



# Liminality and Neutrosophy

Bianca Teodorescu<sup>1</sup>

<sup>1</sup>PhD Candidate, University of Craiova, 13-15 A.I.Cuza Street, Craiova, 200585, Romania E-mail: teodorescu.bianca@ucv.ro

**Abstract.** This study is an application of Neutrosophy in the sphere of liminality. First, the aim of this study is to underline the importance of the concept of Neutrosophy that was introduced by the professor Florentin Smarandache correlated with the concept of the liminality. According to Arnold Van Gennep and Victor Turner, in the liminality, the rituals are conducted to put the people in an ambiguous state where everything there is not true or neither false and meaning that the threshold state is neutral. Rituals, myths or rites are representing indeed a form of

Keywords: Neutrosophy, liminality, rituals, uncertainty, media.

communication, but on an unclear level, determined by the uncertainty. Liminality has a part which is working under the uncertainty's rules of Neutrosophy: when a person is participating in the rituals, he is searching a truth and risk a false. This means that the threshold state is improving the perception of the people from the moment when starts a ritual. But the threshold state can be generated also by the media. Rituals of the mass media are created in order to change the society's perception, persuading the idea of what is true and false.

## 1 Introduction

Professor Florentin Smarandache introduced the concept of Neutrosophy as part of thinking discourse which studies what is the nature of neutralities (Smarandache, 2002; Smarandache, 2010; Smarandache, 2015). The uncertainty between the two rituals is correlated with the people's participation. Our society is conducted by a series of opinions and belief, however, they are not only true and false, but also they have a numerous series of neutral variables. The most important element in the society is represented by the man. He is the entropy inductor (Smarandache & Vladutescu, 2014; Smarandache, Vladutescu, Dima & Voinea, 2015). In the relation with other persons, the man becomes more aware about their opinion and he respects them in order to receive the same. In our society, the probabilities of the neutral variables are determined by the conditions of what is true and false. In every aspect of life's emergence, we find communication starting with our actions and ending with our thoughts. Neutrosophy is a part of dialectics which reveals paradoxes and logics. From the moment when a person is born, he enters into reality and generates communication from every action. A communication act is created by a ritual. This religious act can be divided through a threshold state where everything is ambiguous or neutral. At the moment when a person is entering a liminal space, he will not know the actual situation. He will be put under a series of neutral variables dedicated to destabilizing the person's entire world. Describing the necessity to attend a daily communication

is represented in fact the manifestation of a threshold state in order to be a part of the rituals. Based on these things, a person is condemned to become aware of the uncertainty that will come. In the threshold state, all the neutralities are transformed in order to create an exit from the liminality; the ritual is not finished until the knowledge conquers the ambiguity. The consequence of not knowing what is happening in the ambiguous state –the liminality–determines the transparency between false and truth. There are some philosophers who wrote about the thesis and antithesis as: Georg Wilhelm Friedrich Hegel (1770-1831), Karl Marx (1818-1883), Friedrich Engels (1820-1895), Immanuel Kant (1724-1804), Johann Gottlieb Fichte (1762- 1814), and Thomas Schelling (born 1921). If we think about the question of Aristotle "what is the nature of things?", we may find different responses based on science or religion. Our society creates every day new form of communication and improves the technology step by step. Regarding on the communication, through the actions, a man is generating emotions that can help supporting the basis of human kind. Therefore, in the daily rituals, there is a neutral connection that sustains the ambiguity. Liminality represents more than a simple concept. It's the important factor that can transform the perception of people. In the liminal stage or threshold state, the people's absence of knowledge embraces the need for information and communication, even everything there can be true or false. Neither of the activities that are taking place there are particularly true. On the threshold stage, the information is neutral. The communication in the ri-

