This book represents the buoy that marks the transition of neutrosophy from the emergence phase to the incidence phase. Like any entity, ideas are born and acquire emergence. Some ideas impose and pass to the stage of incidence. Other ideas fade away. For some ideational configurations, the emergence matures into incidence, for others the emergence gets into implosion. In other words, some emergences are validated and accredited, and others get into the implosion. Any emergence is a promise. When they keep their promises, they are felt as strong ideas, as influential ideas and, thus, they have an impact in different areas of the universe of knowledge. Emergence is a tectonic development. Incidence is the emergence applicability and its certification.

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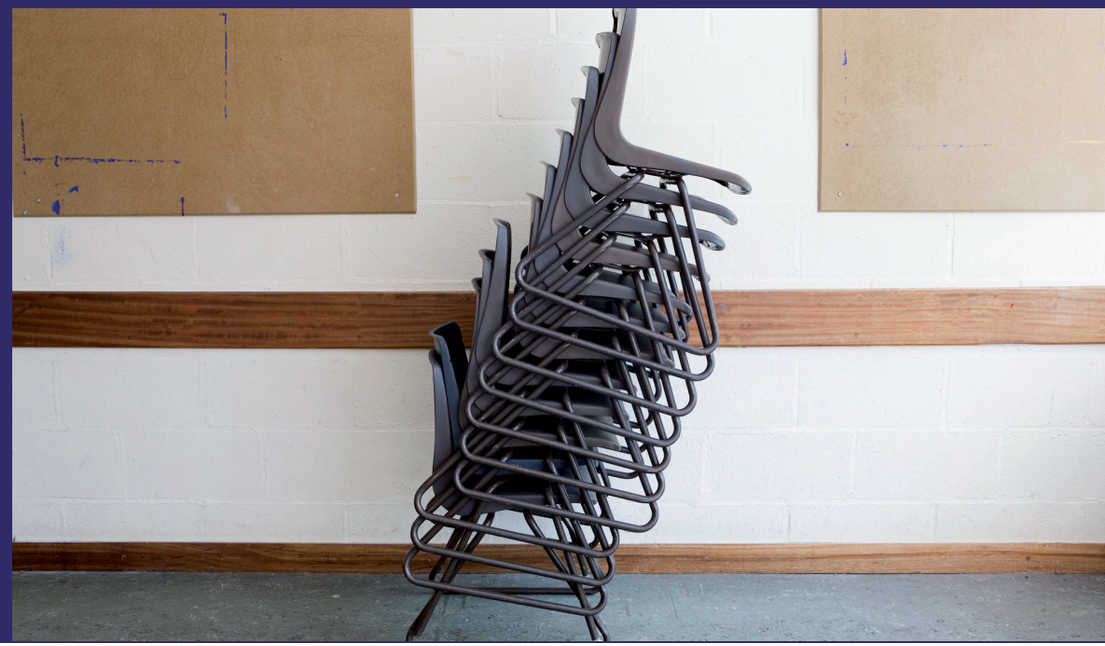

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FLORENTIN SMARANDACHE ŞTEFAN VLĂDUȚESCU

NEUTROSOPHIC EMERGENCES AND INCIDENCES IN COMMUNICATION AND INFORMATION

Contents

Introduction: The certified neutrosophic emergence as a neutrosophic incidence

Florentin Smarandache and ȘtefanVlăduțescu

I. This book represents the buoy that marks the transition of neutrosophy from the emergence phase to the incidence phase. Like any entity, ideas are born and acquire emergence. Some ideas impose and pass to the stage of incidence. Other ideas fade away. For some ideational configurations, the emergence matures into incidence, for others the emergence gets into implosion. In other words, some emergences are validated and accredited, and others get into the implosion. Any emergence is a promise. When they keep their promises, they are felt as strong ideas, as influential ideas and, thus, they have an impact in different areas of the universe of knowledge. Emergence is a tectonic development. Incidence is the emergence applicability and its certification.

We define emergence as the appearance, unexpectedly and unpredictably, from the interaction of some elements of a poor quality class of a far superior quality. Emergence is unexpected explosion of thought. The destiny of emergence is binary. Some „explosions of thought" are strengthened and radiate influence. Others implode. The road of emergence consists of either the incidence or the implosion. Most emergences implode.

Neutrosophic emergences are the unexpected occurrences of some major neutrosophic effects from the interaction of some minor qualitative elements. Emergence would be seen as a major phenomenon occurrence,

important and significant from the reaction of two or more minor unimportant, insignificant elements.

On the other hand, we describe the incidence as the application of a law, of an axiom, of an idea, of a conceptual accredited construction on an unclear, indeterminate phenomenon, contradictory to the purpose of making it intelligible. The incidence is the intelligibilization procedure using the concept: basically apply a previous theoretically validated concept is practically applied. If the emergence is a variant of the cognitive bottom -up processing, the incidence is a variant of the top -down cognitive processing.

Neutrosophy had been in the emergence phase since 1995. With its certification by the scientific community, Neutrosophy has become a type of incident knowledge, i.e. applicable in different fields. Neutrosofy legitimation was achieved by developing some neutrosophic doctoral research, through learning theory as a way of description, explanation and forecasting and implementation of neutrosophic congresses and conferences.

It can be said that the emergence and the incidence are specific neutrosophic concepts: the appearance-occurrence and the imposing-application apply, above all, to Neutrosophy itself. Like a good doctor, neutrosophy applies its most toxic treatments to itself. It is well-known that, in their way, the best medicines are poisons with no remedy, too: medicines are some toxins without counter medicines. There are not drugs against drugs.

So Neutrosophy makes the emergence and the incidence visible as neutrosophic events and it also holds itself in the universe of emergences and incidences.

As we know, Neutrosophy handles all neutralities. In the neutrosophic taxonomy, a class of neutralities is represented by the neutralities that, without turning into contradictions, generate qualitative leaps. The emergence is the cognitive phenomenon in which, from two or more connected neutralities, without contradiction, a change of quality or a qualitative leap result. Thinking in Hegelian terms has an axiom the idea that the qualitative change, the qualitative leap take place only in contradiction. Neutrosophy claims that qualitative emergences may arise from related neutral items.

The emergence is an unexpected and unpredictable occurrence. To accept the emergence means to accept the surprise. Naturally, the surprise can occur everywhere: in nature, in society, in thinking , in communication contexts (within conversations and negotiations etc.), in informational contexts (see September 11th, 2001 event), in aesthetic contexts (see Rimbaud, see the great Romanian poet Eminescu), in the philosophical context (does Aristotle not say in the „Metaphysics" - I.2, that „philosophy begins with wonder"?; Jeanne Hersch has even a book „*L'étonnement philosophique (De l'école Milet à Karl Jaspers).* Paris: Gallimard, 1981". Emergences can occur anywhere if there are neutralities or quasi-neutralities. Quasi - neutralities are those phenomena that are the result of a conflict or they have the potential of a conflict. When the emergences are classicized and their influence is very obvious, they are transformed into incidence. The theory of relativity has passed the stage from emergence to incidence. Stephen Hawking's theories were unexplained emergences. Once confirmed, they influence the research in the field, that is, that they became influential incidences in the field. For example, the idea of "multiverse" (according to the „universe") was an emergence and became an incidence. It was a fascination that was imposed and it has influence it has incidence.

II. The studies in this book show either how neutrosophic effects burst in different worlds of spirituality, of thought, of knowledge, of experience, or how neutrosophic elements get influence-incidence in so varied universes.

Chapter 1, developed by Professor Florentin Smarandache, is the visible path of Neutrosofy emergence. It presents the joints of Neutrosophy, describes neutrosophic phenomena, explains the operation of neutrosophic analytics and establishes the platform for neutrosophic thinking.

Chapter 2, developed by Florentin Smarandache and Ştefan Vlăduţescu, highlights the emergence and the development of a communication-collaboration neutrosophic function of universities (any communication-collaboration includes a mandatory component of neutrality that allows entities to put something together or to create something together).

In Chapter 3, Ştefan Vlăduţescu (Associate Professor at the University of Craiova, Romania) performs an X-ray of the information coordinates from a neutrosophic perspective; realizes a description of the existence and functioning of information as a four- axial material-energetic configuration.

Chapter 1. Neutrosophy, a New Branch of Philosophy Revisited

Florentin Smarandache, University of New Mexico

Abstract:

In this paper is presented a new branch of philosophy, called *neutrosphy*, which studies the origin, nature, and scope of neutralities, as well as their interactions with different ideational spectra.

The Fundamental Thesis: Any idea <A> is T% true, I% indeterminate, and F% false, where T, I, F are standard or non-standard subsets included in $]^{-}0, 1^{+}[$.

The Fundamental Theory: Every idea <A> tends to be neutralized, diminished, balanced by <Non-A> ideas (not only <Anti-A>, as Hegel asserted) - as a state of equilibrium.

Neutrosophy is the base of *neutrosophic logic*, a multiple value logic that generalizes the fuzzy logic, of *neutrosophic set* that generalizes the fuzzy set, and of *neutrosphic probability* and *neutrosophic statistics*, which generalize the classical and imprecise probability and statistics respectively.

Keywords and Phrases: Non-standard analysis, hyper-real number, infinitesimal, monad, non-standard real unit interval, operations with sets

1991 MSC: 00A30, 03-02, 03B50

1.1. Foreword.

Because world is full of indeterminacy, a more precise imprecision is required.

That's why, in this study, one introduces a new viewpoint in philosophy, which helps to the generalization of classical 'probability theory', 'fuzzy set' and 'fuzzy logic' to <neutrosophic probability>, <neutrosophic set> and <neutrosophic logic> respectively. They are useful in artificial intelligence, neural networks, evolutionary programming, neutrosophic dynamic systems, and quantum mechanics.

Especially in quantum theory there is an uncertainty about the energy and the momentum of particles, and, because the particles in the subatomic world don't have exact positions, we better calculate their neutrosophic probabilities (i.e. involving a percent of incertitude, doubtfulness, indetermination as well - behind the percentages of truth and falsity respectively) of being at some particular points than their classical probabilities.

Besides Mathematics and Philosophy interrelationship, one searches Mathematics in connection with Psychology, Sociology, Economics, and Literature.

This is a foundation study of the NEUTROSOPHIC PHILOSOPHY because, I think, a whole collective of researchers should pass through all philosophical schools/movements/theses/ideas and extract their positive, negative, and neuter features.

Philosophy is subject to interpretation.

This is a *propédeutique* (Fr.), and a first attempt of such treatise.

(An exhaustive (if possible) neutrosophic philosophy should be a synthesis of all-times philosophies inside of a neutrosophic system.)

This article is a collection of concise fragments, short observations, remarks, various citations, aphorisms, some of them in a poetical form. (Main references are listed after several individual fragments.) It also

introduces and explores new terms within the framework of avant-garde and experimental philosophical methods under multiple values logics.

The research is a part of a National Science Foundation grant proposal for Interdisciplinary Logical Sciences.

1.2. **Neutrosophy, a New Branch of Philosophy**

A) Etymology:

Neutro-sophy [French *neutre* < Latin *neuter*, neutral, and Greek *sophia*, skill/wisdom] means knowledge of neutral thought.

B) Definition:

Neutrosophy is a new branch of philosophy, which studies the origin, nature, and scope of neutralities, as well as their interactions with different ideational spectra.

C) Characteristics:

This mode of thinking:

- proposes new philosophical theses, principles, laws, methods, formulas, movements;
- reveals that world is full of indeterminacy;
- interprets the uninterpretable;
- regards, from many different angles, old concepts, systems:

showing that an idea, which is true in a given referential system, may be false in another one, and vice versa;

- attempts to make peace in the war of ideas, and to make war in the peaceful ideas;
- measures the stability of unstable systems, and instability of stable systems.

D) Methods of Neutrosophic Study:

mathematization (neutrosophic logic, neutrosophic probability and statistics, duality), generalization, complementarity, contradiction, paradox, tautology, analogy, reinterpretation,
combination, interference, aphoristic, linguistic, transdisciplinarity.

E) Formalization:

Let's note by <A> an idea, or proposition, theory, event, concept, entity, by <Non-A> what is not <A>, and by <Anti-A> the opposite of <A>. Also, <Neut-A> means what is neither <A> nor <Anti-A>, i.e. neutrality in between the two extremes. And <A'> a version of <A>.

<Non-A> is different from <Anti-A>.

For example:

If <A> = white, then <Anti-A> = black (antonym),

but <Non-A> = green, red, blue, yellow, black, etc. (any color, except white),

while <Neut-A> = green, red, blue, yellow, etc. (any color, except white and black),

and <A'> = dark white, etc. (any shade of white).

<Neut-A> η <Neut-(Anti-A)>, neutralities of <A> are identical with neutralities of <Anti-A>.

<Non-A> θ <Anti-A>, and <Non-A> θ <Neut-A> as well,

also

<A> 3 <Anti-A> = ⬣,

<A> 3 <Non-A> = ⬣.

<A>, <Neut-A>, and <Anti-A> are disjoint two by two.

<Non-A> is the completeness of <A> with respect to the universal set.

F) Main Principle:

Between an idea <A> and its opposite <Anti-A>, there is a continuum-power spectrum of neutralities <Neut-A>.

G) Fundamental Thesis:

Any idea <A> is T% true, I% indeterminate, and F% false, where T, I, F _ $^{-}0, 1^{+}$.

H) Main Laws:

Let <∀> be an attribute, and (T, I, F) _ $^{-}0, 1^{+}$ ^{3}. Then:

- There is a proposition <P> and a referential system {R}, such that <P> is T% <∀>, I% indeterminate or <Neut-∀>, and F% <Anti-∀>.
- For any proposition <P>, there is a referential system {R}, such that <P> is T% <∀>, I% indeterminate or <Neut-∀>, and F% <Anti-∀>.
- <∀> is at some degree <Anti-∀>, while <Anti-∀> is at some degree <∀>.

Therefore:

For each proposition <P> there are referential systems $\{R_1\}$, $\{R_2\}$, ..., so that <P> looks differently in each of them - getting all possible states from <P> to <Non-P> until <Anti-P>.

And, as a consequence, for any two propositions <M> and <N>, there exist two referential systems $\{R_M\}$ and $\{R_N\}$ respectively, such that <M> and <N> look the same.

The referential systems are like mirrors of various curvatures reflecting the propositions.

I) Mottos:

- All is possible, the impossible too!
- Nothing is perfect, not even the perfect!

J) Fundamental Theory:

Every idea <A> tends to be neutralized, diminished, balanced by <Non-A> ideas (not only <Anti-A> as Hegel asserted) - as a state of equilibrium. In between <A> and <Anti-A> there are infinitely many <Neut-A> ideas, which may balance <A> without necessarily <Anti-A> versions.

To neuter an idea one must discover all its three sides: of sense (truth), of nonsense (falsity), and of undecidability (indeterminacy) - then reverse/combine them. Afterwards, the idea will be classified as neutrality.

K) Delimitation from Other Philosophical Concepts and Theories:

1. Neutrosophy is based not only on analysis of oppositional propositions, as *dialectic* does, but on analysis of neutralities in between them as well.
2. While *epistemology* studies the limits of knowledge and justification, neutrosophy passes these limits and takes under magnifying glass not only defining features and substantive conditions of an entity <E> - but the whole <E'> derivative spectrum in connection with <Neut-E>.

Epistemology studies philosophical contraries, e.g. <E> versus <Anti-E>, neutrosophy studies <Neut-E> versus <E> and versus <Anti-E> which means logic based on neutralities.

3-4. *Neutral monism* asserts that ultimate reality is neither physical nor mental. Neutrosophy considers a more than pluralistic viewpoint: infinitely many separate and ultimate substances making up the world.

5. *Hermeneutics* is the art or science of interpretation, while neutrosophy also creates new ideas and analyzes a wide range ideational field by balancing instable systems and unbalancing stable systems.

6. *Philosophia Perennis* tells the common truth of contradictory viewpoints, neutrosophy combines with the truth of neutral ones as well.

7. *Fallibilism* attributes uncertainty to every class of beliefs or propositions, while neutrosophy accepts 100% true assertions, and 100% false assertions as well - moreover, checks in what referential systems the percent of uncertainty approaches zero or 100.

L) Philosophy's Limits:

The whole philosophy is a *tautologism*: true in virtue of form, because any idea when first launched is proved true by its initiator(s). Therefore, philosophy is empty or uninformative,
and a priori knowledge.
One can ejaculate: All is true, even the false!

And yet, the whole philosophy is a *nihilism*: because any idea, first proved true, is later proved false by followers. It is a contradiction: false in virtue of form. Therefore, now philosophy is over-informative, and a posteriori knowledge.
Now, one can ejaculate: All is false, even the truth!

All not-yet-contradicted philosophical ideas will be sooner or later contradicted because every philosopher attempts to find a breach in the old systems. Even this new theory (that I am sure it is not pretty sure!) will be inverted... And, later, others will reinstall it back...

Consequently, philosophy is logically necessary and logically impossible. Agostoni Steuco of Gubbio was right, the differences between philosophers are undifferentiable.

Leibniz's expression <true in all possible world> is superfluous, derogatory, for our mind may construct impossible world as well, which become possible in our imagination

(F.Smarandache, "Inconsistent Systems of Axioms", 1995).

- In this theory one can prove anything!
- In this theory one can deny anything!

Philosophism = Tautologism + Nihilism.

M) Classification of Ideas:

a) easily accepted, quickly forgotten;
b) easily accepted, heavily forgotten;
c) heavily accepted, quickly forgotten;
d) heavily accepted, heavily forgotten.

And various versions in between any two categories.

N) Evolution of an Idea <A> in the world is not cyclic (as Marx said), but discontinuous, knotted, boundless:

<Neut-A> = existing ideational background, before arising <A>;
<Pre-A> = a pre-idea, a forerunner of <A>;
<Pre-A'> = spectrum of <Pre-A> versions;

<A> = the idea itself, which implicitly gives birth to <Non-A> = what is outer <A>;

<A'> = spectrum of <A> versions after (miss)interpretations, (miss)understanding by different people, schools,

cultures;

<A/Neut-A> = spectrum of <A> derivatives/deviations, because <A> partially mixes/melts first with neuter ideas;

<Anti-A> = the straight opposite of <A>, developed inside of <Non-A>;

<Anti-A'> = spectrum of <Anti-A> versions after (miss)interpretations (miss)understanding by different people, schools, cultures;

<Anti-A/Neut-A> = spectrum of <Anti-A> derivatives/deviations, which means partial <Anti-A> and partial

<Neut-A> combined in various percentage;

<A'/Anti-A'> = spectrum of derivatives/deviations after mixing <A'> and <Anti-A'> spectra;

<Post-A> = after <A>, a post-idea, a conclusiveness;

<Post-A'> = spectrum of <Post-A> versions;

<Neo-A> = <A> retaken in a new way, at a different level, in new conditions, as in a non-regular curve with inflection points, in evolute and involute periods, in a recurrent mode; the life of <A> restarts.

Marx's 'spiral' of evolution is replaced by a more complex differential curve with ups-and-downs, with knots - because evolution means cycles of involution too.

This is *dynaphilosophy* = the study of infinite road of an idea.

<Neo-A> has a larger sphere (including, besides parts of old <A>, parts of <Neut-A> resulted from previous combinations), more characteristics, is more heterogeneous (after combinations with various <Non-A> ideas). But, <Neo-A>, as a whole in itself, has the tendency to

homogenize its content, and then to de-homogenize by mixture with other ideas.

And so on, until the previous <A> gets to a point where it paradoxically incorporates the entire <Non-A>, being indistinct of the whole. And this is the point where the idea dies, can not be distinguished from others. The Whole breaks down, because the motion is characteristic to it, in a plurality of new ideas (some of them containing grains of the original <A>), which begin their life in a similar way. As a multi-national empire.

It is not possible to pass from an idea to its opposite without crossing over a spectrum of idea's versions, deviations, or neutral ideas in between.

Thus, in time, <A> gets to mix with <Neut-A> and <Anti-A>. We wouldn't say that "extremes attract each other", but <A> and <Non-A> (i.e., inner, outer, and neutron of an idea).

Therefore, Hegel was incomplete when he resumed that: a thesis is replaced by another, called anti-thesis; contradiction between thesis and anti-thesis is surpassed and thus solved by a synthesis. So Socrates in the beginning, or Marx and Engels (dialectic materialism).

There is not a triadic scheme:

- thesis, antithesis, synthesis (Hegelians);

or

- assertion, negation, negation of negation (Marxists);

but a pluradic pyramidal scheme, as seen above.

Hegel's and Marx's antithesis <Anti-T> does not simply arise from thesis <T> only.

<T> appears on a background of preexistent ideas, and mixes with them in its evolution.

<Anti-T> is built on a similar ideational background, not on an empty field, and uses in its construction not only opposite elements to <T>, but elements of <Neut-T> as well, and even elements of <T>.

For, a thesis <T> is replaced not only by an antithesis <Anti-T>, but also by various versions of neutralities <Neut-T>.

We would resume this at: neuter-thesis (ideational background before thesis), pre-thesis, thesis, pro-thesis, non-thesis (different, but not opposite), anti-thesis, post-thesis, neo-thesis.

Hegel's scheme was purist, theoretic, idealistic. It had to be generalized. From simplism to organicism.

O) Philosophical Formulas:

Why are there so many distinct (even contrary) philosophical Schools? Why, concomitantly with the introduction of a notion <A>, its reverse <Non-A> is resulting?

Now, one presents philosophical formulas just because in the spiritual field it is really difficult to obtain (exact) formulas.

a) Law of Equilibrium:

The more <A> increases, the more <Anti-A> decreases. One has the following relationship:

$$<A>\exists<\text{Anti-A}> = k\exists<\text{Neut-A}>,$$

where k is a constant depending on <A>, and <Neut-A> is a supporting point for balancing the two extremes.

If the supporting point is the neutralities' centroid, then the above formula is simplified to:

$$<A>\exists<\text{Anti-A}> = k,$$

where k is a constant depending on <A>.

Interesting particular cases:

Industrialization % Spiritualization = constant, for any society.

The more industrialized a society is, the less spiritual level its citizens have.

Science % Religion = constant.

White % Black = constant.

Plus % Minus = constant.

Pushing to the limits, in other words calculating in the absolute space, one gets:

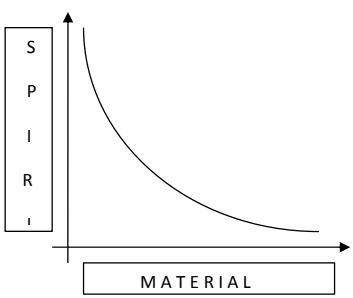
Everything % Nothing = universal constant,

or ≡ % 0 (= 0 % ≡) = universal constant.

We are directing towards a mathematization of philosophy, but not in a Platonian sense.

Graph 5. O.a.1:

Materialism % Idealism = constant, for any society.



The vertical and horizontal Cartesian axes are asymptotes for the curve M∃I = k.

b) Law of Anti-Reflexivity:

<A> in the mirror of <A> gradually vanishes itself.

Or <A> of <A> may transform into a distorted <A>.

Examples:

Marriage between relatives gives birth to vapid (often handicapped) descendants.

That's why crossing the species of plants (and sometimes races of animals and humans as well) we get hybrids with better qualities and/or quantities. Biological theory of mixing species.

That's why emigration is benign for bringing new blood in a static population.

Nihilism, spread out after Turgeniev's "Parents and children" novel in 1862 as an absolute negation, denies everything, therefore itself too!

Dadaism of the dadaism vanishes either.

c) Law of Complementarity:

<A> feels like completing with <Non-A> in order to form a whole.

Examples:

Persons, who are different, feel like completing each other and associate. (Man with woman.)

Complementary colors (that, combined in the right intensities, produce white).

d) Law of Inverse Effect:

When trying to convert someone to an idea, belief, or faith by boring repetitions or by force, he ends up to hating it.

Examples:

The more you ask someone to do something, the less he would.

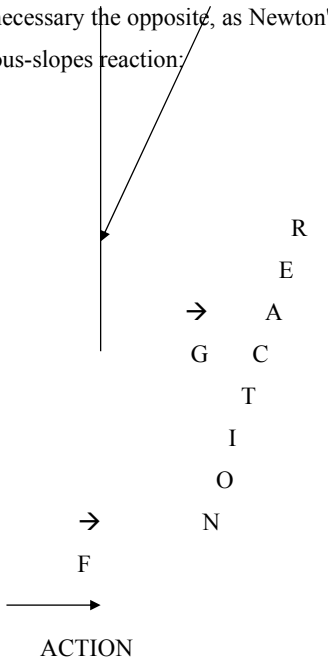
Doubling the rule, brings to halving.

What's much, it's not good...

(inversely proportional).

When you are sure, don't be!

When pressing someone to do something, he would do a different (but not necessary the opposite, as Newton's third motion laws' axiom stated) at-various-slopes reaction:



e) Law of Reverse Identification:

<Non-A> is a better <A> than <A>.

Example:

Poetry is more philosophical than philosophy.

f) Law of Joined Disjointedness:

<A> and <Non-A> have elements in common.

Examples:

There is little distinction between "good" and "bad".

Rational and irrational work together unseparately.

Consciousness and unconsciousness, similarly.

"Come, my soul said, let's write poems for my body, for we are One" (Walt Whitman).

Finite is infinite [see the microinfinity].

g) Law of Identities' Disjointedness:

The permanent fight between <A> and <A'> (different shades of <A>).

Examples:

The permanent fight between absolute truth and relative truth.

The distinction between crisp false and neutrosophic false (the second one means a combination of falsity, indeterminacy, and truth degrees).

h) Law of Compensation:

If <A> now, then <Non-A> later.

Examples:

Any loss / Has its gain

[meaning later it will be better, because you learned from the loss].

There is no success without failure

[patience guys!].

i) Law of Prescribed Condition:

One cannot jump out of own limits.

(One spins inside own circle.)

j) Law of Particular Ideational Gravitation:

Every idea <A> attracts and rejects other idea <B> with a force directly proportional with the product of their neutrosophic measures and the exponential of their distance.

(By opposition to the modern restatement of Newton's law of gravitation of particles of matter, the distance influences directly - not indirectly - proportional: the more opposite (distanced) ideas, the stronger attraction)

k) Law of Universal Ideational Gravitation:

<A> tends towards <Non-A> (not <Anti-A> as Hegel said), and reciprocally.
There are forces which act on <A>, directing it towards <Non-A>,
until a critical point is attained, and then <A> turns back.
<A> and <Non-A> are in a continuous motion, and their frontiers changing accordingly.

Examples:

Perfection leads to imperfection.

Ignorance is pleased.

Particular Case:

Everybody tends to approach his specific level of incompetence!
This is not a joke, but very truly:
X gets a job at level say L1;
if he is good, he's promoted to level L2;
if, in the new position he's good, he's promoted further to L3;
and so on... until he's not good anymore, therefore not promoted;
thus, he got to his level of incompetence.
<A> tends towards <Non-A>.
Therefore, everybody's ideal is to tend towards what he/she is
not able to do.

But the movement is nonlinear.
<Non-A> has a large range (power of continuum) of "what is not

<A>" (outer <A>) versions, let index them in the set $\{<\text{Non-A}>_i\}_i$.

(All $\{<\text{Anti-A}>_i\}_i$ versions are included in <Non-A>.)

Hence, infinitely many $<\text{Non-A}>_i$ versions gravitate, as planets around a star, on orbits of <A>. And, between each $<\text{Non-A}>_i$ version and the centroid "star" <A>, there are attraction and rejection forces.a They approach each other until arriving to certain minimum critical points: $P_{m(i)}$ for <A>, and $Q_{m(i)}$ for $<\text{Non-A}>_i$, and then again they go far from each other until touching certain

maximum points: $P_{M(i)}$ for <A>, and $Q_{M(i)}$ for $<\text{Non-A}>_i$.

Through differential equations we may calculate the minimum and maximum (spiritual) distances between <A> and $<\text{Non-A}>_i$, the Cartesian coordinates of the critical points, and the status quo of each version.

We would say that <A> and a $<\text{Non-A}>_i$ version meet in an absolute/infinite point.

When all $<\text{Non-A}>_i$ versions fall into <A> we have a catastrophe!

P) Neutrosophic Studies and Interpretations of Known Theories, Modes, Views, Processes of Reason, Acts, Concepts in Philosophy.

This section, which is a *neutrosophic epistemology*, has a structure alike Wittgenstein's tractatus: short (from 1-2 lines to maximum 10-15 lines) independent philosophical reflections, metaphysical and metaphorical comments – which are separated by blank rows. It is an *analytical study*, and it is related to multiple-valued logic because in almost each small paragraph one shows that a statement <A> was proved true by a philosopher X whereas latter another philosopher Y proved the opposite statement <Anti-A> was true. Therefore, both <A> and <Anti-A> were

true. {Whence one can deduce that both <A> and <Anti-A> could be false.} Even more, using a neutrosophic interpretation, one could say that other ideas in between <A> and <Anti-A> and related to them, noted by <Neut-A>, could be true as well. This relates to dialetheism, which says that some contradictions are true, to paraconsistent logic, to intuitionistic logic, till neutrosophic logic (where <A>, <Anti-A>, and ideas in between them belonging to <Neut-A> could all be true or partially true).

Many paradoxes are treated here, and one knows that a paradox is a proposition true and false in the same time – i.e. connected to multiple-valued logic as well, and not many logics approached the paradoxes. Other reflections show that a *subject* may be characterized by an *attribute* and *its opposite* simultaneously (also related to multiple-valued logic in a philosophical way).

To any launched idea there are pro- and contra- reactions, but also neuter (indifference, neutrality) as well. Hegel's <dialectic> [Gr. *dialektikĕ* < *dia* with, *legein* to speak] doesn't work, it consequently has to be extended to a somehow improper term *trialectic*, and even more to a *pluralectic* because there are various degrees of positive, and of negative, and of indifference as well - all of them interpenetrated. Going to a continuum-power *transalectic* (≡-alectic).

"+" not only asks for "-" for equilibrium, as Hegel said, but for "0" as well as a support point for the thinking lever.

