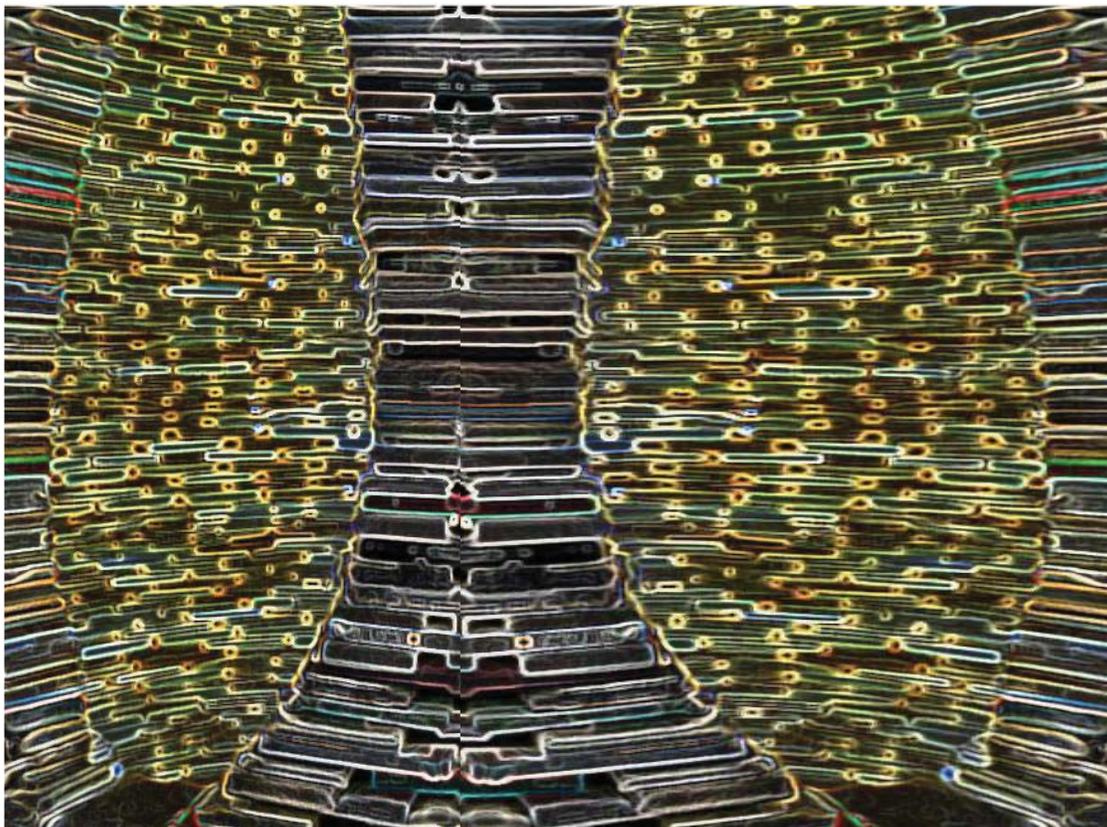


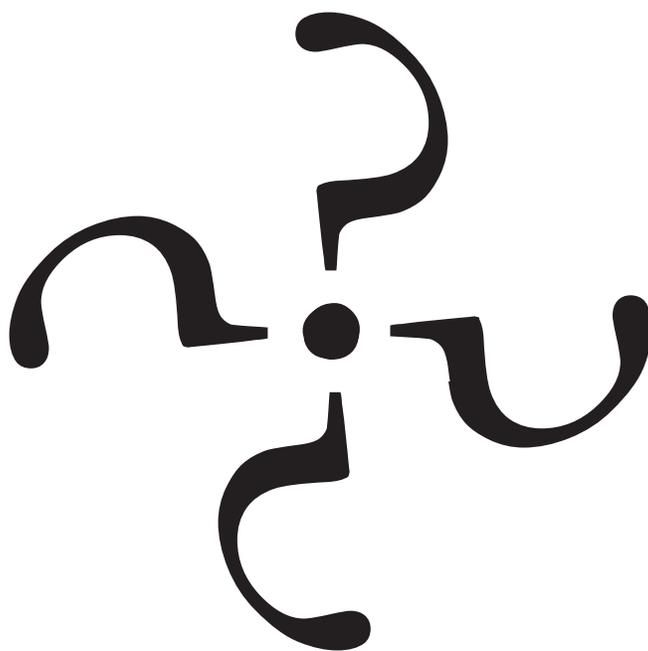
Florentin Smarandache ■ Bianca Teodorescu ■ Mirela Teodorescu  
*(Editors)*

## Uncertainty Communication Solution in Neutrosophic Key



Florentin Smarandache ■ Bianca Teodorescu ■ Mirela Teodorescu  
(Editors)

Uncertainty Communication Solution in Neutrosophic Key



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# Uncertainty Communication Solution in Neutrosophic Key



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# 1 Neutrosophy, a Possible Method of Process Analysis Uncertainties Solving

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## Abstract

*This paper presents the importance of Neutrosophy theory in order to find a method that could solve the uncertainties arising on process analysis. The aim of this pilot study is to find a procedure to diminish the uncertainties from automotive industry induced by manufacturing, maintenance, logistics, design, human resources. We consider that Neutrosophy Theory is a sentiment analysis specific case regarding processing of the three states: positive, negative, neutral. The study is intended to identify a method to answer to uncertainties solving in order to support automotive managers, NLP specialists, artificial intelligence researchers and businessman in general.*

## Keywords

*communication, neutrality, solving of uncertainties, process analysis.*

## 1.1 Introduction

This study is the first step of a research that points out the solving of uncertainties in process analysis. The research is based on Neutrosophy Theory (Smarandache, 1995), a new concept of states treatment with a generous applicability to sciences, like artificial intelligence (Vladareanu et al, 2014).

In fact the novelty of neutrosophy consists in approaching the indeterminacy status that we can associate to neutral or objective class of sentiment analysis (SA) known from the classification of texts into two classes: *objective* and *subjective*, often more difficult to undertake than polarity classification (Mihalcea et al., 2007) on neutral class of sentiment analysis known as *objective* (Gifu and Scutelnicu, 2013). As a matter of fact, we found for SA different terms, mentioned in chronological order: *subjectivity* (Lyons 1981; Langacker 1985); *evidentiality* (Chafe and Nichols 1986); *analysis of stance* (Biber and Finegan 1988; Conrad and Biber 2000); *affect* (Batson, Shaw, and Oleson 1992); *point of view* (Wiebe 1994; Scheibman 2002); *evaluation* (Hunston and Thompson, 2001); *appraisal* (Martin and White 2005); *opinion mining* (Pang and Lee 2008), and *politeness* (Gifu and Topor, 2014).

We believe that such as method would be useful for automotive managers, NLP specialists, artificial intelligence researchers, other scientists interested to find a method of uncertainties solving.

The paper is structured as follows: after a brief introduction, section 2 describes the background related to neutrosophy applicability; section 3 discusses the annotations regarding neutrosophy theory described in transposed in algebraic structures, section 4 presents some indicators of process stability and finally section 5 depicts some conclusions and directions for the future.

## 1.2 Previous Work

According to the neutrosophy theory, the neutral (uncertainty) instances can be analysed and accordingly, reduced.

There are some spectacular results of applying neutrosophy in practical application such as artificial intelligence (Gal et al, 2011).

Extending these results, neutrosophy theory can be applied for solving uncertainty on other domains; In Robotics there are confirmed results of neutrosophic logics applying to make decisions when appear situations of uncertainty (Okuyama et al. 2013; Smarandache 2011).

The real-time adaptive networked control of rescue robots is another project that used neutrosophic logic to control the robot movement in a surface with uncertainties for it (Smarandache, 2014).

Starting from this point, we are confident that neutrosophy theory can help to analyse, evaluate and make the right decision in the process analysis taking into account all sources that can generate uncertainty, from human being (not appropriate skill), logistics concept, lack of information, programming automation process according requirements, etc.

### 1.3 The Fundamentals of Neutrosophy

The speciality literature reveals that Zadeh introduced the degree of membership/truth ( $t$ ) [the rest would be  $(1-t)$  equal to  $f$ , their sum being 1] in 1965 and defined the fuzzy set.

Two decades later, Atanassov introduced the degree of nonmembership/falsehood ( $f$ ) in 1986 and defined the intuitionistic fuzzy set. He said  $0 \leq t+f \leq 1$  and  $1-t-f$  would be indeterminacy, their sum would be 1.

Why was it necessary to extend the *fuzzy logic*? Because a paradox, as proposition, cannot be described in fuzzy logic; and because the neutrosophic logic helps make a distinction between a ‘relative truth’ and an ‘absolute truth’, while fuzzy logic does not.

As novelty to previous theory, Smarandache introduced the degree of indeterminacy/neutrality ( $i$ ) as independent component, defining  $0 \leq t+i+f \leq 3$ ; if  $\text{sum } t+i+f < 1$  we have incomplete information; if  $\text{sum } t+i+f = 1$  we have complete information (and we get the intuitionistic fuzzy set); if  $\text{sum } t+i+f > 1$  we have paraconsistent (contradictory) information.

This theory was revealed in 1995 (published in 1998) when he defined the neutrosophic set. He has coined the words “neutrosophy” and “neutrosophic”.

Further, we shall make a comparative analysis between neutrosophy and SA.

#### 1.3.1 Neutrosophy vs. Sentiment Analysis

A logic in which each proposition is estimated to have the percentage of truth in a subset  $T$ , the percentage of indeterminacy in a subset  $I$ , and the percentage of falsity in a subset  $F$ , where

$T, I, F$  are defined above, is called *Neutrosophic Logic*. Similarly, sentiment analysis defines states as positive, negative and neutral.

Neutrosophy	SA
T	positive
I	neutral
F	negative

Statically T, I, F are subsets, but dynamically the components T, I, F are set-valued vector functions/operators depending on many parameters, such as: time, space, etc. (some of them are hidden parameters, i.e. unknown parameters):

$$T(t, s, \dots), I(t, s, \dots), F(t, s, \dots),$$

where t=time, s=space, etc., that's why the neutrosophic logic can be used also in quantum physics. If the Dynamic Neutrosophic Calculus can be used in psychology, neutrosophics tries to reflect the dynamics of things and ideas. For example:

*Tomorrow it will be raining,*

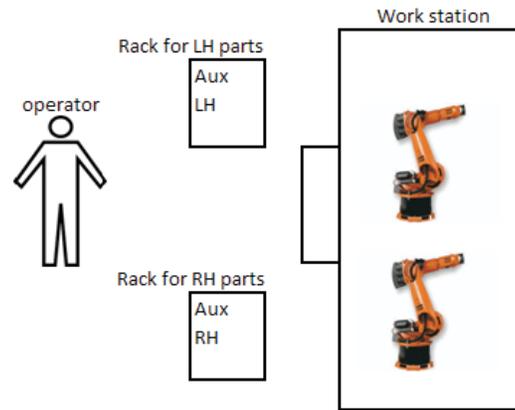
does not mean a fixed-valued components structure.

	Moment	NT	value	SA
	t1	T	40%	positive
	today	I	50%	neutral
		F	45%	negative
	according with new evidences, sources,			
	t2	T	50%	positive
	today	I	49%	neutral
	tomorrow	F	30%	negative
Same	t1	T	100%	positive
		I	0%	neutral
		F	0%	negative

if tomorrow it will indeed rain (Smarandache, 2005).

In this context, the dynamics reveal the truth-value changes from a time to another time.

In process analysis, a situation can appear like this: a workstation, endowed with robots, which processes different parts with appropriate auxiliary parts for LH and RH; these represent the option. Operator must take the right aux part and to put it on robot tool.



*Fig. 1: Workstation.*

If operator chooses the right aux part of 2 possibilities:

<i>Oper</i>	<i>NT</i>	<i>value</i>	<i>SA</i>
O1	T	75%	positive
	I	50%	neutral
	F	0%	negative

The robot can process that part and send it forward, in cycle time,

If the same operator chooses the wrong part of 2 possibilities:

<i>Oper</i>	<i>NT</i>	<i>value</i>	<i>SA</i>
O1	T	10%	positive
	I	50%	neutral
	F	90%	negative

The robot cannot process the part, for its uncertainty is error, so machine is in waiting attention, manual intervention, indicators like OEE, MTTR, MTBF are altered, efficiency decreased.

If the same operator chooses the wrong part of 3 possibilities, suppose options of color in harmony with inner:

<i>Oper</i>	<i>NT</i>	<i>value</i>	<i>SA</i>
O1	T	10%	positive
	I	70%	neutral
	F	90%	negative

Percentage of wrong choice increase, it is important to solve/eliminate the uncertainty.

Logistics represents the department that supply the chain just in time (JIT) and just in place (JIP).

If on line arrive wrong part (another code), in the wrong place, parts with defects, it is obvious that the operator induce at his turn confusion/uncertainty. In this situation it is a great concern who, what, how to intervene to diminish the confusions/uncertainties.

### 1.3.2 Neutrosophic Algebra by Examples

In any field of knowledge, each structure is composed of two parts: a **space**, and a **set of axioms** (or **laws**) acting (governing) on it. If the space, or at least one of its axioms (laws), has some indeterminacy, that structure is a  $(T, I, F)$ -Neutrosophic Structure.

#### 1) *Indeterminate Space (due to Unknown Element).*

Let the set (space) be

$$NH = \{4, 6, 7, 9, a\}$$

where the set NH has an unknown element "a", therefore the whole space has some degree of indeterminacy. Neutrosophically, we write  $a(0, 1, 0)$ , which means the element  $a$  is 100% unknown.

#### 2) *Indeterminate Space (due to Partially Known Element).*

Given the set:

$$M = \{3, 4, 9(0.7, 0.1, 0.3)\}$$

we have two elements 3 and 4 which surely belong to M, and one writes them neutrosophically as  $3(1, 0, 0)$  and  $4(1, 0, 0)$ , while the third element 9 belongs only partially (70%) to M, its appurtenance to M is indeterminate (10%), and does not belong to M (in a percentage of 30%).

Suppose M is endowed with a neutrosophic law\* defined in the following way:

$$x_1(t_1, i_1, f_1) * x_2(t_2, i_2, f_2) = \max\{x_1, x_2\}(\min\{t_1, t_2\}, \max\{i_1, i_2\}, \max\{f_1, f_2\})$$

which is a neutrosophic commutative semigroup with unit element  $3(1, 0, 0)$ .

Clearly, if  $x, y \in M$ , then  $x*y \in M$ . Hence the neutrosophic law  $*$  is well defined.

Since max and min operators are commutative and associative, then  $*$  is also commutative and associative.

### 3) Indeterminate Law (Operation).

For example, let the set (space) be:

$$NG = (\{0, 1, 2\}, /)$$

where  $/$  means division.

NG is a  $(T, I, F)$  - *neutrosophic groupoid*, because the operation  $/$  (division) is partially defined and undefined (indeterminate).

$2/1 = 1$ , which belongs to NG;

$1/2 = 0.5$ , which does not belongs to NG;

$1/0 = \text{undefined}$  (indeterminate).

So the law defined on the set NG has the properties that:

- applying this law to some elements, the results are in NG [well defined law];
- applying this law to other elements, the results are not in NG [not well defined law]; applying this law to again other elements, the results are undefined [indeterminate law].

## 1.4 Indicators for Process Stability Measuring

In automatical systems equipments operate in time cycles defined as sum of states: cycling time (machine is in cycling/operating), starved time (machine finished cycle time but previous station cannot deliver part), blocked time (machine finished cycle time but cannot delivery the part to the next station because it is in cycle), waiting aux part time (machine process the part in addition with an auxiliary part that is not present), waiting attention time (machine is in fault and wait for operator to make decision), repair in progress (machine is in repairing), emergency stop (general stop for whole station), bypass (station is not operating, skip), tool change (machine needs to change tool), setup (time for parameters changes), break time (break for operators lunch time), no communications (network communication error) (Fig. 2).

These statuses are defined in PLC (programmable logic controller) for process analyse and evaluation. Related on these statuses are proceeded also the maintenance indicators.

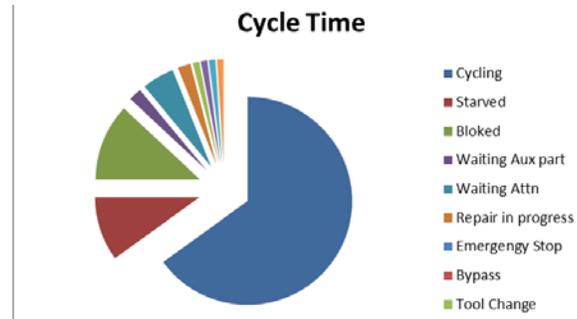


Fig. 2: The structure of a machine cycle time.

The OEE is measured as:

$$(\text{Availability}) * (\text{Performance}) * (\text{Quality})$$

where:

- **Availability** is OEE Metric that represents the percentage of scheduled time that the operation is available to operate. Often is referred as Uptime.
- **Performance** is OEE Metric that represents the speed at which the Work Center runs as a percentage of its designed speed.
- **Quality** is OEE Metric that represents the Good Units produced as a percentage of the Total Units Started.
- **Definition of a failure** - failure is declared when the equipment does not meet its desired objectives. Therefore, we can consider any equipment that cannot meet minimum performance or availability requirements to be “failed”. Similarly, a return to normal operations signals the end of downtime or system failure, is considered to be “non-failed”.