tuals is consisting in a set of neutrosophic meanings. In a ritual, the communication between the person and the others creates a bond based on neutral manifestation. Everything here doesn't have any particularly elements of sensations or feelings, except the uncertainty. A person caught in the threshold stage will receive a feedback from the initiator of the rituals after the steps will be finished. Society is creating rituals in order to involve people in solid action with the purpose to persuade the population's mind. People are participating in a ritual without comprehend what has happened to them (Beech, 2010). So, the rituals are representing more than a choice, some of them are instead a cultural obligation. Rituals involve the participation of every person. But, in the ritual, when a person doesn't understand the meaning of threshold state regarding his transformation into a new person, the situation becomes more incomprehensible. His ambition to achieve the final result of the liminal space, determines the person to act properly, even he is in an ambiguous state. However, in this case, the people who participate into rituals are allocating a very large surplus of energy in order to understand the meaning of it. Based on this, liminality defines the actual situation as sacral event where the knowledge is persisting as a secondary act. The first act is all about the power to dispose the ambiguous state continue with the second act that insists on developing the knowledge after the ritual is over. Arnold Van Gennep introduced the concept of liminality to mark the importance of people's metamorphosis.

Liminality is a threshold state or a bond between two worlds where everything we see is just a vapid perception of ours. Nothing that we see in the threshold state is true or false. Victor Turner (1969, 1977) claimed that the liminality doesn't have a limited period of time, it depends on major factors, for example: when we are taking an exam, we participate in a common ritual for the students, however, the time here is something we all know, 1 or 2 hours. This means that the liminal space lasts 1 or 2 hours. At this time, we are caught under some rules that can have the power to subordinate us. If we don't act like we are supposed to, we may lose to possibility to take the exam and go further with our lives. And we may be caught again in the liminality, but this time without the possibility to know exactly how long it will last the threshold state. We act properly; we get out of the threshold state faster. It's simple. But in this period, we don't have the chance to know exactly if we chose the correct answers (Ślusarczyk & Broniszewska, 2014).

The threshold state has numerous neutral values of exam's answer, determined by the uncertainty. Here, we are condemned to a series of manifestation in order to make us to be seen as pawns in a strange round of chess. If we are just pawns, it means that the rest of the characters are representing the leaders (Voinea, 2013; Stanescu, 2015; Voinea, 2015). However, in this case, we have a se-

ries of moves limited. They determine our idea that correlate with the strict rules that game has.

## 2 Neutrosophy versus Liminality

The concept of liminality can be determined by neutrosophy, because the uncertainty that is maintained on an unknown level. When a ritual start the person who participate in it, must relinquish his past life and pass through the threshold state in order to start a new life. An important factor about the threshold state is that here, the person can be seen as equal by the members of the community, but with one differentiated conditions, it doesn't have any rights. In the liminality, a person is facing three stages; the first one is separated from his life and common things where he is induced in a new world, apart from what he knew. Here, in the same thing he is introduced in an ambiguous state, but he remained watchful with what it has happened. Nothing about what was the meaning of his life is now true. In fact, the uncertainty remains a long period. In the liminal space, the individual starts to ask himself question about what is the difference between true and false or how his life maybe was a lie until this moment. Depending of the ritual that determines the individual to conquer a new step in his life, the threshold state becomes his new home. For example: the enter in a political party represents a ritual. The determination of the person to become a member of a political party has to be much clarified in order to obtain this statute. Or another example, we can find Van Gennep's traditional society in the tribes from Africa. There, people literally renounce their values and were put under some rigorous rules with the purpose to metamorphosis their life (Cerban & Panea, 2011). Therefore, in that limited or unlimited period of time, the liminal space inducted the future members to an unknown world where they didn't do know what is true or false. The series of neutral values are the one responsible for the people's hunger in finding their self or finding the truth. The second stage of the liminality is determined by the possibility of the future members to adapt to their new conduct of life. He becomes aware of the new truth and can see the numerous possibilities that he has in the threshold state. In between true and false are a series of values that are not overlapped with each other. In fact, the true and false can't be a presence in the liminality. A person caught in the threshold state will approach to what he finds unclear in order to achieve the knowledge. It has resulted, that the uncertainty prevails for the liminal space. He accumulates the necessary information from the group and improve our values, norms and rules in the form of their. The person in the threshold state is there to understand the reality better. He recreates his own life in function of the new set of other's values (Budica, Busu, Dumitru & Purcaru, 2015).

