

The Normative Theory in the Infosphere

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This paper comprehensively examines the formation of social norms and the construction of their foundations in the Networked Reality (the infosphere), from the perspective of the metaphysics of information to the dimension of social implementation. The purpose of this study is, and the discussion begins with the ethics and metaphysical question of information as the starting point of what should be the better way of life and the place to live better in the infosphere. Referring to A.N. Whitehead's ideas of human civilization and social civilization in his "Philosophy of Organism", his paper uses the concept of the "cycle of good" model to identify ways to enable sustainable contributions to society and improve human knowledge to a high-definition "world resolution".

1. Introduction.

In this paper, the author clarifies the significance of information ethics in the networked reality (hereinafter referred to as the "infosphere") and consider what form and what role "learning to live a better life," which is the original purpose of ethics, can play in the contemporary infosphere. We will then discuss "what the infosphere should be," envision social norms for living a better life together with people living in the same infosphere and examine normative theories for their implementation.

First, for the sake of sharing the philosophy of social norms in the infosphere, I would like to introduce a part of philosopher Alan North Whitehead's worldview. At the age of 63, Whitehead took a break from writing the final volume of Principia Mathematica, which he co-authored with his close friend Bertrand Russell, and turned from mathematician to philosopher, working on metaphysics (philosophy of speculation), which was backward at the time. He also moved his education from Cambridge University in the U.K. to Harvard Business School in the U.S., which had just been founded. I would like to introduce a message that shows the reason why he pursued metaphysics while he was in a place to train business managers, and to show that his metaphysics is a practical study.

"Today, humanity is in one of its rare moods to change its way of looking at things. Our task - as philosophers, students, and businessmen - is to recreate and redefine a worldview that contains elements of reverence and order without it is to re-create and redefine a worldview that is thoroughly grounded in unyielding rationality. Such a worldview is the knowledge that Plato identified with virtue."^[1]

Whitehead, who lost his youngest son Eric in World War I, believed that the new direction of human evolution was not civilization by "force" (war) as taught in Plato's "Timaeus"^[2] 2300 years earlier, but by "agreement through negotiation and persuasion," or business. Furthermore, he had been working on not only mathematics but also early quantum theory, and his new goal was cosmology in the Greek philosophical sense. His dissatisfaction with cutting-edge physics and mathematics was the limitation of the "study of things," the inability to explain the "here and now" or "everything" in the world before

our eyes with mathematical formulas. He conceived of the "philosophy of the organism" as a more concrete metaphysics and sought to question not only his students but the world at large about the worldview necessary for the impending turning point of civilization. The message came to fruition in 1929 with his main work, "Process and Reality"^[3] in which he described the cosmology he wanted to open the world's eyes to. This cosmology was the path to a "better world (civilization)" that could be obtained by improving people's worldview (world resolution). In this essay, I would like to introduce the process of intersection between "A Virtuous of Cycle" model in the infosphere and Whitehead's "philosophy of organism".

2. Fundamentals of Information Ethics

Luciano Floridi, a scholar who has proposed the concept of the Infosphere and an authority on information ethics since computer ethics, is a scholar who addresses information ethics from a metaphysical perspective, positioning the Infosphere as "a new environment worthy of moral attention and capable of treating the people who inhabit it as an information organism in which to care for it, He positions it as an ethical framework"^[4]. His ethical argument is an ontology that respects the life of the entire Infosphere equally, and he advocates an entropy-saving and deep ecological philosophy under the name of e-environmentalism.

The right figure (Figure1) is called the RTP model, which models the behavior of moral agents in the infosphere developed by Luciano Floridi. The circle in the left figure is the infosphere, and the moral agents (net users) in the sphere receive Info-Resource (R), define the target of their response as Info-Target (T), and output

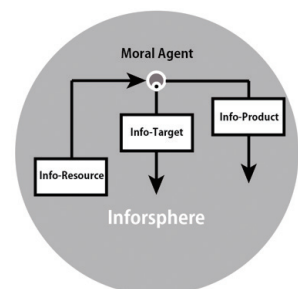


Figure1. RTP Model L.Floridi

The beauty of this model is that it is easy to classify and analyze the patterns and factors of moral

reactions and immoral acts in the infosphere that occur in each of (R), (T), and (P). variation and applied it to actual online community interactions.

