International Letters of Social and Humanistic Sciences *Online: 2014-11-05*
ISSN: 2300-2697, Vol. 43, pp 174-186
doi:10.18052/www.scipress.com/ILSHS.43.174
© 2015 SciPress Ltd., Switzerland

Neutrosophic circuits of communication. A review

Jozef Novak-Marcincin[1], Adrian Nicolescu[2,*], Mirela Teodorescu[3]

[1]Technical University of Kosice, Kosice, Slovakia

[2]University of Craiova, 13 A. I. Cuza Street, 200585, Craiova, Romania

[3]Independent researcher, Craiova, Romania

*E-mail address: bitoleano_iulian@yahoo.com

ABSTRACT

"*Communication Neutrosophic Routes*" by Florentin Smarandache and Ştefan Vlăduţescu was published by Education Publishing, Ohio, USA, on May 2014. Florentin Smarandache and Ştefan Vlăduţescu are two remarcable professors, first at University of New Mexico/ USA, the second at University of Craiova/ Romania, with many researches in neutrosophical, communication, mathematic, literature, journalism, social sciencies. Neutrosophy had been in the emergence phase since 1995. With its certification by the scientific community, Neutrosophy has become a type of incident knowledge, i.e. applicable in different fields. Neutrosophy legitimating was achieved by developing some doctoral research, through learning theory as a way of description, explanation and forecast and implementation of neutrosophic congress and conferences. Neutrosophy handles all neutralities. In the neutrosophic taxonometry, a class of neutralities is represented by the neutralities that, without turning into contradiction, generate qualitative leaps. The emergence is the cognitive phenomenon in which, from two or more connected neutralities, without contradiction, a change of quality or a qualitative leap result. Thinking in Hegelian terms has an axiom the idea that the qualitative change, qualitative emergences may arise from related neutral items. Neutrosophy claims that qualitative emergences may arise from related neutral items.

Keywords: neutrosophy; neutrality; hermeneutics; communication

1. INTRODUCTION

Logic started in Ancient with Classical Logic of Aristotle, developed and covered by Three Valued Logic of Lukasiewicz, next ring being Fuzzy Logic of Zadech, finally covered by the comprehensive Neutrosophic Logic of Smarandache. To be asimilated as science, the neutrosophical theory, nedeed a mathematical support that was performed and developed by professor Florentin Smarandache in 1995.

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

Definition: Neutrosophy is a new branch of philosophy, which studies the origin, nature, and scope of neutralities, as well as their interactions with different ideational spectra. Neutrosophy is the basis of neutrosophic logic, neutrosophic probability, neutrosophic set, and neutrosophic statistics. (Webster's Revised Unabridged Dictionary, published 1913 by C. & G. Merri).

SciPress applies the CC-BY 4.0 license to works we publish: https://creativecommons.org/licenses/by/4.0/

Characteristics: This mode of thinking: suggests 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.

***Methods of Neutrosophic Study*:** mathematization (neutrosophic logic, neutrosophic probability and statistics, duality), generalization, complementarity, contradiction, paradox, tautology, analogy, reinterpretation, combination, interference, aphoristic, linguistic, transdisciplinarity.

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

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

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

The study "*Communication Neutrosophic Route*" focuses on revealing the predominantly neutrosophic character of any communication and aesthetic interpretation. Neutrosophy, is a coherent thinking of neutralities; different from G.W. F. Hegel, neutrality is the rule, the contradiction is the exception; the universe is not a place of contradictions, but one of neutralities; the material and significant-symbolic universe consists predominantly of neutrality relationships. Any communication is accompanied by interpretation; sharply, aesthetic communication, by its strong ambiguous character, forces of the interpretation. Since, due to comprehension, description and explanation, the interpretation manages contradictions, understanding conflicts and roughness of reading, aesthetic interpretation is revealed as a deeply neutrosophic interpretation. Communication and aesthetic interpretation prevalently manage neutralities as well contradictions.

The book, *"Communication Neutrosophic Route*" is structured in ten chapters, each one presenting and arguing the novelty of neutrosophic concept in different areas. The studies in this book are application of the thesis of neutrosophic emergences of communication and highlight neutrosophic paths, trajectories, itineraries, directions and routes in different forms and types of communication.

2. NEUTROSOPHY IN HERMENEUTICS

In Chapter 1, Florentin Smarandache and Ştefan Vlăduţescu develop the thesis of neutrosophic routes in the hermeneutics of text; they emphasize the fact that any text allows an infinity of interpretative routes: some based on linguistic-semiotic landmarks, others sustained by sociologic ideas, others founded by moral reference points, others founded by esthetic aspects and so on. A neutrosophic route can always be found in a text, that is a route of neutral elements, a line of neutralities.