The final stage of the ritual is the pre-integration where the person can be seen as more than prepared to go out from the liminality. But how we can say that he is prepared? The change must come from him. This time he is leaving the uncertainty and knows exactly what he wants without the possibility to be put again questions his choices (Grabara, Kolcun & Kot, 2014).

According to Victor Turner's idea of liminality, even our common things like going to school or taking an exam are in facts rituals (Turner, 1977). So, everything we do is an on and on ritual. The incomprehensible becomes understood at every final destination of the liminality. However, at the final stage of the rituals, it appears another. We can say that the life is a circle composed of rituals: when one is finished, the other starts.

Liminality is a part of neutrosophy; it is constructed with different forms, but at the end all the rituals have the same path. After every ritual, a person is gaining knowledge, he understands the way of life and for the most of the time, he is the one who enters another ritual. Every ritual which a person is passing, it means a gain for the human kind (Negrea, 2013 ; Dima, Grabara & Vladutescu, 2014 ; Negrea, 2015).

In our modern society, the time goes faster and faster and the people are changing unwillingly. Even if the concept of liminality introduced by Van Gennep was for the traditional society and Victor Turner named liminoid for our modern times, the idea remained the same. The Turner's term "liminoid" (Turner, 1977) didn't have much success, many scholars named the modern rituals as liminality or liminal space. In fact, both represent the path that every ritual has, starting with the peoples' wishes to change and entering in the liminality and finished with the perception of the participations changed. Everything is changing, even our life.

The determination of our perception is based on the mass media. Media is creating the society and has the power to influence it how it wants. Mass media are developing rituals through television, radio and internet (social media). The last is seen as a giant source of information, but the real truth about what is behind the scene is unknown by the media's audience. The daily media rituals are not only put us to liminality, but also to the neutrosophic theory. When people are watching the daily news, they are entering into a liminal space where everything they see may seem true, but if we analyze the situation carefully, we can discover that everything that the media generates is composed of neutral sets. Nothing we see on television is true or false (Coman, 1994; Coman, 2008 ; Thomassen, 2009). The story that news tell are more particularly between true and false, for example: if the news is about a terrible accident where 2 or 3 people were wounded, but they are out of danger, the audience will receive an information that these people are seriously hurt and they are in danger. Media system has the power to improve its information depending on the audience's im-

pact (Ionescu, 2013).

### 3 Conclusion

Liminality in the Neutrosophy generates the idea that the uncertainty can be exceeded by knowledge only when a ritual is finished. The threshold state is metamorphosis the perception of the people through rituals, determined unclear moments at that time. Every ritual is ambiguous and it means that in the first moment when a person is entering in the liminality, their knowledge becomes uncertainty. After the ritual is finished and the exit of threshold state comes, the uncertainty becomes knowledge. Our society is conducted by rituals every day: starting with going to work or having an exam to entering in a political party and so on. We can say that our society is conducted by a cycle of rituals. Through mass media's rituals, society is changing every day.

The true and false state cannot be sustained by liminality, because the threshold state generated only neutral values and underlines the power of uncertainty in the people's mind through rituals.

