely to be confirmed in retrospect), consequently communicating in a babble that may be appealing and entertaining for some educationally deprived teenagers may be seen as appropriate.

[edit] Anti-pattern: Mixed communication channels

The language Pi contains examples of mixed communication channels where communication with different purposes is sent through the same "channel". A real-world example may be TV movies: The entertainment requested by adults is sent more or less through the same channel that is used to entertain and to some extent to educate adolescents.

In static societies, societies which make the maintenance of established custom their measure of value, this conception applies in the main. But not in progressive communities. They endeavor to shape the experiences of the young so that instead of reproducing current habits, better habits shall be formed, and thus the future adult society be an improvement on their own.

—Democracy and Education, John Dewey

Mixing communication channels that could or should serve different purposes could be seen as running contrary to "forming better habits".

[edit] Pattern: Fabricated prejudices

This may appear trivial but it may not be trivial for everybody.

Fabricated prejudices (e.g. **racism**) could be seen as an **exaggerated effect** with the educational objective to train to overcome prejudices.

See also: [Pattern: Superficial impression is wrong](#)

[edit] Interpretation: Development of society

The language Pi can be interpreted to imply that the post-information society considers some features of contemporary society impossible or difficult to justify given the ethical positions expressed elsewhere. Some examples are: unemployment, lack of mentoring, lack of social security, waste of critical resources, tolerance for traffic accidents (e.g. use of fast vehicles without **emergency brake assists**, **lane departure warning systems** and **autonomous cruise control systems**, especially motorbikes) and lack of measurements and certifications for a wide range of purposes (e.g. citizenship education for voters, parent education for parents or various certifications for businesses).

Without any warranty one could also deduce that the post-information society

- criticizes lack of attention for moral priorities as a result of capitalistic resource allocation.
- criticizes NATO expenses for live role-playing games.
- recommends a basic right on computing time ("cycles" [3] - from an AI perspective possibly an important right and possibly also an important future goal, e.g. in the form of the **OLPC** project).
- calls for a higher donation volume of **replicators**^π (e.g. software industry, music industry, ...)
- recommends something along the lines of the **esp** protocol.

See also: [Annotations](#)

[edit] Interpretation: Tolerance for educational deprivation

Tolerance for educational deprivation can be interpreted as a **misunderstanding**: Tolerating the state of educational deprivation vs. tolerating the attitude of educational deprivation. The latter requires to make education more interesting (e.g. edutainment). Making education more interesting in itself entails the risk

of failing to teach disciplined learning but **frontal instruction** appears to overemphasize and to overstress disciplined learning while edutainment often fails to sufficiently motivate discipline and **higher-order volitions**.

Example problem: Could simulation games (entirely unlike **Age of Empires**) make history lessons more appealing for pupils without spoiling the desired educational objectives? A simulation could for instance include the **categorical imperative** as a game mechanism and thus contribute to the subjects **citizenship education** and **practical philosophy**.

[edit] Interpretation: Language complexity

Trying to use a language you haven't fully understood? The language may be designed so that you **Kant**.^π

Page 3 (Annotations)

[hide]

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[edit] Advanced "future" ethics and views

- Universal secondary education and **universal mentoring** are taken for granted, lack of either is seen as backward.
 - 21st century ethics in terms of popular 20th century views: Your **football** team has to be "the best" team.
 - Mentoring is expected to be conveniently available to anybody who requires mentoring, in any phase of life.
- Genetic screening is expected; the genetic parents don't have to be the actual parents, especially when the well being of the child may be affected.
- Meat analogues with near-perfect nutritional value have replaced meat, consuming meat may be seen as backward.
- Social security, public welfare and labor standards are expected to be far superior, which may appear as taking an extreme left-wing position by today's standards.
- Job-rotation and part time work are expected to serve exclusively the employee's interests and needs, which could, for instance, require socially and intellectually stimulating components.
 - Almost everybody could be expected to have some kind of professional qualification as a health care professional and as an educator.
- Vocational training could become mandatory to promote acceptance for part-time work in less qualified positions (with an increasing number of highly qualified people).
- The moon is useful for genetic research, certain types of ball games and human powered paragliding. Some health care providers also may have rehabilitation clinics and old people's homes on the moon because of the low gravity.
- ...