For example, applied to Floridi's image, the ethical object (T) and ethical behavior (P) of the moral actor depend on the ethical accuracy and quantity of information resources available to the moral agent, which in turn determines ethical judgment and responsibility. This corresponds to intellectualism according to Socrates' argument. However, I have made significant modifications to the RTP model because I believe that even if the accuracy and quantity of information available to a single moral agent due to the Internet is dramatically improved in Floridi's RTP model, it is not applicable to the circularity, database nature, and improvement of social norms as a knowledge community of multiple agents.

The figure on the right (Figure 2) shows multiple moral agents communicating in a bidirectional manner. This is the author's original model, which assumes that a particular moral agent performs a moral act with compassion, care, and affection for another moral agent. See Chapter 5.

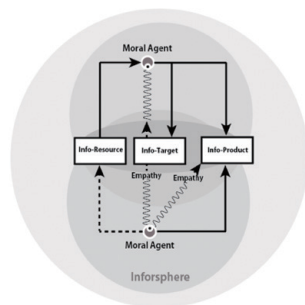


Figure2. Duolex RTP Model MAEDA.Kunihiro

The figure on the right (Figure 3) illustrates an RTP model that incorporates time and vector elements in the individual infospheres. Interestingly, the moral agent will move both in time and space with bidirectional exchanges in the infosphere, thus broadening his or her human vision (here called the thought world or world resolution). **By Socratic logic, the more human vision and knowledge we expand the more morally correct decisions we will be able to make.** For further possibilities, see Chapter 7.

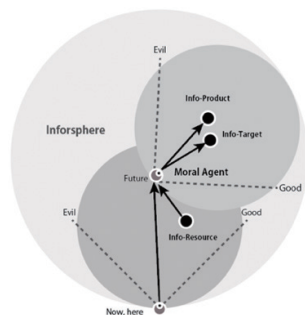


Figure3. Moral Life Log with RTP Model MAEDA.Kunihiro

However, since the infosphere has no map or center, it is almost entirely dependent on chance to determine where and how these interactions occur. This is because even though we are talking about an information society, we have not even accumulated half a century of history, culture, and customs as a society. Therefore, the public sphere (media effect) is finally created when an aggregation effect such as social media is generated with real human relationships as the starting point, and the starting point of individual interests is networked with other interests, becoming the center of multifaceted movement and its range of activities, in other words, the place where people stay the longest and communicate the most. Communities, groups, creative spaces, and exhibition spaces have become places where users interact with each other. Therefore, we would like to consider the value (=goodness) of the infosphere that such <places> possess.

3. Living in the infosphere

The Word is the house of being. In this abode man dwells.^[5] It was Heidegger who said.

This term describes the process by which a human being is actively involved in the infosphere and eventually becomes an integral part of it. In the case of the infosphere, people do not buy a house for sale and live there. By transmitting useful information to others in a specific place and creating content that serves as a starting point for interaction, a home is created, and you live in that home. This is how the infosphere has developed. Therefore, words are not just words, but **content that invites the sympathy of others, in other words, the act of creatively spinning out words that create a home for oneself, opening and closing the door to find contact with others, leading to poetic human dwelling.**

One misuse of the word "home" that contributed to the development of the Internet is the name homepage. As the homepage within a website was introduced in magazines as the cover of the website, it was mistakenly thought to be synonymous with the website. Moreover, the meaning and value of "home" within the Internet must have been felt more attractive than that of "homepage" within personal website. What added even more value to the website was the domain name. It is a unique identifier in the sense that it is the only one of its kind in the world, and it is also valuable as an e-mail address. Initially they were just addresses attributed to countries or professions, but now they are brands. Do these now exist as poetically human "homes"?