Taking into account the fact that communication means freedom, it means also interpretation. The hermeneutical axis establishes the generation, the understanding and the interpretation of the meanings and the messages. In his model from 1991, T. A. Sebeok

retains that the recipient communicational agent "interprets" the message (Sebeok T.A., 1991, p. 29). Emory A. Griffin notices that in the postmodernist period it is mentioned that "interpretation is only reality we can communicate" (Griffin E. A., 1997, p. 66). This observation goes in the direction that Giani Vattimo named "weak thinking", "weak thought". The thesis that everything is an interpretation is a thesis of the radical constructivism which is in convergence with the central idea of Gianni Vattimo's school. The one who lives in a language is full of unsurpassed suitability feeling of the words he uses beside of things to which he refer. It seems to be almost impossible that other words in other languages to be able to name the same things as well and properly. The appropriate word seems to be always the right and always unique, as pointed thing. Even the toil translation rests ultimately on the fact that the original terms seem to be inseparable from pointed contents. The authors of the book shows that "from the identification of the work's intention with the author's intention and till the irreconcilable segregation of the two, the road was, in terms of 2-3 thousand years cultural history, a short one. If you look at things in a balanced way, murdering the author is a secondary chapter. This is because when creating the text, the producer cannot succumb. The speech, E. Benveniste postulates, is the product of a speech instance which vehicularly gathers around a certain I. Even when he produces in his way, the figure of the creative spirit translates an "I in the third person". The text without a writer loses its traditional coherence. It is out of history. It does not testify about human evolution and knowledge.

The philosophical message is unable to communicate without the author's message. In the absence of the idea of producer, the philosophical message is isolated from the internal philosophical practice that any philosophical discourse progresses. The message comes after and binds irrepressibly to a certain practice: silence, asceticism, spiritual exercise, ataraxia etc. The author does not exist as a provider of message, but just as a producer of discourse. Any word on how to interpret the speech, in order to draw any message, any word means another speech of the same power with any other interpretation. "The problem of the text arises for the reader", shows J. Derrida (1997, p. 226). The message has no authority, but the hermeneutist cannot remain in a communicative rationality if he does not invest the text with an illusory author. This author that the hermeneutist projects into the text is the hermeneutist himself, so, the hermeneutist becomes the adopted author of the discourse and recipient of the spiritual message.

The hermeneutics role is to make difference between what the author said and what he wanted to say, it is just one interpretation experience. The author is a productive illusion in terms of interpretation. The author lives in the hermeneutist's expectations system. The interpreter is unable to be alone with the speech. It is beyond his powers to let the text present itself with no time, no place, no intentions, just like addressing, speech and message.

The reader is an avid interpreter. If it were just a quality of the discourse, interpretability would be redeemed, it would be annihilated. The text brings one interpretability and the hermeneutist another. From this tension of interpretabilities comes the openness and immortality of valuable works. "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", conclude Smarandache & Vladutescu.

3. NEUTROSOPHY IN INFORMATIONAL SYSTEMS

In Chapter 2, professors Ioan Constantin Dima and Mariana Man, reveal that is not insignificant for a system to ensure that the observed events are representative for its universe, that they observed in a precise, neutrosophic and coherent manner that there are analysis patterns, scientifically deeds established to enable valid estimations and deductions.

The management of systems requires collecting, processing and transmitting a large quantity of data concerning the internal state of the system and its relations with the environment. All these data, along with the technical means for collecting, processing and transmitting it, form the structure of the informational flow. This may be: descending flow, ascending flow, collateral flow, external flow. In any system, two flows circulate, the technological flow and informational flow, where no gaps should exist. Avoiding the gaps is done by optimising the correlations between the technological and informational flow, by means of determining and probabilistic mathematical models, prepared under the operation of that system. The information gives meaning to a decision situation and therefore changes the structure of both researched opinions and preferences. The meanings of the experiences shared are developed and changed by processing the information and running the decisions, and the excessive temerity of creator's independence (or vice-versa) and as an elegant reasoning, as a sophism (or vice-versa). The difficulties arose from the ambiguity of preferences, pertinence, intelligence and meaning can be illustrated by a reflection on some aphorisms suggested by decision theory: Never start an action unknowingly; Refrain yourself under ignorance; Do not ask a question if its answer cannot change your decision; Do not speak before knowing what you want to say;

Recognising these default capacities of the rules should incite to attempts for a better understanding and improvement of the processes dependent on history, instead of seeking to replace these processes. In the field of information engineering, the first manifestations of the evolutionary rules are professional norms of all those who process the information.