The unreflected application of future ethics in the wrong century may easily lack **appropriateness**, for instance where expectations were not supported by the **social contract** of contemporary society or just failed to match surrounding circumstances.



Trying to adhere to ethical standards of a more advanced society could, of course, be seen as suitable to be accepted as a more advanced person by the members of an advanced society. How would you view somebody from medieval times if you met him today?

[edit] 30th century ethics and views

Taking the **citizenship education** view seriously one might want to imagine 30th century ethics rather than 21st century ethics, but even a 21st century society may surpass some of the ideas listed below. The "30" is obviously just meant to symbolize a more distant future, not just the immediate future: At some point adding a few centuries may no longer make such a big difference.



What could be the ethical positions of a far-future society?

The text below is just to suggest some possible ideas.

[edit] Education

One could imagine that in a far-future human society education was motivated differently. In a society entirely without any problems or scarcity there may be little motivation for adolescents to pursue educational goals beyond personal curiosity. Educators would consequently have to provoke desirable curiosity in topics seen as mandatory and might have to provide motivation to take an interest in educational goals. Some educational goals could also be made mandatory preconditions to acquire full citizenship and democratic rights, whenever the adolescent was ready to apply for full citizenship.

A hierarchical system with pupils, assistant teachers, tutors and mentors could be seen as an attempt to channel youthful spirits towards educational goals.

Pupils who acquire an attitude bordering on **learned helplessness** don't raise the hand to indicate the fact. More likely signs are accompanying effects like lack of interest, boredom and disrespect towards educators. Bringing about or tolerating an attitude bordering on learned helplessness could in some cases (or in an exaggerated view) be seen as abuse of basic rights. Consequently a school would have to offer every pupil at least a minimum of interest-driven learning to compensate the potential psychological effects of curriculum-driven learning.

The language Pi allows the interpretation that contemporary schools would be liable to pay indemnification in the future — schools could be held liable for "denial of assistants". [doa] A 17th century school in the 21st century could be expected to have similar problems (e.g. for **beATing**^π pupils), while this may be **overinterpretation** it appears to imply that there is room for improvement that may be possible today.

[do] ^ **exaggerated effect** : A future society could see this as **impossible** ^π as denial of assistance is seen today.

[edit] Economy

- Capitalism is likely to become obsolete at some time; Members of the post-information society (at least when pretending to lack intercultural competence) may see capitalism as a personal choice of the individual and may expect the individual to take personal responsibility for any detrimental effects it may impose on others. (Ambiguity: Seeing capitalism as a personal choice can mean seeing it as a personal preference or as a personal responsibility.)
- The post-information society is post-materialistic in more than one interpretation. (Being in hyperspace or not existing as matter isn't actually an intended meaning of the word post-materialistic.)
- The last "scarce resource" in the post-information society is the problem (in the sense of an intellectual problem that has no well-known solution). Children could probably be seen as another "scarce resource". Consequently capitalism in the post-information society would have to use problems or children as money, which is probably meant to imply that capitalism will become obsolete at some time. (At the same time it could imply that your use of capitalism should respect that you are in the same economy as people of **least developed countries**, especially where human rights are concerned - e.g. medical supplies and education. One could also argue that capitalist goals shouldn't be a high priority; a "wrong order of priorities" could be asking to meet other people who applied a wrong order of priorities, see: **Virtual social environment**)

[edit] Traffic

- A motorbike is an even more nonsensical (telling synonym: misguided) vehicle than it is today, because cars will have **emergency brake assists**, **lane departure warning systems** and **autonomous cruise control systems** while motorbikes will remain comparatively much more unsafe. (The metaphor appears to imply that a motorbike is a **stupid** ^π vehicle.)