**Mean Time to Repair (MTTR)** is the mean time of the facility in the status of “Repair”, and it is calculated as:

$$\text{MTTR} = \frac{\text{Repair in Progress Time (min)}}{\text{Repair in Progress Occurrences.}}$$

**Mean Time Between Failures (MTBF)** shows the amount of time the machine spends in production time as a percentage of all the states except Break and No Communications.

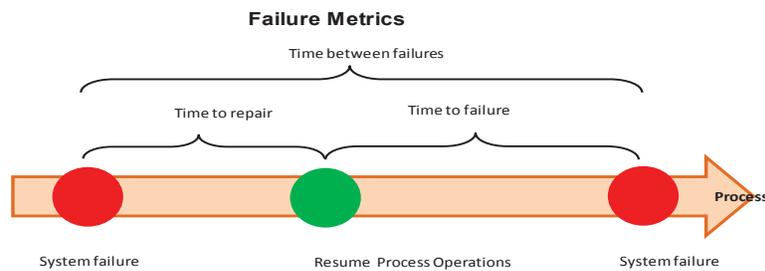
$$\text{MTBF} = (\text{Time in Auto} / \text{Total Time}) \times 100,$$

where:

$$\text{Time in auto} = \text{Cycling Time} + \text{Blocked Time} + \text{Starved Time} + \text{Waiting Auxiliary Time} + \text{Bypass Time},$$

and

$$\text{Total Time} = \text{Cycling Time} + \text{Blocked Time} + \text{Starved Time} + \text{Waiting Auxiliary Time} + \text{Bypass Time} + \text{Tool Change Time} + \text{Waiting Attention Time} + \text{Shutdown Time} + \text{Emergency Stop Time} + \text{Set Up Time}.$$



*Fig. 3:* Failure milestones.

A process is stable when there is no variability in the system, when the outcome is by design, as expected.

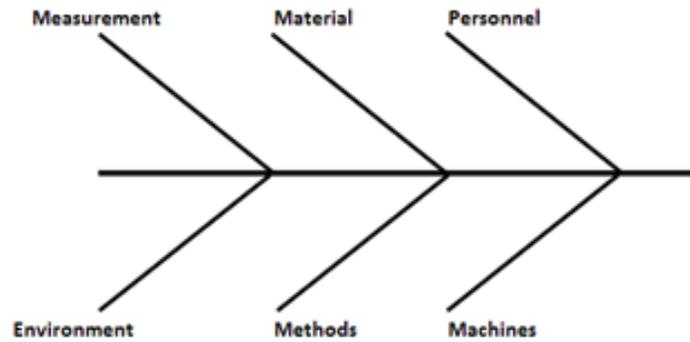
The systems variation we are talking about in this study refers to uncertainty, confusion that can occur in various situations in the manufacturing process that, can lead to another product than expected one, or a scrap.

In a process, practically can occur such situations when we are put in a position of uncertainty that leads the process variation to instability, to errors.

Below are presented two methods of analysis, evaluation and correction of the process: the Ishikawa diagrams and Pareto chart.

Ishikawa diagrams (also called fishbone diagrams, cause-and-effect diagrams) are causal diagrams created by Kaoru Ishikawa (1968) that shows the causes of a specific event (Womack, James P, Daniel T. Jones, and Daniel Roos,1990; Holweg, Matthias 2007).

Common uses of the Ishikawa diagram are product design and quality defect prevention, to identify potential factors causing an overall effect. Each cause or reason for imperfection is a source of process variation. Causes are usually grouped into major categories to identify the sources of variation such as: people, methods, machines, materials, measurements, environment (Ishikawa, Kaoru, 1976).



*Fig. 4:* Ishikawa diagram.

Related to these categories can be extended to detailed items like anyone involved with the process, how the process is performed and the specific requirements for doing it, policies, procedures, rules, regulations and laws, any equipment, computers, tools, etc. required to accomplish the job, raw materials, parts, pens, paper, etc. used to produce the final product, data generated from the process that are used to evaluate its quality, the conditions, such as location, time, temperature, and culture in which the process operates (Juran J. M., & Gryna F.M., 1970).

**Pareto analysis** is a statistical technique in decision-making used for the selection of a limited number of tasks that produce significant overall effect. It uses the Pareto Principle (also known as the 80/20 rule) the idea

that by doing 20% of the work you can generate 80% of the benefit of doing the entire job.

**Step 1: Identify and list problems** – that occur in manufacturing process with the highest frequency and concern the process.

**Step 2: Identify the root cause of each problem** – for each issue it is important to identify the fundamental cause. The used methods can be: Brainstorming, 5 Whys, Cause and effect analysis, and Root cause analysis.

**Step 3: Score problems** – scoring each problem depends on the sort of problem that it has to be solved, for quality, safety, efficiency, and cost.

**Step 4: Group problems together by root cause** – similarly problems belong to the same group.

**Step 5: Add up the scores for each group** – assign scores to each group of problems.

**Step 6: Take action** – is the moment to deal with the top priority problem, group of problems and also the purpose that you want (Montgomery, 1985).

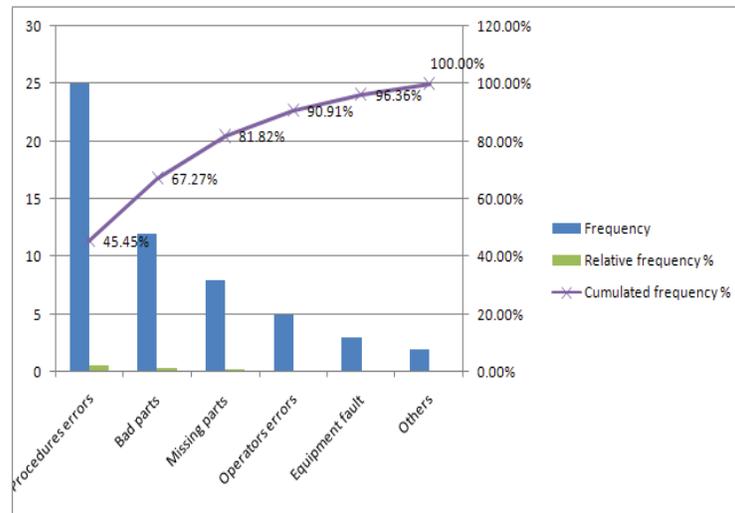


Fig. 5: Pareto charts.

In this example, there are few issues that appear in process analysis. Examining “Operators errors” we can make the decision that human errors can be diminished by an IT application, automatisation, to reduce human decision. It is true that in a process analysis in which can appear confusion of choicing the appropriate part (for example between left and right), it can generate errors. Automatization of process can avoid human error, sustained by appropriate IT applications, andons, and operators training. Analyzing a cause that generates 20% of errors, and eliminate it by investing in process, it can solve 80% of issues.

## Conclusion and Future Work

*We presented a way of correcting the uncertainties arising in process analysis applying neutrosophy theory in relation with sentiment analysis.*

*This result can drive us to use the neutrosophy theory for solving the uncertainty, extended in IT applications, logistics, and human resources.*

*In the future work we will be oriented to find an algorithm to achieve the objectives to improve the percentage of stable statuses, to reduce the neutrality/uncertainty.*

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## 2 Le paradoxe en argumentation

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### Abstract

*This paper attempts to demonstrate that paradox is a powerful tool in argumentation. Based on a literary and pragmatic corpus, our study examines the way paradox is inserted in an argumentative discourse with the purpose of continuing or closing the argumentation and discusses its use as an argumentative strategy.*

### Keywords

*paradox, argumentation, argumentative strategy, argumentative use of paradox.*

### 2.1 Préliminaires

Les paradoxes ont depuis toujours fasciné la pensée humaine. Les premiers paradoxes signalés comme tels apparaissent dans l'antiquité grecque avec Zénon d'Elée, qui énonçait le paradoxe d'Achille ou le paradoxe de la flèche. Trouvailles des philosophes, les paradoxes étaient appréhendés de manière purement rhétorique. Cependant ils préfiguraient et annonçaient les futurs dilemmes des sciences. Ainsi, chaque discipline se trouvant à ses premiers pas se heurtait à des paradoxes: le paradoxe de l'œuf et de la poule en biologie, le paradoxe de Condorcet, le paradoxe de l'Alabama et le paradoxe dit « du ciel en feu » (appelé plus tard paradoxe d'Olbers) en cosmologie. Plus récemment, la théorie des probabilités est particulièrement féconde en paradoxes: paradoxe de Borel, paradoxe des anniversaires, etc. La naissance de la physique moderne, au début du XXe siècle, entraîne l'apparition de nombreux paradoxes. En physique quantique, le paradoxe EPR et celui du chat de Schrödinger mettent en évidence l'opposition conceptuelle entre cette physique et la physique classique; mais aussi, la

difficulté (voire l'impossibilité) à « interpréter » la physique quantique. Parallèlement, la théorie de la relativité a engendré son lot de paradoxes: paradoxe de Selleri, paradoxe d'Ehrenfest, paradoxe des jumeaux, paradoxe du train. Enfin, en mathématiques, certains théorèmes parmi les plus récents (paradoxe de Banach-Tarski, paradoxe de Skolem) heurtent l'intuition, et ainsi sont abusivement qualifiés de paradoxes. On voit donc que, loin d'être un simple jeu de l'esprit, le paradoxe est un véritable moteur de la pensée scientifique et logique. Dans l'optique la logique neutrosophique (F. Smarandache) le paradoxe est l'expression d'une contradiction réelle du monde, car la réalité implique l'existence d'un degré plus ou moins grand d'indétermination.

## 2.2 Définition du paradoxe

Étymologiquement, *paradoxe* (παροδοξος) signifie 'opposé au sens commun' (contraire à *orthodoxe*). À l'origine donc, un paradoxe est une idée qui va contre le sens commun. Le concept, plus restrictif, de contradiction, qui est l'usage courant du terme aujourd'hui, n'est apparu que plus tard. Avant tout de nature logique, le paradoxe repose sur des prémisses vraies et conduit, par un raisonnement valide, à des conclusions contradictoires. Adoptant une typologie due à Watzlawick (1967), nous distinguerons les antinomies, les paradoxes sémantiques et les paradoxes pragmatiques.

### 2.2.1 Le paradoxe en logique

Un paradoxe est une proposition qui contient ou semble contenir une contradiction logique, ou un raisonnement qui, bien que sans faille apparente, aboutit à une absurdité, ou encore, une situation qui contredit l'intuition commune.

Les antinomies, ou paradoxes logiques, apparaissent dans les systèmes formels logico-mathématiques et fournissent la trame théorique de l'analyse des autres paradoxes.

Nous donnons en ce qui suit quelques exemples de paradoxes fameux de la logique:

- *Le paradoxe de la contradiction:*

(1) Platon dit: « ce que dit Socrate est vrai »; Socrate dit: « ce que dit Platon est faux ».

□ *Le paradoxe d'Aristote:*

(2) Le non-être n'est pas. Car si le non-être est, il est à la fois et ne sera pas. Car dans la mesure où il n'est pas pensé comme être, il ne sera pas, mais dans la mesure où il est non-être, il sera à nouveau.

□ *Les paradoxes d'Héraclite:*

(3) On ne se baigne pas deux fois dans le même fleuve.

(4) Rien n'est permanent sauf le changement.

Héraclite d'Ephèse affirme ainsi la dynamique contradictoire du monde.

□ *Le paradoxe du papillon:*

(5) Un jour, moi, Zhuangzi, je fis un rêve. Je rêvais que j'étais un papillon. Je volais ça et là, heureux de mon sort de papillon. J'avais seulement conscience d'être un papillon. Je n'avais pas conscience d'être un homme. Mais je me réveillai soudain et à nouveau j'étais moi-même, Zhuangzi. Depuis, je ne sais plus si j'ai rêvé que je suis papillon, ou si je suis un papillon en train de rêver que je suis un homme.

Zhuangzi (IVe siècle avant J.-C.) y expose la difficulté de séparer la réalité de l'illusion.

### 2.2.2 Le paradoxe sémantique

Les paradoxes sémantiques (Chwistek, 1937) sont des définitions paradoxales. Peuvent s'y rattacher les paradoxes de l'infini et du menteur. L'énoncé paradoxal peut être défini comme un syllogisme qui aboutit à une contradiction. Voir par exemple:

(6) Plus il y a de gruyère, plus il y a de trous,

Or, plus il y a de trous, moins il y a de gruyère,

Donc, plus il y a de gruyère, moins il y a de gruyère.

Sans chercher à catégoriser, on peut énoncer quelques mécanismes de création et de résolution de paradoxes sémantiques:

□ *La prémisse erronée:*

Trouver une prémisse erronée est le moyen le plus simple de construire ou résoudre un paradoxe. Le paradoxe EPR (Einstein-

Podolski-Rosen), par exemple, a sciemment été rédigé afin de déterminer la prémisse erronée (un postulat en l'occurrence).

□ *L'argument diagonal:*

L'exemple le plus concis est:

(7) Je mens (en ce moment).

Comme pour tout paradoxe de ce type, on aboutit à la conclusion que si c'est vrai alors c'est faux ... et inversement. Les paradoxes de cette catégorie sont basés sur l'auto-référence. De manière plus élaborée, en définissant un objet, une entité ou un état; puis l'on fait voir que l'objet défini entraîne, de par sa définition même, un non-sens. Voir aussi le paradoxe du barbier.

□ *L'amalgame sémantique ou contextuel:*

C'est un procédé très subtil. Il consiste, sans que cela apparaisse, à employer un mot, ou une tournure de phrase, dans deux sens différents ou deux contextes (angle ou point de vue) différents. On effectue ensuite un amalgame (une confusion) et l'on obtient une absurdité. Les paradoxes bâtis sur le modèle du syllogisme sont caractéristiques de ce procédé. Un glissement de sens ou de contexte s'opère entre les deux prémisses. Puis la conclusion crée l'amalgame, qui se traduit par une aberration. La fraude réside donc dans l'usage invalide du syllogisme. Le paradoxe "bon-marché/cher" est un exemple d'amalgame sémantique.

□ *L'absence de démarcation:*

En toute généralité, un tel paradoxe se construit sur l'opposition de deux propositions. On fait valoir alors qu'il n'existe pas démarcation entre la validité de l'une et de l'autre. Plus formellement, on considère un axe (le temps, une quantité ou une grandeur quelconque) apparaissant comme un continuum, et un prédicat de sorte de l'une des propositions est son affirmation, en un point de l'axe, l'autre sa réfutation en un second point. Où est alors, sur le segment ainsi défini, la limite de véracité du prédicat ? L'exemple le plus représentatif en est le paradoxe du barbu: Où est la frontière (en terme de nombre de poils ou de longueur du poils) entre le barbu et l'imberbe ? Les questions de cet acabit sont innombrables. Entre autres, de nombreux problèmes métaphysiques,

éthiques, ou législatifs (concernant les limites de la vie, de l'âme, de la responsabilité, etc.), peuvent être énoncés par ce procédé.

□ *Le raisonnement sournois :*

Ce genre de paradoxe est construit comme une démonstration recelant une erreur sournoisement dissimulée; c'est donc un sophisme. Il s'agit alors plus d'un exercice destiné à piéger l'étudiant ou tester sa vigilance. Par exemple, le paradoxe des trois pièces de monnaie, le paradoxe des deux chèques.

Certains syntagmes dénommant des concepts abstraits de la science constituent des illustrations des paradoxes de ce monde: « chaos déterministe », « matérialisme dialectique », « structure dissipative », « évolution par bonds », « dualité onde/corpuscule », « frontières fractales », etc.

### 2.2.3 Le paradoxe pragmatique

Ce qui différencie le paradoxe pragmatique du paradoxe sémantique est le contexte: ce en quoi la situation, ses enjeux et ses conséquences immédiates exercent une contrainte sur les partenaires dans l'échange. Les paradoxes pragmatiques sont ceux qui, selon la théorie de l'Ecole de Palo Alto, assurent la persistance du trouble. On en distingue

□ la forme injonctive (8)

□ de la forme prédictive (9):

(8) Il est interdit d'interdire.

(9) Ou bien, il faut philosopher, ou bien, il ne faut pas philosopher; or, pour savoir s'il faut philosopher, il faut philosopher et pour savoir s'il ne faut pas philosopher, il faut philosopher; conclusion: il faut philosopher". (Aristote)

L'existence même d'une telle catégorie nous rappelle le fait que le paradoxe est une affaire d'interprétation. Cependant, ce résultat illogique n'est pas forcément dû à une erreur de raisonnement ou de formulation ni encore à une méconnaissance. Il peut être dû à une profonde difficulté d'interprétation des phénomènes réels. Les vrais

paradoxes sont ceux qui ont imposé un nouveau paradigme de la réalité. Généralement, ils sont restés source de débat des générations suivantes car ils posaient des problèmes de fond, philosophiques.

En guise de conclusion, nous aimerions reprendre la belle et compréhensive épilogue sur le rôle du paradoxe dans la pensée de Robert Paris et Tiekoura Levi Hamed, exposée dans l'article *Les paradoxes qui ont révolutionné notre compréhension du monde* (publié le 22 avril 2011 sur le site [www.matierevolution.fr](http://www.matierevolution.fr)).