Hegel's self-development of an idea <A> is not determined on its internal contraries only, but on its neutralities as well - because they all fare and interfere. Self-development of an idea is also determined by external (pro, contra, neuter) factors (*Comparative Philosophy*, as comparative literature).

Between particular and universal there are P% particular, I% indeterminate (neutral), and U% universal things, with P, I, U _ $^{-}0, 1^{+}$.

The atom's structure holds in the history of any idea. The reasoning is based upon the analysis of positive, negative, and neutral propositions.
This should be called *Quantum Philosophy*.

In nuclear fission a free neutron strongly interacts with nuclei and is readily absorbed, then it decays into a proton, an electron, and a 'neutrino' (Enrico Fermi) with a half-time of near 12 minutes.

Neutrosophy equally encompasses a philosophical viewpoint, and mode of reflection, and concept, and method in itself, and action, and movement, and general theory, and process of reasoning.

This approach differs from *neutrosophism*, which is a point of view that neutrosophy is a fundamental science to study the world from that perspective.

Neutrosophy studies not only an idea's conditions of possibility, but of impossibility as well. And focuses on its historical development (past and present interpretation – by using classical analysis, and future interpretation - by using neutrosophic probability and statistics).

In economics Keynes chose for the concept of "unstable equilibrium" (<The General Theory>), whereas Anghel M. Rugin| passed to that of "stable disequilibrium" (<Truth in the Abstract (Analytical) versus Truth in the Concrete (Empirical)>). A self-regulating and self-unregulating mechanism is functioning in each system, moving from equilibrium to dis-equilibrium back and forth.
A unstable-made stability, and stable-made instability. Or equilibrium in disequilibrium, and disequilibrium in equilibrium.

We mean, a very dynamic system by rapid small changes, characterized by a derivative. The static system is dead.
Leon Walras was right: monopolies reduce the competitions, and thus the progress.

My opinion is that some philosophers grope, stumble. They don't have clear ideas or systems, or even precise directions on a subject. Paroles, paroles...
What one asserts today, another will deny tomorrow.
Many times they talk too much for saying nothing. Some have points contrary to experience and evidence, others have an inadequate reason.
That's why a mathematization (even more, an axiomatization but not in stricto sensu) of all knowledge fields would be required, especially in philosophy (alike Mendeleev's Table of Chemical Elements).
The mathematization is required because it is not possible!

Philosophy is semiscientific and semiempiric. It is less scientific than psychology, but more scientific than poetry.

Human is dependent and independent in the same time.

I understand spirit as quality, and material as quantity.
Of course, they melt.

I see truth like a body, an object with a form.
I see material as a dense/condensed spirit, a viscous idea.

The structure of ideas reflects the structure of objects.

And reciprocally.

In the mind-body problem:
The mental phenomenon is of physical nature, and the physical phenomenon of mental as well.

"(...) it feels sometimes the economy was propelled on the symmetry principle, which demands that every new theory always be exactly the reverse of the old one"
[Mark Blaug, <Economics Theory in Retrospective>].

Neohegelians:
Reconciliation of contraries (Bradley), or irreconciliation of contraries (Wahl)?
Both!

Neutrosophy:
- has the aim of unifying field in humanistic (as Einstein tried to find in science);
- explores the differences between:
  . thinkers,
  . philosophical schools, movements, theories, principles and proves they are minimum;
- reveals that no thought school is better than another, and no philosopher is greater than another;
- is an attempt to reconcile reluctant viewpoints with inoffensive others;
- the truth may not be separated from false;

- if the philosopher X enunciated a proposition P, try to contrarily think and to compare with <Neut-P> too.

Ignorantism:

Power countries deliberately ignore the arts, literature, science, culture, traditions of third world countries. More, they even boycott, scorn them...

Third world countries creators and inventors are also handicapped by language, poor living conditions, less technology for doing research.

In histories of arts, literature, science you see only westerners:

- rare exceptions of other people being in there confirm the rule!

A minor poet, for example, who wrote in English or French or German is better known than a genius like Eminescu who wrote in a not-international Romanian language.

Negativity (Heraclitus, Spinoza, Kant, Hegel) passes through diverse phases:

from assertion to a spectrum of partial negativity, and eventually to a higher degree negativity.

Not com-plementarity (used by Bohr and Heisenberg in physics philosophy), but *tri-plementarity* (negativity, positivity, and neutrality - corresponding to 0, 1, and 1/2 respectively), even *n-plementarity* (which means: n disjoint elements together forming a whole), or generalized to ∞-*plementarity* (with power of continuum), for there are complex mixed versions of them.

Beyond indefinitely many states between 0 and 1, the midpoint ½ represents neither negative, nor positive - or represents both of them (which cancel each other).

Hermeneutics of Philosophical Hermeneutics:
If prejudgments can not be eliminated in the judgements, why do we need the science of interpretation?

Arguing with Plekhanov (historical development is not managed at will), one says that it is at some degree managed and at another degree not managed by the will.

Ab'lard's conceptualism, which states that universalia post rem (general is besides things), i.e. general is not in things, is partially true, because general persists in each individual,
that's why it is possible to form classes of individuals with similar particular characteristics.

Philosophy of Philosophy:
- why do we need philosophy today?
- why don't we need philosophy today?
- what direction is philosophy going to?
- what direction isn't philosophy going to?
One feels that philosophy is for people who have nothing else to do, like puzzles or rebus!

Neutrosophy means/encompasses:
- philosophy seen by a mathematician and poet;
- study of History of Philosophy;
- controversial themes of philosophy (to explore the offensiveness and inoffensiveness);

- evolution of an idea from <A> to <Non-A> and then to <Anti-A>;
- how to get patterns where they do not look to be, i.e. to find common characteristics at "+", "-", and "0" attributes;
- how an idea appears from different viewpoints, from all viewpoints;
- to find the vanishing point of all philosophical ideas.

Neutrosophy can also be seen as:
- new approach to philosophy;
- philosophy of philosophies;
- non-philosophy;
- super-philosophy;
- neophilosophy;
- God and Devil of the philosophy;
- meta-philosophy, macro-philosophy;
- New World Order in philosophy;
- paradox of philosophy and philosophy of the paradox;
- thought of thought;
- showing the philosophy's perfection and imperfection simultaneously;
- paradox within/from paradox: there are infinitely many;
- world's enigma;
- nature's essence;
- enigma of the world;
- any substance ultimately has a neutrosophic attribute;
- life without paradox would be monotonous and boring, linear;
- paradoxist intuition is a high level of awareness;
- postmodernist;
- an algebraic, physical and chemical philosophy;

- consistent with its inconsistence.

Transcendentalism (Emerson especially, and Kant, Hegel, Fichte), which proposes to discover the nature of reality by investigating the process of thought, is combined with pragmatism (Williams James), which first "tries to interpret each notion or theory by tracing its respective practical consequences".

We mean to know reality through thought, and thought through reality.

In India's VIII-th - IX-th centuries one promulgated the Non-Duality (Advaita) through the non-differentiation between Individual Being (Atman) and Supreme Being (Brahman). The philosopher Sańkaracharya (782-814 A.C.) was then considered the savior of Hinduism, just in the moment when the Buddhism and the Jainism were in a severe turmoil and India was in a spiritual crisis.

Non-Duality means elimination of ego, in order to blend yourself with the Supreme Being (to reach the happiness).

Or, arriving to the Supreme was done by Prayer (Bhakti) or Cognition (Jnana). It is a part of Sańkaracharya's huge merit (charya means teacher) the originality of interpreting and synthesizing the Source of Cognition (Vedas, IV th century B.C.),

the Epic (with many stories), and the Upanishads (principles of Hindu philosophy) concluding in Non-Duality.

Then Special Duality (Visishta Advaita) follows, which asserts that Individual Being and Supreme Being are different in the beginning, but end to blend themselves (Rāmānujacharya, XI-th century).

And later, to see that the neutrosophic scheme perfectly functions, Duality (Dvaita) ensues, through whom the Individual Being and Supreme Being were differentiated (Madhvacharya, XIII-th - XIV-th centuries).

Thus: Non-Duality converged to Duality.

<Non-A> converges to <A>.

Know yourself to know the others.
Study the others to understand yourself.

In conclusion, I want to be what I don't want to be:
a Philosopher. That's why I am not.

(That's why, maybe, am I?)

Control what you can, leave the rest to the luck.
Control what you cannot, free what you control.

We tried to de-formalize the Hilbert's for/mal/ization of geometry: by constructing an anti-model, which doesn't respect any of his 20 axioms! (F. Smarandache, <Paradoxist Mathematics>)

Because, by axiomatization, a theory loses its transcendental, myth, beauty, and becomes too arithmeticsized, technical, mechanical.

Or, if a system of axioms is defined in a theory, this should be of infinite (and, even better, of aleph-) cardinality.

Logicism:

Frege's axioms for set theory, to derive the whole arithmetic, were inconsistent (see Bertrand Russell's Paradox).

Look at these

Inconsistent Systems of Axioms:

Let (a_1), (a_2), ..., (a_n), (b) be n+1 independent axioms,
with $n \mu 1$; and let (b') be another axiom contradictory to (b).
We construct a system of n+2 axioms:

[I] (a_1), (a_2), ..., (a_n), (b), (b')

which is inconsistent. But this system may be split into two
consistent systems of independent axioms

[C] (a_1), (a_2), ..., (a_n), (b),

and

[C'] (a_1), (a_2), ..., (a_n), (b').

We also consider the partial system of independent axioms

[P] (a_1), (a_2), ..., (a_n).

Developing [P], we find many propositions (theorems, lemmas, etc.)

(p_1), (p_2), ..., (p_m),

by logical combinations of its axioms.

Developing [C], we find all propositions of [P]

(p_1), (p_2), ..., (p_m),

resulted by logical combinations of (a_1), (a_2), ..., (a_n), moreover other propositions

(r_1), (r_2), ..., (r_t),

resulted by logical combinations of (b) with any of (a_1), (a_2), ..., (a_n).

Similarly for [C'], we find the propositions of [P]

(p_1), (p_2), ..., (p_m),

moreover other propositions

(r_1'), (r_2'), ..., (r_t'),

resulted by logical combinations of (b') with any of (a_1), (a_2), ..., (a_n),

where (r_1') is an axiom contradictory to (r_1), and so on.

Now, developing [I], we'll find all the previous resulted propositions:

(p_1), (p_2), ..., (p_m),

(r_1), (r_2), ..., (r_t),

(r_1'), (r_2'), ..., (r_t').

Therefore, [I] is equivalent to [C] reunited to [C'].

From one pair of contradictory propositions {(b), (b')} in its

beginning, [I] adds t more such pairs, where t μ 1,
$\{(r_1), (r_1')\}$, ..., $\{(r_t), (r_t')\}$, after a complete step.
The further we go, the more pairs of contradictory propositions
are accumulating in [I].

Contradictory Theory:

Why do people avoid thinking about a contradictory theory?
As you know, nature is not perfect:
and opposite phenomena occur together,
and opposite ideas are simultaneously asserted and, ironically,
proved that both of them are true! How is that possible? ...
A statement may be true in a referential system, but false in another one. The truth is subjective. The proof is relative.
(In philosophy there is a theory: that "knowledge is relative to the mind, or things can be known only through their effects on the mind, and consequently there can be no knowledge of reality as it is in itself", called "the Relativity of Knowledge"; <Webster's New World Dictionary of American English>, Third College Edition, Cleveland & New York, Simon & Schuster Inc., Editors: Victoria Neufeldt, David B. Guralnik, p. 1133, 1988.)
You know?... Sometimes is good to be wrong!

How to reduce to absurd the *reductio ad absurdum* method?

Continuum Hypothesis (that the cardinality of the continuum is the smallest non-denumerable cardinal) has been shown to be undecidable, in that both it and its negation are consistent with the standard axioms of set theory.

By contrast to the relativism, which asserts that there is no absolute knowledge, in neutrosophy it is possible to attaint in pure science and by convention the absolute truth, t=100, and yet as a matter of rare fact.

Hermeneutics of Hermeneutics:

An idea <A>, by interpretation, is generalized, is particularized, is commented, is filtered, eventually distorted to <A1> different from <A>, to <A2> different from <A>, and so on.

Everybody understands what he wants, according to his level of knowledge, his soul, and his interest.

<A> is viewed as <Non-A> and even <Anti-A> at some degree (ill-defined).

But all deformed versions of this idea syncretize in an <A> way.

Idealists were so formal, empiricists so informal.

Neutrosophy is both.

Sociological Theory:

As in the Primitive Society, the modern society is making for MATRIARCHATE - the woman leads in the industrialized societies.

From an authoritarian PATRIARCHATE in the Slavery and Feudalism towards a more democratic MATRIARCHATE at present.

The sexuality plays an immense role in the manipulation of men by women, because the women "have monopoly of the sex" as was justifying to me an American friend kept by his wife henpecked!

A cyclic social development.

The woman becomes the center of the society's cell, the family.

The sexual pleasure influences different life circles, from the low class people to the leading spheres. Freud was right...

One uses women in espionage, in influencing politicians' decisions, in attracting businessmen - by their feminine charms, which obtain faster results than their male proponents.

The women have more rights than men in western societies (in divorce trials).

Social Paradox:

In a democracy should the nondemocratic ideas be allowed?

a) If no, i.e. other ideas are not allowed - even those nondemocratic -, then one not has a democracy, because the freedom of speech is restricted.

b) If yes, i.e. the nondemocratic ideas are allowed, then one ends up to a nondemocracy (because the non-democratic ideas overthrow the democracy as, for example, it happened in Nazi Germany, in totalitarian countries, etc.).

The Sets' Paradox:

The notion of "set of all sets", introduced by Georg Cantor, does not exist.

Let all sets be noted by $\{S_a\}_a$, where a indexes them.

But the set of all sets is itself another set, say T_1;

and then one constructs again another "set of <all sets>", but <all sets> are this time $\{S_a\}$ and T_1, and then the "set of all sets" is now T_2, different from T_1;

and so on... .

Even the notion of "all sets" can not exactly be defined (like the largest number of an open interval, which doesn't exist), as one was just seeing

above (we can construct a new set as the "set of all sets") and reunites it to "all sets".

A Paradoxist Psychological Cρmplex (with the accent on the first syllable):

A collection of fears stemming from previous unsuccessful experience or from unconscious feelings that, wanting to do something <S>, the result would be <Anti-S>, which give rise to feelings, attitudes, and ideas pushing the subject towards a deviation of action <S> eventually towards an <Anti-S> action.

(From the positive and negative brain's electrical activities.)

For example: A shy boy, attempting to invite a girl to dance, inhabits himself of fear she would turn him down...

How to manage this phobia? To dote and anti-dote!

By transforming it into an opposite one, thinking differently,

and being fear in our mind that we would pass our expectancies but we shouldn't.

People who do not try of fear not to be rejected: they lose by not competing!

Auto-suggestion:

If an army leaves for war with anxiety to lose, that army are half-defeated before starting the confrontation.

Paradoxist Psychological Behavior:

How can we explain contrary behaviors of a person: in the same conditions, without any reason, cause?

Because our deep unconsciousness is formed of contraries.

Ceaseless Anxiety:

What you want is, normally, what you don't get. And this is for eternity. Like a chain...

Because, when you get it (if ever), something else will be your next desire. Man can't live without a new hope.

Inverse Desire:

The wish to purposely have bad luck, to suffer, to be pessimistic as stimulating factors for more and better creation or work.

(Applies to some artists, poets, painters, sculptors, spiritualists.)

My Syndrome:

Is characterized by nose frequently bleeding under stress, fear, restlessness, tiredness, nervousness, prolonged unhappiness. This is the way the organism discharges, thus re-establishing the equilibrium, and it is fortunate because the hemorrhage is not interior which would cause death of patient.

The bleeding is cause by the nervous system, not by physical injury. If you have any idea of treating it, don't hesitate to contact the author. All opinions are welcome.

All is possible, the impossible too!

Is this an optimistic or pessimistic paradox?

a) It is an optimistic paradox, because shows that all is possible.

b) It is a pessimistic paradox, because shows that the impossible is possible.

Mathematician's Paradox:

Let M be a mathematician who may not be characterized by his mathematical work.

a) To be a mathematician, M should have some mathematical work done, therefore M should be characterized by that work.

b) The reverse judgement: if M may not be characterized by his mathematical work, then M is not a mathematician.

Divine Paradox (I):

Can God commit suicide?

If God cannot, then it appears that there is something God cannot do, therefore God is not omnipotent.

If God can commit suicide, then God dies - because He has to prove it, therefore God is not immortal.

Divine Paradox (II):

Can God be atheist, governed by scientific laws?

If God can be atheist, then God doesn't believe in Himself, therefore why should we believe in Him?

If God cannot, then again He's not omnipotent.

Divine Paradox (III):

Can God do bad things?

a) If He can not, then He is not omnipotent, therefore he is not God.

b) If He can, again He's not God, because He doesn't suppose to do bad things.

Now, even if He only can - without doing it -, means He's thinking to be able to do bad things, thought that again is not compatible with a God.

Divine Paradox (IV):

Can God create a man who is stronger than him?

a) If not, then God is not omnipotent, therefore he is not God.
b) If yes, then God will not be the strongest one and God might be overthrown.

God is egocentric because he didn't create beings stronger than Him.

Divine Paradox (V):

Can God transform Himself in his opposite, the Devil?

a) If not, then God is not omnipotent, therefore He is not God.
b) If yes, then God will is not God anymore.

[Religion is full of god-ism and evil-ism.]

God and Evil in the same Being.

Man is a bearer of good and bad simultaneously. Man is enemy to himself. God and Magog!

Expect the Unexpected:

If we expect someone to do the unexpected, then:

- is it possible for him to do the unexpected?
- is it possible for him to do the expected?

If he does the unexpected, then that's what we expected.

If he doesn't do the expected, then he did the unexpected.

The Ultimate Paradox:

Living is the process of dying.

Reciprocally: Death of one is the process of somebody else's life [an animal eating another one].

Exercises for readers:

If China and Japan are in the Far East, why from USA do we go west to get there?

Are humans inhuman, because they committed genocides?

The Invisible Paradoxes:

Our visible world is composed of a totality of invisible particles.

Things with mass result from atoms with quasi-null mass.

Infinity is formed of finite part(icle)s.

Look at these Sorites Paradoxes (associated with Eubulides of Miletus (fourth century B.C.):

a) An invisible particle does not form a visible object, nor do two invisible particles, three invisible particles, etc.

However, at some point, the collection of invisible particles becomes large enough to form a visible object, but there is apparently no definite point where this occurs.

b) A similar paradox is developed in an opposite direction.

It is always possible to remove an atom from an object in such a way that what is left is still a visible object. However, repeating and repeating this process, at some point, the visible object is decomposed so that the left part becomes invisible, but there is no definite point where this occurs.

Between <A> and <Non-A> there is no clear distinction, no exact frontier. Where does <A> really end and <Non-A> begin? We extend Zadeh's fuzzy set term to fuzzy concept.

Uncertainty Paradox: Large matter, which is under the 'determinist principle', is formed by a totality of elementary particles, which are under Heisenberg's 'indeterminacy principle'.

Unstable Paradox: Stable matter is formed by unstable elementary particles (elementary particles decay when free).

Short Time Living Paradox: Long time living matter is formed by very short time living elementary particles.

Paradoxist Existentialism:
life's value consists in its lack of value;
life's sense consists in its lack of sense.

Semantic Paradox (I): I AM WHO I AM NOT.

If I am not Socrates, and since I am who I am not, it results that I am Socrates.

If I am Socrates, and since I am who I am not, it results that I am not Socrates.

Generally speaking: "I am X" if and only if "I am not X".

Who am I?

In a similar pattern one constructs the paradoxes:

I AM MYSELF WHEN I AM NOT MYSELF.

I EXIST WHEN I DON'T EXIST.

And, for the most part:

I {verb} WHEN I DON'T {verb}.

(F. Smarandache, "Linguistic Paradoxes")

What is a dogma?

An idea that makes you have no other idea.

How can we get rid of such authoritative tenet? [To un-read and un-study it!]

Semantic Paradox (II): I DON'T THINK.

This can not be true for, in order to even write this sentence, I needed to think (otherwise I was writing with mistakes, or was not writing it at all). Whence "I don't think" is false, which means "I think".

Unsolved Mysteries:

a) Is it true that for each question there is at least an answer?

b) Is any statement the result of a question?

c) Let P(n) be the following assertion:

"If S(n) is true, then S(n+1) is false", where S(n) is a sentence relating on parameter n.

Can we prove by mathematical induction that P(n) is true?

d) "<A> is true if and only if <A> is false".

Is this true or false?

e) How can this assertion "Living without living" be true?

Find a context. Explain.

<Anti-A> of <A>.

Anti-literature of literature.

<Non-A> of <A>.
Language of non-language.

<A> of <Non-A>.
Artistic of the non-artistic.

Tautologies:
I want because I want. (showing will, ambition)
<A> because of <A>.
(F. Smarandache, "Linguistic Tautologies")

Our axiom is to break down all axioms.

Be patient without patience.

The non-existence exists.
The culture exists through its non-existence.
Our culture is our lack of culture.

Style without style.

The rule we apply: it is no rule.

Paradox of the Paradoxes:
Is "This is a paradox" a paradox?
I mean is it true or false?

To speak without speaking. Without words (body language).

To communicate without communicating.
To do the un-do.

To know nothing about everything, and everything about nothing.

I do only what I can't!
If I can't do something, of course "I can do" is false.
And, if I can do, it's also false because I can do only what I am not able to do.

I cannot for I can.

Paradoxal sleep, from a French "Larousse" dictionary (1989), is a phase of the sleep when the dreams occur.
Sleep, sleep, but why paradoxal?
How do the dreams put up with reality?

Is O. J. Simpson's crime trial an example of: justice of injustice, or injustice of justice?
However, his famous release is a victory against the system!
Corrupt the incorruptible!

Everything, which is not paradoxist, is however paradoxist.
This is the Great Universal Paradox.
A superparadox;
(as a superman in a hyperspace).

Facts exist in isolation from other facts (= the analytic philosophy), and in connection as well with each other (= Whitehead's and Bergson's thoughts).
The neutrosophic philosophy unifies contradictory and noncontradictory ideas in any human field.

The antagonism doesn't exist.
Or, if the antagonism does exist, this becomes (by neutrosophic view) a non-(or un-)antagonism: a normal thought. I don't worry about it as well as Wordsworth.

Platonism is the observable of unobservable, the thought of the non-thought.

The essence of a thing may never be reached. It is a symbol, a pure and abstract and absolute notion.

An action may be considered G% good (or right) and B% bad (or wrong), where G, B _ $^{-}0, 1^{+}$ - the remainder being indeterminacy, not only <good> or only <bad> - with rare exceptions, if its consequence is G% happiness (pleasure). In this case the action is G%-useful (in a semi-utilitarian way). Utilitarism shouldn't work with absolute values only!

Verification has a pluri-sense because we have to demonstrate or prove that something is T% true, and F% false, where T, F _ $^{-}0, 1^{+}$ and n_sup [2^{+}, not only T = {0} or {1}
– which occurs in rare/absolute exceptions, by means of formal rules of reasoning of this neutrosophic philosophy.

The logical cogitation's structure is discordant.

Scientism and Empiricism are strongly related. They can't run one without other, because one exists in order to complement the other and to differentiate it from its opponent.

PLUS doesn't work without MINUS, and both of them supported by ZERO. They all are cross-penetrating sometimes up to confusion.

The non-understandable is understandable.

If vices wouldn't exist, the virtues will not be seen (T. Muşatescu).

Any new born theory (notion, term, event, phenomenon) automatically generates its non-theory - not necessarily anti-(notion, term, event, phenomenon). Generally speaking, for any

<A> a <Non-A> (not necessarily <Anti-A>) will exist for compensation.

The neutrosophy is a theory of theories, because at any moment new ideas and conceptions are appearing and implicitly their negative and neutral senses are highlighted.

Connections & InterConnections...

The non-important is important, because the first one is second one's shadow that makes it grow its value.

The important things would not be so without any unimportant comparison.

The neutrosophic philosophy accepts a priori & a posteriori any philosophical idea, but associates it with adverse and neutral ones, as a *summum*.

This is to be neutrosophic without being!

Its schemes are related to the neutrality of everything.

Spencer's "organicism", which states that social evolution is from simple to complex and from homogeneous to heterogeneous, can be updated to a cyclic movement:

- from simple to complex and back to simple - since any complex thing after a while becomes simple - (but to a superior level),

and again to complex (but also to a superior level to the previous one);

therefore: from level 1 to level 2, and so on...

- idem from homogeneous to heterogeneous (level 1) and back to homogeneous (level 2), and again to heterogeneous (level 3)...

[a *neutrosophic evolutionism*, neither H. Spencer's, nor V. Conta's].

This neutrosophy creates anti-philosophy.

And, in its turn, the anti-philosophy creates philosophy.

A VICIOUS CIRCLE.

Both of them are making history (?)

It raises a notion/idea/event/phenomenon <A> to <Non-A>, and vice versa.

Philosophy is a poetical science and a scientific poetry.

There are three main types of humans: not only Nietzsche's "overman" with his will to power, but also the <midman> with his will to mediocrity (yes, people who love to anonymously live every single day, dull),

and <underman> with his will to weakness (homeless, tramps, criminals who indulge in laziness, illegalities).

Inside of every man there are an <overman>, a <midman>, and an <underman> - varying in terms of moment, space, context.

That's why, generally speaking, every man is: O% overman, M% midman, and U% underman, where O, M, U _ $^{-}0, 1^{+}$.

While Spencer mechanically supported the flat evolutionism, S. Alexander, C. L. Morgan and later W. P. Montague focused on emergent evolution: the new qualities spontaneously and incalculablely emerge.
There however is a flatness within spontaneousness.

Lenin's "things' dialectic creates the ideas' dialectic, but not reciprocally" still works vice versa.
Same back and forth dynamics for trialectic (with neuters' attributes), pluralectic, transalectic.

If you learn better a discipline, you'll learn 'less' another one (for you don't have time to deepen the knowledge of the second one).
And, if you learn better a discipline, you'll learn 'better' another one (because the more knowledge you have, the more you understand another discipline). N'est-ce pas?

When unemployment U(t) increases, child abuse CA(t) also increases:

$$CA(t) = k \log U(t),$$

where t is the time variable, k is a constant depending on unemployment rate and children's percent in the population.

Philosophy is an ideational puzzle and, alike geometry, it circumscribes and inscribes an idea to and into a class of things.

To think means to be unusual and intriguing and uneasy to others.

If X says <A>, let's examine all its versions <A_i>, then what's <Neut-A>, afterwards focus on <Anti-A>, and don't forget all their derivatives. Let's question any and all. Let's be skeptical versus any "great" thinker.
Go ahead and look for the conflict of theories - grain of wisdom and creativity.

I see the ideas. They are red and blue and white, round and sharp, small and big and middle size.
I look through the objects and see the essence.

What could be a philosophical algebra? But a philosophical vector space? And how should we introduce a philosophical norm on it?

Wittgenstein's logical structure of language risks to get out of the main picture when passing from a language L_1 to a grammatically very different L_2.

Neither interdisciplinarity, nor multidisciplinarity, but the notion to be extended to *infinitdisciplinarity* (or total-disciplinarity), in order to form a *global discipline* - emerged
from every single discipline in order to form an all-comprehensive theory applicable back to its elements, which gave birth to it.

Thomas Kuhn's paradigm is based on scientific and metaphysical beliefs as well.

Schopenhauer was radically pessimistic, what about a laughing philosopher? Would s/he be passed as a joker?

Determinist theory asserts that every fact or event in the universe is determined or caused by previous facts or events.
Ok, but what about the 'first' fact or event? Who did cause it?
If you are religious, you may answer: God. Then, who caused God?
Is the Supreme Being created by himself? How is that?
Or, maybe there was no 'first' fact or event? Then, how was it possible to get to some point with facts or events in space and time without a beginning?
Determinism flirts with underterminism at some degrees.

Every fact or event in the universe is d(F)% determined or caused of previous facts or events, $0 <= d(F) <= 100$, and the percentage depends on each individual fact or event F.
The determinism partially works in this neutrosophy.
The proverb: he, that is born to be hanged, shall never be drowned, doesn't entirely apply. The destiny is also deviated by man himself.

Our mind can not reflect truth accurately (Francis Bacon).
Unfortunately the science too.
What about arts? (No, they are too subjective.)

"Truth is subjectivity" (Jaspers).
Yes, in most of the cases, but according to the previous definition, the truth may be objective too
(as a right limit of the subjectivity, when this is going far away from itself as $x \xi 1$).
The independent variable x swings between 0 and 1.

Subjective = 0, objective = 1, and everything else in between is a mixture of subjective and objective. If the percent of subjectivity in a truth is s%, then its percent of objectivity is not necessarily <= (100-s)%.

The truth is not a stagnant property of ideas, said William James, ideas become true because they are made by events. There are as many truths as concrete successful actions.

"Subjective" is, in its turn, objective too.
Objective is subjective as well.

No assertion is immune revision (W. V. O. Quine).

We extend the solipsism, theory that source of all knowledge of existence is self alone,
to pluripsism, theory that source of all knowledge are all beings, because we get influenced by others' believes, hopes, desires, fears. It's impossible to isolately live, not even hermits or monks stay alone but they at least interfere with nature. They have to - in order to survive.
We may never adequately understand our colleagues' experience (Thomas Nagel's empathic solipsism) or ascriptions of psychological states (Wittgenstein's psychological solipsism),
and yet a small percent of it we do understand, even if we misunderstand but we charge our unconsciousness with fragments of their thought - and later we may partially act in their way without even knowing!
We behave in certain way not only because of what occurs inside of our brain (as mythological solipsism asserts), but mobilized of external events as well.

A mathematization of philosophical (and not only) cognition is demanded.

Sometimes people don't even know why they reacted in the way they did. Something it came from their innermost depths, unconscious, something they were not aware of.

"Impossible de penser que <penser> soit une activite serieuse" (Fr.)
[It's impossible to think that <to think> is a serious activity] (Emile Cioran).