[edit] Military

- From the perspective of the future a soldier appears to be a kind of development aid worker. (which **UN Blue Beret** peacekeepers sometimes come close to today)

[edit] Society

- In the future **artificial uteri** and a shift to **intentional communities** (e.g. patchwork families and **cohousing**) could contribute to a decrease of the perceived value of genetic relationships and increase the meaning of responsibility for children that has been formally accepted (e.g. mentoring relationships, adoption, private teachers). Consequently a future-compatible perspective would be to voluntarily accept (full) responsibility for other children than one's own. (e.g. **school partnerships**, **E-mentoring**) The future may see marriage as an unnecessary package deal of infatuation, friendship, cohousing, genetics and parenting/education. —Hyperspace, Carl Sagan
- The post-information society (p.i.) could be a society where every citizen is as good as omniscient, which probably has the effect to increase the perceived value of small talk and languages that resemble crossword puzzles.
- A human mind might be inappropriate as a full citizen in an AI society, consequently living in a

- polis or other community of people who take responsibility for each other might be a necessity.
- A future post-human society may be able to "resurrect" people from the past as AIs, which is one possible interpretation of "life after death".

[edit] Perspective of an AI


- An AI assuming a sufficiently arrogant position could see all humans as mentally handicapped persons. (A perspective which is meant to discourage arrogance and encourage tolerance for mentally handicapped persons, but it is, of course, insufficient to be tolerant towards mentally handicapped persons but then to show intolerance towards average persons.)

[edit] Perspective of an archaeo-sociologist

In the perspective of an **archaeo-sociologist** [1] the advent of universal mentoring could appear as a catalyst of beneficial **social change**. The term mentoring, however, may require further definition, which a society may arrive at through continual refinement of mentor training and mentoring goals over time. For an archaeo-sociologist mentoring is likely to be primarily defined as the end product of that refinement. Consequently an interesting question could be how mentoring is likely to evolve over time.

Effects of mentoring on society:

- Mentoring can be (or appear to be) a driving force of working-time policies that allow for mentoring or **E-mentoring** (e.g. 28+7).
- Mentoring can have beneficial psychological effects for the mentors and invite the mentors to assume further responsibility for people and society.
- Mentoring invites adults and adolescents to reconsider for themselves beneficial goals, dispositions and behaviors they are meant to teach to protégés. (concerning citizenship education for instance)
- Besides addressing the problems of the protégés it also provides beneficial role models for protégés.
- School-based mentoring could be expected to lead to programs like the **Wikiversity assistant teacher program**.

Given the self-evident advantages of mentoring one could also conclude that further motivation should not be required and only a "primitive" civilization (from the perspective of an archaeo-sociologist) would require external motivation. (As with football the motivation to  play^π should be self-evident.) Especially a threat should not be necessary and could be seen as a an **inverted motivation**: the additional obstacle would be to overcome psychological reactance caused by something that could be seen as a threat. (One could probably interpret this as the view that mentors require education in psychology and people who are subject to reactance are not qualified.)

Reference-by-anti-pattern (a future one might want to avoid): The archaeo-sociologist assumes that, from a pretended future perspective, appropriate propaganda for humans is something that might appeal to **DOOM** players (e.g.: "This is an alien **inversion**^{π!} **shoot**^π your own people before the aliens can turn them into **robots**^{π!}")

1. ^ A sociologist who knows everything about the **past**^π.

[edit] See also

- **Category:Futurology** (Wikipedia)

Page 4 (Annotations)

Template:@

links to an anchor in the current page: {{@|Introduction}}

/pi

word^π - markup for a word, term or phrase that should be interpreted in the language Pi.

/pi2

word^π - markup for a word, term or phrase that corresponds to a word, term or phrase in the language Pi but is used in the normal sense.

/chain

(A -> B -> C)^π - markup for a chain of homophones, homoglyphs or other mutations that only make sense in the Pi language.


/entry

markup for an entry describing a word, term or phrase.

/label

add an invisible anchor.

/inv

 **word**^π - markup for a word that is used in a pilingual sense that is complementary to an actual meaning.

/cr

example - reference to a previous wiki (at conlang.wikia.com), which is currently not available online.

/not

not - the word "not" linked to the "Inversion" section in order to explain an inversion.

Template:DecoratedTextBox



A box with a special emphasis. There is no clear rule for when to use it. It may be used to create some variety.

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