« Nous sommes contradictoires. Nous voulons des choses parfaitement opposées et cette contradiction, nous la maintenons tout au long de notre existence. Elle n'est pas résolue un beau jour. Le combat entre buts et tendances contradictoires est un combat permanent comme le combat de la vie et de la mort au sein de la cellule vivante (mécanisme d'apoptose) ou le combat entre matière et vide au sein de la particule (comme l'électron). Sans le paradoxe de la matière, de la vie, de l'homme et de la société, il n'y aurait pas toute la richesse des possibilités et des potentialités qui en fait un monde passionnant et inquiétant. Un monde que l'on peut interpréter et que l'on ne peut pas comprendre entièrement, un monde dont la réalité profonde est voilée mais qui se prête à la réflexion... »

### 2.3 Le discours paradoxal

Le discours paradoxal est une forme perverse de communication consistant dans l'entretien d'une polémique systématique et dans l'usage intentionnel d'énoncés contradictoires, aboutissant des doubles contraintes. (angl. *double-binding*)

Il a été étudié surtout par les psychologues et les psychiatres qui se sont penchés sur les différentes pathologies qui affectent la communication interhumaine.

Dr. M-F. Hirigoyen, auteur du livre *Le Harcèlement moral: la violence perverse au quotidien* (1998), citée par le site <http://www.harcelement.org>, y expose quelques formes de discours paradoxal:

« (...) quelque chose est dit au niveau verbal et le contraire est exprimé au niveau non verbal. Le discours paradoxal est composé d'un message explicite et d'un sous-entendu, dont l'agresseur nie l'existence. »

« Le paradoxe vient le plus souvent du décalage entre les paroles qui sont dites et le ton sur lequel ces paroles sont proférées. Ce décalage amène les témoins à se méprendre complètement sur la portée du dialogue. »

« Une forme de message paradoxal consiste à semer le doute sur des faits plus ou moins anodins de la vie quotidienne. Le partenaire finit par être ébranlé et ne sait plus qui a tort et qui a raison. Il suffit de dire par exemple qu'on est d'accord sur une proposition de l'autre tout en montrant, par des mimiques, que ce n'est qu'un accord de façade. »

Ces extraits portent la marque du contexte du harcèlement moral, mais le principe du discours paradoxal y est clairement énoncé: le discours paradoxal consiste à dire simultanément une chose et son contraire. Tel est le mécanisme de base.

Le discours ou comportement paradoxal compte autant de variantes que de canaux de communication ouverts, verbaux et non verbaux. Les deux signifiés contradictoires peuvent être exprimés verbalement, ou bien l'un par la parole et l'autre par le geste, l'expression du visage et du corps ou un acte. Deux actes ou attitudes contradictoires entrent également dans la catégorie des comportements paradoxaux. Par exemple:

« Je ne voudrais pas te donner de conseil... » (mais je t'en donne quand même, que cela te plaise ou non).

« Ah, si je pouvais vous aider... » ... (je le ferais avec plaisir parce que je vous aime sincèrement du fond du cœur).

Mais il y a toujours une circonstance fortuite qui permet d'exclure ou de rendre inutile toute démarche réelle en faveur de l'interlocuteur, qui est donc mis en situation d'échec. Le schéma du discours se compose de deux messages contradictoires:

1. Je ne ferai rien pour vous aider.
2. Je suis à vos côtés, je vous offre mon amitié, je vous aime, etc.

L'effet perlocutoire du discours paradoxal est la confusion de celui qui reçoit simultanément les messages contradictoires:

«Quelque chose est dit qui est immédiatement disqualifié, mais la trace reste, sous forme de doute: « Est-ce qu'il a voulu dire cela, ou bien est-ce moi qui interprète tout de travers ? » Si la victime essaie de nommer ses doutes, elle se fait traiter de paranoïaque qui interprète tout de travers.» ([www.intra-science.com](http://www.intra-science.com)).

## 2.4 L'usage argumentatif du paradoxe

Nous traiterons, en ce qui suit, l'emploi du paradoxe en tant que/ à l'intérieur d'une stratégie argumentative.

«Stratégie argumentative de figurativisation, le paradoxe constitue un moyen privilégié pour dévoiler le propre de la vérité en langue naturelle, son caractère vague, ainsi que la manière dont la contradiction se résout dans la logique naturelle. (M. Tutescu 1998).

Sans nous proposer de développer ici ce point, nous considérerons que c'est la situation de communication qui donne force de validité à l'acte argumentatif. La question consiste ici à se demander à quoi tient la force des arguments. A l'instar de P. Charaudeau (2008) nous distinguons trois paramètres: le mode de raisonnement dans lequel s'insère l'argument employé, c'est-à-dire la force du lien causal qui relie l'argument à son contexte; le type de savoir dont il est porteur, c'est-à-dire la force axiologique susceptible de produire un effet d'adhésion de la part du destinataire; la modalisation énonciative sous laquelle apparaît l'argument.

Le raisonnement par opposition consiste à mettre en regard des faits, des états, des jugements, opposés qui s'excluent, ce qui permet d'argumenter en mettant en évidence des contradictions ou des incompatibilités. Ce mode de raisonnement est le plus souvent employé pour présenter des objections ou une contre-argumentation face à son interlocuteur. C'est l'exemple emblématique du: « On ne peut pas vouloir le beurre et l'argent du beurre »; ou plus récemment: « On ne peut pas se déclarer proeuropéen et voter *Non au référendum* ».

Enfin, on signalera que sur la base de ces modes de raisonnement, le sujet argumentant peut opérer, volontairement ou non, des glissements dont la plupart sont répertoriés dans les ouvrages de rhétorique, comme celui de la généralisation abusive d'un rapport de causalité, ce qui permet à un homme politique populiste de déclarer: « Un million d'immigrés, un million de chômeurs ».

Le paradoxe est ce raisonnement apparemment syllogistique, qui a pour effet socio-discursif (effet d'influence) de bloquer toute discussion et d'empêcher qu'elle se poursuive au moyen d'un contre-argument. Soit le raisonnement suivant:

(10) Un homme seul est toujours en mauvaise compagnie. (P. Valéry)

Cet énoncé convoque en même temps deux univers de croyance (R. Martin) contraires qui sous-tendent, par convention sémantique, les prédicats « un homme seul » appartenant à un monde potentiel M1 co-extensif avec le monde de ce qui est (M0) et « un homme en compagnie », appartenant à un monde contrefactuel (M2), qui donne pour vraie une proposition qui en M0 est admise pour fausse. L'adjectif « mauvais » joue le rôle d'enclosure modalisatrice auprès du nom « compagnie ».

Mariana Tutescu (1998:287) affirme la nature foncièrement dialogique des paradoxes, du fait qu'ils convoquent deux univers de croyance appartenant à deux voix énonciatives distinctes (ou deux points de vue opposés): un univers réel ou potentiel et un univers contrefactuel, irréel. Selon M. Tutescu, (ibidem) le paradoxe repose sur la tension créée par la jonction de ces deux univers de croyance et c'est cette tension communicative qui assure sa pertinence argumentative.

L'effet du paradoxe est -pour reprendre l'expression de P. Fontanier- de « frapper l'intelligence par le plus étonnant accord » et de « produire le sens le plus vrai, comme le plus profond et le plus énergique » (1968:137).

Soit les exemples:

(11) On s'ennuie presque toujours avec les gens avec qui il n'est pas permis de s'ennuyer. (La Rochefoucauld)

(12) On appelle « langues mortes » les seules langues qui soient vraiment immortelles ! (cit. ap. R. Landheere 1992)

La logique discursive du paradoxe est donc de résorber la contradiction, « péché discursif en principe mortel » selon l'expression de C. Kerbrat-Orecchioni (citée par M. Tutescu 1998) et d'abolir le principe du tiers exclu. M. Tutescu (1996:88) explique la résorption de la contradiction dans la structure sémantico-discursive du paradoxe par le principe qu'elle appelle « du tiers inclus ». Le tiers inclus est défini par un ensemble vague, un continuum sémantico-pragmatique qui résulte de la convocation de deux univers de croyance. « Prédicat vague, le *tiers inclus* est l'état ni actuel ni potentiel, une *condition de typicalité*, un *vague dynamique* relié à un processus de qualification floue et qui illustrerait la théorie sémantique du prototype. La structure vague, comme le prototype, est basée sur une multiplicité de critères, variable d'un locuteur à l'autre et d'une situation à l'autre. C'est ce critère du vague qui est actualisé dans l'énoncé paradoxal. »

#### 2.4.1 Emplois du paradoxe dans les textes à visée persuasive

Etant donné son pouvoir d'ancrage dans une situation d'énonciation particulière et son effet persuasif, il n'est pas étonnant que le paradoxe soit utilisé dans la publicité comme un outil de communication efficace.

L'effet perlocutoire des slogans publicitaires renfermant des paradoxes est la séduction (le paradoxe est vu comme un jeu de l'esprit qui séduit et gagne l'adhésion du public). La contradiction et parfois même le conflit qu'il met en scène suscitent l'intérêt et poussent à la réflexion, tout en sortant l'auditoire des chemins battus du raisonnement et du comportement acheteur. Contrairement à la publicité de type injonctif ou explicatif, le slogan paradoxal frappe et séduit.

Soit les exemples:

(13) Avec Lufthansa, on oublie même qu'on est dans l'air.

La force persuasive du slogan provient de l'emploi d'un argument fort, construit à l'aide de l'adverbe *même* enchérissant, qui conduit à la conclusion « le confort offert par la compagnie aérienne Lufthansa est tout à fait comparable avec un hôtel ou un restaurant située sur terre ». La contradiction entre la proposition  $p$  « on vole avec Lufthansa » et  $q$  « on oublie qu'on est dans l'air » est résorbée discursivement grâce à l'opérateur argumentatif *même* qui signifie qu'on ne s'attendait pas à retrouver un degré de confort et de sécurité si élevés dans un avion.

(14) Faire du ciel le plus bel endroit de la terre.

Le slogan de la compagnie Air France juxtapose deux images d'univers contradictoires: l'image du ciel (on est en train de voler au bord d'un avion) et de la terre. Pour l'esprit commun, ces deux images s'excluent réciproquement- on ne peut pas être en même temps dans le ciel et sur la terre. Mais la signification qui transcende cette contradiction est que l'avion peut devenir aussi familier que les moyens de transport terrestres et que l'expérience du vol peut être aussi agréable que les plus belles expériences sur la terre.

(15) Avec LCL vous avez tous les avantages d'une banque à distance.

Le slogan contient un paradoxe qui intrigue le lecteur et potentiel client (quels avantages pour une banque à distance ? On connaît mieux les avantages de la proximité...)

En outre, l'adjectif indéfini totalitaire *tous* enchérit le sens positif du nom avantages. L'idée est que le client peut tout avoir, qu'il n'y a que des bénéfices à rejoindre la clientèle de la banque respective, qui est différente mais meilleure que les autres.

## Conclusion

*Problème de logique, artifice rhétorique ou figure du discours, le paradoxe est doué d'une force argumentative et d'une pertinence supérieure à chacune des deux propositions contradictoires qui forment la structure de cet énoncé.*

*C'est pourquoi il devient un outil puissant dans l'argumentation, quel qu'en soit l'enjeu: esthétique, pragmatique ou persuasif.*

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## 3 Communication and Neutrality in Legal Translation

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### Abstract

*As a manifestation of life, legal communication, like any form of communication, reveals itself in existential meanings of overwhelming richness. These meanings are contradictory and/or neutrosophic, neutral. The neutrosophic character of legal communication can be discovered in legal translation, in the attitude and role of the translator who should remain unbiased, impartial towards both the source text and the target text. The translator is a neutral, middle person mediating between the concepts of two legal cultures, taming irregularities and managing incongruities, transferring knowledge and performing a neutrosophic act of interpretation. Legal notions can differ vastly from one jurisdiction to another and variations of legal systems have a significant impact on legal translation. In order to understand specialized legal genres and interactions, one should become familiar with terms and notions specific to the legal cultures coming into contact through translation. Such a term is the Romanian legal term sinalagmatic, that the empirical part of this study deals with.*

### Keywords

*communication, neutrality, legal translation, synallagmatic, contract law.*

### 3.1 Introduction

Communication is a manifestation of life. Every type of communication, be it scientific, literary, sculptural or aesthetic, is a human manifestation of life with a recognizable profile, with “coherent, cohesive and structurable series of existential meanings which are contradictory and/or neutrosophic, neutral” (F. Smarandache & S.Vlăduțescu, 2014a, p.7). Legal communication can also be described within these parameters.

Language and professional legal communication are firmly associated, and thus, the analysis of legal communication is related to discourse analysis, legal writing and drafting, forensic linguistics, semiotics, linguistic anthropology, jurisprudence and so on, all complicated by language barriers and calling for the involvement of translators and interpreters (Hafner, 2014, p. 349).

Much has been said about the untranslatability of legal texts and although many comparative lawyers or translators consider that the translation of such texts remains a myth, a sublime aim that cannot be truly achieved (Kischel, 2009, p. 7), this view unfairly minimizes legal translators' contribution to achieving communication between both specialists and non-specialists negotiating in the legal process, since communication in the legal domain exceeds the scope of professional encounters between specialist lawyers and covers a wider range of interactions (Hafner, 2014, p. 349).

Fortunately, there are also more optimistic opinions which perceive legal translation as “an eye-opener, a new point of reference” (Kischel, 2009, p. 9). Even the Babel of Europe as a supranational legal regime serves to clarify and facilitate communication through translation, since the existence of so many versions of the law actually furthers the interpretation of statutes (Solan, 2009, p. 36).

## 3.2 The Neutrosophic Character of Interlingual Legal Communication

### 3.2.1 Legal Translation: The Neutrosophic Role of the Translator

The neutrosophic character of interlingual legal communication can be discovered in legal translation, in the attitude and role of the translator who, while attempting to establish interconnections and to build bridges between legal systems, should remain unbiased, impartial towards both the source text and the target text.

Despite the strenuous process he has to control, the translator appears as a balance factor, a neutral, middle person mediating between the concepts of two legal cultures, taming irregularities and managing

incongruities, transferring knowledge and performing a neutrosophic act of interpretation.

Legal translations, especially for normative purposes, have legal consequences in the real world. Therefore, from the legal point of view, the translator should understand the legal concepts he has to translate and avoid the high-risk procedure of adding or subtracting information (Hjort-Pedersen & Faber, 2010), whereas from the linguistic standpoint, he needs to reach an overall understanding of the grammatical structure of the text, he has to clarify the meanings of words, reduce polysemy, which is a real threat to meaningful translation and interpretation, and solve semantic problems.

In this framework, it is worth noting the neutrosophic/neutral role of comparatists, similar to that of translators. Language is essential in determining the objects of comparative studies and, from this perspective, translation lies at the core of the problems language holds for comparative lawyers (Brand, 2009, p. 22).

Whether it has to decode and transfer legal information, to support the harmonization and coordination between national and supranational law in a world of globalization, or it is just a tool helping to prove the uniqueness and, at the same time, the complexity of each society and legal system, comparative law can only be dealt with in relation to language. Nowadays, most legal notions exist within the realm of language (Brand, 2009, p. 19).

Teachers, too, are mediators between knowledge and those acquiring knowledge, especially in language teaching (for instance, legal English), whose main purpose is not to provide bits of language, but to enhance the students' ability to communicate internationally (Littlewood, 2011, p. 542). In a globalized world, language barriers are neutralized in classroom, where the teacher and his students live a meaningful experience, ensuring communication between cultures by using language effectively. While performing a neutrosophic role, the teacher is aware that there is no ideal translation and is ready to adopt "better amendments in his/her own version" (Newmark, 1999, p. 51).

Translation in foreign language teaching (including legal language teaching) obviously depends on the place assigned to the mother tongue in

the learning process. Although there are methods of teaching foreign languages which exclude translation, the best choice seems “an eclectic method in a climate of communicative teaching, of variations on notional/functional approaches, role-playing, games and graded objectives” (Newmark, 1993, p. 50).

### 3.2.2 The Translation of Legal Terms of Art – the Romanian Term *sinalagmatic*

In order to understand specialized legal genres and interactions, one should become familiar with terms and notions specific to the legal cultures coming into contact.

The ‘material’ legal translation works with is a hermetic, opaque, even mysterious language, i.e. legal language, in a process much facilitated by theoretical and practical studies. Thus, the most often analyzed feature of any specialized language is its vocabulary, considered the first obstacle barring legal communication. Legal terms of art need special attention and there is a tendency to provide elementary, clear definitions, especially for those terms whose use is confined to the field of law. Such definitions highlight the linguistic structuring of normative texts. Synonyms, antonyms, equivalents are helpful, although some specialists argue that this might distort the technical precision of such analyses.

Problems of communication in legal translation are often created by words which are exclusively used as legal terms of art. Such is the Romanian term *sinalagmatic*, the translation of which can illustrate the neutrosophic role of the translator who has to cope with the differences that exist between legal systems in a world of globalization, differences reflected at both linguistic and legal level.

As a civil law term, the Romanian term *sinalagmatic* (< Fr. *synallagmatique*, cf. Gr. *synallagmatikos* < *synallagma*) has no extra-legal, or even metaphorical meaning. It is a word with one meaning and that is only legal. It appeared in French in 1721, having been borrowed from Greek with the meaning of “exchange, transaction”. It is used in civil law as opposed to *unilateral*, in relation to a convention, a contract (D. Dănilor, 2012, p. 120).