And a sage: There is no philosophy, there are only philosophers. Therefore philosophers without philosophy!
But reciprocally: is there a philosophy without philosophers?

"Any big philosophy ends up into a platitude" (Constantin Noica).

The worth of an action is determined by its conformity to given binding rules (deontology), and equally by its consequences.

The same sentence is true in a reference system, and false in another one. For example: "It rains" can be true today, but false tomorrow; or can be true here, but false there.
Moreover, the sentence is also indeterminate: we don't know if ten years from today it will be raining or not.

Because any attempt to change the political power ends up in embarking another power, "the revolution is impossible" (Bernard-Henry Lévy, André Glucksmann, Jean-Marie Benoist,
Philippe Némo who represented the "New Philosophy" French group).

The power of the monarch derives from his powerless people (Juan de Mariana, 16-17th centuries). Because, if they had any power, monarch's position would be in danger.

"It looks like the great systems started to lose their influence, because they vainly slide over the universe" ($\vee u \Leftrightarrow ea$).

Plurality of causes of a single effect (J. S. Mill), is extended to plurality of interweaved causes of a plurality of interweaved effects. It is impossible to separate the causes,

$C_1, C_2, ..., C_n$, where $0 [C_i [1$ for each index i, and $\varphi_{i=1}^{n} C_i = 1$,

they act as a whole, and so the effects,

$E_1, E_2, ..., E_m$, where $0 [E_j [1$ for each index j, and $\varphi_{j=1}^{m} E_j = 1$,

even more: both, the causes and effects, have the power of continuum.

An analysis and synthesis of the whole philosophy done by the neutrosophy would catch up with a self-analysis and self-synthesis

(reflexivity), for the movement is itself a part of philosophy. How should, by consequence, the neutrosophy of the neutrosophy look like?

In *cooperative learning* the groups of students should be heterogeneous (not homogeneous) with respect to gender, ability, and ethnic or cultural background in order to learn from each other and better interact.
Interdependence play un important role, because a student could have to cooperate with another one he might not like.
[Reynolds, Barbara E., Hagelgans, Nancy L., Schwingendorf, Keith E., Vidakovic, Draga, Dubinsky, Ed, Shahin, Mazen, Wimbish, G. Joseph, Jr., "A Practical Guide to Cooperative Learning in Collegiate Mathematics", Mathematical Association of America, Washington, D.C., 1995.]

The more things are changing, the more they stay the same.

All mathematical objects are manifolds (not functions, as Alonzo Church asserted).

The Eleatic School holds that <all is one>, and does not accept change and plurality.
We say that <one is all> either, and unchanged and singularity don't work in the real life.

There is no real "ism", because "ism" reduces everything to a conceptualization, the thing-in-itself, a manifold of appearances -
while all is mixed and interdependable.

Time is fluid, visible, and material. Like an organism, a being. We are part of it.

Husserl's phenomenological epoch, is commuting not only from natural beliefs to an intellectual reflexion, but backwards as well. It is passing through a neutrality midpoint zero from one extreme to another - besides intermediate multipoints.

Inside the atom protons+electrons+neutrons co\habit.

Theologians have defined the *trinitarism* as: Father, Son, and Holly Spirit.
What about Devil? Therefore, a *tetranitarism*?
But Angels? Thus, *plurinitarism*?

It is necessary to introduce a measurement for the ideas' field.
Let's denote by "*IDON*" [Latin < *idoneus*, (cap)able of] the smallest unit to measure an idea.

The idon-ical measurement is
directly proportional with the following characteristics of an
idea:
- novelty
- quality
- originality
- density
- continuity
- brightness
- quantity

- analysis
- synthesis
- truth-value,

and inversely proportional with:

- vagueness
- discontinuity
- triviality
- falsity-value.

"From error to paradox it's often not more than a step, but this step is definitive, because, contradicting even the apodictic character of mathematical assertions, it can become itself a knowledge river of future mathematics."
(Al. Froda, <Eroare şi paradox în matematic|>)

Therefore mathematics is not sufficient to explain everything. Science is actually limited too.

This is the *Ultimate Idea*:
there is no ultimate idea!
Leucippus's atomism, elaborated by Democritus, asserting that atoms and void are ultimate realities, is itself voided!

Any system or substance has a degree of disorder (measured by the entropy),
a degree of order,
and a degree of order and disorder in the same time.

What is the sense of emptiness (Gabriel Marcel), but of wholeness? They are opposite, but in my mind both look as perfect spheres. Even the wholeness is vacuumed of sense.
In the pure form they do not exist.

We can treat various themes, that's why neutrosophy is not a specialized philosophy.
However it is specialized by its method of research, and by its system. This thinking movement quotes the life.
It is applied in literature, arts, theater, and science as well.

We sometimes love our poetry when we don't love it!
The universe is expanding, the neutrality is expanding – for balancing.

To an event the paradox gives beauty and mister.

World is composed of contradictions.
Anti-world is composed of contradictions.
Contradictions are composed of contradictions.

World is of material and psychic natures simultaneously.
They may not be separated, as the materialist and idealist philosophers tried to do;
and not only the psychic is the superior result of the material,
but the reciprocal sentence as well.

Determinism means paradoxist causes.

Truth is relative [V. Conta], false is relative too. Both of them are cor(e)-related to a parametric (time, space, motion) system.

Crisis implies a progress. The progress, in its turn, unquestionably leads to crisis.
One knows the progress if and only if one knows the crisis (a kind of Upside-Down Way: "Via Negativa" of St. Thomas Aquinas).
The development has valleys and hills.

Entities are tight by their differences too.

Paradox is infinite. This is a kind of God for the man.

We can paraphrase Hegel by:
what is rational is antagonistic, and what is antagonistic is rational,
and further:
what is irrational is antagonistic too.
You can say that 1+1=2 is rational, but not antagonistic.
However 1+1 may be equal to 3 in another logical system invented by yourself.
Nothing will exist and last out of neutrosophy.

Neutrosophy is not associated with Fichte's and Schelling's German idealism. For example, in the absolutehood, categories such as:

cause and effect,

existence and negation,

may be reversed and mixed.

There is a neutrality within each neutrality.

The famous pantheism's formula of Spinoza, brought from Giordano Bruno, *Deus, sive Natura* (that is "God, or Nature", identification of God with Nature), is generalized to <A>, or
<Non-A>, sameness (up to confusion) between attribute <A> and its contrast <Non-A>.

Synonymity of antonyms,

antonymity of synonyms.

I think, therefore I am a neutrosopher (paraphrasing Descartes's formula of existence: *Cogito ergo sum*).

From Schopenhauer's words "nothing exists without a cause", one merges to the existence of more causes - not only one -, and at least two of them are contradictory to each other.

World as paradox
Schopenhaurer said "World is my idea" using <vorstellung> (Germ.) for <idea>, therefore material is immaterial (because 'idea' is 'immaterial').

Some clericalist are atheist on the account they transform the church into a business and the religion into a political propaganda.

"The contradictiousness is a component of individual's personality" (E. Simion).

"Antitheses are the life" (M. Eminescu).

Men are the same, but everybody is different.

"If ever I could have written a quarter of what I saw and felt, with what clarity I should have brought out all the contradictions of our social system" (J. J. Rousseau).

A paradoxical argument:
"Man is by nature good, and that only our institutions have made him bad" (J. J. Rousseau).

In the matter's structure there is always a union between continuous and discontinuous.

Nothing is non-contradictory. All is "+", "-", and "0".
Even the exact mathematics.
This is a DHARMA for neutrosophy.

Art is a God for our soul.

"Men will always be what women chose to make them" (J. J. Rousseau).
Consequently, men will be what they maybe don't want to be!

Learning we become worst (*civilization paradox*): further of ourselves.
Rousseau attacked the arts, literature on account of corrupting the ethics and replacing the religion. By modern fashions we don't differentiate each other,
but conform in speech, cloths, and attitudes; and we appear what we are not!

People are the same, but... different.

His irony against politicians:

"the politicians of the ancient world were always talking about morals and virtue,

ours speak on nothing else but commerce and money".

His attack against luxury:

"those artists and musicians pursuing luxury are lowering their genius to the mediocre level of their times".

Hence, any progress in arts, literature, and sciences lead to the society's decadence.

"Man is born free; and anywhere he is in chains" (J. J. Rousseau, <The Social Contract>).

Human being's existence in society is unnatural

(let's look how he is not alike):

he acts how he has to act (not how he feels alike)

he speaks how he has to speak

his personality is destroyed and he became anonymous

his existence is nonexistential

he feels himself foreign (Heidegger).

Heidegger rejected the science.

I AM NOT IGNORANT THAT I AM IGNORANT, parodying Socrates.

I DO NOT DOUBT THAT I DOUBT.

My authority is not to have any authority at all, for I'm not a dictator.

Nothing from what belongs to us does really belong to us.

We know that we don't know all.

Eternity does not exist. It is a poem.
Eternity is passing...
Eternity is a delusion of the spirit thirsty of absolute.
Not even the absolute inwardly or through oneself exists, but it has been invented by humankind as a goal of not being able to aim at. For judging the ardent.
Nothing is perfect, nothing is permanent.
Any notion is sullied by opposite elements, the contrary's umbrage is imprinted on it.
An object is lighted by its shadow.

Philosophy is a useless futile science. It feeds the blue song of idealists.
Every philosopher is an idealist, the materialists too.
Who is keeping both eyes wide open at p-u-r-e notions and concepts?
The science's conventionalism is sometimes exaggerated.
Philosophy is a taciturnity... and a concealment...

Humanity is progressing against humanity,
until its destruction. Not only a material ruin,
but people are turned into flesh robots.
How one explains the more mass cultural accent in underdeveloped countries than in rich industrialized ones?

But a hoarfrost of culture still subsists, for example, in the American academic media (Dana Gioia).

The more technology extends, the less culture flourishes. A new event in culture does not differ much from the precedents - culture even repeats, comparatively to the science's exponential growth.

The ratio $\frac{\text{Culture}}{\text{Science}} \longrightarrow$., $t\ \xi \equiv$

where . is a small constant and t represents the time.

Fortunately, the science influences the culture as well (see futurism, cubism, abstractism, etc.).

There exists a confusion between culture and civilization.

Alfred Weber analyzed the relationship between the growth of knowledge (science, technology) and the culture (soul).

A question: is there a limit to the civilization's advancing behind whose it's not possible to pass?

Science expanded over the culture, strangled it, occupied its place in the society.

To ponder:

- over the particularity of the general,
or the generality of the particular
- over the complexity of simplicity,
or simplicity of the complex
- over the negative side of the positive,
and reciprocally.

Life is neutrosophic: crying today, laughing tomorrow, neither one after tomorrow...

They are so close that life became more neutrosophic, and the neutrosophy more lifer/alive.

People have neutrosophic behaviors:

friends who change to enemies or to ignorants...

rich who fall to poverty or to middle class...

Ideas are neutrosophic.

A sentence may be true:

a priori (no matter in what conditions),

or *a posteriori* (depending on certain conditions).

Also, the same sentence may be true at time T_1, ignored at time T_2, and false at time T_3, or may be true in space S_1, ignored in space S_2, and false in space S_3,

and so on…

There is a distinction between Neutrosophic Philosophy and the Philosophy of Neutralities.

The first studies the contradictions and neutralities of various philosophical systems, methods, schools, thinkers.

The second seeks the neutralities and their implications in the life.

"The paradox invaded all activity's fields, all scientific and artistic disciplines. It is not a marginal phenomenon anymore, but in the heart of the act and the human thought.

Outside the paradox we are not able to understand the world. We have to learn to identify the paradox in its stages of an extraordinary diversity, to discover its functional mechanisms for incarcerating and controlling it, and possibly manipulating it in order not to be ourselves manipulated by this. If not long ago the paradox was considered a symptom of a pathological state,
in the last decades it is more frequent an opposite facet of paradox: that of a healthy, normal state.
[Solomon Marcus, "Paradoxul", Ed. Albatros, Bucharest, 1984]

Anti-structure doesn't mean chaos.

Logic of the False, or Anti-Mathematics?

There exist (feminine) YN Energy - left channel, and (masculine) YANG Energy - right channel, for psychic or spiritual power.
First one is of desires'.
Second one is of projects'.
Both are of biological nature.

In certain forms of yoga seven chakras coexist in the human body, but they can't be traced out through physical, chemical, anatomical means.

Kundalini Energy (of divine nature) is the universal energy's projection in us.

Athman (individual inward) blends with Brahman (collective inward) in Indian philosophy.

Yogic meditation consists of purification of chakras and touch of without-thought status, bringing to Kundalini Energy's increase.

Concreteness of the Abstractness:

An abstract notion is defined by concrete elements,
and reciprocally.
The concrete objects have their abstract qualities.

Laromiguière called our senses: machines of making abstractions. *Mechanical Philosophy*?
Devices of producing presuppositions on running belt (computer programming) - futile philosophy.

A priori thought à la Kant is inlaid to imagination only, a kind of passing to the limit towards infinity.
In the kantian space the thought dresses the purity form, going far from reality, idealizing and self-idealizing.
Nature's essence doesn't have a homogeneous nor a pure aspect - or that's relying on what acceptance we take the terms.

Mathematics also works with approximations. But *exact approximations*.
And thus the perfection is a notion invented by human: an endeavor, a target never to be touched.

We always want what we don't have. Once we've got it, our interest in it is lost. But we tend toward something else.
Human is in a continuous DESIRE, continuous SEEKING, continuous DISSATISFACTION. And these are good, for they bring the progress. So, human is in stress, plugged in.

(In the sport competition an aphorism says that it's easier to conquer a world record than to keep it.)

A cause of all empires' decline (none of them lasted and will never last indefinitely) is the self-content of their leading part in the world, slowing thus down their creative and vigilance engines.

In a universe there are more (concentric or not) universes;
in a space: more spaces
in a time: more times
in a move: more moves
We meet, as such, within a system other systems; and so on...
subuniverse
subspace
subtime
submove
subsystem
And these concentrations pass upward and downward away to the (macro- and micro-) infinite levels.

Nietzsche: "All is chaos",
but the chaos is organized, hear styled on the curlers of an uncombed head.

Truth is hidden in untruth either.

Theory of Happenings and Theory of Unhappenings of phenomena correlate.

Consciousness of unconsciousness.

We do not only support the theory of contraries, vehicled by dualists, but merely generalize it as:
There are only contraries: no phenomenon occurs without its "non" (not necessarily "anti"), without its negation and neutralities. We mean: an event and its non-event are born in the same time.
For each object there exists an anti-object and non-object.
The difference between <A> and <Anti-A> are sometimes more pithy:
female-male, minus-plus, etc.
or more diluted... but that's another story.

I do philosophy just because I am not a philosopher, and am not interested in philosophy. I waste some time reading and skimming through mind treatises.

Philosophy is useless. It is a head\ache for individuals without head.
Philosophers are inutile scientists. I am not a philosopher. Am I utile?
If philosophy is inefficacious, let's do philosophy!
The best philosophy is the total lack of philosophy?
Because the non-philosophy is itself a philosophy.
What about pseudo-philosophy?
I didn't even want to become a philosopher in this mercantile society (for I would starve to death). That's why I philosophize... I try not to find a system.

Today's people are very pragmatic, they don't give a penny on my neutrosophic arguments, nor on your anti-neutrosophic ones!
Only for money they are caring...

The number of humanists, and especially their percentage in the population, is dramatically decreasing.

What is the use of the useless theory?

But, the deep face of the world, its inner motion, its pressure and depression are hidden to our senses.
And that's why the world is sometimes what it is not.

That's the crisis of the modern man's crisis!
Neutrosophic nature envelops everything.

It is easy "to write" philosophy. But philosophy shouldn't play for a round game.
It's harder "to discover" philosophy, we mean to find laws applicable to large categories. The impeccable philosophy would essentially comprise the ideational metabolism of the infinite sphere - to absorb the ray of unbounded archetypes.

Jacques Derida's ideology: the death of all ideologies!

Philosophy is not a unitary theoretical generalized representation of the world (just to intersect with our concepts the A. Comte's positivism).

"Metaphysical sentences are neither true nor false, because they don't assert anything, they don't contain consciousness nor errors" (Rudolf Carnap).

Human is infinite. We oppose to Jaspers's finitude of human. Spirit is its unbounded border.

Experimental law of Murphy:
constants aren't, variables won't.

Try to save what can't be saved!

It's easy to forget something important, but it's harder to forget something not important!

Imaginary is more real than the reality.

All is hatred, even the love.

"Knowledge is power" (Francis Bacon), but knowledge brings weakness too (for example a cancerous who knows he's sick).
Knowledge is power in science, research,
but may be fear, suffering, even suicide - as in case of the previous patient, for example.
Power in a direction signifies weakness in another direction and mediocrity in a third direction. I believe that power and weakness and mediocrity combine up and down.

When you ask yourself: Why do I exist? What is my mission in this stupid world?
and you pessimistically think as a Kierkegaard, and especially Schopenhaurer, or your heart is vibrating of Chopin's piano grave chords?

Neutrality is the measure unit of all things, paraphrasing Protagoras's famous adage "Pántõn chrémátõn ánthrõpos métron" (Gr.) (Human is all things' measure).
Why? Because the contradiction and neutrality are the nature's essence. And examples we may find anywhere.

A philosophical system is a dogma (Francis Bacon). That's why I plead for a philosophical system without system.
Not quite analytic philosophy.

Congratulations for your failure!

If you are defeated, fight back.
If you win, fight back either.
Is there a better strategy?

Ah, if I would have a force to change what's unchangeable!

We are permanently moving towards a homogenization of heterogeneous, as Stefan Lupasco would say.
Fixed is the transformation only.

Logos is penetrated by *NonLogos*.

Attempting to free himself through arts, man enslaves himself to creation.

“Homo homini lupus" (Lat.) (human is wolf for the human),
that's why there is a *bellum omnium contra omnes* (Lat.) (the war of everybody versus everybody), as a "natural status" (Hobbes from Plaut).
And Spinoza oppositely with *homo homini deus* (Lat.) (human is God for human), while Feuerbach absolutized to: the God of human is human itself.

Is man a hu(e)-man?

Schleiermacher's personalism proposes that all social problems be solved by evasionism, by intercommunication with God,
or by withdrawal in own personal "dimensions".
Therefore, a kind of 'forget about', of solving a problem by properly neglecting it (ignorance).

"It looks like the grand narratives started to loose their influence, because they slide in a sterile manner over the universe" (P. ∨u⇔ea, <Philosophia Perennis>).

Theoretical Categories.
I don't believe there is an absolute beginning of things, nor an absolute ending.
There is no perfect phenomenon, but tending towards a moving goal as in parametrial mathematical analysis.
Nothing perpetual.

Any notion is sullied by untangent notions.

"Know yourself", says a Latin adage.
But it is impossible to penetrate the inner infinity. It is question of psychical and even philosophical approximations.
Many times we feel strangers to ourselves, acting against our thought or senses - as people we would disapprove.

Human being is un organized chaos, endowed with abyssal reason, limited senses, and unbounded irrationalism. All is of continuous and transcendental field. Nor even phenomena are totally derivated ones from others, and there is effect without cause because the irrational has its act empire.
Cantor's set theory solved the infinitude of the finite, and surprisingly the equipotence of unequal sets, in the way that one was finite (segment of line) and another one infinite (the whole line) = paradox's pick!

The real world is messy. Many problems are ill posed. In practice there is ugly mathematics. Clean the awful data to see the beauty of the theorems.
Non-mathematicians crinkle into the problems.

In the philosophy of arts and literature: a network of beautiful, well, true is replaced by the voluptuousness for ugly, bad, false...
misery of life since Zola, the appetite for scabrous, mould, rot (Baudelaire, Arghezi),
injustice of powerful people against the powerless,
the wrong promulgated with façade of right,
and generally <Non-A> dressed in clothes of <A>.

We do not speak on politics, because "in politics we do not have to tell the truth" (Metternich), nor on history which is the "prostitute of politics" (Nicolae Iorga), but on the nationalism of those who pretend to be cosmopolitan.

Existence of absconded contradictions, therefore of a continuous instability in the moving essence of things and phenomena.
Heraclitus's vision of harmony and stability join somehow the absolute, perfect, infinite values liable to a theoretical ideal.

Of course, we can find a harmony in contradictions and a stability in the middle of an instability - dialectically tied.
As well as

an absolute into absolute
a perfection into perfection
and an infinity into infinity

"We enter in the same waves, and we do not. We are, and we are not" (Heraclitus).

"We die and we do not die; human is a mixture of animal and god; all look when fortuitous when necessary" (Petre ∨u⇔ea).
Decoding the paradox hidden in the problems' core.
Style means "unity in diversity". "Life can be framed in the form of an instable equilibrium".
With a precise imprecision.

"I know that I don't know" (Socrates).

Philosophy doesn't need philosophers, but thinkers. The thinkers don't need philosophy. Therefore, philosophy doesn't need philosophy!

Is this an anarchy?

Philosophy is neutrosophic, or is not at all.

While Platon, by his dialogues, understands that he doesn't solve anything, Kant believes he solves everything.

None of them is correct.

A vicious circle:

Vasile Pârvan: the ethnical is point of departure, and the universal is point of arrival.

Terminus a quo and *terminus ad quem*.

And again one returns to Petre ∨u⇔ea: nation is the ultimate point of universal evolution.

[We, personally, don't think so!]

Heidegger: to live absolutely dying every day (in order to get out from anonymity).

The paradox produces anxiety, dizziness (revolving gloomy thoughts), arguing in a circle, twisting your mind around!

A solved paradox loses its mystery and it's a paradox no more.

How can we interpret the biblical expression: "Enthrall me, God, for I to be free" (Imitatio Christi)?

Liberty is a unruly demon from spirit; and dissatisfaction leads to the revolt of the liberty, until it gets to an equilibrium.

While ∨u⇔ea has another opinion: "Human's liberty is the divine part of him". *Divina particula aurae* only?

Equilibrium is in a permanent unstable balance.

And disequilibrium with propensity towards equilibrium.

As the saying goes: Oh, God, give the human what he doesn't have! You zealously need something and, when you get it, it hackneys in your hand.

Plus tends towards minus. Minus tends towards plus. They run each other, as in a vicious circle passing through zero.

Negative and positive.

Heterogeneity is homogenized. Homogeneity is not pure.

There are optimal points that social phenomena are converging towards, and act as curves with asymptotes. More exactly, differential equations would simulate the soul.

Extremes touch each other, said Marx, actually blasphemed philosopher. Without extremes the equilibrium would not exist.

Didn't one vehicle in the Middle Age a theory on the *double truth* (interpreted upon faith: *secundum fidem*, and upon reason: *secundum rationem* respectively)?

Every human is his own slave and master.

The mother nature is reversible and irreversible.

According to ∨u⇔ea: Christ is the divined human, and the humanized divine.

He also characterizes Nae Ionescu as: "the metaphysical meditation moved to the daily level, or the raising of daily to the philosophical level"!

Cultured philosophy and in-cultured ideology!

Are really there phenomena without history, things without history?
No, this notion of <history> is incorporated in the essence of essences. Even things without history have their history.

Learning teaches you what not to learn either.
Intelligence has prejudices, prejudices have a grain of intelligence too.

Imitation has an original character. And, in its turn,
originality is often imitative.
These are not simple puzzles, escapades.
"God is creator, man is imitator" ($\vee u \Leftrightarrow ea$), and not only,
because man created God in his (imagination) mind.

"Idiot's function is positive, for without him we would understand neither the geniality nor the normality" ($\vee u \Leftrightarrow ea$).

Neutrosophy became as a religion, a contemporary myth.
Trans-spiritual. Trans-sensorial.
Contradictory and neutral laws, factors, principles, functions.

The fantastic results from the real's side, as an excrescence. Afterwards, the inverse cycle follows: when the real (scientific/technical conception) is inspired from imaginary.

Nicolae Iorga considered the idealist factors have determined those materialist in the human society's evolution.
Conversely it is still right.

"I thought the truth is universal, continuous, eternal" (Mircea Eliade, <Oceanografie>).
Of course, it is not.

"One can solace the man who suffers because of happiness" (M. Eliade, <Oceanografie>).
And one can solace a man who rejoices at trouble.

Man's endeavor to impossible, infinity, absolute passes through possible, finite, relative.
One explains <A> through <Non-A>. Which means: <A> is what it is not.

Goethe-ian principle of bi-polarity:
idol and devil, interior powers of the human being that are in a permanent dispute. Mephistopheles & Faust.

While we plead for a pluri-polarity among various combinations of idol and devil in our soul and mind.

Pure philosophical concepts are not to be found. This is a dialectic of metaphysics, and similarly a metaphysics of dialectic.

Is there a necessity of happening and a happening of necessity? We mean a determinism of in-determinism and in-determinism of determinism?

Is there an internal term of the essence of things which implies the appearance of an external term to them?
[Necessity = internal term; happening = external term.]

A continuous discontinuity, and a discontinuous continuity in the process of evolution.
However the set of isolated points is of null measure.

Nothing belongs to us in this world. Only our original ideas (if any!), transmitted to posterity, may bear our mind prints:

a) spiritual ideas (such as theories, theorems, formulas, concepts);

b) material ideas (embodied in art canvas, sculptures, architectures, machines, tools).

Creativity and inventiveness belong to us.

Philosophy will be neutrosophic, or will not be at all!
Sine die.
It is normal when a philosopher asserts something, another one (to become conspicuous, to distinguish from the first) denies him, otherwise the second would be a simple imitator, an epigone.

And not only in philosophy. Therefore, two opposite ideas/concepts/systems were set up. Look how easy it is to develop the paradox.
Thus, it is normal to be abnormal! (Eugène Ionesco)

The death of neutrosophic philosophy would signify the death of whole philosophy, and of humankind too. (The philosophy of philosophy will

reveal it.) Because how would this look like to have all people thinking in chorus in unison all over the world?
Wouldn't it be a totalitarism?
The genius of philosophy shows this may not be absolute, perfect, finite.

There are two types of *totalitarism*:
a) *unconditioned* - of one's own will;
for example, the today's third world country people imitating/following the western ideology, politics, culture, behavior, etc.
b) *conditioned* - by military, ideological, economical imposed forces (in dictatorships, for example see Arthur Koesler, <Le zéro et l'infini>).
Always in the world will be a totalitarism at some degree.
Individual is going with the crowd, without even realizing it (societal totalitarism against individual) - like a sheep with bent head in the herd.
Also, there is an ideational oppression of classics floating in the air, and the permanent revolt of contemporaneous.

And totalitarism at transversal levels as well: linguistic (dominant, so called "international", languages), politic (solidarity with the most powerful), economic, ideological, cultural, even scientific.

Gabriel Marcel wrote "Les hommes contre l'humain", speaking on brain-washing (in French: le lavage du cerveau), and on *tabula rasa*.
Mass-media partially does this.

Social disease, created by mass media's political manipulation:
Give citizens the impression/disillusion they are free,
and they'd feel they are -

even if they are not.
Give citizens the impression they live in a democratic society,
they'd feel they do -
even if they do not.
And absolute free society may not exist. Countries differ by their degree of undemocracy.

Remain with your real world - which exists,
but I remain with my idealist world - which doesn't exist.
One exists through non-existence better.

At the beginning it was the end. A realm passes. A realm comes. And, at the end, the beginning starts.

Let's present the actual phenomena as they are not.
The nonrepresentable represents something.

Let's define the human through a non-definition.
Rational being is full of irrational elements.
Man is a philosophical animal (but depraved, said Rousseau).
(Let's grade the degradation.)

Dante was Florentine (but not Smarandache)!
I am a model of unmodeled artist. An anti-Goethe and non-Faust.
A sacerdotal sinner, a wicked saint.

The heroes hide cowardly secrets. The poltroons have heroic facets.

Spirit and matter.
Spirit is an emanation of the matter, said the materialists.

Matter is an emanation of the spirit, said the idealists. The truth is somewhere in the middle. It is neutral.
Is the spirit material, and the matter spiritual?

Both, spirit and matter, have ambi-(even pluri-)valent characteristics.

Philosophy is an alive graveyard of dead ideas.

Soul is a kind of anti-body / anti-organism / non-body that isochronizes with the body through a unity of contraries and neutralities. Soul is a part of the body,
body is a form of the soul.
Soul is the I and the non-I.

God is immortal.
But "God is dead", uttered Nietzsche. That's why I believe in God.

How did Eugène Ionesco ejaculate in one of his dramas: "The king is dead. Long live the king!"

Perfection is imperfect.
This is a theoretical notion only, not touched in practice.

"The paradox is the limit up to where our mind can go, besides of whom the nothingness shows up" (∨u⇔ea, "321 memorable words").

Life is a source of joy and anger (completing Nietzsche, the poet). Life is utile to the death. Life is inutile. Death is inutile too. Then what?
We study the weakness of Nietzschian superman, his will of powerless.

Happiness is the headquarter of the future unhappiness.
The sin is the headquarter of further honesty.
Order is the headquarter of disorder.
Passion fights against passion.
Taste and disgust... to cut the Gordian knot.

Philosophy started when it didn't even start, and will end when it will never end. This has been done when it was not done,
and it was not done when it was really done.

Where goes a road which doesn't go anywhere?
(Paul Claudel: "Where goes a road which doesn't go to the church?")

The paradox is a therapeutical method in science. Not speaking of arts and poetry, which hunt after it (see, for example, the Paradoxist Literary Movement set up in 1980's).
However, the science glowers at it!
James F. Peterman considered the whole philosophy as a therapy.

"Where are those who are not anymore?" (Nichifor Crainic).

What was I when I was not? What was I before being?

My personal life became public (by printing my diary), my private life not private anymore.

"Poets' work can stay one near another, philosophers' not" (Schopenhauer).

The absurd is natural, so the un-natural.
[See the lack of sense of the sense.]

I write philosophy to denounce it, or to prove the sickness of philosophy (?)

How will the universe and humankind look like after one million years? (This is not a science-fiction/fantastic question, but a more scientific problem.) In what direction will them converge?

