4.1. Reason

Synopsis: *Reason is an algorithm (1); There is Reason in any processing of information carried out by Beings (2); Reason has no content (3); The purpose of the processing is irrelevant to Reason (4); Humans need to give a purpose to any processing they identify (5); Why does Reason exist in Beings? (6); Information processing is not neutral (7); Is Reason specific to humans only? (8).*

1. *

Reason is an algorithm—any algorithm, not a specific one. It is the processing of information for a purpose (any purpose, not a specific one). It is a method, a process, a set of rules, a way to do things, a *modus operandi*.

In essence, it is a sequence of (separate, different) processing operations that would otherwise be independent but are connected because they aim to achieve a purpose—whatever that may be.

Practically, Reason is the carrying out in sequence of more than one interconnected processing operation by a Being on a dataset.[183]

2.

However, as has been seen, each and every processing operation is, in fact, a composite one, because processing, from the Unique Human Observer

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183 Because processing is external (see Chap. 4, par. 4), Reason's existence can only be established while the processing of datasets (meaning, all material and materialised – but not immaterial – information) takes place.

Perspective,[184] invariably has a purpose to it.[185] There is, therefore, Reason in all processing of information carried out by Beings. Reason is the algorithm, the methodology through which the purpose of any processing is achieved.

In other words, Reason is inherent in the processing of information anyway.

3.

Reason therefore has no content. The fact that the analogue and the digital worlds are both coherent[186] systems (i.e. their components, meaning their datasets, are interconnected) does not mean that Reason is anything other than an algorithm mechanistically performing a function, aimed at achieving a purpose.

Whoever adds a (moral) perspective to Reason (for example, God in religions, the Reason of State in Machiavelli, or Reason as understood in the Age of Enlightenment), inadvertently adds to it their own beliefs, ideas and hopes.

4. The purpose of the processing is irrelevant to Reason

The purpose is the end outcome, the final processing operation in the sequence of processing operations dictated by Reason. The purpose can be anything, no matter how trivial or important.

It is of course possible, as is usual in human lives, that smaller, case-specific purposes serve larger ones. For example, one eats a healthy meal in order to live a healthy life, a state manages payments in order to serve welfare needs and so on. In essence, in human life there is no purpose that does not serve another. The same is true at an informational level: small processing operations may be part of a larger picture. Neither Reason nor the larger picture are affected, however: each has its own methodology and purpose.

Similarly, the fitness of the processing or the suitability for (or of) its purpose are irrelevant. Any attempt to discuss these topics will only reveal the respondent's beliefs, ideas and hopes.

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184   See note 1.1.1.
185   See par. 5 and Chap. 4, par. 2.
186   See Chap. 1, par. 4.

5. *

The Unique Human Observer Perspective[187] not only makes a purpose necessary for any processing,[188] but also affects the identification of the processing each time it occurs. Because processing is external,[189] humans affected by it will try to interpret it, that is, they will first identify it and then try to understand its purpose, so as to include this information in their own processing (i.e. to process information on the new information created by it).

In other words, it is unavoidably a human that will establish the purpose of any processing (as well as deciding whether it has been achieved or not).

Therefore, arbitrariness and misunderstandings are likely.

6. Why does Reason exist in Beings?

Because Beings have needs, they have the will to process information (i.e. to act) in order to serve them.[190] How do they act, however? How do they do the processing? It is Reason, the ability to create an algorithm (in essence, to put one and one together), that tells Beings how to carry out the processing. Therefore, Reason is the result of need,[191] because, without Reason, a Being would have no way to serve its needs.[192]

7. Not neutral*

Information processing is not neutral, because the algorithm (to achieve a purpose) is never the same for any two individuals. Although individuals, as well as other Beings, may share a purpose (e.g. reading a book, taking a photo, eating, studying), the method or the process employed by each Being to fulfil the purpose varies considerably. In other words, every individual processes information differently from every other individual, notwithstanding shared purposes or other external similarities (e.g. the types of processing employed).

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187 See note 1/1/1.
188 See above, par. 2, and Chap. 4, par. 2.
189 See Chap. 4, par. 4.
190 See Chap. 5, par. 2.
191 See also note 5/2/2.
192 And thus would not have needs as per their nature and therefore would be Things, see note 5/2/1.

Differences in processing are due to the fact that no two individuals are identical.[193]

Because, therefore, the method differs, information processing is never neutral, that is, it is affected by the ideas, thoughts and wishes of each individual performing it.

8. Is Reason specific to humans only? *

All Beings use Reason. Reason is inherent in any information processing[194].

Reason is therefore not a human-only characteristic (nor one that is present only for biological Beings). On the contrary, all Beings can reason, that is, put one processing operation next to another so as to achieve a purpose. Differences among Beings occur with regard to their purpose-setting[195] and, most notably, it is only humans only that need to augment their information processing.[196]

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193 See Chap. 2.1, par. 4.
194 Otherwise Beings cannot process information, see par. 2.
195 See note 5/2/2.
196 See Chap. 5.1.