4. NEUTROSOPHY IN ANCIENT LITERATURE

In Chapter 3, Alexandra Iorgulescu (Associate Professor at the University of Craiova, Romania) decodes the neutrosophic inflections of Seneca's tragedies.

Seneca imitates and complements, accepts the models he converts, scrupulously seizes the structure, components and functions of Greek tragedy in order to challenge them to change, evokes poetic rules in order to defy them, asserts Alexandra Iorgulescu. Seneca deconstructs the classical Greek tragedy in order to rebuild it in a Latin style. He is also free to the obligations of conformation to the rules and to the obligations of originality. When he imitates, he innovates, and when he innovates he perpetuates classical rules. Seneca rebuilds the tragedies of Aeschylus, Sophocles and Euripides on a Latin field. Considered an isolated phenomenon in Latin literature, Seneca's tragic creation is designed on a philosophy that has its roots in stoicism. In the view of the poet – a philosopher with views of moralist, the pandit is a free being that must be content with what one can provide to oneself, controlling one's frenzies before the happiness and tempering one's balance in the presence of one's suffering. Thus, only who is self-confident can control the world. Free in its inner forum, the neutral spirit can focus on the external social environment and thus be strong (Smarandache, 2002;).

"Seneca is not only a great philosopher. He is the greatest tragedian from the Greek classics to Shakespeare. Artistically, he is distinguished by the reflexive, balanced and

objective thinking, by promoting the neutrality as a way of thinking and by creating a tragedy of the syncretism elements. The imitation is in tandem with innovation, reality is associated with history, the imaginary characters are fed by the significant behavior of historical personalities.

Accepting the plurality of the world and art intelligibility, Seneca is free in relation to the strict poetical rules, and his tragedies allow this neutral freedom to be seen. We should imagine Seneca as happy: he succeeds to be himself" concludes Alexandra Iorgulescu.

5. NEUTROSOPHY IN POLITICAL COMMUNICATION OF ANCIENT ROME

In chapter 4, Mădălina Strechie (Senior Lecturer at the University of Craiova, Romania) illustrates the communication as a key source of neutrality in Ancient Rome communication.

Madalina Strechie shows that "freedom is the main power of human beings and it ultimately consists in the ability to stay neutral. In the despotic world of ancient Rome, a slave lives under the burden of his own slavery." At the same time, the slave owner carries the burden of discretionary power over the slave. Beyond the power-based relationship, the two enjoy the neutrality of a viable and leveling communication system. Examined from a neutrosophic perspective, communication in Ancient Rome proves to have been complex, well organized and functional. One can speak of a typically Roman communicational behaviour. Communication has the appropriate means, techniques and ways of producing meaning and managing significances through language.

Roman public opinion was the accomplice and beneficiary of Roman conquests. These triumphal arches and the whole architectural ensemble (that they involved) offered a real subliminal message, any Roman could thus see the world in his city and therefore he was superior to everybody.

The neutrality of the leadership promoted by the *princeps* was actually a subliminal message, because the first of the emperors of Rome became known as a *restitutor,* not a reformer because he only promoted in his propaganda the idea that he was a convinced republican: "*rem publicam populo Romano restituit"* (Ceauşescu, 2000, p. 147-149), meaning: "he restored the republican regime to the Roman people" (in our translation). He called himself Augustus just to impose this neutrality in the view of the Roman public opinion, pretending that it was a real "factor of constitutional continuity", and giving back the power to Roman magistracies (Ceauşescu, 2000, p. 149).

In a world of despotism, Rome managed to establish a real communicational system with its citizens and other peoples, based on various communication techniques and types. It was what may be called a democracy of citizens. The superpower of Antiquity had not only the means of *Mars* to conquer the world, but also *verba.* Romanization was first of all determined by the circulation of ideas, and less by that of the army. This very complex system of communication ensured the effective organization of the vast Empire.

6. NEUTROSOPHY IN RELIGIOUS HUMOUR

In Chapter 5, the contribution of Daniela Gîfu (Senior Lecturer at the University of Iaşi, Romania) gives relevance to the "religious humor" in the reference system created by the two mega-concepts launched and imposed by Florentin Smarandache, neutrosophy and paradoxism.