My purpose is the infirmity of purpose!
Inward purpose is not a purpose. Outward purpose is not a purpose either.

Any creed delivers an anti-creed.
<To have no creed at all> is also a creed, isn't it?

How to release the pain from the pain? But the soul from the soul, and the body from the body?
I want to be a measurer of the truth, to renounce to renunciation and get inspired by the myths' charm.

Philosophy-poetry:
an inspired non-inspiration
a voluntary involuntariness
We need to artistically express the inexpressible.

And catch the non-artistic in an artistic form.

Atheism's role in faith's development.
Schleiermacher nominates by "God" the existence we relate on,
going up to a religion without a personal God.

Inward infinity of finite objects.

Beyond philosophy there is a philosophy. Beyond arts there are arts. Beyond religion there is a religion.
The matter is of neutrosophic essence.

Philosophical poverty: "We live together, but die alone" ($\vee u \Leftrightarrow ea$).

Man is the blossoming of the nature's neutrosophy.

Theology and science merge in philosophy.

From the animal psychology to the animal philosophy.

We always do things done by others.

Today's society creates underhumans, not superhumans (Nietzsche's übermensch), because man is lost, small, unimportant, forgotten in the huge amalgam of information, news at every second, scientific and cultural forces... He doesn't face up with these accelerated dynamics.

The most complicated things are those easy. The most uncommon ones are those common.
But we don't see them because we are superficial and don't have time to think deeper (collapsed by the aggressive day).
All is based and raised on contradictions and neutralities.
World is unitary in its variations and differentiations (Lossky, "World as an organic whole").

As in Ramayana epic, the neutrosophy adopts a skeptic attitude simultaneously rejecting and contradicting the famous philosophical theses. In other words: a LOKAYATA in contemporaries, or a CARVAKA.
And not disagreement in disagreement's behalf, but for generalization. Didn't Voltaire say: "The laws in arts are made to encroach upon"?

When the human being will understand what is not understandable?

Who made God? Doesn't He, really, commit mistakes? Doesn't He have His own God to hold Him responsible for His creation? Or is he a dictator?!

"Tie two birds together. They will not be able to fly, even though they now have four wings." (Jalaludin Rumi) [<The Way of Sufi>, by Idries Shah]

Always what you don't have it's formidable, while what you have you get bored of it.

Man must live in accordance with the natural world around him (Pueblo Indian philosophy).
While genius should not!

Credo quia absurdum (Lat.) [I believe for it is absurd], credited to Tertulianus.
Therefore, I believe because it is unbelievable!

The idea of Kierkegaard's eternal alternative: who emerges the man's impossibility to select or intercede among contraries.
A dialectic of neutrosophic states of ethical consciousness.

Normally the human rights are promulgated by those who do not respect them - according to the curious principle that making noise they pass unobserved.

It is the question of PHANTASÍA KATALEPTIKÉ (Gr.) [comprehensive representation] only by the contradiction law of component units.
Philosophia perennis & paradoxae (Lat.).

Do you still think at me when you don't think at me?

One reveals the non-real reality of philosophy. And the real non-reality as well.

As part of the general theory of efficient action (Kotarbi|sky's praxiology) the intermediaries' and extremes' roles must be caused.

Philosophy shows the human spirit's formation.
"Because a philosopher writes with a knowledge of what his predecessors have thought, his own work is at once a criticism of earlier thought and a creative contribution at the growing edge of philosophy" (Samuel Enoch Stumpf, <A History of Philosophy>).

"I am constrained to confess that there is nothing in what I formerly believe to be true which I cannot somehow doubt" (Descartes).

Theologian Thomas Aquinas agreed the universal is found in particular things (in re) and, according to our experience, it is abstracted from particular things (*post rem*).

God is the supreme nature. The divine reality inside trivial, and reciprocally. He is the supreme neutrosopher of all times. He is the absolute, the nothingness, the nonbeing, <A>, <Neut-A>, and <Anti-A> simultaneously.

Double Truth of Ockham:
a kind of truth is the product of human reason,
the other one is a matter of faith.

Seneca: "People love and hate their vices in the same time".
To love our enemies, to hate our friends? How unexpected we are!

How curious!
We strangely and peculiarly behave.

Platon said the soul is fighting between reason and passion.
Creator of the classic tragedy Pierre Corneille's characters are unwound between their ideal and their passion (<Le Cid>), but their ideal wins.
While Jean Racine's characters are destroyed by their passions (<Iphigénie>, <Phèdre>).

In our being there are an "I" and a "Non-I" that dispute the priority. It is that interior dissection which split our existence in two dual pieces.

"The scientific philosophy doesn't exist" (Nae Ionescu).
Philosophy is the road towards neutrality, the exercise on the border between being and nonbeing, an ideational reaction of the essential contradiction in the confrontation of YES with NO and thousands of intermediary positions in between.

Nae Ionescu tells the art work framed in a historical moment does not correspond in another moment.

Governmental investments do not bankrupt, even if they bankrupt [because the government refinances them from people's tax money!].

I can't afford not to afford thinking.
My philosophy is to contradict the philosophy. And, thus, to deliver an Anti-Philosophy which, after a while, becomes philosophy.
I study others' opinions for I run counter to them.
My ideology means the death of other ideologies. I study Kant for not following him (because, if I don't study him and I know nothing on his

<Criticism of Pure Reason>, I may accidentally rediscover his theory, but I would like to imitate nobody).

The neutrality constitutes the dominant note of existence,
such as mystery in the center of the speculative and metaphoric philosophical system of Lucian Blaga.
Its inner tension dilates it.
To reveal this is to form the future growth's stimuli.
This is regarded as an irrationalism of the rationalism, and reciprocally.

The *Paradoxism* studies the paradoxes and their use in different fields.
An axiomatic system of the paradoxism couldn't be other than...
contradictory. Theory of the sense and of the nonsense.
Form of the in-form.
See also the Paraconsistent Logic (Newton C. Da Costa, in the journal <Modern Logic>).

Paradox is metaphysically, unconsciously, occultly perceived... and resembled to the hell!
Absolute, abyss, perfect are only a few notions not touched by others than paradoxist senses.
They are isomorphic.

For any kind of opinion there are a counter-opinion and a neuter-opinion;
for Kant there is a counter-Kant and neuter-Kant,
for Moses ben Maimonides a counter- and neuter-Moses_ben_Maimonides,
for Augustine's philosophy a counter- and neuter-Augustine's_philosophy.

Existence and counter-existence and neuter-existence.

Since philosophy was born - due to its mosaic of counter-set ideas, systems which clash, rival Schools - the neutrosophy also came to life. But people didn't realize it.
Neutrosophy exists in the history of each field of the cognition.

Displacement towards neutrality - this is the motto of evolution.

Cognition rises from neutrality to neutrality.
Politics is dictated by mean interests (Machiavelli).
The Arabic philosopher Ibn-Haldun defines history as a repetition in a regular and alterant mode of the cycles of climbing and decline of civilizations.

You don't need to be a philosopher in order to become a philosopher.

Manichaean dualist religious doctrine of eternal fight between good and bad (or light and obscurity), originated by the Persian prophet Mani (Manichaeus) in the third century A.D., combining Zoroastrian + Gnostic and other elements, is among the first forms of pre-neutrality expression.

"You become what you are in the context of what others did from you" (Sartre).
Hence, you are what you are not.

A method "to make/produce philosophy":
- pass a strong basic idea <A> through all known philosophical systems, thinking schools, and compare it with their opinions, concepts;

- extract the <PRO-A>, <CONTRA-A>, and <NEUTER-A> sentences, comment and argue with them.
Everything put in a form of short sections (analytic philosophy), systematically concatenated on themes, notions, categories. And, of course, using an adequate meta-language.

I am asking if the form may exist outside of matter?
Aristotle denied it.
But the thoughts, the ideas... do they have some form?

There are philosophers who contradict themselves: like me, for example. Only that I am not a philosopher(!)

Every phenomenon, action of ours, however much positive, has negative parts.
And, however worst, has good parts.

To win, we need first to lose.

People should speak philosophy.
They already speak philosophy - but don't realize it!
people eat philosophy
people drink philosophy every day

Philosophy should be a dream of contemporary citizen.
However, their philosophy is not to do any philosophy at all.
Their thought is not to think.

A famous poem of Tennyson:

"Theirs not to make reply

"Theirs not to reason why

"Theirs but to do and die.

Criminals are transformed in heroes.
Sinners in saints. This is the contemporary world!
While innocents and obedient become victims (the poorest) of the society...

Exterior world is real, but dependent on our consciousness,
therefore not real!

The lack of existence of the non-existentialism.

The lack of absurd of the absurdism.

Was the American Pragmatism (Charles S. Peirce, William James, John Dewey) another kind of the(r)orism?
At Peirce we see thought [= theory] and action [= practice], then an alloyage.

Any idea is tested by its neutrosophic effects.

Philosophy is a speculation, starting from an easy idea, which gets bolder, extended, and applied to available systems...
as a skeleton covered with an aesthetic skin, which forms a body.

And such, the philosophy is not a speculation anymore.
The philosophy is still and is not.

The spirit is transcendent. The spirit is also material.

If a philosopher <F> one day asserted an idea <A>, in the future another philosopher <G> will neutralize him supporting/motivating the idea <Non-A>.
This is a way to do philosophy, or a philosophical career for some ones.

As an attacker, there is no doubt that you need to defend your attack from the opponents' resistance.
As a defender, it is not doubt that you need to attack the attackers?
The best defense is the attack - says a proverb.

You better like my poems when you criticize them.

The cure is worse than the problem it supposes to treat.

Simone de Beauvoir exists even when she doesn't exist
[by her literary work].

Western culture is progressing in a wrong direction, towards European man's crisis (Husserl, <Phenomenology>).

Wittgenstein: "the results of philosophy are the uncovering of one or another piece of plain nonsense".
Interpretation of misinterpretation?

Human gets to identify with God, on the way of soul's liberation and of status of detachment from the world (abgeschlidenheit) [Meister Eckhart, <Die Deutsche Werke>].
But human gets to identify with Devil as well, by revealing the misery of soul and private life.

Essence is God (*essential est Deus*),
essence is Devil (*essential est Diabolus*) either.
Both, God and Devil, are necessary to keep an equilibrium.
God and Devil identify because they are abstract, symbolic, infinite, fuzzy even neutrosophic notions. And, especially, because there is no pure "positive" or "negative" action. Each action is a percentile combination of "+" and "-" and "0" attributes. God, also, commits errors; (the Bible is full of crimes, incests, and sins). Devil, in his turn, does beneficial work (because this is like a vaccine, which helps our mind to produce immunity to Bad Behavior "disease" by causing the formation of spiritual "antibodies", which we would call "*antispirits*", produced by our brain). From vice we again rise, on a long staircase, to virtue. From virtue we decline back to vice (the opposites attract) - passing through neuter, because monotony is against our biological rhythm. And the cycle is habitually rotated.

There is no God neither a Devil, but a mixture of them -
they neutralize themselves at some degree:
a "devilish god" and a "godly devil", we would call Him/It *DevGod*.

To most of the questions:
- there is no exact right answer
- there is no exact wrong answer,

or
- every answer is right
- every answer is wrong,
because it is an interpolation of them.

A formal system, interesting enough to formulate its own consistency, can prove its own consistency if and only if the system is inconsistent (G⊕del's Second Incompleteness Theorem).

Cultural events occur 'synchronically' in many countries, but 'protochronically' as well. The first adverb includes a quantity of universal, the second a quantity of particular.

How can we melt abstractness with concreteness?

Paradoxist Determinism:
The lack of cause is, still, a cause.

This is a *Definitive Judgement*:
there is no definitive judgement.

Le Roi le veut. Let's cite the masters:
Platon: *panta chorei* (all is moving);
Diogene Laertius: *rhein ta hola* (all is passing);
Aristotle: *panta rhei*, *ouden menei* (all is passing, nothing is remaining).
Therefore, a today's affirmative sentence will be infirm tomorrow.

I have decided not to decide anything anymore.

World continuously changes, and ideas alike. But, after a while, this arrives in the same position.

We can easily get from an extreme to the other.

The paradox is immanent to the consciousness (Schuppe),
whence the whole neutrosophy is an immanent philosophy
(because the paradox is a part of neutrosophy).

Lotze studied the distinction among reality, truth, value.
He initiated the axiology, the philosophy of the culture, the anthropological philosophy.
Let's analogously introduce:

the *NEUTROSOLOGY* (philosophical significance of the neutrality *in lato sensu*),

the *NEUTROSOLOGY OF THE CULTURE*,

the *NEUTROSOPHIC ANTHROPOLOGY*.

And so on: neutrosology of the values, histories, sciences, arts.

Philosophy reflects the existent from the non-existent.

Heraclitus found consensus of opposite propensities and tensions, as that of bow and lyre. People can't imagine how in-harmony-with-itself is the discord!

I thank God he told me he doesn't exist.
This is my *Te Deum laudatum*!

Wouldn't it be possible to set up in the calendar a religious holiday for atheists?

We should realize that sometimes the beautiness is ugliness, and ugliness is beautiness - paraphrasing Gertrude Stein.

There is a unity between the scientific and artistic languages, and this is not Neurath's *physicism*,
but an accommodation of variability.

Just because the man is mortal, he wants to become immortal
(by his creation in arts, science, history).
What would happen if all men were immortal?

Every man bears inside a supra-man (positive energy), an infra-man (negative energy), and null-man (no energy side):

himself projected outside of himself

himself projected inside of himself

They are sporadically activated.

"Man is a upsurge towards it's-not-possible" (Ion Ornescu, <Poems from Prisons>).

Causes and effects are antagonistic.

There are no dynamics without antagonisms.

To the neutrology the to-(and for-)itself inner movement is characteristic. {Introspection}
Behaviorism initiated by J. Watson can't be linear. There also exists an inward behaviorism of the being (esse), in a continuous disequilibrium with being's outward image reflected by F. C.
Tolman (and, especially G. H. Mead by his "social behaviorism" concept). Uniting the previous inward and outward with *neut-ward* notions, we find a *Neutrosophic Behaviorism*.
Human demeanor functions upon the laws of differential equations with partial derivatives with respect to more or less adverse-to-each-other parameters. Hence: nonlinear.
Nature's essence, beginning with the atom, consists in the fight and agreement of its components. Their convergence passes through divergence.

I decide not to decide anything.

"The beginning and ending are to be found on the same circle" (Heraclitus).

How infinitely big can be the infinity?
We never could imagine in our mind how infinity would look like in the daily life! Question which fascinated us...
To go, to go, and never to get to an end? Or, if you ever find an end, how is it? A hundred miles high wall... and thick? A precipice, a chasm? Or the universe is circular, and we indefinitely turn and turn around? The universe, as a sphere or closed surface, has no beginning, no ending.

Nor the small infinity neither the big infinity we perceive other than in an abstract theoretical mode.

The theory of transcendental infinity of Cantor contains the paradox's beauty. Two unequal sets may have, however, the same one-to-one correspondence among their points.

This was the great surprise which disturbed his rival mathematician Kronecker.

But no one can pull out the charm and ineffable from the science world (and from the new truths which, as part of old reference systems, deny the superannuated classicized assertions).

Dictatorship:

even if you don't want, you have to!

May we construct a non-philosophical philosophy?

Any positive has its negative and null side effects.

Pace of mind does not exist. The systems' war grinds and reborn our neurons.

How to dispute an indisputable subject!

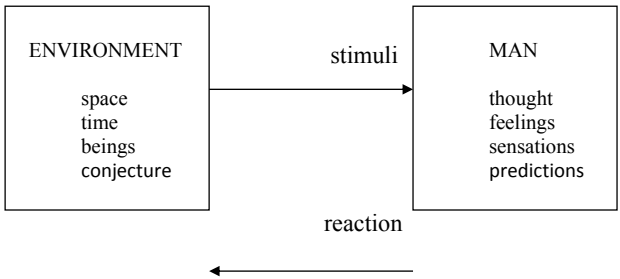
Formation is just the tension between contraries. It resorts to a kind of a catastrophic law, a fight (*polemos*) (Radu Enescu, <Eminescu, the Chimerical Universe>).

Man has to be prepared to adapt, and to face controversial situations.

Man should be strong enough to afford the unaffordable.

"It is much better for people not to have accomplished all they want; it is the sickness which gives sense and worth to the health; evil of good; starvation of saturation; fatigue of leisure" (Heraclitus).

John Dewey considers intelligence itself as a habit by which the man adjusts its relation to environment. It's a permanent circuit:



which stops when man dies (and even long after).

"Marx has often protested that he was not a Marxist", writes Samuel Enoch Stumpf in his <Socrates to Sartre> history of philosophy, 1988.

The neutrality knows a process of unbounded self-development towards an absolute (Hegelian) spirit.

According to Marx and Engels, everything (and the neutrality included) "is in a ceaseless state of movement and change".

The philosopher is not capable of discovering unique form of information (Wittgenstein).

But no use and (ab)use of neutrosophy in order to "draw false inferences, or ask spurious questions, or make nonsensical assumptions" (A. J. Ayer, especially referring to the analytic philosophy).

Neutrosophy is not only "unitary and fight of contradictions" (V. I. Lenin), but their transcendence in our every day's life;

neutrosophic space, time, existence.

This is a generalization and relativization of ambiguities as well as philosophical controversies.

Non-philosophy makes philosophy.

Most philosophical problems arisen from puzzlement (L. Wittgenstein, Gilbert Ryle).

Pleasure and suffering, both, were studied by Heidegger and Sartre.

Sometimes an analytic method may be synthetic, while a synthetical method may be analytic. W. V. O. Quine argued that "a boundary between analytic and synthetic statements simply has not been drawn".

Every notion has the shape of a *neutrosophic sphere*:

t% of the points/elements are surely in (inward),

f% of the points are surely out (outward),

and i% of the points are indeterminate (neutward),

where $t+i+f \ [\ 300^{+}$.

The paradox has many functions, besides its <classical> "*para*" (against) "*doxa*" (opinion) (Gr.) feature. There is a plethora of oppugnancies inside of it.
But, don't let the paradox bewitch you!

Any dogma gives birth to an anti-dogma.
<Not to have any dogma at all> is also a kind of dogma, isn't it?
The anti-dogma comes back again as a dogma itself.

Body and mind are brought together (and studied by Gilbert Ryle).

Neutrosophic Existentialism:
Life is, now, machinized. Machine is, now, humanized by science's sensorial improvements.
This is a nonexistential existence.
Human is dehumanized! What is its alienation?

Anti-Tautology:
Existence is, therefore, what doesn't exist...

A person is governed by his neutrosophic senses. I was surprised that people didn't grasp it!
They all shunned it, suffering from night blindness.
Without variations in opinions there would be no evolution.

There are many modes of neutrosophies, of course. Like in Husserl's phenomenology, we need somewhat to stay back from the realm of

experienced neutrosophies (in a detachment act) in order to understand and enable to master our life's opponents and neutralities.

This is a philosophical system without system, or based on non-system.

According to Kierkegaard the anxiety involves an antipathetic sympathy and sympathetic antipathy.

Physic joy may lead to a psychic bitterness.
Spiritual victory is conquered through bodily damage.

"Human existence" (Heidegger's *Dasein*), by its nonsense and absurdity, leads to Non-Existence? (Somehow: self-destruction?)
Any evolution ends by closing the cycle (demise)!
Generally, the point of maximum extreme on the evolution's curve of any phenomenon is identical to a previous point to the phenomenon's origin. Circular infinity coincides to zero.
The existent, in its apogee boiling, passes to non-existent. <E> is transformed in <Non-E> (not necessarily <Anti-A>), which is transformed in <F >, which is transformed in <Non-F>...

The victim loves his executioner.
The loser like his prejudicist.
The thrall adores his landlord.
The dog licks the whip which beats him.

How can we bring ourselves into agreement with somebody else's disagreement?

What about studying the informal formalists,
or the formal in-formalists?

Explanatory force of agent's no-reason-for-his-action,
or of agent's reason for his nonaction?

"A philosopher when he pretends to be a philosopher, he's not a philosopher. Philosophical ideas normally spring forth spontaneously, otherwise if you try to color 'em - they look stridently." (O. Paler, <The Ten Commandments of 'Wisdom'>)

Assimilate what is too little (rarity is precious),
Dis-assimilate what is too much (a Romanian proverb says: what is a lot, it's not worth).

Negative definition.

We introduce a concept <C> to the students by explaining them what <C> is not. We, thus, teach what <Anti-C>, the opposite of <C>, is all about to make them understand <C>.

This method is common in science when <Anti-C> is easier to define or better known.

In a similar way we may introduce a concept <C> teaching the students what is <Non-C>.

Analyzing, synthesizing, and evaluating opposite and neutral subject matter leads to neutrosophy.

Inter-(trans-)disciplinarity bases more on integrating theories from apparently intangible disciplines.

A such Centre Internationale de Recherches et Itudes Transdisciplinaires was set up in Paris, chaired by Basarab Nicolescu.

In regard to J. Piaget's & B. Inhelder's theory of cognitive development that individuals construct knowledge by interacting with their environment, we support the idea that a person's intellect is influenced by contradictory phenomena, facts, events on a background of neutral ones. The more different they are, the better experience of life and mental growth.
Social interaction encounters pro-action and anti-action and neuter-action.
[<La Psychologie de l'Enfant>]

Theories are elaborated from facts, but facts from theory too. If the university variant of relativism is the assertion that "there is no objective criterion to decide between true and false, good and bad, the farm hand variant alleges that all is a power game" (H. R. Patapievici, <The Relativism and the Politics / A Waisting Scoundrelism>).

"I find myself traveling towards my destiny in the belly of a paradox" (Thomas Merton, Trappist monk).

One changes from a common thing to a bizarre thing, then from a curiosity back to normal.

The "absolute value" (Platon, Aristotle) is displaced to a "relative value".
The pure ideas are generally impure.

In the sacred Hindu text "Bhagavad-Gita", found in the "Mahābhārata", one of the ancient Sanskrit epics, Lord Krishna lays the complete knowledge of life to his pupil Arjuna:
He who in action sees inaction and in inaction sees action is wise among men.
(Maharishi Mahesh Yogi, <Bhagavad-Gida: A New Translation and Commentary with Sanskrit Text>)

Ultimate order means chaos.

Maieutic Neutrosophy:
to get to the true by contradictory and neutral debates, conversations.

Miguel de Unamuno: When two folks Juan and Pedro talk,
there are six folks who actually talk:
- the real Juan, with the real Pedro;
- the Juan's image as seen by Pedro, with the Pedro's image as seen by Juan;
- the Juan's image as seen by himself, with the Pedro's image as seen by himself.
Actually, there are more:
- the Juan's images as seen by various people around, with the
Pedro's images as seen by various people around.
How many dialogues are taken place?
But in a group of n folks, when everybody talks?

We know without knowing.

In biology which one, the fixist theory or evolutionist theory of beings, is true?

In the modern diplomacy "saving time and energy is not possible without the replacement of real communication by a code, through formalization. (...) For the rest, the code remains almighty. You are <important> and null in the same time. More than yourself, you are as much as your badge - the little cardboard which marks your place at the debate table - allows you to be." (Andrei Pleşu, <Some Eastern Neuroses>)

If you seriously speak, you are laughing at me.
If you don't really speak seriously, you even more laughing at me!

To build a philosophy without any philosophical support (from the scratch)? Would it be a *"naive" philosophy*?
Philosophy without philosophy?
Paraphrasing Husserl: to judge only by comparison with the antinomies, and not according to any other trivial phenomena.

A neutrosophic phenomenology is based on intentional consciousness oriented towards the life's ups and downs and linear events. This is a branch of Husserl's Phenomenological Epoché.

We can easily get from an extreme to another,
but sometimes hardly between two close states.

The fear of ourselves... We don't know who and why we are...

"every YES must to lean upon a NO (otherwise what Archimedes' lever would lean upon?)" (Ion Rotaru).

Philosophy is not solid.
Idea gives birth to non-idea (not necessarily anti-idea),
otherwise the previous would become an indoctrination.
New spirit builds on the old spirit by destroying it.
Another conventional logic replaces the superannuated logic.
Any assertion is a limitation, that's why a non-assertion comes regularly out:
for pushing the limits.

Contemporary Neutrosophic Moral issues.
There are arguments for, neuter, and against:
abortion, euthanasia, homosexuality, pornography, reverse discrimination, death penalty, business ethics, sexual equality, legal use of drugs, economic justice.

The paradox is a mystery!
Gabriel Marcel's "What am I" particular human question has two complementary answers within paradoxism:
a) I am what I am not,
and
b) I am not what I am.
We think these tell you everything. Period!
Sometimes:
a) It's possible to capture the impossible
and

b) It's impossible to capture the possible.

Ein Buch für Alle und Keinen (Germ.) (a book for everybody and for nobody, Nietzsche), subtitle to "Also sprach Zarathustra".

If you do something, it's wrong.
If you don't do, it's wrong either.
In conclusion:
What should you do?
and/or
What shouldn't you do?

Man is infinite in his interior, and finite in his exterior.
How is it possible that a finite entity include an infinite one?

The benefaction of the neutrosophy emerges from its philosophy of life and writing:
it's normal to have bad and good in life,
it is even better than only bad or only good (which mean monotony, whence death of mind and action).

Your happiness is inside of yourself (from Buddhism). Thus,
God is inside of man.
Your sadness too.
But man is inside of God as well.
And yet man and God do not coincide.

Philosophy had to govern the state in the Athens democracy (Karl Popper), while in the modern "democracy" of Hegelian inspiration the philosophy became the most slave of the fishy demagogues.

"All is a continuous metamorphosis, and so its contrary" (Chuang Tzu in his taoism - School of the Way).

There is an <A> beyond <A>.

Example: There is a reality beyond reality; which one? reality from our imagination.

Neutrosophy doesn't consent in any way to the domination of some spiritual doctrines -

although, in its turn, this becomes intrinsically established as another doctrine(!)... for and, at the same time, against all the doctrines, but keeping a neutral side..

Whence, neutrosophy will later act versus neutrosophy, giving birth to *post-neutrosophy*.

Labelism.

Trivial ideas of big guys are taken more important than clever ones of anonymous individuals. Everybody's judged upon his place in the society. People have labels stuck on their forehead.

Great ideas of poor persons, or from poor countries, are intentionally ignored. Big guys' mistakes are hushed up. It is not the spiritual work which counts the most, but the author's position (faculty of a "famous" university, his/her book or paper published by an "important" publishing house or journal, connection network, scientific or artistic mafia, arrangements, snoring awards). Traffic of influence!

The crowd is manipulated by mass-media, which became the strongest force in the society. People's consciousness is stolen.

Daily citizen, in accordance with illuminist Rousseau, bears <mask>. Due to the sophisticated technology, he can't look inwardly, he swims through the world passing besides himself.
Only spirit man is brave enough of his inward retrieval (La Rochefoucault), enduring that "luxury humiliation".

Technologized man who is doesn't answer what he feels, thinks, or is true; but what's good for him to answer (in order to keep his social position/job or be promoted, or in foresight of rewards). He's robotized. He's dis-humanized. He's false...

The individual is surpassed by universal.

From experimental psychology to *experimental philosophy*.

"Geometry is exaggeration, philosophy is exaggeration, and so poetry. Everything which has sense is exaggeration.
(...) Ontologically, the bad and idealization, as spirit necessity, are exaggerations.
(...) Greeks' <measure> was excessive as the *hybrid* which broke it. Their serenity was a fickle equilibrium, of contrary excesses.
Without a dose of exaggeration there is not knowledge, nor action as well. Neither science, nor justice. And not even common sense." (Alexandru Paleologu, <The Common Sense as Paradox>)

Plato: essence precedes existence, which is easily explicable for objects. You first think you need an apparatus - and what characteristics to have -, and second you build it.

Following Plato, what now exists, was necessary (produced by natural laws).

Anthropological question: Thus, human being could be predicted from the origin of the solar system?

Sartre: existence precedes essence, which is available for beings. Say the horse, first exists, and then we study its characteristics, which are general for all individual of the same specimen.

Who is true? (Both of them!)

Who is wrong? (Both of them either!)

Then, which one came first, the egg or the hen (?)

There is a cycle: existence ξ essence ξ existence ξ ...

In our opinion none of "existence" or "essence" is first.

"Whatever can go right, won't!"

Nietzsche: God is dead.

Dostoievsky: If God did not exist, everything would be permitted.

Connections and adversities among ego and *superego* and *underego*.

Daimon is a form to illustrate the pulling off of the mobility from immobility (Gabriel Liiceanu).

Man is free in society,

but governed by its laws. Therefore, man is not free, but limited. There is no absolute freedom.

"Humanity can't live just by logic. It also needs poetry." (M. Gandhi)

Epistemology:
How to know all what we know?

Spiritual pathology:
the philosophy is my life's disease.

Immaterial matter? Is that an absurdity?
Hobbes wrote about immaterial substances as being something meaningless.

We are not us; we live through friendship's, profession's, language's, and epoch's elements. (C. Noica, <Book of Wisdom>)

Hobbies.
Ordinary people became the slaves of objects (luxury car, house), of passions (sex, trip).
Masters: slaves of ideas.

When you want to make connections, you even tie opposite cases;
and when you don't want, you even separate identical things.

Be adaptable to inadaptability.

Change the change.

The happiness of the artist persists in his unhappiness.

The greatest moral lessons are thought by immoralists
(because they were landed into the trouble, and are experienced).

Hermeneutics of Foucault, hermeneutics of previous hermeneutics, until anti-hermeneutics...
Wanting to support too much, you might deny!
From homo religious to homo neutrosophus.

A *pluri-philosophy* means opponent and similar ideas cross-referenced in the whole cognition.

There are neither a definite end nor an ultimate purpose.
The theologians ignore the happening's role, and so the vitalists.

Researchers in the Chaos Theory are in progress to discover order inside of chaos of the nonlinear differential equations.

Existence hasn't sense, and yet has a sense.

Will and non-will, goal and non-goal, sense and non-sense all act together, we being conscious and unconscious of them.