Here again, borrowing from Heidegger's words, "We must begin by learning to live," I would like to consider the meaning of having a home in the infosphere and learn to "live" in it again. First, to live in the infosphere is to have a stable Internet connection, good human relations, no shortage of daily topics of conversation, hobbies, and places to study, and to maintain a sense of comfort in both the real world and virtual space at the same time. What is even more important is that it functions as a place for creative activities that nurture a person's identity, in other words, <living in a poetic way> is realized. In other words, depending on the individual, a place that does not ensure privacy due to insecurity, harassment from noisy neighbors, or noisy noise is not desirable. In the next chapter, the author will consider what constitutes a good environment and a comfortable place in the infosphere.

4. Good and Circulation in the Infosphere

The author believe that "goodness" in the infosphere is a state in which information that is meaningful or pleasant to one's life is flowing like clear air. Moreover, it is important that the information flows through the infosphere as food for life that can be shared by everyone and does not belong to anyone else. This can be compared to air in terms of its composition ratio, purity, and efficiency of oxygen and carbon dioxide exchange.

First of all, good air is free of dust and dirt, and that is how semiconductor manufacturing sites are chosen. The composition of the air, especially the ratio of oxygen (20.8%), is important to humans, and even the slightest change in this ratio can lead to illnesses such as altitude sickness and carbon monoxide poisoning and can even endanger lives. In

the same way, the content of the communication infrastructure can be compared to the stability of society: urgent messages, practical communication, entertainment and chatter, and malicious information such as fake news and scams. However, excessive bias can cause social chaos. The value of air and its limiting nature can also be better understood by counting the number of times it is used. We breathe 20,000 to 30,000 times a day and breathe air 700 to 800 million times in our lifetime. Similarly, the value of goodness in the infosphere can only be maintained through sustained breathing and smooth flow of information in the infosphere.

For example, Lao Tzu compares the highest good (sumum bonum) to water in the phrase "the highest good is like water."

If the highest good could be compared to anything, it would be water. Water itself does not seek to benefit itself. On the contrary, it stays in the low places that everyone avoids, unobtrusively enriching all things and obeying the laws of nature. Satisfied with his place, quiet as a clear abyss, merciful to his friends, trusting in his word, and righteous in government, he will not seek to gain any profit for himself, but to enrich all things, and to follow the laws of nature. Work is done efficiently and time is not wasted. Great waters are in harmony with all things, there is no conflict, and no one is to be blamed.^[6]

These words not only express how the properties of water represent the state of human virtue, but also make explicit that the ethics of the entire informational sphere is like water, or air. They are abundant before our eyes, but in a sense, they are invisible and transparent. The air (liveliness, security, cleanliness, etc.) that is indispensable to everyone, yet flows as a lubricant in the world for the benefit of the whole, and enriches the human body and mind, is the very social norm in the infosphere.

Now, to make this norm more <concrete>, I would like to calculate backwards from the amount of information that can be input to humans from the outside world to see how many decisions and how much time we have in our lives. To begin with, the amount of information that humans receive from the outside world through their sensory organs is said to be about 11 million bits per second, mainly images and sounds. However, the amount of information that reaches our consciousness through our nerves is only 126 bits per second, and the difference in information that we can perceive is limited to 1/18 of a second. In other words, within the limit of 126 bits per second and the resolution of active action of 1/18th of a second^[7], the RTP model operates repeatedly, and human civilization (cultural creation) and human civilization are opened up. Compared to the abundance and permanence of air and water, how limited life is!

Man is placed in a world of his own, and as he limits himself, limited by it, he is in irreplaceable uniqueness. In each moment of limiting himself while being limited by it - where man is in irreplaceable uniqueness with others - man is in face-to-face contact with God, and these moments are passing into the next, and the world, in this moment-to-moment transition, is moving forward creatively and continuously toward so-called civilization through the medium of man's limited-immediate-perpetual-limited work.^[8]