The new Romanian Civil Code points out what a *contract sinalagmatic* is in art. 1171 in contrast with *contract unilateral*: “Contractul este

sinalagmatic atunci când obligațiile născute din acesta sunt reciproce și interdependente. În caz contrar, contractul este unilateral chiar dacă executarea lui presupune obligații în sarcina ambelor părți”/ A contract is synallagmatic when the obligations arising therefrom are mutual and interdependent. Otherwise, a contract is unilateral even if its performance implies obligations on both parties”.

V. Hanga (1999, p. 169) explains this adjective in the syntagm *contract sinalagmatic*, which is a contract creating mutual obligations between the parties, therefore its use is limited to contract law.

The term *synallagmatic* has little impact in English, since it designates a notion which is legally meaningful in those legal systems originating in Roman law, such as the Romanian or the French one. It is explained as part of the expression *synallagmatic contract*, described within the same coordinates, i.e. a contract creating mutual obligations in which each party undertakes to do or refrain from doing something (*Oxford Dictionary of Law*, 1997, p. 45) or, with particular reference to civil law systems, a contract in which the parties obligate themselves reciprocally, so that the obligation of each party is correlative to the obligation of the other (*Black's Law Dictionary*, 1999, p. 325), the syntagm being the civil law equivalent of the common law's *bilateral contract*.

When he has to translate the Romanian term *sinalagmatic* into English, the translator has to perform an act interpretation, prior to an act of communication which concerns, among others, matters of synonymy and antonymy.

In Romanian, the synonyms of the adjective *sinalagmatic* include *bilateral*, *mutual* and *reciproc*, which have English counterparts, i.e. *bilateral*, *mutual* and *reciprocal*, while the antonym is *unilateral* in both languages and it mainly occurs in the syntagm *contract unilateral* ('unilateral contract').

The Romanian *bilateral* has 6 meanings and only two of them belong to legal language when referring to contracts, conventions, treaties, in the sense of “obliging the parties reciprocally” (D. Dănișor, 2012, p. 123). It is common in such constructions as *tratat bilateral* ('bilateral treaty'), *acord bilateral* ('bilateral agreement'), *convenție bilaterală* ('bilateral convention'), mainly used in international law.

In common law, a *bilateral contract* is also termed *mutual contract* or *reciprocal contract*, and denotes “a contract in which each party promises a performance, so that each party is an obligor on that party’s own promise and an obligee on the other’s promise” (*Black’s Law Dictionary*, 1999, p. 319). So, the English equivalent of *contract sinalagmatic* is *bilateral contract*.

The phrase *bilateral discharge*, with the Romanian counterpart *denuntare bilaterală* comes within the scope of contract law and refers to the ending of a contract by mutual agreement for failure to perform the contractual obligations.

The specificity of the notion expressed by the term *sinalagmatic* is also proved by the fact that the syntagm *contract sinalagmatic* is often contrasted with *contract comutativ* (“commutative contract”) in Romanian law. In civil law countries, a commutative contract is a contract in which one party’s performance is correlative to the performance of the other, so that non-performance by either party affords a defense to the other (*Black’s Law Dictionary*, 1999, p. 319), whereas a synallagmatic contract is characterized by correlative obligations.

Therefore, considering the synonymic series of the term *sinalagmatic* in Romanian and English, and the fact that it is exclusively used in a particular field of law, the translator has two choices: the adjective *synallagmatic*, on the one hand, and its synonym *bilateral*, on the other hand. There is a question arising in this context: why use *synallagmatic contract* in English when everybody is familiar with *bilateral contract*, the equivalent in common law systems of the civil law notion? The answer is similar to the answer given to the following question: why does the Romanian Civil Code use the term *sinalagmatic* if it means the same as *bilateral* and everybody knows what a *contract bilateral* is?

Let us try to answer this latter question. One reason must be that the Romanian *Cod civil*, in the articles containing the term *sinalagmatic*, is a faithful copy of the *Code civil français* (D. Dănisor, 2012, p. 122). It is well-known that “most legal traditions – and constitutions – have migrated from given languages into other languages” (Bigirimana, 2009, p. 195), and this is how legal translation often becomes part of legislation. Legal norms are generally based on other legal norms which have been operational in other

legal systems. Therefore, professionals in this field tend to avoid innovations and preserve their own document drafting practices which have been tested over time (Hafner, 2014, p. 352; Bigirimana, 2009, p. 195).

Legislation (in the public sphere) and agreements/ contracts (in the private sphere) are genres that serve to ‘construct’ the law by establishing legal rules: they are ‘normative texts’. Since the main addressees of legal texts are commonly not the general public, but other legal specialists, the language of normative texts “is often portrayed as overly reliant on formal and archaic expressions” (Hafner, 2014, p. 352).

All this might explain the fact that, although we currently have a new, altered version of the Civil Code (2011), the adjective *sinalagmatic* is still there.

Summing up, there are arguments in favour of either translation choice. A functional method of translation as a ‘problem-solution approach’ (Brand, 2009, p. 31) would most probably choose the *bilateral* variant, thus disregarding differences in doctrinal and jurisprudential construction and legal concept and focusing on practical consequences, but in our opinion, *bilateral* would mitigate the cultural significance that the term *sinalagmatic* has in Romanian, it would affect communication, whereas *synallagmatic* would provide deeper insight into the specific nature of this notion within the conceptual context of an entire legal system.

### 3.2.3 *Sinalagmatic* as a Legal Cultureme

Deriving from the variety of phenomena and realities it designates, a cultureme is a portion of cultural behaviour and denotes any significance support in a culture. It circulates in professional environments: semiotics, linguistics, translatology, phenomenology, sociology, comparative law etc. German intercultural philology pays considerable attention to this notion of extreme importance in performing the communication process through translation, it promotes activities and studies that may foster the construction of intercultural discourse (Lungu-Badea, 2004, p. 28-29).

The translation of a cultureme goes beyond the primary objective of transferring monocultural knowledge and practices and aims to build an intercultural bridge, to develop an intercultural discourse, favouring mutual understanding of the languages and cultures in contact. The translation of a

specialized document, which may often contain legal cultureemes, renders the structure of the acquired knowledge based on pragmatic criteria, if it meets the expectations, conventions and degree of knowledge of the two cultures (Lungu-Badea, 2004, p. 30-31).

This proves that *sinalagmatic* is a legal cultureeme, a system-bound term encapsulating valuable information regarding certain elements of the legal culture of the Romanian people. Therefore, the translator should preserve this characteristic, he should identify the specific cultural information and process it in an interlingual, transcultural action between partners of interaction.

This conception seems appropriate in the translation of legal texts for informative purposes. On the contrary, translation for normative purposes, referring to the production of equally authentic and authoritative texts in countries such as Canada, or supranational structures such as the European Union where different language norms are equally binding and form a single legal instrument (Cao, 2007, p. 72), should avoid system-specific terms and focus on the creation of new, standardized terms which can express national and supranational legal concepts in a comprehensive way (Künnecke, 2013, pp. 255-256). Although multilingual norms encounter problems of interpretation when they are applied, and of translation when they are drafted (Kischel, 2009, p.10), within the European Union, legal norms enjoy, at least in theory, the same authority in all languages of the Member States, and observe the principle of plurilinguistic equality and authenticity.

## Conclusions

*From a certain perspective, the powerful relationship between communication and language is reflected at the level of translation. The particular case of legal translation involves the neutrosophic, neutral role assumed by the translator who performs an act of communication and establishes a predominantly neutrality relationship between the source language text and the target language text, after managing differences, even conflicts of legal contents and forms generated by divergent historical evolutions.*

*It is often said that we live in the age of translation and in this context, translation appears as a meaningful tool in neutralizing language and cultural barriers, in helping legal translators and comparatists to mediate between legal cultures. Along the*

same line, the didactic role of translation proves crucial, for it is useful in all stages of language teaching, but in the advanced stage, it is recognized as “the most important social skill since it promotes communication” (Newmark, 1999, p. 62).

Legal translation also involves the dissemination of legal culturemes - such as the Romanian term *sinalagmatic* - which are more than elements of a legal culture, they are cultural features of the communication act based on the transfer of ideas and contents. They are marks of a people’s cultural identity.

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## 4 The Cult of Personality in Some Ancient Civilizations: Mentalities and Communication Strategies

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### Abstract

*In the ancient world, the personality of the leader had an extraordinary impact on mentalities. In many ancient civilizations, the cult of the state leader was similar to the cult of the gods.*

*The first expression of the so-called personality cult of the state leader was in the Ancient Orient, where the leader was either sent by the gods or a god himself on earth, the son of the gods or a divine agent of the gods on earth.*

*In the western part of the ancient world, the leader was more of a model, a hero, but also the first of all citizens in democratic regimes. A particular case is Sparta where the leader which had a cult was the state itself.*

*In most Indo-European civilizations, the cult of personality was political and military in nature, rather than mystical and religious, as was the case in the major civilizations of the Ancient Orient, such as Sumer, Babylon, Assyria, Egypt, India and China.*

*The oriental personality cult was taken over in the classical Western world, especially in the case of the Roman super-power where “the first of all citizens” - **Princeps** is also the godlike **Divus**, or **Pater Patriae**.*

*The cult of the leader in Antiquity was taken over in almost all historical eras, being the proof of a neutral paradigm that has undergone little change today. If in ancient times the leader was sent by the gods, a superman, nowadays the leader is a charismatic figure (a word coming from the Greek and meaning ‘with divine charm’) proving that little has been changed over the millennia. In Antiquity and now, power has always made use of communication.*

## Keywords

*communication, Antiquity, impact on mentalities, personal regime, civilizations.*

## 4.1 Introduction

In the ancient world the cult of personality is a basic feature for the study of this era of human history. Either in the East, where civilizations and the communication process came into being, or in the West, which witnessed the birth of what we nowadays call politics and democracy, the leader fascinated and was almost worshipped, enjoying a special symbolism. The leader was a divine mentor for the first civilizations, a superman of divine origin in the Greek world, a model, or one of the best and most valuable citizens, such as the Roman *Princeps*.

A real communication structure is developed for the leader in order to highlight his qualities, as well as to justify and perpetuate his personal regime. The cult of the leader was also possible due to some specific mentalities, which lay at the basis of the cult and facilitated its regeneration, its perpetuation, especially in the Ancient East. In the Ancient West, the leader was much more humane, he distinguished himself by his qualities, he was the best military, politician or the best of the country's sons. In Sparta, the supreme leader was the state, a normal mentality for a militaristic civilization in which the state was the supreme commander, Sparta itself being regarded as a kind of alpha wolf, since all Spartans formed a pack, according to their collective mind.

Although at first sight they seem different, ancient civilizations are similar to each other, so there is a paradigm of neutrality as far as the leader is concerned. Thus, in the Oriental world the leader was sent by the gods, he was their representative or a god himself on earth, and in the Western world, the leader was a man chosen by the gods, a demigod or simply a man inspired by the gods. Therefore, both paradigms of the leader, the oriental one and the western one, were based on extraordinary personalities, inspiring people, people who were obeyed by the others because of the power of their personality. This submission was also possible based on real communication strategies developed for this purpose.

Our study will highlight the main paradigms of the personality of ancient civilizations, the most important ones which crucially contributed to the development of the personality cult, focusing on the process of communication of this vocation personality cult in order to be honoured/worshipped by the subjects that this special man of power guided.

## 4.2 Sumer, Mesopotamia, Babylon and Assyria: Initiation of the Personality Cult and Communication

The first state organizations emerged in Sumer, so the first leaders appeared here within this remarkable civilization that gave humanity a new way of organization and also the first alphabet and writing system that has ever been discovered. Writing was the first effective form of communication for the first leaders.

In the Sumerian city-states, the leading personality was a sacred being, each Sumerian city-state was a monarchical organization, the king was considered to have a double paternity, human and divine. He was named with titles that were only reserved to the gods such as “king of the universe” or “king of the four parts of the Universe”. Art and writing emerged as effective media for expressing the divinity of the leader, who was the messenger of the gods on earth; he was depicted as a god, if we think of the famous King Hammurabi, surrounded by sunbeams on the stela of his code, the sun being a real aura for him.<sup>1</sup>

Gilgamesh is more than a legendary king, for his city-state really existed. Certainly, Gilgamesh was one of the leaders who lay the basis of the cult of the leader, but also of communication, since his actions made the first epic of humanity, called after him. In his epic he is introduced by his power components, we can also see his divine and human proportions, his military and managerial qualities, and his super-human power. Gilgamesh is the wise king who encountered difficulties, which turned him in the supreme leader, as we can see in his epic, the best form of communication of his power, which really made him immortal:

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<sup>1</sup> *Apud* Constantin Daniel, *Civilizația sumeriană*, București, Editura Sport-Turism, 1983, pp. 67-72.

*“The man who saw all the countries of the world,  
who knew everything and discovered everything,  
Gilgamesh understood the mystery of all things.  
He shared the wisdom of the world;  
he saw what was hidden and knew what was secret.  
Has revealed the times before the Flood.  
He toiled and suffered on the Long road.”* (our translation)<sup>2</sup>...

Gilgamesh proved to be a king, therefore a leader, because he achieved things that were impossible for ordinary people. We are told about his divinity in his epic as follows:

*“When Gilgamesh was created,  
Enlil the Brave made him look perfect;  
Shamash from heaven gave him beauty;  
Adad wished him to be brave;  
All the great gods accomplished Gilgamesh: ...”*

.....  
*Two thirds of him are divine and one third is human.”*<sup>3</sup> (our translation)

So all the pantheon worked to create Gilgamesh. It is certain that terminologically, all these great gods will remain with the dynasties following Gilgamesh, either Sumerian, Mesopotamian, Assyrian or Babylonian, all take over this paradigm of the supreme leader, created by the gods, the one who distinguishes himself both by physical force and the force of the spirit. Therefore people, his subjects, owe him obedience, hence the *mentality of submission*, specific to the Ancient Orient.

The communication process evolved with the development of the personality cult. Hammurabi, the most brilliant king of Mesopotamia, who founded the Babylonian power and brought his subjects the rule of law, demonstrated it. He made great reforms at that time, especially by the reorganization of the state and pantheon of gods<sup>4</sup>, himself a god on earth. His code was the best means of communicating his power, actually an

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<sup>2</sup> \*\*\**Epopoea lui Ghilgameș*, In Romanian by Virginia Șerbănescu, București, Editura Mondero, 2008, p. 25.

<sup>3</sup> *Ibidem*, pp. 26-27.

<sup>4</sup> \*\*\**Codul lui Hammurabi*, ediția a II-a revizuită, Traducere de: prof.dr. Ovidiu Tămaș, Baia Mare, Editura Proema, 2009, p. 12.

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enacted cult. Although extremely practical, the Code makes Hammurabi a god, since Hammurabi stands for “the link between heaven and earth”, “the one who brings happiness to the heart of Marduk, his lord” (Marduk was the supreme god of Babylon), “... the eternal heir, the powerful king, the solar god of Babylon, that makes the sun rise over the land of Sumer and Akkad, the king who also conquered the four corners of the world, I am Ishtar’s favourite (Hammurabi). When Marduk ordered me to do justice to people on earth, to enable them to have a good leader, I revealed truth and justice all over the world so that people can thrive.”<sup>5</sup> It seems that this great king had a name translated as “the god of Babylon Sun” “the god of kings”.

If Gilgamesh had an epic as a means of communicating his power, Hammurabi created his own long-lasting epic, not literary, but legislative, his Code being the first complete form of legal communication for legitimating the cult of the leader’s personality.

This legitimate and explanatory component of power can be found with all Assyrian-Babylonian kings, especially in terms of their institutional title. They communicate their military qualities to their subjects, their divine predestination to conquer and to bring the military glory worthy of their divine essence. Thus Sargon, one of the most capable Assyrian kings, who invented civil servants, called himself *Sarru Ken* = legitimate king or one who is a perfect military man. Another example is King *Sar Tambari* = king of the battle, who was at the same time “the ruler of the four parts of the world”.<sup>6</sup>

Thus the power of the Assyrian-Babylonian king is justified by his military skills<sup>7</sup>, his own forces, and the communication of this power is fulfilled through military victories or other acts of courage that prove his physical and spiritual force.

According to Constantin Daniel, the great Romanian specialist in the history and civilization of the Ancient Orient, the royal power in the Assyrian-Babylonian civilization had the following components:

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<sup>5</sup> *Ibidem*, pp. 17-19.

<sup>6</sup> *Apud* Constantin Daniel, *Civilizația asiro-babiloniană*, București, Editura Sport-Turism, 1981, pp. 26-27.

<sup>7</sup> *Ibidem*, p. 47.

- a. *Lugal* = the great man, i.e. important in the (economic, physical, military, etc.) hierarchy of ancient Oriental society.
- b. the representative of the gods on earth, a kind of delegated person with full powers to rule over the terrestrial world.
- c. the god of the city-state or state that he ruled, by the particle *Sin*, therefore the names of most Assyrian-Babylonian kings contained this particle, e.g. *Naram Sin*.
- d. full sovereignty, by the particle *Issak*, i.e. they were not submitted to anyone on earth.
- e. king of the world.
- f. supreme kings, a component communicated by the particle *Sarru Rabi*<sup>8</sup>.