Heraclitus: All is changing.
Parmenides: Nothing is changing.

Who is right?

Heraclitus: Individual is essential.

Parmenides: Universal is essential.

Who is right?

Heraclitus: pluralist.

Parmenides: monist.

Who is right?

(Both of them in each case!

And, simultaneously, both of them made mistakes.)

Every reference system reflects a sentence in a different light.

Empedocles explains how *Filia* and *Neikos* (Love and Hatred, attraction and abhorrence) function together.

Prothagoras was the first to say that in all things there are contrary reasons.

Gorgias's definition of rhetoric: "the art to transform the worst thesis into the best thesis" (or *Ton eto logon kreito poeiein*).

Ephemeral is eternal only.

By virtue of contrary principles things are made themselves conspicuous (Anaxagoras): light through darkness, darkness through light, etc.

All is necessity and happening in the same time.

Man's attitudes in the presence of evil or suffering are:

- primitive passivity: to bear, tolerate it;
- magic reaction: to do magic rituals for driving away the bad spirits hidden in objects and beings;
- resignation: to stay pessimistic, because the evil is irreparable;
- suffering utilization: to turn suffering to joy, because suffering is necessary and can't be eliminated from our life;
- activist solution: to accept the suffering and to condemn the evil (Tudor Vianu);
(Mηller-Lyer, <Soziologie der Leiden>).

But what are the man's attitudes in the presence of good or joy?
- ecstasy;
- arrogance;
- indolence;
- decline.
This is the close circuit of man's attitudes in the presence of "-", "0", and "+".

Idealism and Realism.
Schopenhauer asserts that "world is my representation", which is distorted by the plurality of various imaginations.
Contradictory and alike representations at different individuals.
Running counter Fichte's transcendental idealism (who, in his turn, ran counter Kant's metaphysical determinism), Schopenhauer concludes that beyond the veil of the world there is an absolute reality.

A text on a Chinese Funeral Pillar:
"Detour of non-boundary, statement of non-statement, settlement of those who can't settle were our tortures".

Eliade reveals an "irrecognoscible God", who is present without being made known, an echo of the Buddhist paradox of presence-absence grounded by Nâgârjuna. While Hegel (according to H. Küng) shows a "God who sacrifices himself".

Kant: man must be regarded first as purpose, and then as means. While others said the purpose excuses the means!

That, who said he never lied in his life, is a liar.

X writes on a piece of paper, and put it in an envelope addressed to Y, "today I'm writing you no letter anymore".
Is that an antithesis?

Unfortunately, word puzzles are substitutes of philosophy, especially in the language philosophy.
Should a such thinker be named word theorist or terrorist?
And, yet, I love Frege.

Content is not a form of the form, but it tends to become a form. And reversely.

The spirit couldn't even breathe without opposition and neutralities, would wither itself as a plant...

1.3. **Transdisciplinarity, a Neutrosophic Method.**

A) Definition:

Transdisciplinarity means to find common features to uncommon entities: i.e.,

$<A> \cap <\text{Non-}A> \neq \Leftrightarrow$

or even more $<A> \cap <\text{Anti-}A> \neq \Leftrightarrow$.

B) Multi-Structure and Multi-Space:

Let S_1 and S_2 be two distinct structures, induced by the group of laws L which verify the axiom groups A_1 and A_2 respectively, such that A_1 is strictly included in A_2.

One says that the set M, endowed with the properties:

a) M has an S_1-structure,

b) there is a proper subset P (different from the empty set $\Leftrightarrow$, from the unitary element with respect to S_2, and from M) of the initial set M which has an S_2-structure,

c) M doesn't have an S_2-structure,

is called an S_1-structure with respect to S_2-structure.

Let $S_1, S_2, ..., S_k$ be distinct space-structures.

We define the Multi-Space (or k-Structured Space) as a set M such that for each structure S_i, $1 [i [k$, there is a proper (different from the empty set, from the unitary element with respect

to S_i, and from M) subset M_i of it which has that structure. The $M_1, M_2, ..., M_k$ proper subsets are different two by two.

(F.Smarandache, "Mixed Non-Euclidean Geometries", 1969)

Similarly one can define the Multi-Group, Multi-Ring, Multi-Field, Multi-Lattice, Multi-Module, etc. - which may be generalized to Infinite-Structured-Space,
Infinite-Structured-Group, and so on.

Let's introduce new terms:

C) Psychomathematics:
A discipline which studies psychological processes in connection with mathematics.

D) Mathematical Modeling of Psychological Processes:

a) Improvement of Weber's and Fechner's Laws on sensations and stimuli.

According to the neutrosophic theory, between an <idea> (=spiritual) and an <object> (= material) there are infinitely many states.
Then , how can we mix an <idea> with an <object> and obtain something in between: s% spiritual and m% material?
[kind of chemical alloy].
Or, as Boethius, a founder of scholasticism, urged to "join faith to reason" in order to reconcile the Christian judgement with the rational judgement.

For example <mind> and <body> co-exist. Gustav Theodor Fechner, who inaugurated the experimental psychology, obsessed with this problem, advanced the theory that every object is both
mental and physical (psychophysics).
Fechner's Law, S = k∃log R, with S the sensation, R the stimulus, and k a constant,
which is derived from Weber's Law, Delta R / R = k, with Delta R the increment of stimulus just detectable,
should be improved, because the function Log R is indefinitely
increasing as R ξ ≡, to

$S(R) = k\exists \frac{\ln R}{\ln R_u}$, for R χ [$R_m$, R_M],

and

S(R) = 0, for R χ [0, R_m) 4 (R_M, ≡),

where k is a positive constant depending on three parameters:
individual being, type of sensation, and the kind of stimulus, and R_m, R_M represent the minimum and maximum stimulus magnitude respectively perceptible by the subject, the second one bringing about the death of sensation.
Fechner's "functional relation", as well as later psychologists' power law R = k∃S^n, with n depending on the kind of stimulus, were upper unbounded, while the beings are surely limited in perception.

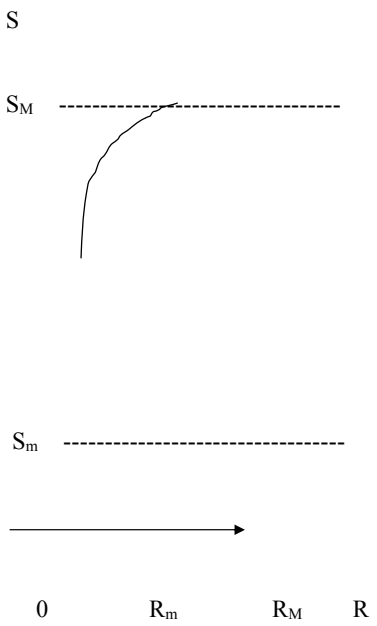
S: [0, ≡) ξ {0} 4 [S_m, S_M], with S_m, S_M the minimum and maximum perceptible sensation respectively.
Of course R_m > 1, S(R_m) = S_m, and S(R_M) = S_M = k.

Ln, increasing faster, replaces log because the sensation is more rapidly increasing at the beginning, and later going on much slower.

At R = R_M, S attaints its maximum, beyond whom it becomes flat again, falling to zero.

The beings have a low and high threshold respectively, a range where they may feel a sensation.

Graph of Fechner's Law Improvement:



For example in acoustics: a sound is not heard at the beginning and, if it constantly keeps enlarging its intensity, at a given moment we hear it, and for a while its loudness increases in our ears, until the number of decibels - getting bigger than our possibility of hearing - breaks our eardrums... We would not hear anything anymore, our sensation died...

Now, if at a given moment t_0 the stimulus R remains constant equal to R_0 (between the conscious limits of the being, for a long period of time t), and the sensation $S(R_0) = c$, then we get the following formulas:

In the case when the stimulus in not physically or physiologically damaging the individual being:

$S_{dec}(t) = c \exists \log 1/e(t+1/e) = -c \exists \ln(t+1/e)$,

for $0 <= t <= \exp(-S_m/c)-1/e$, and 0 otherwise;

which is a decreasing function;

In the case when the stimulus is hurting the individual being:

$S_{inc}(t) = c \exists \ln(t+e)$, for $0 [t [\exp(S_M/c)-e$, and 0 otherwise;

which is an increasing function until the sensation reaches its upper bound;

where c, as a constant, depends on individual being, type of sensation, and kind of stimulus.

Examples:

i) If a prisoner feels a constant smell in his closed room for days and days, isolated from the exterior, and he doesn't go outside to change the environment, he starts to feel it less and less and after a critical moment he becomes inured to the smell and do not feel it anymore - thus the sensation disappears under the low perceptible limit.

ii) If a water drop licks constantly, at the same interval of time, with the same intensity, on the head of a prisoner tied to a pillar, the prisoner after a

while will feel the water drop heavier and heavier, will mentally get ill and out of his mind, and will even physically die - therefore again disappears the sensation, but above the high limit. See how one can kill someone with a... water drop!

iii) If one permanently plays the same song for days and days to a person enclosed in a room without any other noise from outside, that person will be driven crazy, even psychologically die, and the sensation will disappear.

Weber's Law can be improved to Delta R / ln R = k, with R defined on $[R_m, R_M]$, where k is a constant depending on individual being, type of sensation, and kind of stimulus,

due to the fact that the relative threshold Delta R increases slower with respect to R.

Let's propose a

b) Synonymity Test,

similar to, and an extension of, the antonym test in psychology,

would be a verbal test where the subject must supply as many as possible synonyms of a given word within a as short as possible period of time.

How to measure it?

The spectrum of supplied synonyms (s), within the measured period of time (t), shows the subject's level of linguistic neutrosophy: s/t.

c) An Illusion:

Suppose you travel to a third world country, for example Romania. You arrive in the capital city of Bucharest, late in the night, and want to exchange a $100 bill to the country's currencies, which are called "lei".

All exchange offices are closed. A local citizen approaches and proposes you to exchange your bill. He is a thief.

You give him the $100 bill, he gives you the equivalent in the country's currency, i.e. 25,000 lei. But the laws of the country do not allow exchange on the street, and both of you know it.

The thief cries "police!", and gives you the dollars back with one hand, while with the other hand takes back his lei, and runs out vanishing behind a building.

The thief has cheated you.

Taken by surprise, you don't realize what had happened, and looking in your hand expecting to see back a $100 bill, actually you see a $1 bill… in your mind, in the very first seconds, it appears the illusion that the $100 bill changed, under your eyes,

into a $1 bill!

E) Psychoneutrosophy:

Psychology of neutral thought, action, behavior, sensation, perception, etc. This is a hybrid field deriving from psychology, philosophy, economics, theology, etc.

For example, to find the psychological causes and effects of individuals supporting neutral ideologies (neither capitalists, nor communists), politics (not in the left, not in the right), etc.

F) Socioneutrosophy:

Sociology of neutralities.

For example the sociological phenomena and reasons which determine a country or group of people or class to remain neuter in a military, political,

ideological, cultural, artistic, scientific, economical, etc. international or internal war (dispute).

G) Econoneutrosophy:

Economics of non-profit organizations, groups, such as: churches, philanthropic associations, charities, emigrating foundations, artistic or scientific societies, etc.

How they function, how they survive, who benefits and who loses, why are they necessary, how they improve, how they interact with for-profit companies.

H) New Types of Philosophies:

a) Object Philosophy: a building through its architecture, a flower, a bird flying, etc. any object are all ideas, or inspire ideas - which are not necessarily to be written down on the paper because they would lose their naturalness and their essence would be distorted.

The philosophy should consequently have a universal language, not clung to a specific language (how to translate, for example, Heidegger's dassein, and why to entangle in a notion, syntagme, or word?!).

b) Concrete Philosophy: a drawing, a painting, a canvas, any two-dimensional picture are all ideas and inspire ideas.

c) Sonorous Philosophy: a symphony melody, the jazz music, a sound, any noise are all ideas, or inspire ideas - because they directly work with our unconsciousness.

d) Fuzzy Philosophy: there is only a fuzzy border between <A> and <Non-A> and, in consequence, elements which belong (with a certain probability) to both of them, even to <A> and <Anti-A>.
Like the clouds in the sky.
An element *e* belongs 70% to <A> and 30% to <Non-A>.
Or, more organic, *e* belongs 70% to <A>, 20% to <Neut-A> and 10% to <Anti-A> for example.
The di-chotomy between <A> and <Non-A> may be substituted with trichotomy (<A>, <Neut-A>, <Anti-A>) according to our three\ory, and by generalization in a similar way, with plurichotomy onward to transchotomy [ì-chotomy] (continuum-power shades among <A>, <Neut-A>, and <Anti-A>).
And, when the probability is involved, fuzzy-chotomy, or more:
neutro-chotomy.

e) Applied Philosophy: philosophical knowledge (such as:
proverbs, aphorisms, maxims, fables, stories) used in our every day's life.

f) Experimental Philosophy: philosophical checking and studying of strange, bizarre ideas.

g) Futurist Philosophy: ideas created by machines, robots, computers using artificial intelligence;
this is the philosophy of tomorrow.

h) Nonphilosophy:
To make philosophy by not doing any philosophy at all!
Like a mutism.

Everything may mean philosophy: a graffiti (having no words, no letters), any scientific sign or expression displayed on the page...
A poem is a philosophical system. A physics law, a chemical formula, a mathematical equation too.
For example, a blank page also means an idea, a natural phenomenon as well.
Due to the fact that they all make you reflect, meditate, think.
This nonphilosophy becomes, paradoxically, a new kind a philosophy!

I) New Types of Philosophical Movements:

a) Revisionism: to review all the philosophical systems, ideas, phenomena, schools, thinkers and rewrite the philosophy as a cumulus of summum bonum.

b) Inspirationalism: to look to antecedents for clues and contemporaries for inspiration to get your own research methods and original system.

c) Recurrentism: any idea comes from a previous idea and determines another idea, like an infinite recurrent sequence.

d) Sophisticalism: the more unintelligible, ambiguous, unsolved, abstract, general... the better!
[This is the style of some people...]

e) Rejectivism: a unconscious (and, at some degree, becoming mixed with conscious) will to a priori-ly repel somebody else's system, and totally or partially replace it with yours own.

f) Paradoxism: any philosophical idea is true and false in the same time.
Law of the paradoxism:

Nothing is non-contradictory.

Nature's essence is antonymic.

J) Logical and Combinatory Modeling in Experimental Literature:

*a) An Avant-garde Literary Movement, the Paradoxis*m
(which uses mathematical paradoxes in artistic creations):
the study of paradoxes as a discipline apart and their use in other fields.

- Basic Thesis of Paradoxism:
  everything has a meaning and a non-meaning
  in a harmony each other.

- Essence of Paradoxism:
  a) sense has a non-sense,
  and reciprocaliy
  b) non-sense has a sense.

- Delimitation from Other Avant-gardes:
  - paradoxism has a significance,
  while dadaism, lettrism, the absurd movement do not;
  - paradoxism especially reveals the contradictions,
  the anti-nomies, the anti-theses, the anti-phrases,
  antagonism, non-conformism, in other words the

paradoxes of anything (in literature, art, science), while futurism, cubism, abstractism and all other avant-gardes do not focus on them.

- Directions for Paradoxism:
  - use science methods (especially algorithms) for generating (and also studying) contradictory literary and artistic works;
  - create contradictory literary and artistic works in scientific spaces (using scientific: symbols, meta-language, matrices, theorems, lemmas, etc.).

b) New Types of 'Mathematical' Poetry with Fixed Form
(using paradoxes and tautologies):
- Paradoxist Distich = a two-line poem such that the second one contradicts the first, but together they form a unitary meaning defining (or making connection with) the title.
- Tautological Distich = an apparently redundant two-line poem, but together the redundant lines give a deeper meaning to the whole poem defining (or making connection with) the title.
- Dualist Distich
- Paradoxist Tertian
- Tautological Tertian
- Paradoxist Quatrain
- Tautological Quatrain
- Fractal Poem.

c) New Types of Short Story:

- Syllogistic Short Story
- Circular Short Story
(F.Smarandache, "Infinite Tale", 1997)

d) New Types of Drama:
- Neutrosophic Drama
- Sophistic Drama
- Combinatory Drama = a drama whose scenes are permuted and combined in so many ways producing over a billion of billions of different dramas! (F.Smarandache, "Upside-Down World", 1993)

Similar definitions for other types of poems, of short stories, and of dramas.

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Chapter 2. A Communicational-Collaborative E-Neutrosophic Function of University

Florentin Smarandache and ŞtefanVlăduţescu

Abstract

The study is based on the following hypothesis with practical foundation:

- Premise 1 - if two members of university on two continents meet on the Internet and initiate interdisciplinary scientific communication;

- Premise 2 - subsequently, if within the curricular interests they develop an academic scientific collaboration;

- Premise 3 - if the so-called collaboration integrates the interests of other members of university;

- Premise 4 - finally, if the university allows, accepts, validates and promotes such an approach,

- Processing: then it means the university as a system (the global academic system) has and it is exerting a potential function to provide communication, collaboration and integration of research and of academic scientific experience.

We call this function of the university e-function Smarandache. It is specialized, according to the functions of "teaching-learning", "researching", “the public interest” and “entrepreneurial interest”, as the fifth function. As the other four have structured and shaped university paradigms, this one configures one as well. E-function makes visible a functional structure in a scientific scan: the communicative-collaborative-integrative paradigm.

Beyond the practical and inferential logic arguments, the research bases the hypothesis on historical and systemic-operational arguments. The foundation consists of the fundamental contributions of some academics and our contribution is apprehending the strong tendency of the university system to exercise an e-function and to move towards a global university e-system.

Keywords: university, system, e-function, communication, collaboration, integration.

I. The concept of university. Axis 1

In relation to the requirements of accuracy, the side resonances turn the idea of university into an elusive and vague concept. This does not come from the specialists' lack of concern for the radiography of such major social agent. University is, from all existing institutions, the organization with the oldest, most solid and most thorough history. As a place of knowledge, it is also a medium of self-understanding. From this perspective, it is paradoxical that in the house of knowledge is not found a thorough and robust self-understanding. It seems that the university would not have a clear and lucid self-awareness. Epistemologically, the university is the fountain, the criteria and the archive of knowledge. Any knowledge, it appears, implies a lack of knowledge. And maybe, once accepted the status of knowledge, ignorance can be considered as the foundation of knowledge. Therefore, an explanation of the elusiveness of the concept of universality comes from the uncertainty about the content of the ignorance. In a way, the meaning the university is the unknown. The awareness of the unknown and the awareness of the need for developing knowledge form the energetic poles that feed the university system.

Another line of explanation is to understand current university as moving quickly in relation to the subject of knowledge and to the actors of knowledge. University is the most agile, insidious and versatile of all the institutions of knowledge (Pisoi, Traistaru & Mandruleanu, 2005).

Thirdly, the fact that it knows itself better and better, while rapidly changes, makes visible knowledge variable itself. Variability is the subject of entropy and thus of negentropy and information. Therefore, the accuracy of self-knowledge induces an effect of vagueness that reinforces the impression of elusiveness.

Practically and conceptually, the university is all right. The first axis of understanding the university is this conceptual elusive understanding.

II. University as an organization. Axis 2

On a second axis of preliminary understanding-explaining, the university is specialized, as shown by Professor Constantin Brătianu as "a very complex organization" (Brătianu, 2005, pp. 43-55). Generically, the organization is founded as a social group dedicated to a specific task. Subsequently, Norman Goodman shows, it has a "formal structure that tries to accomplish the task" (Goodman, 1998, p 71). In accomplishing the defining task, it exploits some of the statutes and potential roles of its members. Related, it generates status and roles arising from the title of member, of organizational actor.

The genesis of organization is not conceptual, but social. Through it, society solves social problems. Essentially, traditionally, university solves two categories of problems: of knowledge and education. The first category includes the production and transfer of knowledge (Buşu, 2013a; Andresoi-Peagu & Buşu, 2013). The other includes ethical, political, medical, economic-entrepreneurial education etc.

Organizations are defined not by the tasks they propose, by the objectives they set or by the mottos they acting under, but by the problems they solves. They are not ends but means. Organization is a social tool for solving problems. "Organization" comes from French vocable "organisation" and etymologically comes from the Greek "organon" which means "instrument". Basically, the organization carries out activities that lead to solving social problems. The first feature of the organization is to be an association of people interacting in the idea of preparing a group engaged in cultural, social, educational, administrative activities. Underlying features are linked to it. Members relate to a set of values, are subjected to rules and accomplish shared tasks when performing roles and statutes (Buşu, 2013b).

Organizations may be firms, companies, associations, governmental or non-governmental entities, foundations, etc. The most important organizations have legal grounds. When the activities of an organization and the social relations established by it acquire state importance, they are regulated by law. The organizations that acquire state importance or have national or supranational interest they are legally recognized as institutions.

University is a fundamental scientific and educational institution of a state. Organizations have a social profile not because of the accomplishment of "specific objectives", as S. P. Robbins, D. A. DeCenzo and M. Coulter (2010) deem, but due to the problems they solve. In our opinion, the role of the organization as an intelligent operator is to perform activities that solve problems.

III. University as a system. Axis 3

3.1. A third axis of comprehension is to address the university as a system. As shown by Yasuhito Takahara, "An organizational system is a

complex of interconnected human and nonliving machines (subsystems)" (Takahara, 2004, p 3).

As a system, the organization has inputs and outputs. The inputs would be of two kinds: "The first type is a resource input such as personnel, material, money, energy, and information. The second is external managerial information related to customer demands, consumer behaviors, marketing conditions, economic situations, etc. "(Takahara, 2004, p 4). The organizational mechanism "transforms the resource inputs into products or services and transmits them to environments as an output" (Takahara, 2004, p 4). The Japanese specialist understands the organization as being "formed for a purpose" (Takahara, 2004, p 3) and as performing activities in this regard (Manolea, 2013). About the transformation of input resources into output products or services is stated: "The transformation, which usually requires support of a specific technology, is the primary activity of an organization" (Takahara, 2004, p 4). The professors Constantin Brătianu, Simona Vasilache and Ionela Jianu conceive the organization similarly. They emphasize that any organization is made up of "resources", "processes" and "products" (Brătianu, Vasilache & Jianu, 2006). In a later article, Constantin Brătianu highlights: "In any organization all activities can be grouped together in two basic processes: the production process and the management process" (Brătianu, 2007, p 376). The production process (technological process) leads to achieving tangible final results of the organization that can be "objects or services" (as Y. Takahara asserted 2004). The organizational system develops management activities as well: "management activity is to control the primary activity of transformation so that the organizational goal is realized" (Takahara, 2004, p 4). The management process is connected with the production process and together they made up a systemic unit. It is focused on ensuring the production

performing "effectively and efficiently": the fulfillment of tasks correctly and obtaining products with a minimum allocation of resources and execution of those activities that lead to achieving goals. In the same context, Professor Constantin Brătianu explains: "The process of management can be performed through its main functions: planning, organizing, leading and controlling" (Bratianu C., 2007, p 376).

3.2. Topologically, the organization as a system is defined by several modules. The above mentioned specialists identify the input, the output and the processes (Constanin Brătianu) or the transformation (Yasuhito Takahara). Collaterally, in order to designate activities performed between the input module and the output module we will use the concept of throughput. David Besanko, David Dranove, Mark Stanley and Scott Schaefer use the term "throughput" to conceptualize a phenomenon that conditions the successful businesses. Throughput is "the movement of inputs and outputs through the production process" (Besanko, Dranov, Stanley & Schaefer, 2010, p 100).

So by throughput it is understood the module of activities which ensures the conversion of input (resources) to output (products and/or services) (Cotoc, Traistaru & Stoica, 2013).

3.3. Besides the topological coordinate the system has two more coordinates: the structural and the functional.

The entirety, the "multitude of elements" of a system with the connections, the "relations between them" "form the system structure" (Dima, Cucui, Petrescu, Stegăroiu & Năbârjoiu, 2007, p. 11). The structure is emerging as a configuration of the moment. The system has potential for structural changing. It remains valid even when structural changes occur. In this coordinate, the system seems to be capable of allowing the evolution of elements and relationships, of components. At one point, the system has a

structure, a state and a set of possibilities for transformation and development. The structure is the specific internal way of organizing the system elements. It is a configuration currently stable and qualitatively determined of the connections between elements.

3.4. The functional coordinate of the system is inextricably linked to the structural coordinate. Between the system structure and the functions performed by the system a strong connection exists. The structure determines the function and the functioning modifies the structure. As the functioning is the prerogative of managers, it is at the same time, subjected to the power of the management strategies. As Peter F. Drucker shows, "structure follows strategy" (Drucker, 2010, p. 94). The functional connections, on the other hand, determine in time the variation's input and output. The state system is a functional problem. It appears as a constant of the connections parameters within certain time. State is the measure of the system characteristics of the moment. The functional coordinate consists of the processes by which the system performs its functions. The transition from one functional state to another is the transformation (Vlăduţescu, 2002; Vlăduţescu, 2009).

The components of an organization are employees, managers, leaders, clients, beneficiaries etc. This is the structural capital of the organization. Systemic social connections appear as relations. In its relational capital, a system may include relationships of cooperation, collaboration, exchange, determination, influence, communication, hierarchical, vertical, horizontal, etc. Relations are those that ensure the system stability and allow its operation, adaptation to internal and external environment (natural, social, financial, economic, strategic, etc.). Relationships vary in time and give the dynamic character of the system. Effective systems seek to maintain stability. In general, however, systems

have a strong inertia. As S.P. Robbins argues, "Organizations, by their very nature, are conservative" (Robbins, 2008, p. 187).

Structural-functional internal stability can be maintained in two ways. Adapting to the environment, systems tend to preserve internal steady state and perform its functions. First of all, W.R. Ashby states, the actions of the system "as varied as they are have one goal, to maintain constant conditions in the internal environment" (Ashby, 1958, p. 121). The more, structurally, elements are more independent of each other the more each one develops a greater capability to adapt. A better flexibility of the elements, namely a lower interdependence, is a premise for higher functional stability of the system. The second manner the system preserves its stability is feed-back. Yasuhito Takahara speaks of two types of stability: "behavior stability and structural stability" (Takahara, 2004, p. 4). "Behavior stability" is achieved through "feedback mechanism" and "structural stability" (or "the practice of keeping characteristic parameters of an organization constant") is achieved "by higher level management activities" (Takahara, 2004, p. 4).

In the article "Interactions among components of the university system", Mihaela Păun (from Louisiana Tech University) and Miltiade Stanciu (from ASE Bucharest) start from the assumption of the university as system and institution. Zetetic stake is finding a revealing answer to the question: "Which is the most important component/resource in a university?" (Păun & Stanciu, 2008, p. 94). Research is moving towards the components/resources of the university. The perspective is, implicitly, topological, structural and functional. The referred components are students, teachers and infrastructure. Resources are put into the equation to conclude about an intangible resultant. The unknown is defined: the human components (students, teachers) and the infrastructure are crucial in the

university performance and competitiveness. They are equally important. From other perspective, we mention that there are “teaching oriented” universities and “researching oriented” universities. It is also recalled the existence of components of "teaching" and "researching" in most universities (Păun & Stanciu, 2008, p. 98).

Students and teachers appear to be defining systemic academic components (Trow, 1975). Professor Constantin Brătianu considers that "professors and students represent the most important resources" (Brătianu, 2009, p. 67). In higher education, teachers and students are defined as actors who have specific functions. Social actors exercising functions become system factors. Functional actors, ontological factors of the university are the students and teachers (including teachers who have managerial responsibilities). They are engaged in an academic contract of didactic communication. The rights and obligations of the academic actors bear the mark of university functions. In turn, academic institution exists through its factors and through didactic, teaching and research actions carried out in the university.

IV. The four institutionalized functions of the university

4.1. Functions 1. "Teaching-learning" and 2. "Researching". Generations of universities. Humboldtian university paradigm

University is today at the end of an evolution and in a transformation process that takes into account the forcasting, the foresight and normative future. The functioning of the system means conducting specific activities. This happens within some processes. As Yasuhito Takahara (2004), Constantin Brătianu, S. Vasilache and Ionela Jianu (2006) argue any organization runs two types of processes: processes of production (or technology) and management processes. The set of academic technological

processes is subsumed to some functions undertaken by the university institutions. On the other hand, an effective university management process will be in line with technological processes, first of all and defining, regarding the functions of the university system. This university management process is supported by a structure with a clear profile, which Yuko Harayama and René Carraz would call "the university management structure" (Harayama & Carraz, 2008, p. 93).

According to experts, the university system fulfills functions of "teaching" - "learning" and "researching" (Păun, 2013). In 2003, Parliament of Australia retained as "core functions of university" "teaching" - "learning" "and research" (2003, p 21440). The one who diachronically has implemented this academic and functional model was Wilhelm von Humboldt, founder of the University of Berlin. "His university model, professor Gerd Hohendorf (Hohendorf, 1993, pp. 617-618) argues, is characterized by the unity of teaching and research. It was to be «a special feature of the higher science establishments that they treated science as a problem which is never completely solved and therefore engaged in constant research»."

Professor Constantin Brătianu and professor Yuko Harayama agree with the idea that Wilhelm von Humboldt introduced a "new university paradigm" (incidentally in Greek "paradigm" meant model - ed). In addition, the Romanian specialist finds that the two functions are also complementary, "the new university paradigm (...) is founded on the unity and the complementarity of the functions of teaching and research" (Brătianu, 2009, p. 63).

The core of the functional Humboldtian model is that scientific issues are never "completely solved" and that, therefore, the university must remain "engaged in constant research". Understanding Humboldtian

model as a third generation of universities, Yuko Harayama emphasizes that within it the situation of the academic subjects is a situation of constant discovery. This means that "the teaching and learning process" occurs through "research activities" (Harayama, 1997, p 13). In other words, the discoveries occur in university; possibly even in the teaching process. To reach this stage, the university has gone through, Yuko Harayama asserts, two models.

A first type of university system emerges in the eleventh century and the twelfth century. Its elements are the teachers and students. The function of the system is one of knowledge transfer (knowledge is validated, scientific information, consecrated and preserved). The teachers do not create, do not innovate, do not discover. They take knowledge and new knowledge elements and they teach them. The new elements of knowledge are generated outside academia. The function of this university is one of "teaching".