That is to say, within the constraints of this world, every event in our lives demands immediate moral judgment of us,

forcing us to make decisions about our actions and the objects of right and wrong, and the number of such experiences may generate numerous virtuous or immoral events and mental ups and downs, depending on the person, creating a kind of wave in the infosphere, and creating a kind of harmonic or dissonant noise in concert with others. The number of experiences may generate several virtuous or vicious events and ups and downs of mental images and may generate a kind of wave in the infosphere, creating chords in harmony with others, or noise in dissonance. The characteristic feature of the social norm of information ethics that becomes clear here is that the individual infospheres are somehow connected, and through their interaction, this wave is transmitted, synthesized, amplified, or attenuated, and interrupts the "thought world" of the infosphere of others. In other words, there is as much noise in the home of the infosphere as in the real world, and its ups and downs include not only differences of opinion, but also moral differences, defamation, privacy, politics, religion, and all kinds of quarrels. A recent symbolic event is what is called "Selective News Avoidance". In short, the public's tolerance for viewing large amounts of depressing incidents, accidents, and unfortunate news is weakening. Alternatively, the scope of active information regulations can no longer keep up with the processing capacity of the information demanded, and this flood of information is no longer a good for the infosphere.

Information was originally created based on the workings of man's being placed in the world and becoming the focus of the world's self-forming action at each moment, in a way that is causally and materially limited and limits itself to an objectivistic concept.^[9]

It is desirable to have "social norms in the infosphere" as an acceptable range of calm and stormy waves, musical chords, and noises. While there is a need for security information simply for self-preservation, for a better way of life, at the very least, it is the "peace" of humankind to have quiet in one's infosphere and to avoid needless ruffling of feathers. If most of the Internet's business is in the business of excessively demanding other people's attention and forcing useless information on them, then restructuring the media of the infosphere should be one of the most important priorities.

5. The Virtuous Cycle in "PatientLikeMe"

PatientsLikeMe(<https://www.patientslikeme.com/>) is a free service that combines real-name public social media with a collective knowledge database to share the nursing process of patients with incurable diseases and their caregivers and families.

In this advanced web service, the older brother Jamie (Moral Agent), a computer science student at MIT, took his younger brother Stephen (Target), who is suffering from ALS (Resource), out to the pool (Product), where Stephen, who is paralyzed from the head down, was The feeling of happiness felt by Stephen, who is paralyzed from the head down, can be recorded as data in the infosphere. The figure below shows the expression of negative emotions when the trial of lithium administration, which was expected to prolong ALS patients' lives, failed to show results. It is a community that does not impose itself on anyone.

Note that (Figure 4) is an extended and modified version of the RTP model to represent the emotional connection, which the author refer to here as the "Virtuous Cycle" diagram. What is interesting about this system is that it is an interface and database that allows us to understand (empathize with) the patient's "right to self-determination" and "informed consent" regarding what kind of treatment to receive, as well as the patient's level of happiness regarding "treatment" and "care" that cannot be provided unless the doctor or nurse has a special feeling for them, not by numbers or their statistics, but with background information. The database is an interface and database that allows us to understand (empathize) with background information, rather than numbers and statistics. The author envision building a system like "PatientsLikeMe" that facilitates the sharing of knowledge about caring for and caring for others, even without special expertise in the field. However, a new social media platform (a digital twin linked to the real world) is needed to address a number of social issues that are currently covering the world. The "smart city" is a non-physical smart city that aims to solve issues such as regional revitalization and the aging of society with fewer children, as well as a foundation model for a cross-disciplinary, specialized community.