This first civilization was also the pioneer of the personality cult, in shaping and communicating it, thus inventing one of the most valuable cultural resources of humanity, writing. The organization, mentality and model of the leader will be taken over by almost all civilizations of the ancient Orient and not only.

### 4.3 Egypt: The Sacredness of the Leader's Personality and Symbolic Communication

In Egypt, the personality cult reached its climax, being, in our opinion, the most obvious cult communicated to subjects during the life of the leader, but mainly after his death.

Egypt developed new strategies for communicating the power of its leader, which was structured into three elements: the name, which once written or mentioned, was considered to bring immortality to the bearer, the extremely effective administration, which ensured the spreading of the cult of the Pharaoh, art, in particular funerary art, for tombs were regarded as the Pharaoh's headquarters for all eternity just as the pyramids were considered "the beautiful house of eternity."<sup>9</sup>

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<sup>8</sup> *Ibidem*, pp. 96-99.

<sup>9</sup> *Apud* Constantin Daniel, *Cultura spirituală a Egiptului Antic*, București, Editura Cartea Românească, 1985, p. 153.

The cult of the Pharaoh was therefore communicated mainly by the powerful impact of the cult of the dead, that was meant to turn the Pharaoh's personality into a godlike, immortal one, the pyramid having the purpose of ensuring the Pharaoh's way to the gods.

The Egyptian Pharaoh builds for the first time an institution of the name that would best represent his cult. This also happens because of the name "divine monarch" which is a real public relations campaign meant to promote his name. By his name, he must represent the entire Egypt in the Egyptian collective mind. The institution of his name included many totems and gods in order to demonstrate that he was an agent between Heaven and Earth, he actually was a mediator between two worlds, one sacred and one lay. After fulfilling his mission, he can go to the gods.

The key institution of the Egyptian personality cult, involving the Pharaoh, is structured on five pillars:

I. the Pharaoh calls himself *Horus*, who is the god of heaven, as well as its protective deity, "the sacred bird".

II. the unity of the state is named *Nebty* = "the two mistresses", goddesses of Egypt, the white eagle for Upper Egypt and the cobra for Lower Egypt

III. *Golden Horus*, the person of the Pharaoh, who was as sacred as gods

IV *Nesut Bit* = "the one who belongs to the cane and the bee", i.e. the king of the entire Egyptian state

V. *son of Ra*, designating the force of the entire universe. The Egyptian Pharaoh is the monarch who rules the world, just as the sun shines for the whole earth, being the king "of all that is surrounded by the sun" or *Shen*<sup>10</sup>.

The most famous *son of Ra* was Ramses the Great, "Ra is the one who gave birth to him"<sup>11</sup> is the translation of his name, the Pharaoh and one of the most prominent and long-living political leaders in history. He laid the basis of the first ideology of the political leader, especially by his

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<sup>10</sup> *Apud* Claire Lalouette, *Civilizația Egiptului Antic*, volumul I, Traducere și note de Maria Berza, București, Editura Meridiane, 1987, pp. 22-24.

<sup>11</sup> *Ibidem*, p. 77.

constructions, but also by his deeds. We believe that the true ideology of the power of Ramses is not the longevity of his reign, but his political vision which was universal. The temples dedicated to him surpass by far those dedicated to the gods, Ramses the Great was a giant of politics, just like the giant statues of his temples, the most brilliant representative of the ancient cult of personality, unrivalled in our view, as the sun is one and only one. He fulfilled the mission given by the gods, fully respecting his contract with the gods, truly the *Life, Health and Strength*<sup>12</sup> of Egypt on earth, the three components being features of the Pharaoh, even his appellations. Symbolic communication was founded in Egypt, and the Pharaoh fully used it to develop his cult.

#### 4.4 Persia: The Personal Value of the Leader's Personality and His Communication Institutions

The Persians were rightly thought of as some of the most famous Indo-Europeans, because they innovated in the field of power, communication, and especially in the organization of power. We owe the Persians the emergence of a new form of government, *the empire*, as well as the complex social, cultural and political process of assimilation of the conquered ones. They first gave the world a political system that extended beyond the borders of a single nation, the empire they created was intended for the common good, the Persians turning their enemies into allies, friends, and integrating them into a single world, the Persian one.

The founder of the first empire was Cyrus, rightly called the Great. He is the type of the Indo-European leader who excels especially in the craft of weapons, in the art of war, because he mainly built his power on his military qualities. Therefore, the state led by the Indo-European leader was primarily a military power, the state being seen as an army and, as a consequence, organized like an army.

Cyrus the Great was regarded by the Persians as a virtuous man, a good army commander, who was involved in the state and offered a personal

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<sup>12</sup> Cf. Pierre Montet, *Viața de toate zilele în Egipt pe vremea dinastiei Ramses*, Cuvânt înainte de acad. Emil Condurachi, Traducere de Ileana Zara, București, Editura Eminescu, 1973, p. 286.

model, followed by his subjects regardless of their nationality. He integrated the subjects in the Persian world, offering them a alternative life to embrace willingly. This first emperor in the world history changed the personality of the leader into a model, an example for the state that he was supposed to serve.

Xenophon tells us about this first emperor who, due to his political invention of the state also transformed the cult of the leader's personality, from a local to a global monarch, since a king ruled over many worlds, many subjects, many cultures and many territories. We can say that Cyrus the Great brought a new dimension to the cult of the leader, adding new meanings to it, being a pioneer in the adventure of power, a more real and palpable power by far. The king was not only chosen by one god, if we think about the worlds and cultures over which he exerted his power, but he was also the one chosen by a whole pantheon.

The army-like organisation of his empire<sup>13</sup> enabled Cyrus the Great to provide the control and discipline of such a state. All this would not have been possible without the mentality of submission. The way of communicating his power was the law, but the Persian law that unified all his subjects regardless of ethnicity.

“A true ruler is a law that continuously watches because he is able to lead and simultaneously observe those who do not obey, even to punish them ... he thought that it was easier to make people be decent if he let them believe that he himself was an example of decency for the others ... he was guided by the thought that a ruler must not be content to merely surpass his subjects in virtue, but seek to impose himself by any other trait.”<sup>14</sup>

The extraordinary personality of the Persian leader was a charismatic man, raised by his own forces, Darius, rightly called the Great, a just man, in our opinion the Greatest. Not only did the Persian empire reach its climax during his reign, but the personality cult was completely transformed by this providential man. To support his cult, Darius chose

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<sup>13</sup> Xenofon, *Viața lui Cyrus cel Bătrân, întemeietorul statului persan*, Traducere, studiu introductiv și note Conf. dr. docent Maria Marinescu-Himu, București, Editura Științifică, 1967, p. 30

<sup>14</sup> *Ibidem*, pp. 334-337.

communication, he laid the foundation of a genuine, complex communication service, based on an extensive network of roads, communication ways that, besides economic benefits, ensured the unity of the empire and the omnipresence of the leader.

Communication was the basis of his power, Darius ensured the communication of his cult not only by laws, but also by the economy, the *darius*, the coins with his image, by organizing provinces, the *satrapies*, where he placed the “eyes and ears of the king”, the *satraps*, by the army, by the creation of one of the most effective elite military troops, the *ten thousand immortals*, all led by an immortal man, himself, by the postal system and roads, through which his message reached everywhere, the *Royal Road* and the postal system are his creations.

Through communication Darius supervised his huge empire and he could be everywhere. His deeds are not mentioned on the stelae as in the case of other Oriental leaders and not only, he used a mountain, we think here of the Behistun<sup>15</sup> inscription. He literally unified the world, crossed the barrier of the seas, drawing for the first time the canal between the Nile and the Red Sea.

Like any other leader, Darius the Great was also surrounded by a mystical aura, he was considered a descendant of the Persian god Ahura Mazda<sup>16</sup>, the god of Good in the Zoroastrian religion, which he encouraged and helped to spread throughout his empire, a religion that promoted the good. By his title of *king of kings*, Darius led the personality cult to a sort of Absolutism<sup>17</sup>. Among the world leaders, Darius is in our opinion the most important, since he organized a communication system for the first time, thus demonstrating the value of communication in the exercise of power. From this perspective, Darius really served the Good, offering mankind, among other great works, the *Royal Road*, the road that connected Susa and Sardis, over 2400 km, and the postal system.

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<sup>15</sup> Cf. Magda Stan, Cristian Vornicu, *Istoria lumii pentru toți: Antichitatea*, București, Editura Niculescu, 2007, p. 59.

<sup>16</sup> *Ibidem*, p. 58.

<sup>17</sup> Iohanna Șarambei, Nicolae Șarambei, *99 personalități. Lumea antică*, (ediția a III-a), București, Editura Artemis, fără an, p. 90.

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#### 4.5 China: The Apogee of the Cult of the Leader and Its Communication System

In the field of the personality cult, the Chinese were the most careful, the leader having the most elaborate and sumptuous cult. All Chinese political and social organization focused on the imperial cult, considered the centre of the world. The ruler was initially considered as coming from the legend such as the first emperors. The *Yellow Emperor*, *Huangdi*, the first Chinese emperor, brought the Chinese civilization, the compass, the boat, writing, the wheeled chariot and silk. He was the son of a sacred bird, a heroic character and a god<sup>18</sup>.

From the name of this king all Chinese sovereigns were named by numerous appellations which connected them with the gods, especially the head of the Chinese pantheon (actually a very large pantheon) *Di*, the god of heaven.

The titles of the ancient Chinese ruler are *Di*, *Shangdi*, *Huangdi*<sup>19</sup>, all these designating the Chinese ruler, appellations which gave him the rights of a supreme deity of China. The Chinese leader took care of political and social order and the welfare of his subjects. The authority of the Chinese monarch was strengthened with the centralization of the state. *Tianzǐ* = the Son of Heaven will also be added to his name, he was thus predestined to rule the world, *Shangdi* being translated as the High Ruler<sup>20</sup>.

The ancient Chinese leader was truly the most honest of the ancient world leaders, there was a true religion for him. Like all the other leaders of Oriental Antiquity, the *Son of Heaven* had a communication system that he used to maintain and propagate his cult. The most effective were culture, through writing, especially through the moral doctrines of *Confucianism* and *Taoism*, but also through the administration. The sacredness of the imperial person was also fulfilled by numerous rituals which established a hiding, an interdiction to look at the leader, a mystery that other ancient leaders did not

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<sup>18</sup> Cf. Magda Stan, Cristian Vornicu, *op. cit.*, p. 78.

<sup>19</sup> *Apud* Jacques Gernet, *Lumea chineză*, Volumul I, Traducere de Șerban Stati și Romulus Ioan Budura. Cuvânt înainte și note de Romulus Ioan Budura, București, Editura Meridiane, 1985, p. 74.

<sup>20</sup> *Ibidem*, p. 80.

apply. Along the same line, many totems represented the emperor, thus becoming his exclusive symbols (and we consider the dragon here).

The Chinese leader even had a “heavenly mandate”<sup>21</sup> from the gods themselves to lead China. Due to this view, another mentality developed, that of a pre-established social hierarchy of power, *li*.<sup>22</sup>

All Chinese administration was very effective because it was built according to the military model, especially during the Qin Dynasty. The administrative heads of Qin were generals, who in turn were supervised by those faithful to the emperor.<sup>23</sup>

In other words, Qin brought into the equation of the personality cult, the information, or better, the information monopoly which had to be held only by the emperor. Qin’s communication was based on the power of information. The emperor who would also give the name to China was truly one of the titans of ancient power not only through the political unification of China, which according to a stela of his time “brought order to the crowd of creatures”, but in particular through laws, since he also organized the degrees of dignity: *Jue*.<sup>24</sup>

So the personality cult in ancient China was the pinnacle of this cult, the true religion. The Chinese contribution to this cult is in our opinion the fact that individuals were loyal, and also the information, the key part of communication that the leader used to strengthen his cult. Therefore it is not surprising in China there appears the first *Art of War* in which information plays a crucial role in the exercise of military power and not only, masterly theorized by Sun Tzu.

#### 4.6 India: Paternal Greatness and the Ruler’s Titles. The Aryan Tradition of the Leader’s Power

After the Aryan conquest, India enters the orbit of the cult of the leader. In ancient India, this cult has an Aryan tradition by the following

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<sup>21</sup> Cf. Magda Stan, Cristian Vornicu, *op. cit.*, p.81.

<sup>22</sup> *Ibidem*, p. 79.

<sup>23</sup> *Apud* Philippe Paraire, *Mari lideri ai istoriei mondiale*, Traducere: Doina Bodea, fără localitate, Editura Arc, 1999, p. 46.

<sup>24</sup> *Ibidem*, p. 109, p. 151.

components: military tradition, the Vedas and the castles. For this reason India is a particular case of the leader's personality cult.

With the coming of the Aryans, the ruler that can be observed in the Vedas, *raja*, had no absolute power, but rather a collective one, being part of a triangle of power together with a general called *senani*, holding military power, and a priest, *Purohit* who had religious power<sup>25</sup>. So the Aryan power was a collective, even specialized one. The *Vedas* and the castles were the most effective means of communication of the Aryan (later Indian) leaders' predestination for power.

Later during the imperial period of ancient India, the cult of the leader is not absolute as in the Ancient Orient, but it has paternal accents because the people is the ruler's *child*<sup>26</sup>.

In time, the Indian sovereign added titles to highlight the cult, which emphasizes his moral qualities as the guardian of his people and so the Indian emperor is "the most beloved of the gods" he is *abimsa*, the defender of his subjects, he is moral<sup>27</sup>. With the development of the Indian state and Indian power, the emperor holds titles to express his power. He is *Devaputra*, the son of heaven<sup>28</sup>, he was *Maharaja*, the great king, *Sarvalogisvara*, the master of the entire world and *Vikramaditya*, the sun of heroism<sup>29</sup>.

The Indian ruler is one of the most pragmatic rulers, but rather a master, than a god. And his cult was sumptuous, based on the mentality of *dharma*, the moral code and *kharma*, destiny, which divided his subjects into castes and ensured his ruling mission.

#### 4.7 Greece: The Cult of Heroic Personality and Its Communicational Impact (The Myth)

The civilization of Ancient Greek proposes a new paradigm of the personality cult, totally different from that of the Ancient Orient. The Greek leader is political, distinguishing himself by his own forces, by his destiny,

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<sup>25</sup> *Apud* Michael Boivin, *Istoria Indiei*, Traducere, prefață și note: Daniela Zaharia, București, Editura corint, 2003, p. 24.

<sup>26</sup> *Cf.* Magda Stan, Cristian Vornicu, *op. cit.*, p. 74.

<sup>27</sup> *Cf.* Michael Boivin, *op. cit.*, pp. 38-39.

<sup>28</sup> *Cf.* Magda Stan, Cristian Vornicu, *op. cit.*, p. 74.

<sup>29</sup> *Cf.* Michael Boivin, *op. cit.*, p. 41, p. 46.

being the most representative of the citizens, appointed by vote to represent them. The Greek tradition of a human model was preceded by an institution as old as the Greek civilization, namely the institution of heroism that “coagulated institutional structures of Greek cities.”<sup>30</sup> Not only did the heroes lay the basis of future democracies, they also developed the paradigm of the Greek leader, one of the most humane of Antiquity. The heroes were super-humans, demigods, but the Greek cities were led by the elected representatives of citizens, while power was not concentrated in the hands of a single person, but in the hands of the people, and the most skilled in organizing the city state (*politics*) was elected the first of all citizens.

The communication chosen by the Greeks to promote the cult of heroic figures, and the good citizen, the democratic leader was Mythology in particular. All Greeks theorized for the first time this new type of democratic leadership qualities, through Aristotle’s *Politics*. The leaders of the Greek world are the pioneers of a new world, those that colonize and go further than an ordinary citizen has even been to, the “Greek adventure” was also inherited by the contemporary, mainly European man.

In the Greek world, we distinguished two major paradigms of democratic leaders, one of an Athenian democracy, the other of a military democracy.

#### 4.7.1 Athens and the Cult of the Democratic-Political Leader

Athens, where democracy and the separation of powers, as well as politics first emerged, offered a new paradigm of the leader. The power belongs to the people, but the people delegates it through election to one of the most capable citizens. The Athenian leader is a capable leader with qualities above the average citizens. The most famous and capable leader of the new paradigm was Pericles, who transformed Athens in a regional hegemony. Pericles, though he ruled for 30 years, remained in history as the creator of a *golden age* of Athens.

He got the hegemony for his state, not in his hands or his interests, strengthened the democratic regime, demonstrating the viability of this new

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<sup>30</sup> *Apud* Dana Dinu, *Introducere în istoria și civilizația Greciei Antice*, Craiova, Editura Universitaria, 2005, p. 141.

regime invented and implemented by the Greeks. As recorded by ancient historians, the great Athenian strategist (he came to rule the Athenian state from his position as a strategist, a general) “accomplished, for the benefit of the people”<sup>31</sup> everything that was done.

So the democratic leader acts in the interest of his state and the means of communication for the promotion of his policy become much more cultured, more than simple stelae to remember his deeds, stories are written about the deeds of this type of leader, a Western one who does not benefit, like the Oriental one, from the mentality of submission, he must persuade his citizens who must give their vote for his abilities, the citizens must trust him, the man, the foremost citizen.