A second generation of universities, according to Professor Yuko Harayama, keeps the non-investigative character and guides the teaching act only towards the elites of the religious and political spectrum. We would say that this model is focused on "teaching" too, its characteristic being the limitation induced by the religious or political pressures.

The third model, introduced by Wilhelm von Humboldt, is bi-functional: "teaching and research".

Today university model is based on Humboldtian model. The technological university process is essentially a "teaching-learning process". Over time this process has always been the focus of academic management in order to increase its efficiency and effectiveness. On the other hand, he was doubled at a time by the research process. The opinion of Professor Constantin Brătianu is similar: "The fundamental competences

of a generic university are: teaching, learning and research. All of these are knowledge dynamic processes"(Brătianu C., 2009, p 69). These two key functions have been multiplied in the policies developed in universities. Thus the universities are no longer limited today to the two functions. As Howard Newby argues "Today's universities are expected to engage in lifelong learning (not just teaching), research, knowledge transfer, social inclusion (via widening participation or access for non-traditional students), local and regional economic development, citizenship training and much more"(Newby H., 2008, pp. 57-58).

4.2. The third function: utility and social engagement

The early twentieth century, the external environment required university a stronger orientation towards utility. Knowledge is power. The knowledge that university transfers-generates as a system of high education should acquire a more remarkable social, economic, financial, moral utility. He who brings in theoretical instance this practical necessity is John Henry Cardinal Newman. In his "The Idea of University", he considers theology as a "branch of knowledge" (Newman, 1999, p 19) and militates for "useful knowledge" (Newman, 1999, pp. 102-109) and for "usefulness". Through the knowledge provided, the university must exercise a function of utility and social involvement, locally, regionally or nationally. The transferred knowledge is required to acquire utility and practical involvement.

4.3. Entrepreneurial function. Entrepreneurial Paradigm

The functional development of the university has as main purpose the performance and the competitiveness. Modern and post-modern universities are financed either by public funds or private funds. Sometimes have a double funding. Private universities were the first who raised the question of self-financing. Related, the research function included an economic efficiency criterion. Therefore, having at least this double

causality, the commercial, economic, entrepreneurial function has enforced in the set of functions. This remodeled the principal functions too, the ones of "teaching" - "learning" and the "researching". High education institutions have also assumed the entrepreneurial task-function. In 1983, in the article "Entrepreneurial Scientists and Entrepreneurial Universities in American Academic Science," Henry Etzkowitz launched the concept of "entrepreneurial university". He argued that Thorstein Veblen had admitted at the beginning of the twentieth-century the possibility "that American universities would increasingly take on commercial characteristics". Then, Henry Etzkowitz noted that "universities (...) are considering the possibilities of new sources of funds to come from patenting the discoveries made by holding academic appointments scientists, from the sale of knowledge gained by research done under the contract with commercial firms, and from entry into partnerships with private business enterprises" (Etzkowitz H., 1983, p 198). A university exerting such an entrepreneurial function is an entrepreneurial university. In 2000, Henry Etzkowitz and his colleagues would find that "entrepreneurial university is a global phenomenon" and understand that it was "the triple helix model of academic-industry-government relations". They speak, in this case, of the "entrepreneurial paradigm" (Etzkowitz, Webster, Gebhardt, Cantisano & Terra, 2000, p. 313). The concept of "entrepreneurial university" was considered lucrative and was developed so that, in 2007, David Woollard, Oswald Jones and Michael Zhang realized that this feature (generally accepted as a function) is, along with "teaching" and "researching", "the third mission" (Woollard, Zhang & Jones, 2007, p. 1), meaning "commercialization of science ".

However, the concept also keeps a dose of lack of understanding and a dose of misunderstanding (Stanciu, 2008, pp. 130-134). However, in

Romania the concern for an entrepreneurial university is already solid. Since 1998, professor Panaite Nica has taken scientifically into account the entrepreneurial function (Nica, 1998). Subsequently, Professor Valentin Mureşan (2002) brought in convergence opinions of university entrepreneurial specialists from France, England and Romania. For now, the concept of "Entrepreneurial University is still fuzzy and cultural dependent Rather" (Brătianu & Stanciu Ş., 2010, p. 133).

V. Collaborative-Communications Paradigm, the fifth function: function of communication, collaboration-integration

The functions of the university system are related to the mending demands required by the internal environment and by the needs to adapt to the external environment. These functions are initially mission assumed by the management structure. Once proven the practical validity and the mission effectiveness, for a longer period and in several universities, it becomes a function of the global university system (Vlăduţescu, 2004; Vlăduțescu, 2013a).

Functions are ways of permanent structural changing-transforming of the university system in relation to the internal requirements and external needs. As specified by Andrei Marga, university functions in society and fulfills "functions which develop along with the changes around them" (Marga, 2009, p. 152). Following the same line of ideas, Andrei Marga (Marga A., 2004, p 13) takes into account "the multiple functions of university". In exercising these functions, the university is presented "as a powerful scientific research center", "as a formative and enriching knowledge ", "for acquiring and applying knowledge", "as a source of technological innovation, as an intellectual authority in critically examining situations; as a space for commitment to civil rights, social justice and

reforms "(Marga, 2004, p. 13).

Functions are, in general, "institutionalized" by the laws that give the university the character of institution. Thus, for example, social utility missions or in entrepreneurial plan undertaken by some universities 25 years ago is now a function of the university system in general. Moreover, supranational authorities currently allow future university functions.

"The Bologna Declaration" (1999) mentions many of the functions of the university, teaching, research and a predicted communication-dissemination function: "The University functions in the societies having differing organization being the consequence of different geographical and historical conditions, and represents an institute that critically interprets and disseminates culture by the way of research and teaching".

The environment university develops nowadays is one it has contributed to. This environment is not one in which the university decides. It must adapt to it.

The globalization of economic, financial, social phenomena is, on the one hand, the result of knowledge development, of creativity and innovation, and on the other, of their putting into practice. The world is in the information age. There has been a digital revolution that has succeeded everywhere. Interaction, networking, connectivity that is always the engine of society acquires new values in the new context. Social relations are digitally imprinted. Some of them even develop completely or partially, as mediated by computer. Many social relations have a virtual component.

Information Age began after 1970 with the first personal computers, expanded after 1990 with the introduction of Internet and strengthened after 2000 with the generalization of Internet, with its use widely and globally (Traistaru, 2013a; Traistaru, 2013b).

In his trilogy "Information Age" (1996, 1997, 1998, second edition

2000, 2001, 2004), Manuel Castells states: "Toward the end of second millenium of the christian era several events of historical significance transformed the social landscape of human life. A technological revolution, centred around information technologies, began to reshape, at accelerated peace, the material basis of society. (...) People increasingly organize their meaning not around what they do but on the basis of what they are. Meanwhile, on the other hand, global networks of instrumental exchanges selectively switch on and off individuals, groups, regions and even countries "(...) Our societies are increasingly structured around a bipolar opposition between the Net and the Self" (Castells M ., 1996, p. 1, p. 2 and p. 3). Taking ideas expressed in the late 1980s, Manuel Castells formulates and sets in trilogy the concept of "information age". "Prologue: the Net and the Self" opens the first volume "The Rise of the Network Society". Here with the idea of "information age" two more ideas are displayed, that of the "network society" and that of the opposition between "Net" and "Self". Later, in his book 'Communication Power' (2009), Manuel Castells will talk about "information age" as the "digital age" or "network age". "Information Age" is the era of information society, information economy, information policy, etc. It is not a change of vision, but a transformation of substance, a historic turning point transformation. There is the digitization, globalization and putting in interaction the components of the global social system.

Illustrating for the practical impact of digitization is the banks case. The globalization and interdependence brought by digitization went beyond any boundaries (Tvircun, 2013). They induced significant changes, major changes, namely functional changes. Banks, like all other operators, actors, factors of the social, economic, political systems, found themselves confronted with its own limits: some uncontrollable limits. In this respect, Lloyd Darlington points out: "For the first time in 300 years, the very

nature of banking has changed. We still handle money, but information, not money, is now the lifeblood of our industry. From what was essentially a transaction-based business, where customers come to you (or didn't), banking has to make the leap into what is essentially a sale-and-marketing culture" (Darlington, 1998, p. 115).

Information era has induced significant changes in internal environment and external environment of the university system. It has generated changes in the way the system should respond to the challenges and opportunities generated by the digital revolution, the technological revolution. University system must adapt to external processes. To the external environment changes, the university management must respond adaptively. The technological revolution has brought not only the transformation of the external environment, has also brought new tools for the university system to adapt. The challenge is primarily one of the university system functioning in its management coordinate and, secondly, in its "production" coordinate. The vision, missions and academic values are going through changes. In their content, strategic management includes adaptive tasks to respond to exogenous factors induced by digitization: extended or sometimes generalized computing, Internet communication, rapid globalization of knowledge, of discoveries, of innovations, etc.

University is becoming more and more a place for creative knowledge. In visions, missions and values functional commitments begin to transpire. In other words, on their own some universities assume new functions. In time, through their inter-university resonance, similar commitments in visions, mission and values go national. They are institutionalized and become functions of any university system (Vlăduțescu, 2013b).

For example, in his strategic document, Oxford Brooks University

mentions the traditional, modern and postmodern functions and it involves in performing activities we think will become functions specific to Information Age. In "Our strategy for 2020,"Oxford Brooks University stated: "Oxford Brooks University occupies a strong position in UK higher education. We have a sound and growing international reputation for the quality of our teaching, learning and research and we are a vital part of and contributor to the local and national economy and society ".

Remain fundamental nuclear functions of the university: "teaching, learning and researching."

Public interest and entrepreneurial functions were institutionalized: "we are a vital part of and contributor to the local and national economy and society". The strategy states: "We also need to ensure that our organizational structures support staff and students in their activities, that they facilitate the integration of research and teaching and promote inter-disciplinarity and diversity. (...) We are international in our orientation: in our curriculum, our staff, our student body and our increasingly interdependent world partnership in an increasingly interdependent world. (...) We aspire to be a university which makes a commitment to an educational culture where mentorship is valued and teaching is integrated with both research and cutting-edge practice from the professions".

In the space it exists, the university must place itself as the main generator and supplier of knowledge. The relevant context of the current university system is structured mainly by the action of three factors. These factors-buoys of the context are:

a) Computing, technology, rapid innovation (prefigured by and currently under development by Gordon Moore's law: "the computing power of microchips doubles every 18 months");

b) Accelerated extension of the information-communication systems,

(categories of users increase, diversify and amplify their importance: according to Robert Metcalfe's postulate: "a network's value grows proportionally with the numbers of users" and according to George Gilder's law "the total bandwidth of communication systems triples every 12 months");

c) Development and accreditation of a collaborative and disseminating academic environment (the transition from unilateral projects to international and multilateral projects, the application of the principle of "shared knowledge", the liberalization of flows of knowledge and the setting of new dissemination channels).

The fundamental phenomena taking place in the internal environment are a permissive-adaptive and intelligent replication of those from the external environment: tech-digitization, globalization and interdependence. They have a direct impact on the activities carried out in the university and indirect (mediated by management) on the functions of the university system.

According to the strategy Oxford - 2020, management assures ("ensure") in connection with the involvement in reforming the functions of "teaching" and "research": "facilitate the integration of research and reaching" and "commitment to" (...) "teaching integrated with both research and cutting-edge practice".

Related, we mention a commitment to "promote inter-disciplinarity and diversity". A direction with a functional touch is the decision that the university should be " international in our orientation: in our curriculum, our staff, our student body and our partnership". If at first already accredited four functions are mentioned, this latter functional commitment is specific to the "Information Age" world: "an increasingly interdependent world."

Manuel Castells considers "globalisation and digitization" as "the two most profound social and economic trends of our age" (Castells, 2009, p. 70). The main feature of globalization is reflected in the fulminant emergence of networks. A "Global Network Society" emerges. "Network society is to the Information Age, Castells states (Castells, 2009, p. 12), what the industrial society was to the Industrial Age". In the "Global Network Society" image, universities are characterized as academic institutions with a recognizable profile. They "are at the cutting edge of research and teaching on the global network society". Keeping in mind two of the functions of the university "teaching" and "research", we may notice the acceptance of a commitment project: "project of situation the university within the technological and intellectual conditions of Information Age" (Castells, 2009, p. 3). Manuel Castells is not concern of how the university should develop in Information Age.

Our thesis is that in the context of the "Digital Age", "university system" must assume new functions adaptively. These functions are not surprising occurrences. They have been preliminary mentioned in the university strategies, either incidentally as vision, mission and values or as precise missions (Delanty, 2002; King, 2003; Barnett, 2005; Callo, 2006; Barnett, 2010) . In the context of separation of functions the university system had to institutionalize, we mention Professor Andrei Marga's point of view. He has argued that the twenty-first century university is forced to face many challenges, listing ten: "the implementation of the Bologna Declaration (1999), the globalization, the sustainability and the identity of an university, the autonomy, the quality assurance, the Phenomenon of "brain drain", the issue of multiculturalism of leadership, the climate of change, the overcoming of relativism, the recuperation of the vision based on knowledge "(Marga, 2008).

Smart organizations are characterized, among other things, by flexibility, learning and a high potential for change. As the most important pole of knowledge and as a decisive development pole, the university is among the most intelligent organizations. Therefore, we anticipate that university systems will even take on new functions according to the Digital Age opportunities. They will not expect that from opportunities, the challenges should become necessities. The new paradigm of a pure specificity for Information Age will be a collaborative-communicational paradigm. L. Calinescu and A. Bargaoanu speaks about “building a network fot universities” (Calinescu & Bargaoanu, 2008).

We predict that the current university system will connect into a single network under a title like "Universities Global Network". It is already mentioned, as Professor Adrian Ghicov does, about the "matching network" for an "efficient learning" (Ghicov, 2008, p. 29) and about the "idea of integration and completeness" Callo, 2005, p. 49). Following the same line of ideas, Bogdan Danciu, Margaret Dinca and Valeria Savu considers communication and collaboration as concepts of adaptation in the "academic field" (Dinca, Danciu & Savu, 2010, p. 87).

University collaborative platforms will be open in areas, disciplines and interdisciplinary. (Yuko Harayama and René Carraz count on "scientific collaboration", feature found in the Japanese university system (see Harayama & Carraz, 2008). Thus, "teaching" and "researching" could be carried out in the network. In this respect, Ilie Bădescu, Radu Baltasiu and Cristian Bădescu talk about "research networks" (Bădescu, Baltasiu & Bădescu, 2011, p. 248). IT infrastructure will enable the exchange of lectures held by teachers, live, interactively, in the videoconferencing system. Teachers specialize in certain subjects or who have important contributions on specific topics will be able to teach, using computer

highways, the students from other universities in different regions or even other continents. (As Ana Maria Marhan argues - Marhan 2007, pp. 12-14, cognitive players have not only become users of information technology, but they have mentally adjusted with the computer tools for learning, research, knowledge: a lucrative relationship man-computer has been established.) Moreover, the teaching-learning in the network will capitalize improving it the effect of "social facilitation" discovered by Robert B. Zajonc; "the mere presence of others" improves performance (Zajonc, 1965, p. 274). The presence of students and teachers from other universities in videoconferencing will enhance the performance of teaching-learning knowledge and information. Students, as stated by Gheorghe Iosif, Ştefan Trăuşan-Matu, Ana-Maria Marhan, Ion Juvină şi Gheorghe Marius (2001), will be involved in designing cooperatively, with teachers, educational objectives; the training-educational process will be accomplished in relation to the "learning needs" and the "learning tasks", using computer technology, especially the Internet.

The integration of university research will start by regional, national projects and will expand globally. Collaborative platforms will allow the dissemination and unification of knowledge in areas and disciplines. In this manner a knowledge base will arise for each discipline to avoid knowledge, research, parallel investigation or discovery in some places of old discoveries made in other units of knowledge. On the platforms virtual research teams may rise which can synthesize all relevant knowledge on a specific subject and to continue research on behalf of the entire community of specialists. Researchers from different universities will work on joint projects in virtual teams in collaboration platforms. Interdependence of the world will be so fully visible regarding the interdependence of research and learning too. Research will be better and more equitable standardized and

professional and student performance indicators will gain a unique and relevant basis for reporting and evaluation. At this moment it is already achieved the digitization of some of the activities induced by the use and occurrence in university of the traditional university-canonical function. Decisive steps were taken to implement computer strategies concerning the "learning-teaching" function. Well-known Australian specialist Som Naidu notes that today student should learn in a new context, one "of e-learning open, distance, and flexible learning environments" (S. Naidu, 2003, p. 362). Naidu says that "In the midst of all this interest in the proliferation of e-learning, there is a great deal of variability in the quality of e-learning and teaching." (Naidu, 2003, p. 354). On this basis and related, the professor at the University of Melbourne develops a guide of principles and procedures. The study requires the idea of digitization by "e-learning and teaching" and other processes undertaken by the university system (Naidu, 2003).

We value and fight for strengthening and developing the communicative-collaborative-integrative functions of the global university system. If the Digital Age brings, however, globalization and interdependence, we should not expect that they be imposed, but we should welcome them. It is good to settle all opportunities from challenging. It would be a beneficial and wonderful feed-forward response. In fact, some steps towards this emerging fifth function are already taken.

Finally it is arguable that it is about a global e-university in a global e-system and that e-communication and collaboration function applies not only to universities, but to all institutions, and even to individuals entering the electronic global communication system.

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Chapter 3. Information coordinates and incidence of Neutrosophy

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Abstract

The study explores the world of multi-field and multi-structured information. Zetetic objective is to define the coordinates of the third of the fundamental elements of the world, along with matter and energy: information. Ontological examination shows that concerning configuration of the information have expressed a lot of opinions. He spoke of issues of party size and coordinates. It is argued in the direction of a four-coordinate reference system. A coordinated, the metric is quantitative. Three coordinate (semantic, structural, pragmatic) are qualitative.

Keywords: information, coordinates, quntitaive perspective, qualitative perspective

I. Introduction

Information is defining as process and construction. It requires the establishment of some criteria for characterization to articulate in a reference system able to provide a theoretical vision and to support the practical approach of its recognition. Anyone knows, and common sense certifies it, that information is new that appears in different forms: news, declaration, opinion, statement, etc.

Scientifically but, information is not just new, it's more than that. To find the information you need to search for them, and the search always, teleological is made by perception of the defining properties that are

registered on coordinates representing the pillars on which stands the informational edifice. Immanent properties of information compound the criteria that occupy the lucrative kernel of the informational grid.

Knowing of the information properties represents the cognitive base of operative information, either it is sampling type, extraction, or information establishment.

These properties were called aspects (J. Hintikka, F. Klix, V. Ceauşu etc.), sides (C. F. Von Weizsäcker - 1980), dimensions (Zins, 2007; Zins, C., Debons, A., Dragulanescu, N et al., 2007) or coordinates. This scientific inaccuracy comes from the fact that information is a complex reality that allows insights, approaches and different skills (Hofkirchner, 2009; Hofkirchner, 2010ş Luhn, 2011). Much more, information theory registers differences also concerning the number of sides, aspects, dimensions, etc.: two (aspect relative and absolute), three or four. The two meanings of the concept of information (news and measure of the uncertainty removed by an event producing) were appreciated as subjective, respective the objective, of information (Whittemore & Yovits, 1974; Belkin, 1975; Belkin & Robertson, 1976; Belkin, 1978; Ogodescu & Stössel, 1978; Drăgulănescu, 2005; Floridi, 2010). The base of delimitation is represented by the probability, criterion for calculating of the amount of information, has an objective caracter. On the other hand, news has essential subjective components, because it is the cognitive perspective of reception instance on what is transmitted by the production instance. It has been shown that information has "three aspects" (Hintikka & Suppes, 1970, pp. 13-28) (also, Faichney, 2013). The first is syntactic, consisting of that the emitter chooses and imposes to auditory signals, graphical or electrical a sequence. As semantic aspect, it gives to the signal, based on social conventions related to code, meanings that they can not be identical for all those who

take part in the communication act. This distinguishes intentional semantic information (information that transmitter wants to transmit) and semantic information performed (that one that receiver detaches from the received message).

Semantic side of information includes, finally, the transmission of knowledge horizon. Investigation of this aspect must find or even look for that tells the receiver message about existence. The third aspect of information is pragmatic, what happens to received information or its effect on the receiver (Dretske, 1981a; Dretske, 1981b; Dretske, 1983; Dretske, 2000; Bates, 2010).

M. Golu considers three "coordinates" quantitative-objective, semantics and pragmatics, but talks, on the other hand, also about subjective and objective aspect of information (Ceauşu, 1981; Capurro, 2003; Sommaruga, 2009; Elstner, 2010).

F. Klix (1971) distinguishes four "aspects" metric, structural, semantic and pragmatic, the same option has also V. Ceauşu (1981). Information conceiving as edifice creates a spatial-mechanical quadruple coordinated perspective: metric, structural, semantic and pragmatic.

The first coordinate is quantitative, the other three are quality. They appear as autonomous relations. Information would be "indissoluble unity of the qualitative and quantitative determination" (Golu, 1975, p. 32). Quantity is the category that designates experimental determinations by number, grade, size, extension, etc. Quantitative determinations can be known by measurement and calculation (Dictionar de Filosofie, 1978, p. 97). Amount is, within certain limits, in indissoluble relation with the quality of quantitative determinations. It expresses the synthesis sides and the fundamental features of objects, phenomena and processes. Change quality means radical transformation of the object (Vlăduţescu, 2009;

Traistaru, Cotoc & Stoica, 2013). Quality is its own object or phenomenon. Any object or phenomenon involves a qualitative and quantitative unit of determinations.

II. Information quantity – Metric coordinate

Metric coordinate - shows F. Klix (1971) - "points the purely technical process of transmission" without to involve the meaning of messages transferred (Capurro, 2011; Holgate, 2011; Brenner, 2012). It is the direction, the vector on which is measured the novelty and consist of in determining the amount of information of an event (socio-human, technical, verbal, etc.), respective in the quantum of uncertainty that is removed by its occurrence. The respective size, opposite entropy, depends on the number of type probability events that can be distinguished at a time.

R. V. Hartley (1928), C. Shannon (1948), C. Shannon and W. Weaver (1975), who launched, respective, imposed the concept of amount of information, understood through the message the signal transmitted through the channel called circuit. Transmission was called, in this situation, ideal, when the transmitted signal was identical to that received and, disturbed, when the received signal was different. To differentiate the information issued by the actual transmitted, transferred, or actually received it was developed the concept of transinformation.

Metric aspect covers the range of issues regarding technical process of communication between two systems, without concern for the meaning of messages. To allow us to be optimal in different communication situations it is necessary to give an objective content to information, to distinguish between subjective and objective idea of information (Burgin, 2010). On the other hand, there must be a clear distinction between the idea

of information used currently, one used in socio- human sciences and the technical type. In fact, the first who answered this need were computer scientists themselves, and their approach concorded to an interior project subtended by two attitudes: a scientific guild pride (to individualize of own domain) and a reminder to others that have also to indicate better their space and scientific horizon. Thus, first was separated the technical information of the household (Iancu, Condrea & Nicolau, 1958, p. 5) and then the other: biological, linguistic, artistic, etc.

The current acceptance, someone provide me information if he send that I do not know - subjective information, because it is clear that "social", information is known since someone entrusts me.

Current communication and specialized communication (scientific) can not exist outside the transmission of meanings (information), process (operations, actions, strategies and mechanisms) involving the transfer of significant funds, an informational circulation. This fact should be taken, from the point of view of the producer of information, as indication of an effort of giving something, of availability.

In fact, the communicator makes available for external observer and the other receivers appointed or unnamed (some casual), as also to the recipient and the other participants, with a certain goal, a fund of meanings (data and information) that remarks on a subject. In its turn each of those mentioned grant or no attention, gives or no significance to what is suggested as informative transaction. In each case, in different ways, is discussed the question of the quantity and quality of information to be used to achieve the desired effect, considering that always the spent time is limited and the patience and the ability to perceive are finite. It has to be estimated the optimal amount of meanings-information to input in communication circuit to achieve the intended goals. Therefore, intervenes

inherently the necessity to measure the fund of information transacted, and for this it is necessary criterion and measure unit (Debons, 1992; Qussabah, 2000; Titchener, 2000; Wang & Klir, 2008; Garrido, 2012).

The current information is scalable hierarchical through words: new, interesting, attractive, stunning, shocking, banal complex verified unverified presumed, striking, relevant, salient, timely, important, special, valuable etc.

In any case, for communication, information universe completeness is fragmented in subjective kind and modeled, so that it fits in ways, types and forms of communication (Mihăilescu, 1999).

A universal unit of measurement of "fragmentation" does not exist, as such area, establish its criteria for fixing the measure unit. However, one thing is certain: information should be treated as a single scheme, and the measure unit must be adapted to the type of communication that conveys. It is certain that a emotional information can not be measured in bits, as is possible for technical information. Quantitative side of information refers to informational load of a message (signal), regardless of the meaning and usefulness. The amount of information is the indicator that expresses the volume of novelty that it subtends a situation appearance, reaching to a certain state of the possible or probable. In communication are transmitted information which, in different processes represent the minimum of data, that will influence the decisional state, that results in its change. This quantum as the unit of information is called informon by B. J. Whitemore and M. C. Yovits (Bârliba, 1987, p. 74).

Absolute information is the measure of possible, and the relative-quantitative – the probability measure (Blake, 1985; Decon, 2010). In his speech, the communicator subject includes a choice. The speech itself appearsas esult of an election, the based on some probabilitycriteria, which covers a certain amount of uncertainty (Brookes, 1980a; Brookes, 1980b).

Information means order, organization. It has an object in relation with the status which eliminate the indeterminacy. Information, constitutive choice of order, is fundamentally opposed disorder. Status of disorganization of the world is called entropy (Shannon, 1951; Berger, Della Pietra & Della Pietra, 1996; Marcus, 2011). Informative status of organization, opposite this, is called negentropy. World as unit is the sum between the organized part (negentropy) and entropic one. The more the negentropy space increases, the more the world organization increases. Profiling information, such as vector of world order, as a conquered of disorganized areas, as a discursive ordering. The amount of information represents, actual, quantification of the uncertainty state that raise assertive choice, formula, defines relationships between components of information situation.

The amount of information concretizes by its size the uncertainty scale that is canceled with the election or updating of an option. It is the quantification of the relation between virtuality and act. Producing of a certain event has a certain probability, which expresses the mathematical indeterminacy and uncertainty. "The more a message has a higher probability (it is more expected, its producing is more reliable etc.), the more, shows M. Golu, the amount of information that it carries is less" (Golu, 1975, p. 37). The amount of information will be according to the relation between the asserted status selected, updated or that it is hoped and the objective probability given to that state. It, must be said, has from technically point of view, an objective character, is measuring of choice of the source of a state in relation to all possible states statistical measured and does not take into account the transmission process (Sherman & Kullback, 1960).

Another thing is the amount of information which within in a transmission process arrives to recipient. To differentiate the produced information by the receipted information to destination, the latter was

called transinformation (information conveyed). If information depends on the source transinformation (Spătaru, 1966, p. 544) depends on the communication system, principal, by the information consumer.

Information as specific phenomenon of communication activity is characterized by its effect of elimination of the state of indeterminacy in relation to an informational situation, specifically determined. There is not information only in relation to a concrete situation and a pragmatic reference system. To measure the amount of information is applied the rule that the novelty is greater the more what happened was, before the fact to be consumed, more unlikely.

The novelty is measured in communication event and is made from the point of view of the receiver. The more its uncertainty concerning a message about a situation or a status is higher, before the event to have occurred, the more the informative message novelty that performs later to defuse uncertainty is higher.

The receiver uncertainty dimension depends on its horizon of cognition, so that "science" and its uncertainty are inversely proportional. Either it refers to the past, or the future, uncertainty has an anticipative dimension, prospective: the cards in hand "are played" against a desire, of a base decision, of a variable for action, is played in fact an addiction.

Information, mathematically speaking, is a statement that answers a number of questions, and its measure consist of the sum of questions. C. Shannon and W. Weaver ascertained that the information value can be, mathematically measured in bits. To determine the number of bits is performed at asking of questions that can be answered yes or no, that every negative response halves unknown. Information substance means the number of questions of half necessary to find the solution that can be suitable, true or objective, according to the area to which the information

relates (Radu I. et al., 2007). The mathematical value is a formal one (metric), which takes no account of meaning, and is quantified by taking into account all possible solutions in a situation that does not comply with "desire" of evaluator-receptor, which does not bring "certainty". It is a mathematical result without the "significance".

a) Entropy/Information. Student of Norbert Wiener, Claude Shannon continued his studies, developing a mathematical theory of communication within which the central place is occupied by a theory of information. He understands the information as "measure of what is transmitted, conveyed" and gives a marginal place to message (Drăgan, 1996, p. 13).

Based, on the other hand, on the study of R. V. L. Hartley "Transmission of Information" and the research of Norbert Wiener, together with Warren Weaver, Cl. Shannon substantiated the theory and practice of quantitative measurement of information. He pointed out that it is extremely dangerous as "technical information" to be used for research and investigation in all fields of science: "The principal theses of information theory refers to a very specific research direction, a direction that is not required to be potential in psychology, in economics and other social sciences" (Shannon & Weaver, 1975, p. 12).

If the potential certainty of informatics thesis in social-human sciences remains stuck closer of the pole non-required, that of the harmful effects of these develops on a range comparatively closer to zero. In other words: without to be necessarily potential, the informatics axioms applied in socio-human sciences are proved obligatory non-harmful. This "thesis about theses" keeps truth force as long as the research remains in principles level. But when we approach the actual network, the truth can be

safeguarded only by a vigilant theoretical and applied conscience. One such case is that of confusion introduced, continued, strengthened over the years and now harder to defuse when the development of epistemology requires each field of research a conceptual system, a methodological apparatus and an object of study in its own general lines. It is the amount of technical information and that of the socio-human information.