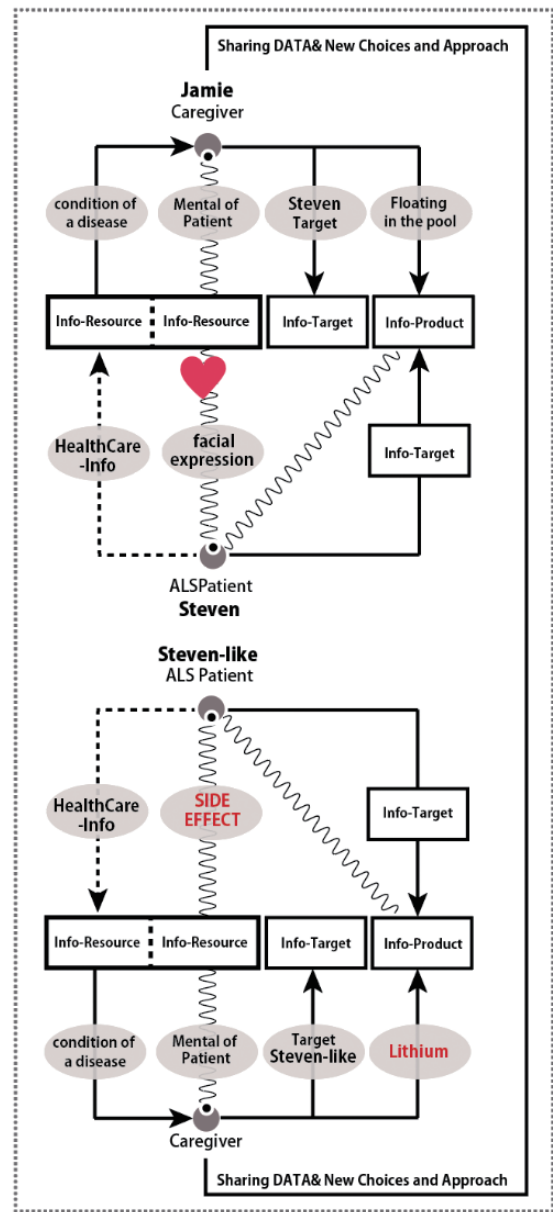


Figure4. Virtuous Cycle Diagram "PatientsLikeMe"

6. Implementation of Information Ethical Principled Knowledge

Altruistic algorithms are aimed at two directions of machine learning recommendation engines, i.e., organic (similar to the kindness and compassion with which moral human beings behave in the real world) rather than either partial or total optimization. Jamie invited Steven to the pool because he wanted to make Steven feel as if he were floating in the pool water of his own volition, as if he could no longer move his body from the neck down. This is one of those ideas that altruistic algorithms output, an idea of casual kindness and love that has been vetted for the benefit of others. But sometimes it works, and sometimes it doesn't; Steven may cry because he has bitter or sweet memories of the pool, or he may be devastated that his body will never be able to swim again. Therefore, let this case be a special success story. However, altruistic acts need not always be inspiring. Even a

small act of consideration between friends or family members is an altruistic act, such as giving directions to someone who asks for directions or giving up your seat to an elderly person. The "altruistic algorithm" here is a mechanism of collective knowledge that provides Steven-like (another patient with a common background) with necessary information with much sympathy and empathy. What the author is aiming for is a mechanism to share know-how, successes, failures, news, and other relevant information arising from cases of all kinds of social problems, as well as information that fits a specific target (persona) and background information (context). In addition, by linking with the community, the "altruistic algorithm" is not just a recommendation engine, but also combines human "reasoned" context and "empathetic information" and uses the algorithm as an adjunct to a recommendation engine by human hands in a way that was considered difficult in machine learning.

The algorithm is not complex but is based on the Socratic principle of (information-ethical) subjectivism, which states that the more information available, the more morally correct the decision. If humans can increase the accuracy of information through the multiple perspectives accumulated on the platform, and if they have creative perspectives while remaining confined to the limited world of what Whitehead calls "seeing with the eyes," the resolution of the world will become more precise, humans will acquire previously unseen information, and better social norms will be fostered. We can do this. I believe, as does Whitehead, that humans are capable of doing just that. In the next chapter, I will describe this concept and examine its versatility and availability.

7. Technology that raises the resolution of the world and fosters norms

The most distinctive research result of this paper is that the unidirectional nature of Floridi's RTP model is crossed with the sustainable circular community model and multi-layered, bringing it closer to the realization of a "virtuous cycle" with a multi-loop "world resolution" that goes beyond "seeing with the eyes" rather than subjectivity as an individual moral view. The "virtuous cycle" is in the following.