#### 4.7.2 Sparta and the Cult of the Leader State

Spartan democracy was of the militaristic type, therefore the Spartan type of leader was special. Spartan citizens were the best soldiers and their mission was military art by which they did not serve a leader, but the state. Sparta was the leader, the supreme commander for which the citizens, who were also its soldiers, chose to live, fight and die. So in Sparta we find for the first time the “cult of the state”.

Sparta was conceived as a leader by the Spartans, because in their minds, all Spartans were part of a military fraternity, in the style of a pack of wolves, Sparta being the head of the pack, the alpha wolf. Spartan children were educated in this spirit, they were considered small cub wolves.<sup>32</sup>

The Spartans are worth admiring because they probably created the most patriotic citizens of the ancient world, founded the first professional, regular and national army of Antiquity. The communication means for imposing the cult of this Spartan leader, unique in the ancient world, was war and military art.

Sparta remained immortal for its skill in the art of Ares, in our opinion Spartan soldiers were the best, most loyal and most patriotic of the military of the world, and glory is their reward.

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<sup>31</sup> *Ibidem*, p. 48.

<sup>32</sup> *Apud* Pierre Lévêque, *Aventura greacă*, vol. II, Traducere de Constanța Tănăsescu, București, Editura Meridiane, 1987, p. 251-254.

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## 4.8 Rome: The Imperial Cult and the Institution-Name

The Roman leader is also an original creation, and he used a whole industry of communication in order to maintain and mainly justify his power. The Romans had a pragmatic cult for the leader, as pragmatic as their entire civilization.

The *Princeps* was the first of all citizens, he originally was able to lead the Roman interests and to increase, and mainly to maintain the Roman power. The best example is the founder of the Principate, Augustus<sup>33</sup>, who founded a new form of government, a kind of personal regime with military accents, but also with democratic, republican structures.

In fact, Augustus put into practice an enlightened Absolutism for the first time, if we think that his reign was the *Golden century* in the history of Rome. He was the state, which is visible in his title. He was given the title of *Divus* which means *godlike*. The name of *Princeps* was actually the name of the power of the Roman state, the quintessence of the whole institutional structures of the Roman power. Augustus was known as *IMPERATOR CAESAR DIVI F. AUGUSTUS, P.P.* (*Imperator Caesar, son of Divus, Augustus, father of the fatherland* – our transl.). Therefore he was *imperator*, general, the leader of the army having *imperium*.

He justifies his political legacy through such titles as son of *Divus Caesar*, he was also *Augustus*, the *honoured* one, and *father of the fatherland*. All the power of the state is concentrated in this institution-name. So the Roman leader Augustus had authority, power and the respect of all Rome. Power was a principle for *Augustus*, his power was based on republican principles<sup>34</sup>.

The new model of the leader proposed by the Romans would make a career in politics, throughout the centuries from the Roman era onwards. With the Romans, power became a job, in which they excelled, turning their *Re publica* into a world power.

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<sup>33</sup> Cf. Strehie Mădălina, *Oameni politici ai Romei antice. Lideri, instituții, mentalități*, Craiova, Editura Universitaria, 2008, pp. 76-86.

<sup>34</sup> Cf. Lee, Brandon, *Principiul puterii*, Traducere: Aurelia Ionescu, Editura Alfa, București, 2005.

The communication system used by the first emperor of Rome, then by all the others, was a written communication, mostly in stone, a classical one, the *Aeneid*, the ideological manifesto of the new Rome founded by Augustus, a persuasive one, *Romanization*, a legal one, by *jus* and *lex*, but above all, organizational communication was the success of the Principate. This organizational communication was executed by the army that brought discipline, rigour and efficiency.

### Conclusions

*The cult of the leader's personality was manifested in all major ancient civilizations. The leaders of the ancient world innovated in the exercise of power, every civilization bringing new paradigms of power. At all times, leaders used the communication process and mentalities to impose themselves on subjects, each building his own cult. Some ancient leaders were assimilated to gods, some to heroes, some were people with a destiny chosen by the gods, demonstrating that essentially there has been little change in the paradigm of the leader over time, the power actually being a paradigm of neutrality. Nowadays a leader is considered a charismatic man, an epithet inherited from the Greeks, which would be translated as charm, grace of the gods.*

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## 5 Between True and False, Scientific Uncertainty: Neutrosophy by Argumentation

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### Abstract

*Neutrosophy is a new domain that treats neutralities as an extention of dialectics, as a part of philosophy, revealing paradoxes and logics, having also its derivative “neutrosophic”, such as “neutrosophic logic”, “neutrosophic set”, “neutrosophic probability”, “neutrosophic statistic”. It is the merit of professor Florentin Smarandache, scientist at University of New Mexico, USA. The world is full of indeterminacy, so a more precise imprecision is required. Neutrosophy introduces a new point of view in philosophy, which helps to the generalization of classical ‘probability theory’, the third state, uncertainty. Besides Mathematics and Philosophy interrelationship, one searches Mathematics in connection with Psychology, Sociology, Economics, and also Aesthetics, Arts, Literature.*

*The aim of this study is to introduce the reader into neutrosophy, arguing the statements because neutrosophy: 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.*

*The study tries to offer a pragmatcal interpretation of different domains to be as much as is possible close to lecturer for undestanding the neutrosophic concept.*

### Keywords

*neutrosophy; false; true; indeterminacy; uncertainty.*

## 5.1 Introduction

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

The speciality literature reveals that Zadeh introduced the degree of membership/truth (t) in 1965 and defined the fuzzy set. Two decades later, Atanassov introduced the degree of nonmembership /falsehood (f) in 1986 and defined the intuitionistic fuzzy set, defined by two states, true and false. As novelty to previous theory, Smarandache introduced the degree of indeterminacy/neutrality (i) as independent component in 1995 (published in 1998) and defined the neutrosophic set. He has coined the words “neutrosophy” and “neutrosophic”. In 2013 he refined the neutrosophic set to n components.

Neutrosophy considers a proposition, theory, event, concept, or entity, “A” in relation to its opposite, “Anti-A” and that which is not A, “Non-A”, and that which is neither “A” nor “Anti-A”, denoted by “Neut-A”.

Neutrosophy is the basis of neutrosophic logic, neutrosophic set, neutrosophic probability and neutrosophic statistic.

## 5.2 Concept of Neutrosophy

### 5.2.1 Delimitations

We have to notice the most important delimitation items of neutrosophy from other Philosophical Concepts and Theories.

Concept	Scientific Domain	Neutrosophy
	<i>Epistemology</i>	
	•studies the limits of knowledge;	•studies <Neut-E> versus <E> and versus <Anti-E> which means logic based on neutralities; spectrum in connection with <Neut-E>;
	•studies philosophical contraries, e.g. <E> versus <Anti-E>;	•passes these limits and takes under magnifying glass not only defining features and substantive conditions of an entity <E> - but the whole <E> derivative;

*Neutral monism*

- that ultimate reality is neither physical nor mental;
- a more than pluralistic viewpoint: infinitely many separate and ultimate substances making up the world;

*Hermeneutics*

- is the art or science of interpretation;
- creates new ideas and analyzes a wide range ideational field by balancing instable systems and unbalancing stable systems;

*Philosophia Perennis*

- tells the common truth of contradictory viewpoints;
- combines with the truth of neutral ones as well;

*Fallibilism*

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

### 5.2.2 Evolution in Neutrosophy

In neutrosophy, <A>, <antiA>, and <neutA> combined two by two, and also all three of them together form the NeuroSynthesis.

The classical reasoning development about evidences, popularly known as thesis-antithesis -synthesis from dialectics, was attributed to the renowned philosopher Georg Wilhelm Friedrich Hegel (1770-1831) and later it was used by Karl Marx(1818-1883) and Friedrich Engels (1820-1895). About thesis and antithesis have also written Immanuel Kant (1724-1804), Johann Gottlieb Fichte (1762- 1814), and Thomas Schelling (born 1921). While in ancient Chinese Philosophy the opposites *yin* [feminine, the moon] and *yang* [masculine, the sun] were considered complementary.

Thus, in time, <A> gets to mix with <Neut-A> and <Anti-A>.

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.

$\langle T \rangle$  appears on a background of preexistent ideas, and mixes with them in its evolution.

$\langle \text{Anti-T} \rangle$  is built on a similar ideational background, not on an empty field, and uses in its construction not only opposite elements to  $\langle T \rangle$ , but elements of  $\langle \text{Neut-T} \rangle$  as well, and even elements of  $\langle T \rangle$ .

For, a thesis  $\langle T \rangle$  is replaced not only by an antithesis  $\langle \text{Anti-T} \rangle$ , but also by various versions of neutralities  $\langle \text{Neut-T} \rangle$  (Smarandache, 2005).

Neutrosophy is a generalization of dialectics (which is based on contradictions only,  $\langle A \rangle$  and  $\langle \text{antiA} \rangle$ ), because neutrosophy is based on contradictions and on the neutralities between them ( $\langle A \rangle$ ,  $\langle \text{antiA} \rangle$ , and  $\langle \text{neutA} \rangle$ ). Therefore, the dialectical triad thesis-antithesis-synthesis is extended to the neutrosophic tetrad thesis-antithesis-neutrothesis-neutrosynthesis. A neutrosophic synthesis (neutrosynthesis) is more refined than the dialectical synthesis. It carries on the unification and synthesis regarding the opposites and their neutrals too. (Florentin Smarandache, 2015, Thesis-Antithesis-Neutrothesis, and Neutrosynthesis).

### 5.2.3 Neutrosophic Dynamicity

Statically T, I, F are subsets, but dynamically the components T, I, F are set-valued vector functions/operators depending on many parameters, such as: time, space, etc. (some of them are hidden parameters, i.e. unknown parameters):  $T(t, s, \dots)$ ,  $I(t, s, \dots)$ ,  $F(t, s, \dots)$ , where  $t$ =time,  $s$ =space, etc., that's why the neutrosophic logic can be used in quantum physics. The Dynamic Neutrosophic Calculus can be used in psychology. Neutrosophics try to reflect the dynamics of things and ideas.

For example:

The proposition "*Tomorrow it will be raining*" does not mean a fixed-valued components structure; this proposition may be say 40% true, 50% indeterminate, and 45% false at time  $t_1$ ; but at time  $t_2$  may change at 50% true, 49% indeterminate, and 30% false (according with new evidences, sources, etc.); and tomorrow at same time  $t_1$  45% the same proposition may be 100%, 0% indeterminate, and 0% false (if tomorrow it will indeed rain). This is the dynamics: the truth value changes from a time to another time.

In other examples: the truth value of a proposition may change from a place to another place, for example: the proposition "It is raining" is

0% true, 0% indeterminate, and 100% false in Albuquerque (New Mexico), but moving to Las Cruces (New Mexico) the truth value changes and it may be (1, 0, 0).

Also, the truth value depends/changes with respect to the observer (subjectivity is another parameter of the functions/operators T, I, F). For example: “*John is smart*” can be (.35, .67, .60) according to his boss, but (.80, .25, .10) according to himself, or (.50, .20, .30) according to his secretary, etc.

### 5.3 Neutrosophy - Arguments

Human sciences reveal neutrosophy arguments evidences by emergences. An emergence is defined as an appearance, unexpectedly and unrepedically, from the interaction of some elements of a poor class of a far superior quality. Emergence is unexpected explosion of thoughts. The destiny of emergence is binary. Some “explosions of thought” are strengthened and radiate influence. Other 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 (Smarandache, Vladutescu, 2013).

Below it will be presented some neutrosophic emergences in different domains.

#### 5.3.1 Matter, Energy, Information – Elements of Being

The most important Aristotelian principle is the idea of being and understanding of what all things are composed of. Answer to question such as “*what is the nature of things?*” seems simple in modern thinking. We learnt that all things are composed of atoms, and that atoms are the building blocks of all matter. Modern scientific thinking holds that the nature of a human is strictly material; a man is nothing more than matter (composed of atoms) and energy. Since science can show us that atoms truly exist, and that we are composed of carbon based molecules, water and electrolytes it seems reasonable to conclude that we are strictly a collection of atoms and energy. Aristotle, however, did not fall into this line of reasoning. Aristotle believed that it was false to say that being is defined only by the sum of its parts.

Something else must be the basis of material things, and simply subdividing the material into smaller and smaller particles does not allow us to define the nature of the material thing. Therefore, if we want to understand what thing is in the philosophic sense, we must define a thing as a whole before predicating parts and quantity to it. Aristotle believed that when we ask the question "*what is a thing composed of?*" or "*what is the nature of a being or thing?*" the answer lies in the *substance* of that thing. *Substance* is a philosophic term that is defined as the primary mode of being.

Through a computationally-communicative-neutrosophic approach, professor Smarandache and professor Vlăduțescu, in their research, *Communicative universal convertibility Matter-Energy-Information*, revealed and proved the thesis of the neutral and convertibility relationship between constituent constructive elements of the universe: matter, energy and information.

Matter, energy and information are fundamental elements of the world. Among them, there is an inextricable multiple, elastic and evolutionary connection. The elements are defined by the connections between them. The hypothesis is that the relationship between matter, energy and information is a neutral one. This relationship is not required by the evidence. At this level, it does not give up in front of the evidence intelligibility. Neutral relationship is revealed as a law connection. First, the premise that matter, energy and information never come into contradiction is taken as strong evidence. Their law-like-reciprocal obligations are non contradictory. Being beyond the contrary, matter, energy and information maintain a neutral relationship. Therefore, on the basis of the establishment and functioning of the universe or multi-verse, there is neutrality. Matter, energy and information are primary-founder neutralities. Matter, energy and information are neutral because they are related to inexorable legitimate (Smarandache, Vlăduțescu, 2014a).

Extension method of Cai Wen (1999) is used to clarify relationships between Matter, Energy and Information. It finally results that reality is an ongoing and complex process of bilateral and multi-lateral convertibility. Thus, it is formulated the neutrosophic principle of Interconvertibility Matter-Energy-Information (NPI\_MEI) (Smarandache, Vlăduțescu, 2014a).

In the last half of past century, there has been issued and acknowledged the idea that the world would be made of matter, energy and information. The axiom of foundation of the world issued by Norbert Wiener has already become canonical. Wiener's axiom states that "Information is information, not matter or energy" (Wiener, 1965, p. 132). Everything in the universe/multiverse is based on matter, energy and information.

The material of "construction" of the universe is matter and energy. In Big Bang, the amorphous matter, the vortex, unstructured and volatile was brought to a form by the energy. In other words, since the birth of the universe/ multiverse, there have existed matter, energy, and "construction", the "form" -information (Smarandache, Vlăduțescu, 2014a).

"Man is the most complex information-processing system existing on the earth. By some estimates, the total number of bits processed in the human body every second is  $3.4 \times 10^{19}$ , but it uses only 20 watts power" (Henno, 2013, p. 278). The man is a part of the universe and the most known convertor matter-energy-information. His memory is essential in conversion. The neutral relation Matter-Energy-Information influences positively the remembering. Q. Li, Y. Qi, X. Liu and J. Luo emphasized this, in Chinese Science Bulletin, "that personal memories that are important to individuals and contain emotional information are better remembered than neutral events" (Li, Qi, Liu & Luo, 2013).

The unavoidable law that controls any process that takes place in the world is the law of the permanent conversion Matter-Energy-Information. Each process has an index of interconvertibility and a formula of existence, of reality.

### 5.3.2 Neutrosophy in Communication

Any manifestation of life is a component of communication, according to the first communication axiom, "one cannot not communicate" (Watzlawick, Beavin-Bavelas, Jackson, 1967). People irrepressibly generate meanings. As structuring domain of meanings, communication is a place where meanings burst out volcanically. Manifestations of life are surrounded by a halo of communicational meanings. Human material and ideatic existence includes a great potential of communication in continuous

extension. The human being crosses the path of or is at the intersection of different communicational thoroughfares. The life of human beings is a place of communication. Consequently, any cognitive or cogitative manifestation presents a route of communication. People consume their lives relating by communicational. Some communicational relationships are contradictory, others are neutral, since within the manifestations of life there are found conflicting meanings and/or neutral meanings (Smarandache, Vlăduțescu, 2014b).

Communicational relations always comprise a set of neutral, neutrosophic meanings. Communication in general is a human manifestation of life with recognizable profile. Particularly, we talk about scientific communication, literary communication, pictorial communication, sculptural communication, esthetic communication and so on, as specific manifestations of life. All these include coherent, cohesive and structural series of existential meanings which are contradictory and/or neutral, neutrosophic. It can be asserted that in any communication there are routes of access and neutrosophic routes. Any communication is traversed by neutrosophic routes of communication (Smarandache, Vlăduțescu, 2014b).

Communication is the main way of defusing uncertainties. Unfortunately, communication discipline itself is mined by uncertainties. We can talk about onto-epistemological uncertainties and pragmatic uncertainties of communication, about theoretical and practical uncertainties, and about primary and secondary uncertainties of communication. Uncertainties regarding the object of communication as autonomous discipline, the research methods of communication, the sources, paradigms and models of communication represent theoretical, onto-epistemological uncertainties. Pragmatic uncertainties include uncertainties in communication processes; they have a practical character. Pragmatic uncertainties are those that lead to communication failure and they consist in minor obstacles or insurmountable barriers in concrete communication (Vlăduțescu, Smarandache, Tenescu, Gifu, 2014).