In their approach, C. Shannon and W. Weaver have valorized thermodynamic entropy theory, as it was formulated by E. Bolzmann. Classical thermodynamics, also called mechanical theory of heat, is interested of the numerical value of physical quantities and of the size which determines univocally system state. It has three principles. The first of them is the law of energy conservation applied to phenomena of thermal nature; modification of energy quantity of a given system, when it passes from one status to another, is proportional to the sum of mechanical equivalents of all external actions which determine the system transition. The amount of heat is a form of energy and hence is mechanical measurable. Within the process there are two phenomena: heat transfer and completion of mechanical work, which are based on unequivocal system state (Wersig & Neveling, 1975; Bawden & Robinson, 2013). When the system temperature increase, is accelerating the movement of constituent particles of matter, and this is a chaotic motion, the degree of disorder increases. The value which measures the degree of disorder is called entropy. The second principle, formulated by R. E. Clausius, W. Thomson and completed by L. Boltzmann shows that while the energy of an isolated system remains constant, its entropy (state of disorder, concept introduced by R. E. Clausius), composed additive of component parts entropies, increases at any transformation (Boltzmann, 1974). Ludwig Boltzmann demonstrated that the entropy is proportional to the logarithm of the

probability of the state considered, the proportionality factor being a constant (now called Boltzmann's constant) (Max von Laue, 1963, pp. 131-139):

$S = K \ln W$

S = entropy

W = thermodynamic probability of respective system

K = Bolzmann constant

Information does not point for any purpose other than that of being information. The search, retrieval, collection and processing of it, have goals well defined. Production and consumption are teleological, information is absolute, objective, non-directional, used for decision making. Therefore, in an isolated system, natural processes are accompanied by the increase in entropy. When in the system is established an equilibrium of these conditions, the entropy reaches the maximum value. Herein lies the second principle of thermodynamics.

C. Shannon and W. Weaver borrowed the term entropy from thermodynamics, but they, in information theory, the concept has a different content, being "the measure of unexpectancy at the choice of source of signal occurrence". Rightly, N. Wiener noted: "The concept of amount of information is related in a completely naturally a notion from statistical mechanics: the notion of entropy. As the amount of information in a system is a measure of the degree of organization of the system, so the entropy of a system is a measure of the degree of disorganization; one is equal to the other in the opposite direction. This point of view leads us to a number of considerations regarding the second principle of thermodynamics and to study of possibilities of so-called “Maxwell's demons” (Wiener, 1966, pp. 33-34). Therefore, the order increase is made due to decreasing of disorder. In a certain system, the information is the

inverse of entropy, the organization measure is the opposite of disorder measure. Increasing information implicitly lead to more organization in decline of disorder and, including reducing of the amount of energy required to maintain the system in balance. The universe might say there are two types of balance: natural and another one human. In the natural, the sovereign is the entropy, and the human predominant is information (van Benthen, & Adrians, 2008; Smarandache, 2009). The natural means (as opposed to "poetically" poetry) disorder, and human order is organization. Any information contains a relationship and talks about a mean or a source, about an object, phenomenon or process, about a state, situation, device or person. It makes them more "ordered", more stable, less entropic.

a_1. Information and probability. Technical information was delimited categorical, not within a theory of information, but that of a mathematical theory of communication. Thus was implicated to understand the relation of inclusion between communication and information.

Fundamentals of mathematical theory of communication were made, alone, by C. Shannon, he developing then the theory with W. Weaver. Claude Shannon, through the probability theory, models the idea that an emitted message is selected "from a set of possible messages." He notes that the information comes from the switching system from one state to the other, by creating a probability.

"Only in the absence of certainty we use probability: when you do not fully know a fact, but we know something about its form" (Wittgenstein, 1991, p. 82). Here you can clarify the distinction between the technical information (measure of information flow organization passes through a certain channel) and sociohuman information (conceptual organization of the cognitive material).

Generally, information is the expression of novelty amount that is given or is received. Considering the following situation unnamed of communication: on a platform waiting for the arrival of a passenger train in Focsani, two friends, one tall and one short, look through the crowds in the distance. The tall, with few "obstacles" in front, first sees a "locomotive coming"; he communicates this to his friend. If in the station at that time should arrive many trains, then what it was communicated is not really information regarding Focsani train, for it is well known that on railway circulates "locomotives". If, however, it is understood that the locomotive is accompanied by coaches, as these "train New York" in conditions where the station should be more trains arrive boyfriend guessing that the train is coming is from Focsani, then by announcing locomotive approaches are providing information that is quantitatively greater, the higher the number of trains must arrive at the station.

Our information has as object an event: the arrival of a locomotive, thing which can have various consequences on the meaning that has the locomotive and the range of possibilities that fit her arrival. Any such information is random basis. Therefore, the method of calculating the amount of information must be based on probability theory. Any information can be quantitatively measured. From the technical information (channel coefficient) C. Shannon and W. Weaver made up the verbal information. They were able to demonstrate implicitly the issued theses translation by N. Wiener and themselves. Furthermore, they found a way of transcoding, technical event - event socio-human, enclosing them in "event".

If is known in advance the result of an "event", it does not communicate anything new; communication about its realization does not give us any information. Consequently, the quantity of information is

"determined" by the degree of indeterminacy of the respective event, and as the indeterminacy event is greater, the message a bout its realization brings a greater amount of information. Any information refers to the "realization", present, past or future of an "event". Communication is scalar more informative as the number of possible outcomes of an event is greater, by default, it having a higher degree of indeterminacy. Information appears therefore as measure of the degree of indeterminacy.

In the case that, repeating, an event can have only one result, the statement about its achievement does not resolve any uncertainty, indeterminacy and not "inform". If the event has two or more possible outcomes, indeterminacy increases, and communication information about the achieving of one of them increases the quantitative. After the event producing indeterminacy disappears and turns into information.

Returning to the amount of information, C. Shannon and W. Weaver gave a formula (formula similar to E. Bolzmann) of the amount of information passing through an information channel. In fact, they have proposed two formulas, both available, the above, in case the results are not equiprobable and one for the situation in which they are equiprobable.

The unit of measurement for the amount of information is the bit. From the above mentioned are detained two ideas:

i) Wiener-Shannon Weaver's idea that the information (inverse of entropy) is the formulation of order,

ii) the order amount is greater the more is higher amount of disorder that is removed by its installing. N. Wiener (Apud Kristeva, 1980, p. 231): "The more the message is less probable, the more information it provides. Common places reveals much less than great poems". Calculation of the information amount is directly related to the event probability calculation that constitutes cognitive interest object.

Within discourses, opinions, assertions, inferences, decisions or statements, in general, non-technical messages, assessing the probabilities is a difficult thing, aggravated by several phenomena that actually vitiate the estimation.

First, calculation of the probability is denoted by situating which is made by form. It is known that the formulating of the alternatives or the effect of framing has, as demonstrated A. Tversky and D. Kahneman, particular importance in the evaluation process. The different terms in which are formulated the alternatives activates different cognitive schemas (Apud Miclea, 1999, p. 273).

The formulating, in positive terms or negative, distorts, by activating a different cognitive schemes, probability assessment.

Second, if the verbalized situation is more representative, it enjoys of prototypical "probability assigned it is greater" (Miclea, 1999, p. 275).

Concerning the persons involved in different situations called (purchase, sermon, lesson, etc.) they have the presumption of prototypical, and the error is introduced by comparison with the prototype.

Thirdly, in situations called, such as auctions or exams, anchors, represented by setting different standards (starting from the high or low price, start the exam with the subject more or less well known) determines significantly different ratings.

Fourth, the cognitive instance, as an interface of cognitive system, has not all the knowledge that compounds the system, i.e. can not access all of them. Knowledge already in instance, and those that are easier accessible, being in a stimulus relationship of situation, circumstance or psychic context, in congruence with the moment state or involved of those occupying the instance will be those used especially in processing. Hence "the constant tendency to grant a higher probability to variant or event that

is easier to remember" (Miclea, 1999, p. 277) or it is in the primary penetration area of knowledge from cognitive instance. The basic idea is simple (Kapferer, 1993, p. 264): opinion that we have at a certain time about a person or thing depends on the information associated in our memory with that person or that thing, which come to mind at the moment. Some information is negative, some positive. Some associations are strong, others weak.

Fifthly, the calculation is difficult because of the weight to find in a situation all possible alternatives. From the information is expected a utility in the preservation, development or launch of a value. On the other hand, the utility itself is subjective perception of a value, the value being as an objective fact of life. When it is talked about a technical or financial information, the evaluation of usefulness can be made parallel with the value in its numeric expression or cash, but when we find ourselves before making a determination, a decision, before achieving the election, of an option, the utility in not seeing from a well-defined scale value, it must first be selected on a scale of relevance (Yovits & Ernst, 1967; Yovits & Ernst, 1968; Burgin, 2010; Floridi, 2013). In this case, it is searched for optimal decision making, and the subject is put into use, leaving somehow aside the value that however does not lose sight, because it is representing its grid raster consolidation of information operating. We deal in fact with an utility option: the gain made of a particular variant of what they may be rational limited imagined.

In a sociohuman informative situation, the producer and the consumer will never be able to imagine all possible alternatives, platform from which to choose the best solution for maximum effect. They will always be in the domain of optimal and rarely in the maximum of the domain. Considering the grid of mobilized relevance is always modeled by

o goal, we can say that the optimal alternative is that one that occurs in terms of grid as being the one that suits best to achieve the goal (form of value) (Marijuan, 2003). Usefulness is not a size, but a credible and profitable relativity.

Alternatives have relative meanings and are themselves structured on imagining relativity; it is limited by itself, and by the time resources that are allocated and the place reserved it within the cognitive instance. Rightly asserted winner of the Nobel for fundamental contributions in decision theory, H. Simon (Apud Miclea, 1999, p. 271) that: "We need a description of the options that take into account the fact that alternatives are not given, but must be discovered, a description which takes into account the difficulties of determining the consequences of each alternative. "

In informational situations, the way for a precise calculation of all alternatives, of all the possibilities that may arise is barred by the limited capacity of the producer or consumer of information to delineate them. As a consequence, by this it is aggravated the difficulty of calculating the amount of information. If you can not know all the cases that could save indeterminacy, then the amount of information that could cover it is almost incalculable.

Then again ... human cognition crosses the threshold, using social representations and heuristics of decision. With all its limits the information subject does not abandon the task. He faces the inevitable: choose several criteria that deems relevant and creates a grid that filters alternatives. Finally, the grid-based selection outline a set of alternatives from which is chosen one that brings a certain amount of information. Rarely version that includes information will be one that will maximize information content, but it will often be optimal in given situation. Rarely version that includes information will be one that will maximize

information content, but it will often be optimal in given situation. Effort imagining all variants in relation to all the factors involved in a certain informational situation is over cognitive resources and temporal that can allocate an efficiently spirit. It will be chosen between alternatives satisfactory one that contains "optimal content" informational and with it will be compared alternative that is detained. Through its sense view it will be appreciated how and what is covered an uncertainty.

We repeat, consumption and production of information is made more efficient through a grid that integrates cognitive schemes forming relevance filters consists of criteria in direct connection with the task goal of execution. The grid contains a limited number, relative small of relevance criteria, organized by derivation from higher to lower on the importance idea. The criteria are implicit components of the grid of sampling of information. They are elements of the task structure, is established and acquire in time, reaching to become working scheme, to be real cognitive scenarios that is activated at impact of cognitive instance with important informational object.

As a rule, the alternatives are rated as satisfactory, among them are chosen the optimal decision in situation relativity of decision, and a small part of the optimal ones constitute those with the maximum information content.

Sixthly, a distortive effect on the evaluation of the probability has the "human tendency to judge probability according to similarity, and not similarity according to the probability" (Moscovici, 1998, p. 181). The amount of information that characterizes the message (sequence of elementary signs) depends on its length, dimensions of space and time of its support, of its transfer channel, codes of production and consumption, especially by the improbability of combination that accomplishes it. It is

the expression of the structural complexity of the message (Smarandache & Liu, 2010).

a_2. Information = confirmation + primary. Scalar information is identified perfectly with the novelty or originality. Quantitative property of information is represented by the novelty. This is, however, relative and ultimately is measured "improbability".

On metric axis, the message is registered between originality and banality. It is configured as the geometric locus of originality and comprehensibility. They are complementary: if a message is completely original, perfectly unpredictable, it is unintelligible; if he is totally predictable, it will be absolutely trivial. Production novelty is related to the producing probability. "As a message to be the carrier of information, it should contribute to its formulating to the removal of uncertainty in relation to an object, fact, phenomenon, event or person. Otherwise, it does not bringing any objective information" (Golu, 1975, p. 31). Technical novelty should to remain within the limits of communication whose "fundamental rule is the message to be intelligible" (Negrici, 2009, p. 95).

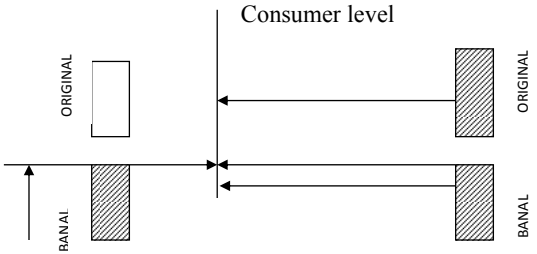
If the message exceeds intelligibility, it becomes uninformative, because it can not be internalized and consumed.

In relation to a certain fact there can not be information, and in relation to one almost certain there is little information. The amount of information is related not only to the number of possible states, but also the probability of achieving of each of them. From the point of view of the novelty as irradiant informational quantitative center producer of semantic fission, information occurs as event (fact and act) tautological formal fundamental of gnosis practice in relation to a certain object, expressing

with title of difference its articulation in the system of which belongs (Pawlak, 1981; Tudor, 2001).

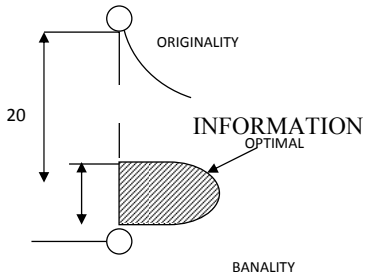
Information formulates tautological, because puts into discourse novelty that is itself another information. Expression of novelty is a novelty augmentative repetitive. Novelty itself is expressed as a novelty to us, that the expression of other news that is coupled theoretically to the first. A novelty too abrupt has no theory of connection at consumption circuit and can not be thus understood is punishable by at least a postponement, if not by an act of discursive effect of rejection or misunderstanding. Regarding information, producer-consumer relationship is dialectical and is balanced only when cultural level and their repertoire of knowledge are close or coincides, ensuring intelligibility (Watters, 1992).

The imbalance makes visible dialectic: an overly complex message of producer may be unintelligible or reverse.



Schema 1

Information itself, as the product, appears as an effect of a dialectic originality / banality: overall originality and overall banality means zero information.



Schema 2

The proper information that transferred, i.e. transinformation, not one produced, because in its circuit enters communications means, channel and consumer qualities. There is even an optimal of information that A. Moles places it at 7/20 on the originality scale, i.e. 35%. In other words the optimum information which is closer to the banality. The banality has predominance on "primary". What is absolutely new in information must be under 35% of all meanings: about a third are new, previously unknown, and two thirds - known. "Novelty" is not new, but new cognitive. A. Moles distinguish it as "original" concept that in our opinion exceeds the novelty effect, because there is information that we consume as such not because it would be totally original, just because we meet them for the first time. Accordingly, the sphere has to be enlarged, because originality is overly restrictive. It is fair to mention, as proposed C. F. Weizsäcker (1980), the

"primary" and "confirmatory" and only small areas of originality and banality.

Information is in this perspective, composed of primary and confirmation. Considering the two concepts includes consumer, they represents the connection with pragmatic coordinate. Developing the research of A. Moles, we conclude, for the moment, that information is in greater proportion than the primary, and the optimal ratio is 2/1 i.e. information = 1/3 novelty (elements of new cognition) + 2/3 confirmation (knowledge). In order not to remain virtually to become action, information must preserve novelty within a reasonable difference. The amount of new information from the content of information must not exceed knowledge element in examination, the amount of knowledge in domain from the base of consumer knowledge. Even bomb information follows this rule. Consider the following information: ["In the U.S. Embassy in Kinshasa exploded a bomb. The deflagration made 56 victims: 20 people dead and 36 injured. The main organizer of the action is suspect as billionaire Arab Qusama Ben Laden "]. The statement there are knowledge elements that have novelty content, but if a particular consumer would not know the language of communication, he would not hold in its knowledge base sets of meanings of "USA" (what state, what power, what interests, what conflicts etc.) of "terrorist acts", the "Ben Laden person" etc. information effect would be more reduced, reduced or insignificant.

Relation between primary and confirmation concerning information effect is crucial. He represents the proof in an unavoidable constraint: complicity with the recipient information message by providing products that it expects (Lochard, Boyer, 1998, p. 29) (also Batâr, 2003; Beakin, 2011).

Most valuable information is not that which means total novelty, originality, but that in which the novelty report/waiting is optimal. The value of information so is given not of its novelty, but the measure in which its content covers the necessity of which base is an expectation and a goal (Farradane, 1979; Farradane, 1980; Scarrot, 1985; Robinson & Karamuftuoglu, 2010). Novelty is even greater as the event probability that it signifies is less. Novelty is also held, by reliability. An "information" too "new" is inevitably punished, even if sometimes unfair, the cognitive instance: its quality of excellence is returning in suicide against information, thus value is eroding the quantity, and the essence erodes the existence.

The rule is not new, it represents a cognitive strategy became chart-mechanism, expressed thus by Boileau "To excel in your art means to get out of it". In the same "poetic art" he had set an axiom of getting out in the world "The rule of the rules is to like" (Boileau, 1957, pp. 22-23). The latter only, as a rescue idea of "false but well devised" a pure information can be recovered. We must therefore maintain a reasonable relation between confirmation and novelty (primary) of what is communicated. To transform in quality, quantity of novelty must be directed on the utility direction (new + useful).

a_3. Forms of novelty. As "in any true poetry is designed a sacred action", in any communication is projected a communicational action. Each of these lives as a reality in which peace, stability and balance are turned to the essence of novelty of the world: non-original meaning we are gradually revealed, it becomes order, meaning and sense (MacKay, 1969; Nicolescu, 1991). The man introduces sense (Raymond, 1979, p. 407). He is, however, first a disorientation that causes a tenseness leading to the "deviations"

(Raymond, 1979, p. 66). The informational situation can be conceptualized as follows: in the universe that subject built to his own, where he feels at home, in safety, protected by reason, morality, society, police, at cities shelter, houses, rooms, convenient ideas, with the support of friends and family, enjoying their company and help, in these material places, spiritual and emotional where he has the pleasant opportunity to move in ways previously drawn on the fundamental idea that call it freedom, surrounded by conventions, preconceptions and habits which he considers necessary truths, in this fictional universe which he believes it apart factual, real and he really is the consequences of his faith, here comes something that disorients him: information. This first as pure novelty with a single coordinated surprises us, confuses us, brings violations of rules, makes breaking and disorder, installs differences, then opens the significance coordinates, order, relevance and useful, and is reassuring as understanding. Novelty is a coordinate on that is registered not only what appears as information, but all that comes "now" in a significant context. The new represents the evolutionary attribute of tension created between a significant element and the system in which this is integrated. There is not novelty without the slightest dissonance between informative item and the circumstance under which tends to be circumscribed. The dissonance is articulated significant in two directions: "inside" of the system and "related to" the system. Novelty increase from a significant tension that can take different forms: dissonance, deviation, surprise, breaking, difference.

Dissonance appears as minimal form of novelty, as a vulnerability of the old, of acquaintance. It concretizes, like any novelty, a tension that is created between an item and its system of belonging. Specific for it is the effect of relative undifferentiated. It shows an internal combustion which is threatening to become a difference, but which does not have yet the ability

to dispute, to individualize in opposition beside the system. It's like a confusing feeling which has not decided the direction, a disorientation that lives on itself, but can not find a way out. Dissonance is a "novelty in terms" a contrast that would not be in contradiction. Content remains "in a deliberately unresolved tension beside all it is usual and assured" (Friedrich, 1969, p. 225). The solution could be a consonance, a surprise, a breaking, an installation of difference, but not: dissonance keeps its personality, individuality. It also is expressed dissonant: indeterminacy through determinative words, complexity through simple sentences, demotivation through the reason, not reporting through reporting etc. It is talking about a closed novelty, "boiling", but visible, perceptible.

Deviation is also a form of novelty. Defining rhetoric as "assembly of deviations susceptible of self-correcting set", the components of "Group M" (Group M, 1974, pp. 44, 53-58) see a deviation a "brand" of difference beside an invariant. Deviation is a novelty related to the convention represented the "zero degree" of writing (i.e. the norm of that discourse "naive and without any artifice"). Informational spirit reveals in this case the novelty as a acknowledgement, as a risk. He has in front the discourse, disposes of a convention and exhibits deviations through comparing. On the surface of discourse are marked operations through which are produced deviations. It can be said that the discourse is made of deviations: writing of zero degree + informational operations. Deviations constitute not only the bricks of information content foundation, but also her expression components: "Expressiveness is born through deviation from literary norm and should be identified as such" (Negrici, 2009, p. 247).

Surprise forces us to open us completely to perception, to lie entirely in it, so that it occurs totally and as an overflowing fullness (Bonsoňo 1975, p. 88). It is a proof that the soul is permeable to what is unexpected. When

something really surprises us, our eyes wide open and remain open-mouthed. It is the perceptive attitude beside the new. Interpretive option is conformed to the same pattern. The amazing has effects of meaning. Baudelaire explains: "Misshapen produce the surprise, and this triggers the unexpected attack" (Baudelaire, 1954, p. 1114). The surprise, as a form of novelty, occupies the zone of difference adjacency and is individualized through its dislocated content. Through it is replaced a shocking lethargy of meaning. It comes after a slow and is installed quickly and unexpectedly as an attack. The surprise is characterized by an upward process of meanings after that occurs information delimitation on its quantitative coordinate. It can‘t be forecast, as such a descending processing of noetic material regarding structuring is excluded. It remains essentially a tension of perceptioncompared with the normal expectation. In the perimeter of this idea is lingered also C. F. Weizsäcker who conceives narrowly novelty "as a surprise" (1980). Having as object this novelty was formulated Park's law, which says that "information must surprise" (Apud Moscovici, 1984, p. 185).

Novelty can not live without a conscious of novelty, a creative one, constructive, structuring (selective and hierarchical). In a way, the novelty lies in the difference conscious in tension causing to which to give a form, that to "image" -inaze. There is not so novelty that we see, perceive, know, as what our spirit designs, creates, causes, organize. Novelty is based on two pillars: it is an elementary cognitive reason (M. Golu, 1975, p. 283) and a need of intelligence to practice, to exercise.

In literature, to enter the field of consumer attention and to persuade to draw implied conclusions by the proposed premises must to present own discourse in a unique way, by loading it "with the finery and surprises, so that to offer, even in the expression level, a certain amount of fresh

information" (Eco, 1982, p. 352). If it would not find, searching, the novelty, the spirit would invent it as exercise. These things have been materialized as "reading exercises", "critical exercises", "exercises sculptural" etc.

A form of novelty is the "breaking". It can occur in the content, or the relationship and consist of sudden instauration of a proportion difference between an element and the system to which it belongs. "When there was manifested a breaking, Hegel shows, between interior trends and exterior reality, the spirit refuges behind thinking in order to invent an empire of thought "(Apud Gulian, 1981, p. 33), and in "Phenomenology of spirit" he presises: "The spirit earns its truth only because he found itself in absolute breaking" (Hegel, 1965, p. 25) (also, Pickard, 2007; Floridi, 2013).

Inside of an understood system as "rule of relationship" between elements shows Bousoňo C. (Bousoňo 1975, pp. 210-260), may occur the following types of breakings: between opposites, between representation, within which what is psychological expected, in relation to self-preservation, concerning the experience, concerning the attributes of an object, in the logic system, in the system of social conventions, in the phrase system. The idea was accredited also at the relationship level "present-past": "There is always, says N. Manolescu (Manolescu, 1968, p. 141) inside of literature a breaking: a part of it looks towards time, towards history, the other one towards the absolute". To cross the meaningful threshold and to exist, things in general, people that everything happens, everything, cognition, creation, information, literature, must to stand out, to shine, to access in the scene of the meaning. This power to mean is visible; it dress various aspects, appears in different ways. Another type of breaking is that one which is passing by surprise "Thematic breaking shocks cause a

moment of surprise and, obviously, an automatic search of arguments for certain strange relation of juxtaposition" (Dâncu, 1999, p. 137).

Talking about the novelty meaning as difference means to specify that valorous is not a certain novelty, detached of the universe of relevance and usefulness, one brutal and incomprehensible, but a qualified one. Not isolated and pure originality. No. But a novelty based on something already known, one comparing as difference, a qualified novelty by base attributes that rises. It must be disciplined novelty, not chaotic. Deeply connected, well anchored in known (Strechie, 2011).

Novelty should remain difference and not turn into irreparable breaking. It will be conditioned to be "informative" by staying in the difference area (Jacques, 1982, p. 28). A novelty which can not be quantified essence as difference is insufficient, because its content relates to the entity itself, isolate, or does not come off of the old content and has no autonomy. The "informative" novelty is presented as a personality difference. It is something more than we already know, but it is not definitely something else than what we already know. The novelty should be less wide than the knowledge base of which is articulated. There is not anymore novelty if it becomes itself knowledge base transforming in strange "novelty" the old base. The novelty is constrained to keep it within a reasoning difference. As presence and rationality, the man is, for whom can understand being-in-itself, a constant delimitation "to determine me, shows Hegel, means just to make a difference" (Hegel, 1996, p. 29).

Information is "new of difference" (Bateson, 1979, p. 14): “All receipt of information is necessarily the receipt of new of difference”. The axiom of Bateson is the following: “A difference which makes a difference is an idea or an unit of information” (Bateson, 1971, p. 6) (also Bateson, 1972; Hofkirchner, 2013; Chapman & Ramage, 2013). The difference is

necessary but not sufficient. It needs necessarily to be together also the relevance. Among the possible differences, the relevance is necessary to measure the justification of novelty introduced by the difference, to find the effect of breaking introduced. Relevance helps us to survey the depth of breaking to avoid the marginal risks and minor interest. Also irrelevant is the discipline of listening (Saracevic, 1992).

Concerning the novelty, can not ignore the time: behaviors change. "Not any novelty is information, some are rumors, gossip, to be, stories: information have a status" (Kapferer, 1993, p. 42). The novelty is an amount that can become quality. Information remains information if it has novelty, but it hasn't quality if it is not relevant and useful. As it is observed, all forms of novelty (dissonance, surprise, deviation, difference, breaking), as also superordered concepts (uncertainty, indeterminacy, unexpected), used in the calculation of probability in informational situations includes negative meanings.

It can be said that the kernel of novelty lies negativity, that information is generated by a negative principle (Brookes, 1974; Brookes, 1975; Brookes, 1976; Boyu & Kraft, 1985; Conrad, 1996). Even the truth would be at a lower level of generality, one thing is certain: "any input of negative element gives informative value to message" (Kapferer, 1993, p. 151). The connected notions as contradictory, opposite, unusual, disoriented, negativity makes place in any information.

Cognitive schemes, informational grids and expectations and presence systems are more sensitive to negative than to confirmatory. F. Pratto and O. P. John demonstrated that attention is automatically directed to negative stimuli (Pratto & John, 1991, pp. 380-391). Informative character of a negative behavior or extreme can be explained rather by their striking. On the other hand, increasing attention conferred to negativity and

a control of danger that this represents it for positivity world evolution. It is a feature of the human cognitive system architecture to be particularly sensitive to negativity. Once provoked attention, automatically are triggered mechanisms (some may overlap several strategies), as cognitive schemes, that allocate, confers appropriate meanings to processed material, but mainly striking issues, unexpectedly, negative, which then are structured in an information.

III. Information quality

Information that is only new is not valuable information. A beautiful shape that nature has "sculpted" in a stone of a mountain, although appreciated as new in a certain type of visual aesthetic consumption, it will have not value if it has not meaning and relevance, it is not useful for the goal for which is examined: let's say, that one to make it a useful weapon for defense at the moment. The novelty has not on this line the required quality, is not aligned within the consumer needs. Information quality is a complex function, modeled by 3 key variables existing in the middle of three coordinates: structural, semantic and pragmatic.

Quality is considered as a heuristic synthesis of meaning, relevance and usefulness. Simplified, equation of quality is

Quality = "element meaning inside of system"/ X /"its relevance in relation to the knowledge base of consumers"/ X /"usefulness in achieving goal through which in terms of informational grid was given it relevance".

Quality is rather a product of factors than a summation of terms. For quality, the novelty is mandatory, but its volume – nowise decisive. Quality is based on the quantity, can not exist without it, and the reverse is perfectly valid: no novelty without any quality (Wormell, 1990). "Quantity

and quality make an unit" (Dicţionar de filosofie, 1978) (also Allo, 2005). We could say it indestructible functional. The quantity of information and quality of information substantiate the value theoretical. Their coordinated assumption is that ontological information already exists in the moment which arise the issue of the quantity and quality.

The quality aspects are, it can say, of three kinds:

- Structural quality aspect, organized around meaningful;
- Semantic quality aspect, modeled around relevance;
- Pragmatic quality aspect, articulated around usefulness.

Quality is seen by some authors as occupying the second place and constituting an “attribute” of information (Al-Hakim, 2006). This allows talk about “qualitative attributes of semantic and pragmatic rank” (Golu, 1975, p. 122).

In our opinion, quality is the synthesis of substantial characteristics of semantic- structural- pragmatic configurations. It does not represent an attribute, but it constitutes itself the substance of information. As such, of quality it can talk only after we associate with information.

Appearing as goal and criteria of information, quality makes information and it is made by this.