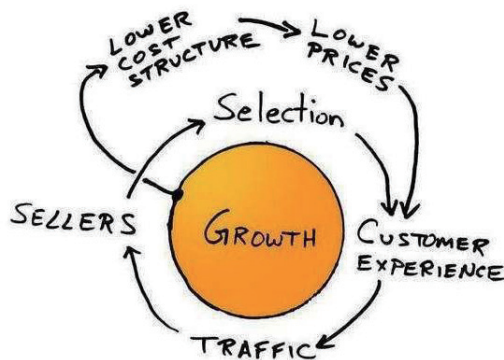


Figure5. Virtuous Cycle& FlyWheel Amazon.com

Coincidentally, the Virtuous Cycle is the name of the famous business model of Amazon [10], one of the world's leading high-tech companies. However, its meaning is "the cycle of good (booming business)," not "the cycle of virtue. Nevertheless, the goods that are distributed are still the food of life, be it human virtue, food, or water, and if human are to make the Infosphere a better place, we should refer to the results of this highly efficient circulation model. The beauty of modeling lies in its availability, its scalability, and its ability to be tried and tested even when goals change.

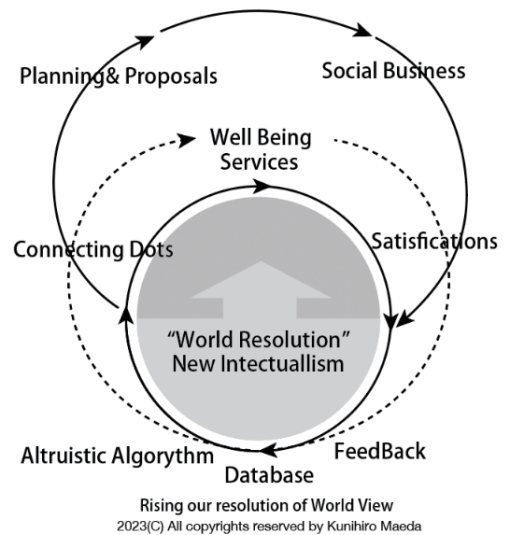


Figure6. Virtuous Cycle "World Resolution" MAEDA, Kunihiro

For example, a young person about to become a parent for the first time will see a children's clothing brand or a toy store, even if he or she is walking down the same shopping street as the former you say and will see things from a perspective that did not catch his or her eye before, such as the height and stride of the child. This perspective will also look at children from a third-party perspective (poverty-stricken children in other countries or the world situation surrounding refugee children fleeing the ravages of war). This diversification of perspectives and expansion of horizons, which we refer to here as "world resolution," encourages people to connect their actions to the "ethical good".

Specifically, these abilities are refined with each experience, and by concentrating on specific knowledge in library and Internet searches, peripheral and specialized information becomes easier to see (and obtain). Furthermore, this ability is further refined through intellectual exchanges with third parties, which mutually enlighten and enlighten each other, and deepen the relationship of empathy and trust. These experiences, accompanied by various feelings and emotions, accumulate in the collective knowledge as the stories and know-how of a completely different third party. This is **the way to verify "truth (scientific and accurate knowledge, justice without prejudice or misunderstanding)" for what Whitehead calls "civilization," and only when a correct view of things is established can truth, goodness, and beauty be recognized.**

8. Normative Theory in the Infosphere

Earlier the author mentioned that the ethos of the infosphere is like water and air. In the early days of the Internet, the spirit of autonomy, decentralization, and collaboration created serendipity and supported the foundation of the Internet. The spirit of open source played a role in smoothing the relationship of human ethics (altruism), as people took pleasure in knowledge and emergence that was useful to others in a shady way as their own. Today, however, the infosphere is dominated by the capitalist market, where previously free assets (users' public content) are used almost for free to train search engines and artificial intelligence, and

everyone (even judges) use those tools daily, even companies and services that are subject to monopolistic regulation. While not questioning here the legitimacy of its enormous revenues and market oligopoly, Hayek pointed out the imperfections of this digital capitalist market, defending the three shortcomings pointed out by David Hume "A Treatise of Human Nature", as follows.