The most important pragmatic uncertainty was entitles by C. R. Rogers and F. J. Roethlisberger „the tendency to evaluate” and it would consist in the tendency to evaluate our interlocutor instead of debating upon

the issue. The main obstacle in communication is represented by debating the issue and not by evaluating the interlocutor with which one engages in the process of solving the problem. This barrier is correlated aggravatingly with the lack of paying attention to and understanding what the interlocutor says; C. R. Rogers and F. T. Roethlisberger call this communication phenomenon „Gateway: Listening with Understanding”. The tendency to evaluate the interlocutor and the lack of listening to him/her and understanding the problem and the person constitute primary uncertainties of communication. These are, in fact, uncertainties regarding the beings involved in the process of communication, the personal subjects of communication. Secondary uncertainties concern the communication code, the medium of communication, the channel of communication, the noise and the context of communication (Vlăduțescu, Smarandache, Tenescu, Gîfu, 2014).

### 5.3.3 Neutrosophy in Aesthetics

In their book, *Communication neutrosophic routes*, both professor Smarandache and professor Vlăduțescu, enounced their point of view related to neutrosophy in aesthetics, “this world is one in which the man wants to understand everything. When something remains incomprehensible, he tries to understand the incomprehensible”. This attempt could be part of an implacable destiny of comprehensiveness. Ambition comes from an unbearable helplessness. In addition, it folds on the inner propensity towards comprehension. The spirit is built by understanding the universe. For this purpose, it does not allocate any surplus of energy. It is not exhausted and does not bother to look like this. It is its way of being: knowledge is its way of being. Heidegger gave an affirmative answer to the question whether understanding is the way of being of the human being every time we are ourselves. This thesis of the Dasein - understanding opposes the inaugural Aristotelian thesis of human being - knowledge. Stagira begins his *Meta-physics*: “Everyone has the desire to know”. Therefore, the main propensity of historical being is knowledge that leads to comprehension as an incipient. Knowledge presides comprehension. The existential impulse cogitatively draws the inclusion perspective. Once caught as occurrence, comprehension creates a new ideal

that becomes a means. Knowledge does not defeat comprehension, but raises the possibility of doing it without the benefit of it. Knowledge could be defeated only by its own excesses. Everything falls into excess. Boileau showed “to excel in your art means to get out of it”. Art and artless knowledge can slip into excess: the former into the empty rhetoric, the latter in doubt, amphibole and paralogism. Maybe knowledge does not have surplus, so the excess could not have consequences. What is surplus is not always harmful, but signs that knowledge falls in excess are there: it falls at least in some respects. When knowledge builds false premise, the excess enters the conclusions (Smarandache F., Vladutescu S., 2014).

Rationing according to Neutrosophy it is arising the statement: Did humanity really reach its insensitivity limit where the only reason, where sensible permanently lost his existential value? If so, that means Albert Camus is right: the only logical solution is suicide. To escape the darkness of death, the nightmares that we set ourselves in her name we have several solutions including apparent suicide, or why not the life performing optimism. Suicide is <anti-A>; to genuine optimism represented by neutrosophic <A>. If we accept the suicide or its equivalent or <anti-A> is such as if we should accept to cut off one’s nose to spite one’s face. So says also Brâncuși, he doesn’t create the beauty, he just removes unnecessary material to be easier for us to discover new beauty next to him. Similarly is defined <anti-A> for beauty and for its sense, to be visible the beauty of our existence in front of nonexistence. Of nonexistence fears any existence, even the universe itself, maybe nonexistence in itself is not afraid of itself, or people who in their existence forget or do not know that they exist there (Smarandache, 2005).

#### 5.3.4 Neutrosophy between Beauty and Ugly

Beautiful as graceful, cute, or sublime, wonderful, gorgeous, and other expressions of the sort, is an adjective that we often use it to describe something that we like. It seems that, in this respect, what is beautiful coincides with what is good, and indeed in different historical epochs were set very close connections between beautiful and good. But if we judge by our daily experience, we tend to define as good not only what we like, but what we would like to have for us. There are endless things we consider

good: a shared love, wealth obtained about honest, a culinary delight, and in all cases we would like to have that good. It's so good everything that stimulates our desire. Even when we judge as good a virtuous action, we would like to be made by us, or we aim to do something as well worthy, being driven by the example which we consider to be good (Teodorescu, Paun, 2014).

We call good also what is in accordance with an ideal principle that means pain, such as be the glorious death of a hero, the devotion of that one who cares a leper, parent sacrifice who gives his life to save his son ... In this cases we recognize that that thing is good, but because of selfishness or fear, we did not want to be involved in an analogous experience. We recognize that as a good thing, but as the good of others, that we look with a certain detachment, even if with emotion, no desire to feel dragged. Often, to indicate full of noble acts, which we admire them rather to commit them, we talk about "beautiful facts".

An evaluation of ugliness has some traits in common with an assessment of beauty. First, we can only assume that the ordinary people's taste would correspond to some extent with the artistic taste of their times. "If a visitor came from outer space would enter into a contemporary art gallery, and would see female faces painted by Picasso and would hear that visitors consider them beautiful, would make the mistaken belief that the everyday reality men of our times considere beautiful and enticing that female creatures whose face resembles to that represented by the painter "(U. Eco, 2007). The same visitor from space could change opinions if they attend a fashion show or a Miss Universe contest, which will see that are agreed other beauty models.

Hegel in his Aesthetics, wrote: "Perhaps not every husband on his wife, but anyway every fiancé consider his fiancée beautiful, beautiful exclusively; and if subjective taste for this Beauty has no fixed rule, is a real luck for both sides "... or prioritizing global values,"it is often said that a European beauty would not appeal to a Chinese or a Hottentot, as the Chinese has a conception of beauty quite different from that of a black", each evaluator with its own reference system, "and conversely, if we consider works of art of such non-European peoples, for example the way they are

portrayed their gods, conceived in their imagination as sublime and worthy of veneration”, for us they can occur as “totally monstrous idols, in the same measure as that their music can sound downright despicable for our ears”. In the same manner, in turn, “those people can count as sculptures, paintings, our music is devoid of significance or beauty" (Hegel, 1966; Teodorescu, Paun, 2014).

Often the label of beauty or ugliness was attributed not on aesthetic criteria, but on political and social issues. There is a passage in Marx (economic and philosophical Manuscripts of '44) in which is reminded that the possession of money can compensate the ugliness: "Money, as has the ability to buy anything, to take possession of any object, is therefore subject by excellence... The greater is my strength, as the higher is the power of money... What I am and I can is not therefore at all determined by my individuality. I am ugly, but I can buy the most beautiful of women", so ugliness can be canceled, masked, hidden by this money, “as person I am hideous and crippled, but my money make me twenty-four feet; so no longer crippled. Is my money converting all my deficiencies in their opposite?"

### 5.3.5 Neutrosophy in Arts

The entire nineteenth century is animated by the conflict between enthusiasts' industrial revolution who gives birth to a new architecture based on iron and crystal, and those who refuse technological updates not only in the name of traditional values, but also in the name of the new aesthetic sensibilities.

Before that, in 1889, Gustave Eiffel to have finished metal Tower for the Universal Exhibition in Paris, in 1887, in *Le Temps* newspaper was published a letter among whose signatories included Alexandre Dumas, Guy de Maupassant, Charles Gounod, Leconte de Lisle, Victorien Sardou, Charles Garnier, Francois Coppée, Sully Prudhomme. Here's what it said: "We, writers, painters, sculptors, architects, passionate lovers of Paris beauty intact until now, we protest all our powers and with all the indignation, in the name of anonymous French good taste, in the name of art and French history, threatened, against ascension, in the heart of our capital, of the useless and monstrous Eiffel Tower, which the mouth of the world, often

full of wisdom and the spirit of justice, already baptized the Babel Tower". And throw invective against that black and huge "factory tower" which, like a blot, and would be spread over Paris awful shadow of "odious column plate riveted and bolted."

Eiffel responded saying that the tower will have a specific beauty and elegance, the engineering reasons are not foreign of harmony, and construction through its bold design, will incite strength and beauty; and giant has its charm and, ultimately, will be the tallest building ever built by humans. "Why what is delightful in Egypt would be horrible and ridiculous in Paris?"

La Tour Eiffel has become by now a symbol characterizing Paris panorama and, since those days, even some of the protesters changed their mind. But "Eiffel file" remains as evidence for so-called hesitation taste. Hesitation that, in time, were manifested on the image of the city. This is a sample of <non-A> that became <A> crossing through uncertainty.

### 5.3.6 Neutrosophy in 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" (Smarandache, 2005).

Neutrosophy as a new science must introduce something new as investigation approach, it can also be seen and interpreted 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 inconsistency-everything that belongs to social existence (Smarandache, 2005).

Hermeneutists agree that there is an irrepressible tendency to project modern meanings of words on the texts that represent a neutrosophic approach. Any reading is contextual, situational, circumstantial. Trying to abandon the cogitative and language perspective of the present moment is convicted to failure. The hermeneutist cannot entirely escape from the condition of present time being. A cogitative and language horizon allows every reading. Heidegger believes that the text must be interpreted within the hermeneutical horizon of the moment of its production. The interpreter's limit is the author quality. Once written, the work refuses whoever produced it, and it isolates and wrongs him. The author will never provide the best interpretation of his own work, if such an interpretation is there somehow. The author does not have a right of interpretation derived from the right he has previously had to write. When ending the work, he loses his power over the product. As interpretation, the work exceeds the authorial jurisdiction. The work is for the author, as for any other hermeneutist, a closed shop. Leaving the room, the producer of the speech loses, without ever having it, the key to interpretation. "A work dies not when it is not read for a while in order to find the best foundation. A work dies only when the internal interpretability, as a message reserve, is finished. The work dies when it no longer speaks to us. Dead works are cold stars" (Smarandache F., Vladutescu S., 2014).

Even from Ancient, "Neutrality is the measure unit of all things, paraphrasing Protagoras's famous adage (Human is all things' measure)" (Smarandache, 2005). Why? Because the contradiction and neutrality are the nature's essence. Smarandache professor's book contains a lot of examples, and they may be found anywhere.

There are many examples that enforce Smarandache's theory. For example: "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! Further: 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.

Conclusion is: None of them is correct (Smarandache, 2005).

## 5.4. Neutrosophy by Examples

We present some examples of neutrosophical situations appeared during the time.

### 5.4.1 Schrödinger's Cat Paradox

According to Uncertainty Principle, any measurement of a system must disturb the system under investigation, with a resulting lack of precision in the measurement. Soon after reading Einstein-Podolsky-Rosen's paper discussing incompleteness of Quantum Mechanics, Schrödinger in 1935 came up with a series of papers in which he used 'the Cat paradox' to give an illustration of the problem of viewing these particles in a "thought experiment" (Edwards, 2001):

"One can even set up quite ridiculous cases. A cat is penned up in a steel chamber, along with the following diabolical device (which must be secured against direct interference by the cat): in a Geiger counter there is a bit of radioactive substance, *so* small, that *perhaps* in the course of one hour one of the atoms decays, but also, with equal probability, perhaps none; if it happens, the counter tube discharges and through a relay releases a hammer which shatters a small flask of hydrocyanic acid. If one has left this entire system to itself for an hour, one would say that the cat still lives *if* meanwhile no atom has decayed. The first atomic decay would have poisoned it. The wave-function of the entire system would express this by having in it the living and the dead cat (pardon the expression) mixed or smeared into equal parts."

### 5.4.2 Neutrosophy solution to Schrödinger's paradox

Neutrosophic Logic finds an interesting application in the context of Schrödinger's cat paradox. It could explain how the 'mixed' state could be. For example the Schrödinger's Cat Theory says that the quantum state of a photon can basically be in more than one place in the same time which, translated to the neutrosophic set, means that an element (quantum state)

belongs and does not belong to a set (a place) in the same time; or an element (quantum state) belongs to two different sets (two different places) in the same time. It is a question of “alternative worlds” theory very well represented by the neutrosophic set theory. In Schrödinger’s equation on the behavior of electromagnetic waves and “matter waves” in quantum theory, the wave function  $\Psi$ , which describes the superposition of possible states, may be simulated by a neutrosophic function, i.e. a function whose values are not unique for each argument from the domain of definition (the vertical line test fails, intersecting the graph in more points).

#### 5.4.3 The parable: Jesus and the Woman taken in Adultery

Jesus’ statement “If any one of you is without sin, let him be the first to throw a stone at her” is found in John 8:1-11. Jesus was teaching in the temple when the scribes and Pharisees brought to Him a woman who had been caught in the act of adultery, and they asked Him if she should be stoned as required by the Law of Moses. However, they cared nothing about this woman; they were using her to trap Jesus. In their minds, if He told them to set the woman free, they could claim He did not hold to the Law of Moses. If He told them to stone her, they could claim He was not the Savior, and if He would have said nothing they could claim He lacked wisdom. Jesus did not answer immediately but stopped and wrote something on the ground, and they kept pressing Him. Finally, the Lord said, in essence, “Go ahead and stone her because that is what the Law requires. But the Law also requires that the first stone be thrown by a person that is sinless in connection with this charge” (John 8:6-7) (Smarandache F., Vladutescu S., Teodorescu M., Chapter 1. Communication of Uncertainties in Neutrosophy, published in: Vladutescu S., Smarandache F., Gifu D., Tenescu Alina (coordinators), 2014, Topical Communication Uncertainties; Craiova, SITECH Publishing).

So, in this case, the solution is one of the most known of neutral logics.

#### 5.4.4 Gordian Knot

Several themes of myth converged on the chariot: Midas was connected in legend with Alexander's native Macedonia, where the

lowland "Gardens of Midas" still bore his name, and the Phrygian tribes were rightly remembered as having once dwelt in Macedonia. So, in 333 BC, while wintering at Gordium, Alexander the Great attempted to untie the knot. When he could not find the end to the knot to unbind it, he sliced it in half with a stroke of his sword, producing the required ends (the so-called "Alexandrian solution"). Alexander's prophet Aristander took this as a sign that Zeus was pleased and would grant Alexander many victories. Once Alexander had sliced the knot with a sword-stroke, his biographers claimed in retrospect that an oracle further prophesied that the one to untie the knot would become the king of Asia (Smarandache F., Vladutescu S., Teodorescu M., Chapter 1. Communication of Uncertainties in Neutrosophy, published in: Vladutescu S., Smarandache F., Gifu D., Tenescu Alina (coordinators), 2014, Topical Communication Uncertainties; Craiova, SITECH Publishing).

Considering the two status of knot: tied or untied as being expected, the new situation of slicing the knot, it is considered a neutral status of logics.

#### 5.4.5 The story of a Wise Man

There was once a man whose wife died, so he lived with his two daughters, who were naturally very curious and intelligent. Girls always puts a lot of questions ... some knew how to answer them, others do not ...

Their father wanted to give them the best education, so one day he sent the girls to spend some time in the house of a wise man. He always knew to answer them the questions which they laid. At one point one of them brought a blue butterfly which was planning to use it to deceive the wise.

-What will you do? asked her sister.

- I will hide the butterfly in my hands and I will ask the wise man if it's alive or dead. If he'll say it's dead, I will open my hands and I'll let it fly. If he'll say it's alive, I will raise and I will crush it. And so any response will be, he will cheat! The two girls walked in a moment the wise and found him meditating.

-I got a blue butterfly. Tell me, Wise, is alive or dead?

Very calm, wise shed and he said:

-It is up to you ... because it's in your hands! So, is also our life, our present and future. No need to blame anyone when something goes wrong: we are responsible for what we gain or not. Our life is in our hands, as the blue butterfly. It's up to us to choose what to do with it (Smarandache F., Vladutescu S., Teodorescu M., Chapter 1. Communication of Uncertainties in Neutrosophy, published in: Vladutescu S., Smarandache F., Gifu D., Tenescu Alina (coordinators), 2014, Topical Communication Uncertainties; Craiova, SITECH Publishing).