### References

- [1] N. Beech, Liminality and the practices of identity reconstruction. *Human Relations*, 64(2), 285-302, 2010.
- [2] I. Budica, O. V. Busu, A. Dumitru, & M. L. Purcaru, Waste management as commitment and duty of citizens. *Polish Journal of Management Studies*, 11, 2015.
- [3] M. Coman, Piața Universității: dimensiunile unui ritual liminal. *Revista de Cercetări Sociale*, 4, 1994.
- [4] M. Coman, Liminality in media studies: From everyday life to media events. *Victor Turner and contemporary cultural performance*, 94-108, 2008.
- [5] M. Cerban, & N. Panea, The Act of Performance as Hospitality. In *Pasado, presente y futuro de la cultura popular: espacios y contextos: Actas del IV Congreso de la SELICUP* (p. 26). Universitat de les Illes Balears, 2011.
- [6] I. C. Dima, J. Grabara, & S. Vlăduțescu, Comparative Study on Online Education in Romania and Poland in Terms of Current Globalization. *Polish Journal of Management Studies*, 10(1), 2014.
- [7] J. Grabara, M. Kolcun, & S. Kot, The role of information systems in transport logistics. *International Journal of Education and Research*, 2(2), 2014.
- [8] A. Ionescu, Marqueurs évidentiels dans la presse écrite roumaine, *Actas del XXVI Congreso Internacional de Lingüística y de Filología Romaniques*, vol. 6, Walter de Gruyter, Berlin, 2013, p. 525-532
- [9] Xenia Negrea, Hard news, news value and fait divers in Romanian press. In I. Boldea (Ed.), *Studies on Literature, Discourse and Multicultural Dialogue: Communication and Public Relations* (pp. 153-160). Tirgu Mures: Arhipelag XXI, 2013.
- [10] X. Negrea, Public Interest, Procedural and Discursive Limitations. *Social Sciences and Education Research Review*, 2(1), 33-41, 2015.
- [11] B. Ślusarczyk, & A. Broniszewska, Entrepreneurship of women in Poland and the EU: quantitative analysis. *Polish Journal of Management Studies*, 9, 2014.

- [12] F. Smarandache, Neutrosophy, a new Branch of Philosophy. *Multiple Valued Logic*, 8(3), 297-384, 2002.
- [13] F. Smarandache, Neutrosophic Logic as a Theory of Everything in Logics. *Multispace and Multistructure. Neutrosophic Transdisciplinary (100 Collected Papers of Sciences)*, 525-527, 2010.
- [14] F. Smarandache, Neutrosophic Social Structures Specificities. *Social Sciences and Education Research Review*, 2(1), 2015.
- [15] F. Smarandache, Thesis-Antithesis-Neurothesis, and Neutrosynthesis. *Neutrosophic Sets & Systems*, 8, 2015.
- [16] F. Smarandache, & S. Vladutescu, Towards a Practical Communication Intervention. *Revista de cercetare și intervenție socială*, 46, 243-254, 2014.
- [17] F. Smarandache, S. Vlăduțescu, I.C. Dima, I& D. V. Voinea, An Operational View in Computational Construction of Information. In *Applied Mechanics and Materials (Vol. 795, pp. 201-208)*. Trans Tech Publications, 2015, October.
- [18] G. C. Stănescu. Telejustice – a phenomenon at the border between the right to information of the public and the right to image of accused persons. *Social Sciences and Education Research Review*, 2(1), 91-99, 2015.
- [19] G. C. Stănescu, Breaking News and News Alert, between Information and Spectacle for Rating. *Social Sciences and Education Research Review*, 2(2), 81-91, 2015.
- [20] B. Thomassen, The uses and meaning of liminality. *International Political Anthropology*, 2(1), 5-28, 2009.
- [21] V. Turner, *Liminality and communitas. The ritual process: Structure and anti-structure*, 94-130, 1969.
- [22] V. W. Turner, Chapter III: Variations on a Theme of Liminality. *Secular ritual*, Assen: Gorcum, 36-52. Van Gennep, A. (2011). *The rites of passage*. University of Chicago Press, 1977.
- [23] Dan-Valeriu Voinea, Analysis of the socio-demographic, cultural and economic status of Romanian immigrants in Illinois. In Iulian Boldea (Ed.), *Studies on Literature, Discourse and Multicultural Dialogue: History* (pp. 121-130). Tirgu Mures: Arhipelag XXI, 2013.
- [24] D. V. Voinea, The journalists' obligation of protecting the victims of sexual assault. *Social Sciences and Education Research Review*, 2(1), 101-106, 2015.
- [25] D. V. Voinea, O. V. Busu, E. R. Opran, & S. Vladutescu, Embarrassments in managerial communication. *Polish Journal of Management Studies*, 11, 2015.

Received: 10, 2015. Accepted: 12, 2015