- (a) Individuals are different human values and beliefs of **limited toleration (Limited toleration)**, which differ from person to person and society to society, and therefore, respect for individual diversity and a tolerant society are important elements that support a free market economy.
- (b) **Imperfect knowledge and desires (Imperfect knowledge and desires)** also stated that people do not have perfect information about the market, making it difficult for them to make appropriate economic decisions, and that it is best to leave the decision-making to the spontaneous decisions of individuals with individual knowledge.
- (c) **Scarcity of means to end**, He pointed out the need to assume that economic activities and decisions will always be subject to scarcity because of the constraints on the means and resources people must achieve their respective desires.

To resolve these issues, the economist Hayek, although a proponent of capitalism and liberalism, believed that economic theory could not solve these problems. He interpreted natural law in his own way, and from the perspective of social philosophy, he proposed a bottom-up legal order, which he called "autogenous order," to ensure equality and equity in society. Whitehead also offered harsh criticism of the evils of individual and social conventions.

I. Good people of narrow sympathies - A.N. Whitehead

Successful in certain fields, comfortable in a stable world, self-righteous with narrow sympathies, obsessed with self-preservation, intolerant, and extremely evil.^[11]

II. Change with a great society, not a great man."- A.N. Whitehead

The harshness (poverty and inequality) of civilized society brought about by liberal beliefs requires, under democratic principles, mitigating measures such as welfare policies and social programs. The question then, which civilized society wants to address, is how to produce a great society, not how to produce a great people.

III. Cross-disciplinary collaboration and cross-interest communication - A.N. Whitehead

The challenge is to construct a worldview that includes "elements such as awe and order" and is "grounded in unyielding rationality" for various people with different specialties to collaborate and achieve a deeper level of communication that transcends their personal interests.^[12]

And Whitehead gives only one example of an ethical means. **It is the need for "adventure. He says that it is ethical to die to self and live to others, and that it is the adventurous act of doing so for the sake of others that is ethical. This is one of the five necessary elements of human "civilization," and it is here that the ethical good is realized.**^[13]

9. Natural law of the infosphere

Natural law, which has its roots in Greek philosophy and is separate from actual law, holds that the basic principles of morality and justice are inherent in nature, as in all other life, and that man can attain these laws through the power of his reason. It has been reinterpreted in modern times by many philosophers, including Grotius, Hobbes, Locke, Hume, and Kant.

Later, universal content was incorporated into constitutions, practical rules became substantive and customary law, and with the establishment of parliamentary democracy, the legal basis faded away, being transformed into a philosophy of law, natural law theory. However, The Natural Law suddenly made its presence felt at the Nuremberg Tribunal and at the Tokyo Trials as "Higher Law," where it became the basis for the establishment of "crimes against peace," "crimes against humanity," and "war crimes" by appealing to the past. In this sense, a "legal vacuum" regarding crimes of an unforeseen war scale would be a possible problem, especially in the infosphere (e.g., artificial intelligence weapons).

For example, the economist Frederick Hayek worked in later years to conceive and test the concept of an "autogenous order" based on his own interpretation of the Natural Law to protect democracy from corruption. This concept seems an ideal approach in that it is compatible with Internet culture, reforms the dysfunction of international law across the real law of nations, and democratically prevents the corruption of authority. Of course, we know that it has the same limitations as the United Nations, the Security Council, and international law, but could we not see the infosphere as a "Leviathan" and apply it to the control of specific cybercrimes that have significant common interests across political systems?