## Conclusion

*Neutrosophy is a new domain of science that can be applied in many fields. Godel says and demonstrates that a theory based on a system of axioms, wherefrom result by logic algorithms a set of propositions called truths, cannot be simultaneously also complete and consistent, that theory can be completed, but on behalf of consistency, may be logical strengthened, but on the expense of completeness. In other words, to any theory, there are true propositions in relation to it, which cannot be demonstrated by means of actual theory (expression of incompleteness). Theorem has a special meaning in the philosophy of mathematics, demonstrating the impossibility of creating a perfect axiomatic system in terms of completeness and consistency and indicating, in fact, the uncertainty of the theoretical models that we use to explain the observed reality, as physics does by Heisenberg's principle. The paradox invaded all activity 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 of 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 its functional mechanisms for incarcerating and controlling it, and possibly manipulating it in order to be ourselves manipulated by this. 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 (Marcus, 1984).*

*So, it is a large space for neutrosophy. Also, Wittgenstein asserts: "Only in the absence of certainty we use probability: when you do not fully know a fact, but we know something about the its form" (Wittgenstein, 2001).*

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## 6 Neutrosophic Perspectives Regarding the Transformation of Feeling in Conscience (Camil Petrescu)

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### Abstract

*This study belongs to the literature domain. The argued thesis is made up by the identification of the neutrosophical perspectives from the neutrosophical theory by Florentin Smarandache, which arises from the novel “The last night of love, the first night of war” by the Romanian author Camil Petrescu.*

*The study explores the way in which the feelings are impregnated by reflexivity and how the meditation upon the feelings becomes conscience. In the axiological plan, it is argued that in the Romanian literature, the apparition of the novel “The last night of love, the first night of war”, by Camil Petrescu, marks a triple leap: the Romanian novel anchors synchronically in modernity, climbs from the psychological portative on the intellectual one, and takes the step to becoming a novel of conscience and consciences.*

*Although each part of the book can be a mini-novel itself, the novel as a whole has a unitary character and a harmonious connection.*

*The characters of Camil Petrescu are created to be anchored in reality, as in a game, which finds its ending into the identification at the level of conscience of its own identity through war or love, in the oscillating situations, at the limit between life and death, the existential simultaneity through reference not only to the external reality, but also to its transformation into conscience; simultaneity that generates an existential neutrality specific to neutrosophal theory by Florentin Smarandache.*

### Keywords

*conscience, idea of love, identity, love, novel of conscience, neutrosophy.*

## 6.1 Romanian Speech – between *Ionic* and *Corinthian*

In Romanian literature, Camil Petrescu is, first of all, a remarkable theoretician of the Romanian novel who asserts the necessity of anchoring it in Modernity. For this reason, Georgeta Horodincă named him a surprising author: „Camil Petrescu is a more surprising novelist that we were used to believe” (Horodincă, 1970, p. 2). His novels are topical through the philosophical and ethical character, due to the fact that the beginning of the 20<sup>th</sup> century was dominated by a tensed atmosphere of the two world wars, by a communication crisis, hence non value being promoted, having as social impact the denial of God and the isolation of individual.

Having an overabundance of new literary and philosophical concepts, the camilpetrescian work asserts itself through a plus of originality, enriching the literature with an urban-psychological self-vision in the Realist manner, by this the writer proving himself to be an innovator in concentrating the new perspectives of literary technics. Therefore, we can state that the work of Camil Petrescu represents necessity which assures the transit of the psychological novel to the intellectual one, from ionic to corinthic. What individualizes the type of writing and its framing into a certain model is, according to Nicolae Manolescu, the narrator’s attitude towards its characters and work. In the traditional novel the author is omniscient, in the ionic writing type the pluri-perspective is assured by the omniscient character, who suppresses the omniscient author. In this context, Iolanda Iacob observes in the resume of her doctoral dissertation: “Theory and creation in modern literary expression” that “the omniscient author in the traditional work becomes the narrator in the work of Camil Petrescu, who this time does not organise –like the author- but approaches form a new perspective” (Iacob 2009: 8). The delimitation of the characters in rich and poor, with positive and negative influence, loved and solitary implies the consolidation of the pluri-perspectivity and the assumption of reality with regard to the dual nature lived in lucidity. That is why Iolanda Iacob concludes that “the reality based models are pretexts for an applied philosophy that the author develops in his work” (Iacob, 2009, p. 9).

## 6.2 The Metamorphosis of Feelings into Between-Reality-Conscience and Neutro-Reality

The writing enterprise of the authors focuses on the recreation of the real by subordinating the time. The camilpetrescian work frees itself from the constraints of the grammatical rules, relaxes, is rich in absolute sincerity, and the aspiration towards perfection is possible by over dimensioning the senses. Camil Petrescu himself claimed that “to resuscitate what is dying by re-composing the past time is an act of creation-salvation, because the liberation from temporalities has always been” the intention of individual (n.n.) (Petrescu, 1984, p. 8. For Stefan Gheorghidiu, the main character in the novel “The last night of love, the first night of war” getting out of this temporality becomes possible through multiple metamorphoses which frees the self-ego from identity and not lastly through the constant examination of his personality. To that end we identify a neutrosophical existential perspective. This states that between real and imaginary, between true and false there are a multitude of existential possibilities. On this line we observe multiple reflexions of the sentimental life inside the conscience of the character and these have a multitude of projections because not all the feelings are relived with the same intensity, so they don’t have the same level of reflection. Another coordinate specific to neutrosophy that can be found inside the camilpetrescian work is identified both at the beginning of the novel and at its end, because they both contain the incertitude of the character regarding the possibility of being loved by his wife:

- “I have been married for two years with a colleague from University and I was suspecting her of cheating me”.
- “Nonetheless, my mind was crossed like a cloud by the question...what if it is not true that she is cheating on me? What if, again, I have associated a wrong series of associations?” (from M. G Păun, Camil Petrescu – identity collages, 2014, p. 115).

Everything is true, even the uncertainty!

Going back to the time, the author's statement is eloquent: "I know that in order to make the time pass, even just a few minutes, it needs thinking and absence from reality..." (Petrescu, 1984, p. 252). Thus, the revising of the perspective on knowledge is necessary with the one specific to the neutrosophical theory from Florentin Smarandache, according to which the simultaneity of "being and not being" is identified, due to the fact that the real time and the time of reliving at the level of conscience exist simultaneously (Smarandache F. & Păroiu T, 2012).

Regarding Camil Petrescu's distancing from the traditional novel, this happens slowly, that is why in the first part of the novel "The last night of love, the first night of war" the penurious type is found, in Nae Gheorghidiu or Tanase Vasilescu Lumanararu, establishing the social fresco of that period. If towards the ending of the first part they become less and less visible in order to metamorphose, in the second part they justify, in firm lines, the need of the intellectual and his aspiration to absolute. Through war or love, the camilpetrescian characters are created in order to be integrated in reality, by a process of hypnosis, going along an unique and dangerous road in finding their own identity, continuously fighting for survival in an oscillating game between life and death. In this context, the solitary character states his daily concrete and his own personality. By searching the truth and defeating what Alexandru Protopopescu called "the amorphous and the nonsubstantiality of the internal life", the writer is interested in details, succeeding, in his novels. In analysing the details to depletion (Protopopescu, 2000, p. 20).

Being defined in DEX as a "feeling of love for the opposite sex; the feeling of affection, appreciation for someone or something", love is the one that gives a sense to the human existence (Breban, 1980, p. 283).

Camilpetrescian novels are noticed through the idea of love, that is not focused on the love for a woman. Thus, for Stefan Gheorghidiu love is the soul axis that characterizes his existence, even during the hardest moments of war caused suffering. And love is the one that keeps Stefan Gheorghidiu captive in a neutrosophic existential situation, generated by the external reality: the imminence of death during war, and the internal reality: which became the anti-reality, generated by the conscience: reliving the

marital love with Ela, creating in this manner an existential simultaneity of the character (!).

In the first part of the novel “The last night of love, the first night of war”, we observe an attempt of reciprocal love, not possessive, but passionate in a process of evolution and transformation. By separating the visible, confessed love from the selfish one, the author sympathizes with the last one, which involves singularity. The first part of the novel is based on the lucid analysis of the marital relationship Ela-Stefan Gheorghidiu, from the perspective of progressive degradation, reflected on the conscience of Gheorghidiu, who examines his partner and himself through a sustained effort of self-knowledge. For that purpose M. Popa specifies that:

“Briefly, the novel is the story of a love placed under the sign of jealousy and which is exhausted inside the experience of the narrator during the Second World War. The marital couple formed by Stefan Gheorghidiu and Ela is, at the beginning, one of the typical loves for the poor students in that period. An unexpected legacy from an uncle sets the two characters in the world of the opulent and fashionable bourgeoisie, which was strange to them until then. For this couple, the new world represents the fire test of homogeneity and the initial unity proves to be temporary. Written from the perspective of the man who updates an existential episode by memorizing it, the story is not only an attempt to save or re-establish the love, thing which proves to be impossible, but also an attempt to define their own personality, and this attempt places the individual in complete disagreement with the entire world” (Popa, 1972, pp. 156-157).

The second part of the novel constitutes itself on the experience of the writer, gained after taking part into the First World War. This is the reason why his account is valuable, being the first writer who presents a reality he has experienced. “The campaign diary written by Gheorghidiu is the statement of a fighter and the innovation of an artist who confesses his moral mutilation”, thinks P. Constantinescu (Constantinescu, 1972, p. 251). The feminine figures created by Camil Petrescu prove capable of freeing themselves from the limitations of the material world and give a new meaning to the existence. Nevertheless, Camil Petrescu in the novel “The last night of love, the first night of war” sanctions the involvement of the

woman in solving the ordinary, because she, the woman, needs protection from her man, that is why, although she is beautiful, sincere, gracious, fragile and spontaneous, she has to be one step behind him. In novels she proves herself to be independent and free from the masculine possessiveness. In evidencing the feminine paradox, the novelist combines the creative thinking with roots in traditionalism, regarding the moral, social and intellectual plans with the one anchored in modernity through visual aesthetic perception. The step towards the conscience novel is possible by overthrowing values, detailed descriptions, duality and all the mechanisms that make this evolution possible. For that purpose Iolanda Iacob specifies that regarding the feminine typology presented by the writer:

„The image in the mirror, as an extension of the double in the romantic literature, supports the mechanisms of the paradox. Emilia is the kitsch woman but she is idealized by Ladima as a saint woman. Miss T. has qualities for which she is loved but the exact qualities bring her loneliness. Ela is presented as an authentically madam but the colour of the picture goes away with time and becomes a “vulgar face”. The art of the writer and his impulsive and contradictive spirit pictured, with the subtlety of a theatre man, the impact of duality. The detailed descriptions of women highlight the author’s qualities in portraying and in the same time the transition through the meditative style of the consciousness novel. Greedy eyes, lucidity and knowing drama do not solve the feminine mystery” (Idem, p. 14), because “it skips every investigation” (Petrescu, 1982, p. 307).

For Camil Petrescu, woman possesses a defining mystery, which becomes the power that shapes destinies, being capable of generating suffering or love, lust or agony in a man’s heart. Nevertheless, in another novel, the author admits that: “there are very few women who mark the destiny of a man, real women” (Petrescu, 1982, p. 30). Regarding the identification procedure of a feminine idealism in every aspect of life, concerning the discovery of the authentic and the deciphering of the mystery being possible through the realization of the masculine characters, who in consequence get the possibility of defining themselves and checking continuously their own identity.

The writer's obsession for recreating the original androgynous and the turning back in the real world through woman's study creates an eternal present, a mythical time that is covered in all the novels. That's why he says: "Husband and wife are predestined since the beginning of the world, [...] above life's distresses, united and equals one to another, facing each other, in this life as well as in the coming eternity" (Idem, p. 30). In this moral code, the woman will be to the hero "his partner, his successor and his memory success, his children will call her mother" (Idem, p.84). In the second part, in the context of Stefan Gheorghidiu taking part in the war, the novelist highlights the becoming world by presenting the dynamic of the changing characters through the multiplication of perspectives.

In the new reality, the human being frees itself from the concern of finding its own identity, the conscience accumulates all the experiences by fighting for survival and living again sensations similar to the ones from the past becomes an interesting phenomena. We can recognize in this matter another existential neutrosophical perspective because in the character's conscience take place reflections of the sentimental life from the perspective of a man looking at the woman.

The war confronts the human being with extreme conditions, hard to imagine, that is why Camil Petrescu highlights the obsessive experiences, the sensation of a fragile thing that can be easily destroyed, of a hunted animal, which involves at the conscience level, the metamorphosis of the soldiers in killing machines through dehumanisation and disintegration of being.

The drama of the lucidity is obscured by the survival drama through physical pain and fear of death. That is why the second volume, about the war, creates through completion the opposition between the lucidity novel, present in the first volume, and the love and bestiality novel, highlighted in the second one.

The drama of the war diminishes the conscience and gives Stefan Gheorghidiu the possibility to access the knowledge from death perspective, by exceeding himself. In these circumstances, he gravitates round himself and acknowledges the loneliness. The horrors of the war tear the man apart from reality, by unbalancing and continually transforming the human being,

by taking it away from the lucidity sphere and as well from the belief sphere. Because the war alienates the human, it deracinates him, it refuses him the thought and the memory of love, of the face of his mother which is now foreign, the connection with God is broke does not find a correspondent in the conscience and the remaking of the androgynous is not possible anymore. Given this situation, the solidarity in suffering cannot save the human being torn apart from its own consciousness and from the connection with the divinity. Therefore, we conclude the message of Camil Petrescu as an advice to peace and harmony.

The human psychology in the context of extreme conditions and the back down of the conscience in certain conditions can be investigated in the pages of the war diary on one hand and on the other hand, we can notice the intention of the main character to anchor himself to the collective conscience and the expected effort.

The narrator's voice is always present in the fights' description, the fear of death defeats the personality and the common character is weakly defined. That is why, the story of a young man killed while he was singing happily is impressive and it is seen as an epiphany that marks the solidarity with all companions-in-arms of Stefan Gheorghidui. His confession invites to deep meditation on existence: "He did not leave behind but a track of blood. And I think about the bullet that comes from two miles away to be lodged in somebody's chest. Who loved him so much? (Petrescu, 1984, p. 236).

Presented in a tragicomical note, the hazard is the result of the lack of military organisation and of the human fragility, these being the key points of the text. The external confrontations during the war, perceived at sensations' level, initiate and support the confrontation of the main character with himself, present during the whole novel. It is assured therefore, the release from the boundaries of the subjective prose and the access to the conscience novel. In this context, we notice the generosity of the dialogue alternating with the monologue and refreshing the atmosphere, the mixing of the lyrical fragments expressed through short phrases specific to the abrupt style and of the naturalistic scenes, the presence of the nightly cadre and of the sound effects like a constant.

The beginning of the second part, the one regarding the war and taking part at the wardroom of the garrison has as a main subject the discussion about love. Stefan Gheorghidiu highlights here an older idea visible through the new psychology, according to which there is an inclination to settle the “repeated estates and that, by keeping them willingly, it leads to a real neurosis. Every love is like believing in one single divinity, voluntarily at the beginning and pathological in the end” (Petrescu, 1979, p. 23). In this context the ideal love plan crosses the existential one and the applicability of life principles elaborated theoretical is considered “naivety” by the surrounding ones because the society “understands only what is in their interest to understand” (Petrescu, 1979, p.39). This limitation excludes them from the connection with the source, thing that would have assured them the overflow of the real intelligence “threshold” and the keeping of the goodness that imprints as well the real. For this purpose we notice Gheorghidiu’ remark in the novel, mentioning with clarity: “besides the conscience, everything else is bestiality” (Petrescu, 1979, p. 59). The egoism and the immediate interest of the contemporaneous that “darken any other preoccupation of the conscience” create a new existential context that compromises the “idea”. That is why, by feeling himself fooled by Ela’s love, Gheorghidiu gives up the love and “all the past” full of ideas (Petrescu, 1979, p.61).

Regarding the novel “Ultima noapte de dragoste, întâia noapte de război” Pompiliu Constantinescu notices in „Camil Petrescu. Ultima Noapte de dragoste, întâia noapte de război” („Camil Petrescu. The last night of love, the first day of war”) from „Scrieri” (“Writings”), 4<sup>th</sup> volume, the unit of the composition although it looks like structured in “two separated novels, with two different subjects, each one threatened in one volume. The harmony does not break, the qualities of the writing do not eclipse if we threat each novel separately” (Constantinescu, 1972, p. 249). In his opinion, Camil Petrescu realizes here the “act of justice of the Romanian war, reintegrated mostly in its limits and authentically physiognomy” (Idem, p. 291). This exact thing offers to this opera a special part in the Romanian analytical novel. Here is what Tudor Vianu was saying in „Arta prozatorilor români” (“The art of Romanian writers”):

“In contrast with Rebreanu, madam Bengescu, Gib Mihaescu, what strikes the most (at Camil Petrescu) is not the deepening in the ambiguous regions of the conscience but the exactitude almost scientifically in describing the typical spiritual complexes. Like the classic moralists but in the first place with a novelist’ ways of narrating and presenting, his analysis is applied to the big passions where it clears on the constitutive elements, in their gradual gathering, with a real “geometrical spirit” (Vianu, 1966, pp. 268-269).

## Conclusion

*In the Romanian literature the novel “The last night of love, the first night of war” by Camil Petrescu goes beyond the borders of the psychological novel and opens a new perspective for the conscience prose, through new narrative techniques which particularise the individual, placing him at the existential limit, oscillating between life and death. This existential simultaneity, in my opinion, is specific to the neutrosophical theory by Florentin Smarandache, which gives the novel mentioned before a plus of originality and another perspective of understanding. Matured by suffering, Stefan Gheorghidiu is at the end of the novel a winner, who frees himself from the past, lives in the present and builds confidently the future.*

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This book is a collection of six papers on Communication interpreted in a neutrosophic key, written by the editors (Florentin Smarandache, Bianca Teodorescu and Mirela Teodorescu) and other academics (Daniela Gîfu, Alice Ionescu, Simina Badea, Mădălina Strehie and Mihaela-Gabriela Păun), discussing about scientific uncertainty and argumentative employment of paradox, examining the neutrosophic role of the translator and the neutrality in legal translation, investigating some mentalities and communication strategies in ancient civilizations, scrutinizing the metamorphosis of feelings into between-reality-conscience and neutro-reality in Camil Petrescu's novels, or surveying the implications of Neutrosophy in Aesthetics, Arts, or Hermeneutics.

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