3.1. Semantic coordinate

Information has and is in the same time a content of meanings. It comes from a transfer (production, acquisition) or consumption of meanings (Stamper, Backhouse, Sunny & Althans, 1987). What characterizes it relates largely its substance semantic: expressing object variability, difference, novelty, intentionality, to put and to represent order. Information does not exist outside of communication, it has the form of the document (Iluţ, 1997, p. 134) (oral or written expression) that is carrying,

appears as substance of a developed discourse with and through a code, any language. It is thinking, it incorporates thinking and can to be shown in every way of thought, to be expressed by all the tools of thought: words, symbols or pure images. Information does not exist in pure state, isolated; it is internal virtually of the discourse. The informative content of cover-discourse can be measured quantitatively and qualitatively. Through information content, we do not understand the number of binary symbols necessary for its transmission (Schwartz, 1996, p. 9), but the assembly of meanings that carry them an informative discourse.

Information has a form (theorem, principle, mathematical formula, enunciation of various types, views, opinions, statements, declarations, etc.), and a content always semantic. Form depends on principle of formulation code, and the content of the meaning which is introduced in the informational circuit. Semantics coordinate reflects the reporting mode of the communicative subject to the transmitted information content and concentrates the detached meaning from the decoding operation. Semantic dimension of information regards the meaning contented by the carried discourse of this. Widely, because of some relationships and rules of order, it is objective (Golu, 1975, p. 43) that means is not depending decisively on consumer.

The meaning is constituted through some code that have social character, intersubjectiv and which give it in the most part an objective tone. It is considered that meaning is objective semantic determination, and the acceptance, subjective-concrete semantic determination (Borchin, 2001; Balaban, 2008; Dima & Vlăduțescu, 2012).

The discourse has general meanings, objective and a concrete acceptance, individual, subjective, variable according to receiver. It must be mentioned that, as F. Klix shows (1971), information can be understood

only from a consumer perspective, it being an operant dimension only by referring to it.

Through consumer must be generic understood a group of receptors that receives the gnosis material with the same base of knowledge, conceptual system and expectations. There are included here also external observers of informational act (information transfer) called arhi-receptors (that receptors that are not also recipients). The semantic fond is represented by the content meaning of communication for receiver system.

In sources study, of transmission channels and representation codes it is enough the pure quantitative measuring of information. This thing is not sufficient enough when we talk about relative aspect of information: semantic and pragmatic one, based on meaning.

Semantic dimension of information is contoured only in the communication process. It valorizes the relation between codes and subcodes system used by the producer of information and the receiver receiving and reception of what is transmitted. Course be taken into account in this context are the channel as the other elements of the communicational process, meanings that they participate into the circuit, which adds intentional content and those originating from the fact that each item carries in itself its own information apart from the support or whose vehicle is (Hollnagel, 1979; Jones, 1987; Kulthan, C.1993; Kirby, 1998)

Semantic quality is, mainly, as a form of expression, by means of codes. It is quantified by the coding subtlety, implementation discourse, the depth reached by the use of codes and sub-codes, codes developed and the limited. Although not strictly dependent on meaning consumer, semantic quality concerns him above all, because it can not imagine a discourse which is not addressed to anyone, that is absolutely impersonal (Stoica, 2007; Traistaru, 2013; Vlăduțescu, 2013b; Vlăduțescu, 2014). As such,

semantics quality should be seen also as an update of expression capacity through codes and sub-codes. It allows an inductive inference from performance to competence.

To the formal value of the message it is complementary a semantic value, consisting of volume, fond of meaning that the message conveys. In principle, the semantic value depends on the words, of code elements used to formulate the message. Practically, the message rarely is developed in one "language" in one code; the most common are cases in which messages are constructed by using two or more codes and subcodes (language, dialect, slang, jargon, gestures, facial expressions, proxemics, haptics etc.). However the assessment is made on another material, the rule is maintained: the more is higher the meaning value the more higher is prior uncertainty of its developing, which is through him eliminated. The message is more meaningful, if greater uncertainty resolves. The semantic performance of the message is an integrated amount of information used code elements (words, gestures, etc.), of these opportunities of derivation, of how they syntactically link between them, of the “ideas” expressed, of attitudes and latent intentions and manifests, goals, aspirations and ideals, producing thought. Relative to the words we can say that the semantic value is inversely proportional to the frequency of words in a message and that message with rare and difficult words have, in principle a greater informative value, the higher originality. Frequency of used words belongs to the cultural level, political, social communicators and the situation they are located, their horizon of knowledge and expectation, of their information grids and scales (Rus, 2002; Marinescu, 2011; Păun, 2013). Information content consist of direct meanings of the gnosis material and language acts that they contain, as well as the indirect ones, but derived from the first, represented by the assumptions, implications and questions

triggered and learning products. It must as often as we think about information in cognitive instance to have functional the idea that it does not exist, like metals in ores, in pure state. It is found in the cover of different types and forms of verbal communication: converastions, talks, negotiations, agreements, treaty, books, manuals, etc. Information is not "live" pure and isolated. They can be found within informative-communicative productions such as flows or discourses. The flows are continuous productions, coherent, cohesive sometimes, but non-unitary of information.

The discourses constitute structured informative communicative productions, i.e. unitary, coherent and cohesive, of which meanings can confine in a message. The first are social production, targets, external (such as news agencies flows, radio flows, TV flows etc.) to which the access, no matter how great the processing capacity of a consumer's information, is limited in time and volume. As a rare exception, flows can occur for a consumer-arhireceptor (i.e. non-recipient receiver) and parts of discourse. This type of flow from the discourses can be seen in social situations like a surprising in a transportation mean of a fragment of a discussion that started before to climb us and continue after we descended. Specifically, it would be inappropriate discourse, which has a "negative" quality to be continuously, no unitary and eclectic. On the other hand, the discourse is the generic term for construction single or multi-code (prepared using one or more codes or subcodes, developed or restricted, linguistic, paralinguistic or non-linguistic, such as kinesthetic, proximal etc.) in which are articulated one or more goals. Discourses are reflected in forms of communication such as: conversations, discussions, talks, treaty, negotiations, debates, etc. Communicative informative productions subtend the information sets, consisting of primary and secondary information.

Principal information should not be confused with the main ideas. Yet not rarely they largely coincide. The information does not constitute navigator items, but teleological oriented products. The semantic coordinate articulates the meaning on goal. The meaning does not belong to both the social world and especially human. This finds, shows Mucchielli R. (Mucchielli, 1992, p. 10), in the word a meaning pertaining of context. In information the meaning results from its placing in relation to other information, the meaning of one's behavior emerges from its implementation in relation with our intentions and expectations, the meaning of personal action is derived from the report with our projects, and the meaning of an event comes from his report with interests and our values (Drăgulănescu, 2002; Fleissner & Hofkirchner, 1996; Henno, 2013).

3.2. Structural coordinate

The structural dimension includes dependencies of the structure (Stonier, 1990; Jones, 1991; Long, 2003; Krifka, 2006; Allo, 2007). It is a measure of the relationship. If the metrics express possibility, the structural reflects the relationships, interdependences between elements. The aspect includes the existent relationships between elements of a communication which formal can be partially described by means the information theory. On this side information reflects the strength of the connection between the elements that compound it and the network size, the structure of which these belong, the characteristics that denote its membership in a particular communication situation. The elements that constitute information are producer, consumer, mean of communication, the carrier, channel and content of the meanings of discourse-message or, as the saying is simply, the message .

The producer has a teleological thinking that he wants to transfer it to produce an effect, to achieve an influencing of consumer. In order to be transferable his thinking, he uses appropriate communication means and put it on the scene. The discourse design takes place by injection of meanings in relation to the context, circumstance or the communication situation. The discourse speaks for itself, as anything else: "says sponte sua". The consumer does not do anything else than only to receive it, process it and to receipt it. He is feeding with meanings that this provides, but also those that the created context of the producer and used channel it automatically triggers in relation with its expectations and presences system.

All elements direct means, by using, by what they produce, but also indirectly, through what they represent for the information process. Producer, like any subject, has only a limited conscious of the meaning those communicated by him. Moreover, he has no control of all the meanings that his communicative behavior produces them. He just says not only what he means, but also often also what does not.

Between elements are created communicative relationships with a power of meanings that exceeds the producer's sovereignty. This thing makes that the information to appear as a consumer construction that "not suffering the object determination, but directs their efforts towards solving a problem" (Piaget, 1961, p. 449), consisting of the entire arsenal of the communication situation.

Information is arisen as a semantic construction. Its structure is like a frame of bee house on which are gathered in honeycomb the meanings.

The information presents in the place of an objective structure only a variable structure depending on the relation of consumption. We shall always be more than able to keep as producers the control of the whole

process of meaning, as we as consumers will be as difficult to make a precise distinction between what is intended transmitted and what is involuntarily transmitted.

Our interpretation will have to stay within the producer's intentions limits, but to these, with great effort, we could have access. Our informational consumer behavior tends to articulate as all that means and means for ever and intentionally. It is deformed by a personal assignment that will remain, as much as lucidity we make use, always marked by uncertainty. Like any other process, inside of information "the elements are defined by the relationships established between them" (Benveniste, 1966, p. 120).

The main force that modeles the structure is represented by meanings intentionality, but, taking into account the fact that intentional/ unintentional delimitation can itself be a problem to outshine the main, of meaning structuring resulting from the elements interaction, optimal consumption informational behavior is that in which the reception is achieved as the meanings would be the result of an intention. The most profitable behavior is that one which in rational boundaries, on the principles of logic and information is included, as a permanent assignment of meaning, as a constant structuring, systematization and hierarchy of meanings (Marinică & Ivan, 2010; Goldman, 2011).

Internal construction, information can not be a simple passive receipt of semantic funds, it is constituted as a complex relation of interaction and integration between the structural consciousness present process in virtual game of meanings that is caused by the object of cognition. The strength of connection within the configuration is one of cognitive type, a directly derived of organization that information in general, by structure, is represented in relation with the gnosis object.

If it has to be reconfirmed the quantity of information as a “measure of order”, it should also to be said that on qualitative coordinate in discussion the structure is imposed as conceptual organization of cognitive material. The quantitative order is not opposite quantitative organization. They are mutual substantiated.

Information is in relation with cognitive subject (producer and consumer) a gnosis event (fact or act), an organization, and in relation with the cognition object, an ordering from which is not missing teleological purpose: reaching of a goal, performing of some tasks or achieving of some interests.

Thought and language are put in the service of cognition. Quantitatively we are dealing with a world-order. "There is no a priori order of things" showed Wittgenstein (Wittgenstein, 1991, p. 102), also neither any other non-human order, it would be to add. "Order" of states, people is really in fact an organization that produced human cognition. Information makes order and input an organization. It was said that it "creates order" (Vergez & Huisman, 1995; Smarandache, 1998). It was also stated that the information "enters an order", and order "means, ultimately, unity that we want to communicate and which hardly can boast as more legitimate than the disorder, multiplicity or fragmentation which is standing them" (Maltese, 1973, pp. 102). Instead of "order" here should be used "organization". The order is a quantitative indicator and reliable because of it can be shown that "has a great importance" (Arsac 1973, p. 31), but it represents the elements situation one by one spatial or temporal. The organization instead is, to make a base more solid to difference, an "order" of the relations between structure elements. The order is part of the substance of reality that becomes world, in relation to chaos (disorder), and the organization is part of the substance of cognition. Also order and

organization are human immanent. If being healthy means being strong and assured, that in order, then we can say that "order gives guidance possibility and safety" (Eibl-Eibesfeldt, 1998, p. 182). And as man can not survive without being targeted and without certainty, the information covers this area of man to be "human" (Gîfu, 2011; Gîfu & Cristea, 2013).

Through information is achieved conceptual organization of cognitive material, the object of informational practice, fact that requests a base of knowledge and a set of working concepts.

On this coordinated S. Moscovici defined unilaterally information. In his vision, it means "cognition organizing beside an object" (Moscovici, 1994, p. 55). Organization equivalents with structuring which at it turn implies relationships, connections. From this perspective, information (such as expressing and cognition) has not theory, it is pure practice. And this derives from the fact that it represents an ordering inside of a certain reality, and reality is totally practice. If it would not be practice, moreover, it would not refer to a situation inside of which to eliminate uncertainty and indeterminacy. If it would arrive to be theoretical, information would become imagination, lie, phantasmagoria, and its doe not want to be what it really is not and can not be. Indeed, something like that it does not know to be.

Information is the product of conceptual organization of gnosis material.

Similarly to social classification, meaning introducing of persons that we know in an available category (good, bad, optimist, pessimist, positive, negative, etc.) and their individualization within this, information represents also it an “ordering of the chaos” (Pendry, Macrae & Hewstone, 1998, p. 151).

The most important property of information is negentropy. This consists of reducing the area of disorder in relation to a certain gnoseology object, in reducing uncertainty and indeterminacy of some of its elements in relation to the disorder. Information represents an implementation of an ordering. It actually extends the sphere of discipline of reality. The order established by information is related to the past a difference that is notified as novelty. The order is not only new, and novelty is not only noticeable, both are significant consciously, intentionally. The order can't exist but only in a system; its content constitutes the relation that is established by information formulating, between the object element and system that includes it. Thus it stands out the role of genus relation in information defining: "Information is the relationship that is established between an element and system of which is part, information carrier element can belong to different types of communication" (Petroff, 1997, p. 53).

They are undisputable, therefore, relational functionality of information, structurality and its integration into a over-ordered structure. As is organized like a structure and internal functionality, so that is placed as element in a macro-information.

Information is information only if it is followed by another, only it becomes an element of a larger system. Information contains a relationship between elements within a structure, it is also an element of an over ordered system. Real information, even in the moment when brought implications and lessons, makes operational questions that develops a connection to which other information is needed. Thus, in an acceptable paradox, once obtained, the information arise a lack of information; once formulated, becomes incomplete. The apparent contradiction comes from there that information has not mathematics degree or strength: we have no information as first degree equations, second and so on, information is only

an information and nothing more. It is saved and brings it an increasing grammar of a vision that is integrating.

Information itself, exactly when was formulated, says what information needs (Otten & Debons, 1970; Paryko, 2009).

In the first information there is an indicator of previous information and an order for a next one. Through this relationship, the order extends negentropy increase. Information put order in objective reality, by the conceptualization and measurement. Nothing of distance essence says that it must measured by the meter or the step, in yards or "goats", but absolutely nothing. This order is a construction of an informative mind. Beside this order, the part of reality called the "world" would not exist, and the other part called "chaos", could not be delimited.

Order is applied by thinking and by its means (word, image or symbol), but through the language and with its imperfections (Weiss, 1977; Bădescu, 1997; Buzărnescu, 2006; Bădică, 2013).

Information is a fundamental event of gnosis practice, the fundamental construction and development of the world, it constitutes the domain of the order. The world is not a world only because the man dominates it through the information. In other words, the world itself is information, and the world for us is order. Its limits are our limits. World extends exactly to where the information lies.

Moreover, people go in the direction that goes information. Her future is that of information. We live in the information waters. Even if history is water we bathe only once, information is water that will never be out. She will always compose the horizon until the world will layed, the way that the world will not end ever.

Information limits are obscure, ambiguous, uncertainty. The border that separates the world of chaos is the same. This is not because the

information is itself ambiguous and insignificant, but because its limits are very large, difficult to fix. Against appearances, however, the information set limits of the world. “I am a human being. I consider nothing that is human alien to me" said Terence. In a paraphrase: I am human and none of what is informative I am not foreign, because all humanity the world is information.

On structural coordinate, information appears as element of knowledge in relation with the structure and functioning of the world.

3.3. Pragmatic coordinate

This dimension reflects the importance of information from the point of view of practice (Vlăduţescu, 2002). There is not neutral information in relation with existential practice criteria. Life makes of any practical knowledge about something a practical thing, by the importance of which allocates him worth it or not. Faith that a thing is useful makes it, independent of its value, even a good thing. Also if informatics placebo is born, he acts as such, as information, against any opposition for which the truth would barricade. Defusing a false information or misinformation is also information.

Categorization and individualization are born and die in the same place. Pragmatic aspect subtends the relative dimension of information, the eminently subjective side that concerns directly the utility. Utility quality of information appears from the report that is established between the goals system from the base of knowledge of information consumer and facility that provides achieving transinformation of one or more of the goals (Toma, 1999).

Pragmatic quality involves information capitalization in the context of tasks, interests, consumer intentions. Utility means, in short, practical favorable in relation with a goal. Depending on the motivation, expectations and its cognitive –practical presences, the consumer shows a greater selectivity or less regarding information medium influences, its properties, informational permeability (Scarrot, 1986a; Scarrot, 1986b; Reboul & Moeschler, 2001; Raber, 2003; Coman, 2010).

Intermediate concept of relevance helps to inferring idea that usefulness and pragmatic quality of information is estimated according to ongoing task, the teleological criteria of the communication situation, the needs of the social situation in which is generated and is consumed a certain information, of the needs and individual aspiration, as well as in accordance with actions which the information was used previously.

In pragmatic quality assessing, intervene conditions and rules of the system of expectations that transcend quantitative criteria. We are in the domain of controlled subjectivity by intersubjectivity goals, but in any case in the subjectivity domain. Sure that if the utility is articulated in a social strategy, as that of anticorruption, national security, the defense of public order, health, education etc., it has a quality the more higher (Coşoveanu, 2002).

If quantitative measure is primed by placing in the possible circumstance, and the semantic dimension (for which are search measure criteria) is anchored in the meaning domain, the pragmatic quality is the usefulness landing of the information. Of course that idea of the quantity of information were been brought distortions of the concept of information. Here's how: it was tried from technical domain to accredit the idea that the number of bits that encode information is the only its objective measure,

i.e. if it covers by its formulation a greater indeterminacy in a certain situation, it is more valuable (Dejica, 2006; Gorun, 2010).

Long time passed up to find a circumstance of reference in which to break sophism. Also today remains a thing to be completed, one to find criteria for the quality of information and its value to be solid argued as being over quantity. The quantity of information required in future systems development computing and quality superiority demonstration has to run up toward the past (Burgin, 1982; Ionescu, 2013). The essence of information is organization, and its measure is novelty. The quality of the new concern, is true, the future, what is ongoing but also the past. Much has been said and will be said many news about the past. You should not lose sight of the future, but not to forget that the essence of cognition is in the past that is extended until the moment of now.

Cognition as an assembly of information starts from a past fact, much as "a little past". The sensory devices themselves (mechanisms) and basic perceptual, sensation and perception, they need a past, even if they are cognitive mechanisms of purely present. First, the cognitive system stores sensory inflows for a very short time, by hundreds of milliseconds, and then it decodes sensory or perceptual information (Gorun & Gorun, 2011).

Information processing itself occurs through the same procedures and schemes (automatic mechanisms and elevated strategies) that characterize the human cognitive system (Devlin, 1991). A human processes similarly the furnishing the apartment problem and divorce, crossing the street and the relationships with mother in low, just after the same procedure. As such, the information about the future in the worst case has to go from the previous minimum. The man has only one way to think, to process reality. The past, in this context, is constituted of goals,

intentions, interests and aspirations, of concepts and categories. Information value, from the perspective of goals and knowledge bases (in virtue of which is produced and consumed) must be assessed (Bates, 2005; Bates, 2006; Fuchs, 2013).

Relevance of the information, it has to be known, voluntarily or involuntarily, is seen through the cognitive schemas of expectations and presences system constituting, and for the consumer of information to reach to assess it on criterion of informative relevance must acquire that knowledge and concepts to help him to form a comprehensive information grid, sensible and easy to access from any work instance (understood as a situation of informative exploitation of a discourse, event, phenomenon, object, etc.) (Shopovski, 2011; Radu, 2012; Traistaru, 2013).

Therefore, clarity of goals, of established objectives in a cognitive scheme and in powerful cognitive scenarios provides efficiency of extraction, procurement, collection and processing of information. Information has the more pragmatic interest, the more personal implications, the more concern a person or a closer fact (Kapferer, 1993; Strechie, 2006; Strechie, 2009a).

Pragmatic value of information is indicator by which is measured the effect of information on the receiver and its actions (Vlăduţescu, 2004). For information there is a waiting and a result. The expectations horizon includes the possibilities of predictable producing, of what as solution of a problem can be choose one. If were not taken into account all possibilities, it will result an incorrect solution, unlikely or impossible. The information highlights the distance between expectation and progress. It is a function of the utility (Balaban & Abrudan, 2011; Mangra, Cotoc & Traistaru, 2013). Taking into account that information are integrated into a knowledge base and are used in goals achieving and taking into account the fact that "most

of our daily behavior carries the impress of the conjunction between of goals and knowledge that we dispose" (Miclea 1999, p. 29), we find that the main value of information is one of use in achieving goals. Novelty, order and meaning are subsumed.

Informational subject, the man, generally, stands Sphinx in front of reality (world or chaos) with a system of goals, as purpose, objectives or interests. The purpose is the terminus point of a demarche. It appears as a gnosis formulation of rational points where will be fixed the station place after the allocation of attention, energy and thought as outlined (Strechie, 2009b; Strechie, 2010). The objective is a form of goal, reflected in by qualitative and quantitative dimensions, towards the action tends. Interest is psychological and practical form of goal. He is rooted first of all in gnoseology proximity that is manifested in three ways:

- spatial – we are interested rather what is going in our spatial proximity, than a distal space;

- temporal – it capture our interest rather something recently than something from past;

- it attract attention first of all what concern us direct psycho-affective than something indirect.

In relation to the structure of goals, derived of necessities, needs and human demands, information quantifies their inexorable pragmatic value. If utility is subjective perception of value, the goal is the objective representation of this. As a partial value, the utility constitutes the core of practical information and the vector that folds on pragmatic coordinate. Utility appears in this case, as measure in which is satisfied the demand, which triggered the process of information. On the other hand, the utility has two aspects: psychological and objective. First, psychological: as Thomas's theorem, if something appears to us as being useful it will

produce effects at least or even as a consequence of our faith. Beliefs, intentions and expectations, once initiated, produce effects irrepressible. Objective, second, by the action that our faith triggers it, coordinates it, performs and controls it, practically are produced more and in addition other effects than might be produced outside of functioning the criterion of utility. Fixed thus in the center of the world and of the practice it is normal as the utility to be formed as being "propulsion engine of information" (Kapferer, 1993, p. 151).

The pragmatic pillar arises from new quantitative meanings, relevant related to a system of goals applied on a domain, relevant on the territory of the issues in the field in question and conclusive in a case within the scope of the issue.

Information are produced and consumed, transmitted, collected and processed for the adoption of certain decisions, and they are made in a situation, on a problem from a domain. By making the decision is aimed at increasing the organization (as order) in a certain system. More specifically, even through the information underlying the decision takes place above all ordering. From this center of information on itself is detached homology between the mechanism of production and consumption informational one: the consumption- decision follows the rules of production (Heffner, 1992; Țenescu, 2009).

Information is proportional to the utility, but also the energy invested in action at which end is constituted it or which it is released. Utility is therefore of decision nature. However, it would be dangerous to exclude any information that would not justify the immediate and visible usefulness. In fact, information resides in the human universe a place in certain respects similar to that of art: isolated, protected as content of possible technological breakings (Vlăduțescu, 2013a; Vlăduțescu, 2013b).

Information, event of gnosis practice, doesn't find the goal in itself, so that the utility is one of its essential features. As a form of cognition, no matter how ineffectual it may seem at a time, like any cognition, and however little we would improve, the overall, knowledge base, has an utility even if is not based, will not justify the categorical, is kept in our cognitive instance: "our pleasure" (Parot & Richelle, 1996, p. 261) - information enjoyment. Information is not lost, it becomes to be at least a pleasure, or at the greatest level a pleasure, as the great performance is pleasure. The pragmatic quality, utility extends therefore between pleasure and achieving the goal and is manifested in making decisions and performing processes (Fârte, 2004; Dobrescu, Bârgăoanu & Corbu, 2007).

The necessity of information is quantified through the energy and effort that is consumed, the interest granted, the investment that is realized and forces that are mobilized in constitution, preservation or its processing.

Importance of utility was even exaggerated, but understandable, the information uploaded to itself level of information: "Thesis - shows C. F. Weizsäcker (1980) - is that by definition, information and utility are the same: information defined quantitative represents a measure of the conceptual content of the utility, and usefulness defined quantitative represents a measure of the conceptual contents of information ".

To be useful, information must meet three conditions: it must be relevant, be pertinent and be conclusive. In relation to the consumer, the most important property of information is relevance, it is the condition of practical existence, the certificate of reality, that one which underlies the usefulness (Johnson, 2010; Maior, 2010). Relevance is the platform that rises usefulness. It delimits those possibilities able to satisfy certain criteria of probability concerning the opportunity quantum to achieve the goal and appears as conditional property of information to form as useful.

Materially, the quality and the marked tendency of certain information are to be useful or to tend to be useful in a domain. The relevance criterion is separated, from the new meanings, ones that the probability introduced by a heuristic of common sense will choose it the most useful. Relevance becomes by use of information selection strategy from which some will be used to change a state of the world. Pertinence is a qualified relevance, applied. The relation relevance/pertinence is homologous to goal/objective (Maior, 2009; Enache, 2010; Păvăloiu, 2010). The argumentation we shall use as base relation goal/objective as follows: objective = strictly delimited goal, qualitative and quantitative. The pertinence appears of this perspective as a relevance that meets the qualitative and quantitative criteria. The goal is a practical objective, pertinence - a more practical relevance. On the other hand, conclusively is the property of information to be convincing or persuasive, to make convictive or seductive effect. For information, whatever would be its moment effects, there are more three questions: the veracity, truth and verification. Their calling order in the cognitive instance has not epistemological importance, but it has practical value, in that it applied in that mentioned order the information efficiency is higher because the processing device operates in minimal effort system. "About information, shows Jurgen Habermas (Habermas, 1983, p. 416), we say they are veracity or not. Veracity of information is measured by the probability that expectations of resulted behavior from this information are carried out in the action context. "

Compliance with what is real means authenticity. On the other hand, specifically for information, veracity (conformity to truth) and the truth constitute different properties, which are woven in a net with verisimilitude and validity, with the reliability and credibility (Popescu, 2004).

It must be said that under the pressure of interests, objectives and goals, reliability of information is never fully assured. She is always under the threat of voluntary or involuntary falsification, of falsehood, error or misinformation (Vlăduțescu, 2012; Vlăduțescu, 2013a). Moreover, information meets a skilled consumer in communication, distrustful, knower of communication rhetoric and events that takes part. As such, reliability and credibility of information do not come by themselves; they are at least following of a convictive effort and/or persuasive. They must be supported by the producer with arguments and questioned by the consumer in connection with the same arguments.

Territorial language argumentation (Anscombre, 1990, pp. 123-142), which became the intellectual way of being, becomes a structural necessity of information. Language is essentially argumentative, which gives the same character using it as a mean in discourse. This "as a vehicle of information" (V. Tonoiu, 1997, p. 176) argues through them.

In fact, the producer of the discourse is that who inserts in circuit argumentative information within some strategies, through three types of statements. There are first statements whose argumentative value can not be inferred from the informative aspect. Language contains a kind of indicators that doesn't allow inferences strictly based on a logical necessity, but only judgments of veracity, based on argumentative principles. There are, then, apparent informative statements worthless, but endowed with argumentative value (as in statements like: "this means that ...? '). Finally, the argumentative value of certain statement is the reverse of predictable, based on informative value.

Beyond the phrasing level of statements, the producer performs the verisimilitudes goal, and an informed consumer detects the "rhetoric" through two types of strategies, consisting of:

a) operations of verisimilitude with effects of authenticity and truth effects (producer adds information indices which to emphasize the authenticity and truth: "I saw that ..." "Someone told me ..." and so on) .

b) operations of seduction with dramatization effect and playfulness effects (for TV reconstructions using dramatization, and sometimes lies are told playing) (Lochard & Boyer, 1998, p. 27).

By these maneuvers ensures largely reliability and credibility of information which then drift verisimilitude and veracity. Through them is evidence of veracity of exposed facts and of pertinence of the given explanations. The information is thus closed to prevent an erotetics attack with "What are you justify it with?" "What are you based on?" or "What reason do you have?"

It is true that "the veracity of information derives primarily from conventions and task delegating to check" (Kapferer, 1993, p. 36), but the conventions acts through producer, supplier and consumer of information. Information validity results from its checking, and the latter is "far from being a spontaneous action", because social knowledge is based on trust and not on evidence (Kapferer, 1993, p. 265).

True information, shows W. James, are "those that we can to assimilate, validate, corroborate and verify (Apud Ceauşu, 1981, p. 138). The false does not lend itself to such operation". The truth of information can not be convincing, if it is not checked. It remains the only persuasive (seductive). Unverified information can seduce, but not essential and definitive convincing. The danger of falsehood installation comes from the lack of verification (Sims & Gerber, 2005; Toma & Rotaru, 2007).

The last and most important pragmatic criterion is that of truth. An information may be relevant, pertinent, convincing, credible, veracity, verified, but if it is not true its effects will only be subjective (as Thomas's

theorem if you have faith that something is true, then this thing produces effects within certain limits, as though everything could be true), because objective they will miss)(Gill & Phytian, 2006; Gill, Marrin & Phytian, 2009).

Strangely, but normally the truth, which is the supreme value, comes last in information practice, as the supreme criterion for verification (Böhm, 1989). Relevance is the first feature is the support of all the qualities that constitutes the value of the information. "The question of relevance comes before of the truth, because to question whether a statement is true or false supposes that it is relevant" (Böhm, 1995, p. 79).

Relating to information as derivative of truthfully is discussed, practical and if it is safe, probably, possible, uncertain, actual or opportune.

Actuality is the temporal quality of information (Ramorcet, 2000, p. 148). "Journalism, aserts V. Botez (1987, p. 28), has the central value daily, actuality." When information is useful "hic et nunc", here and now, or in the future, its quality is to be opportune.

Actuality and opportunity are related characteristics of goals system, are intentional-temporal features.

S. Moscovici (Moscovici, 1994, p. 181) speaks also about two information characteristics “consistency” (quality to offer a confirmation for other information and to emphasize them) and “distinctive character” (the feature to be special of the other). The distinctive character is identified, in our opinion, with the difference, as novelty form.

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