Hobbes' Leviathan attempts a modernized clarification of natural law, which dates back to Greek times and is separated from religion, with the most famous principle of self-preservation as its first section. Most of the content of natural law in only 11 chapters is also applicable to the right to the pursuit of happiness, which is guaranteed in international human rights law and other international laws and in the constitutions of various countries. Leviathan is described as an artificial state with strong authority, but what exactly it refers to is not noted by Hobbes. Because of its ambiguity, it was the subject of an inquisition by the kingly national church and condemned by parliament as a defense of absolute monarchy. Yet it is this multifaceted, intangible, and immense power that seems to be the new Leviathan, filling the legal vacuum in the informational sphere and making the rule of law a reality. It is also a milestone in the re-modernization of natural law that deserves to be the catalyst for a change in the status quo of international law, which is considered ineffective, because otherwise the legal order of the networked globe would admit

of a gradual regression by the decentralization of its authority. Specifically, private companies have recently been issuing unique IDs on the Internet by means of iris recognition. Basically, the purpose is to verify if a person is a real person or not through a camera when accessed remotely, but such a function could be converted into an oath or voting function for a strong artificial Leviathan in the infosphere. If the United Nations fails to reach consensus on a permanent Security Council, and if the relevant countries exercise their veto power, we will have a situation in which the nuclear powers will not be able to avoid war, and we will again be unable to avoid what Whitehead worried about a hundred years ago (the use of nuclear weapons, which Russell and Einstein blamed on the United States after the war). We will not be able to avoid again what Whitehead worried about a hundred years ago.

10. Conclusion: Toward the Realization of Social Norms in the Infosphere

As we have already seen, Whitehead envisioned the realization of a dual structure in which man is placed in his own world by the "philosophy of organism" and creates newness in a way that limits himself while being limited by it, thereby acquiring "truth (scientific knowledge)," "art (the ability to express true beauty)," "ethics (ethical goodness = altruistic adventure)," and "He envisioned the realization of a dual structure that would produce new creations in the world in a limited, immediate, and capable manner. In other words, he dreamed of the civilization of mankind and the world through the cyclic re-creation of mankind and the world, which would evolve without the use of war. 100 years later, in the current international political climate, which once again looks like the eve of World War II, it is clear that the dream of the "world" is not only for scientists, but also for all people, **our task remains the same: "to re-create and redefine a worldview thoroughly grounded in unyielding rationality, containing elements of piety and order without which society would be in chaos."**

Whitehead equated these intellectual endeavors with what Plato calls virtue, but it would be difficult to make a modern person understand this scheme as Greek-era virtue ethics. Whitehead, moreover, called the smallest unit of entity (information), the basic premise of his understanding, Actual Entity, and sought a worldview in metaphysics that went beyond scientific explanation. Although it took 2,000 years to establish parliamentary democracy, we are now forced to imagine a new stage of humanity to avoid more misfortunes, to establish the habits of "co-creation, collaboration, and enjoyment" in addition to civilization through "persuasion," and to construct new international conventions and social norms in the transnational infosphere.

The author believes that this concept can be implemented in society with the "Virtuous Cycle" concept to raise the "resolution of the world" in the infosphere. In the "PatientsLikeMe" case study, the options for treatment and nursing care are increasing. Automation will be dramatically increased in the future. And its promotion, says Whitehead, should be based on education, enlightenment, exchange, welfare, and its foundation by a great society, not a social

vision by a great individual. It is the establishment of social platforms (socialization and knowledge exchange) in the true sense of the word.

It is important to note that as man is placed in his own world, and as he limits himself while being limited by it - where man is in irreplaceable uniqueness - man is constantly moving forward creatively in these moment-to-moment transitions. In other words, the limits of life are given as destiny, a creative opportunity for self-transformation and self-identity.^[14]

In this sense, the worldview of artificial intelligence, which relates entities in the world in a <probabilistic statistical> manner, is incompatible with a metaphysical worldview that cannot be described by mathematical formulas, and with Actual Entity, which has a meaningful relationship with everything in the world. Therefore, the challenge of our time is not to realize the "good" as it is by advancing information technology, but to **"re-create and redefine the worldview"** by viewing the infosphere as a new world, and the reconstruction of a moral platform as a social norm should be given the highest priority.

In this paper, the author has examined a model that supports the realization of human creative activity and ethical good by improving "world resolution" so as to climb one more step further and further up the civilization of humanity and the world that Whitehead aimed for. Given the many crises (i.e., apocalypse) that humanity is currently facing, it is imperative that the Infosphere become more ethical and build a shared social norm that transcends nation, race, and religion.

Acknowledgments

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