Although religious discourses still fall into the dogmatic style, however, some constructions begin to vary depending on the discursive performance, especially the nature and expectations of the audience. The hardness of the sacred texts, often translated into preach, the archaic, religious and hieratic language are replaced with a language accessible to modern man, not by introducing neological terms, but by colloquial elements and tones that can be assigned to the humorous gender. The concept underlying this work is that the new religious discursivity makes use of a communicational policy based on a postmodern rhetoric and the linking of religious facts to everyday experience. "We propose here, asserts Daniela Gifu, a combination of two seemingly antithetical terms, humor and religion, saying that religious language is in constant dynamic hardly noticed in the dogmatic, moral and liturgical context, adapting itself to the new innovative discursive current. The insertion of humorous elements removes the religious discourse from platitude, makes it memorable, though we are witnessing an isolated case in our local area. In this context, neutrosophic logic responds to statistically analyze the transmitter's discursive propensity to associate the humorous register and to provoke the interest of the audience by religious language. The probability to identify humorous statements in a religious discourse and the nature of the situations referred to determine the shape and intensity of the type of speech. We highlight the frequency, the effects and the preference to use humorous elements always contextually in approaching the most diverse topics."

In this study, the object of analysis is the *preach*, as the most accurate form, inherited from the tradition of Aristotle's rhetoric (Aristotle, I, 2, 1356) in European culture and, therefore, in the local one. The sermon is persuasive, making use of the three components, but of different weights: the ethos, the pathos (the appeal to emotions), the logos (the appeal to rational arguments). Although the corpus of this study is small, the investigation of the utterances identified as humorous leads to the definition of new features of contemporary religious oratory. Humor analysis may require multiple perspectives of interpretation, the conclusion being that humor helps to loosen the atmosphere and streamline the communication process. The religious-discursive renewal through humor is the expression of change, which works on all levels of social discourse. By humorous interventions that are designed to minimize the Orthodox- Christian canons, the message is better received, understood and assimilated at both the individual and group level.

7. NEUTROSOPHY IN CONTEMPORARY LITERATURE

In Chapter 4, Assistant Professor Alina Ţenescu (University of Craiova) analyzes in the non-space in contemporary French novel. The non-space is identified as a neutrosophic neutrality, which allows an application of the methodology and hermeneutics of neutrosophy. Finally, there is revealed a richness of meaning that provides the neutrosophic approach.

"More than understanding the new way in which the Francophone writers at the end of the 20th century and the beginning of 21st century conceive, perceive and think spaces, places and heterotopias, it is essential to explain the complex organization of a conceptual system operating in the process of awareness and comprehension, perception and representation of the postmodern space in the works of the writers chosen as our corpus of study", asserts Alina Tenescu. The anthropology of supermodernity thus defines non-places as generic and globalized environments that people experience as means of transport, entertainment centers, media. Unlike traditional places, based on localized inhabitation and a feeling of belonging, non-places are meant and conceived to be experienced by transitory social actors: shoppers,

consumers, tourists, the homeless and the migrants. They define environments where the main aim of interpersonal communication is to effect a commercial or neutral transaction. Non-places are characterized by settings whose spatial architecture seems to encourage conviviality, communication and care, but paradoxically cannot conceal the indifference and neutrality towards others. The concept coined and promoted by supermodern anthropology is nevertheless subject to vivid critique, especially by philosophers and geographers. The first argument against is presented by Merriman (2004) who combats Augé's conviction of the newness of the phenomena of spatial overabundance and of the peculiar spatial category that he calls "non-place", given the fact that another label had already been given to the same phenomena by Foucault – "heterotopia". The second argument against is represented by the fact that most of the people who transit non-places perceive them as places endowed with identity, meaningful interpersonal communication and memory/ recollection. When tackling the issue of non-place in Postmodern literature, we become aware of the fact that "non-place" is a rather ambiguous spatial category, even though it is an actual reality for the characters that live inside or transit this peculiar space. "Non-place" cannot exist without the "place" and there is a constant cleavage and juncture between them, a constant shift from place to non-place and from non-place to place. In fact, according to the neutrosophic logic and its fundamental theory (Smarandache, 2002:1, ["Every idea <A> tends to be neutralized, diminished, balanced by <Non-A> ideas (not only <Anti-A>) - as a state of equilibrium]"), the idea of "place" is neutralized, balanced by the idea of "non-place" as a state of equilibrium. Non-place befits a category for the circumstances in which characters/people experience and are confronted to spatial categories that are reflections of unconventional reality and might take as a starting point the celebration of place.

The readings of spaces as well the representations and meanings of these spaces in our corpus of study have helped us to recognize different perspectives on the understanding of spatial functioning and communication within a specific places in Postmodern Francophone literature. The essential is not to draw a raw line of separation between various places and non-places, or between open and enclosed spaces, between familiar and unfamiliar spaces, between coercive and non-coercive spaces, between hi-tech spaces and spaces without media intruders, but to propose a *balanced* vision on the comprehension of the significance and functioning of place and space which integrates both places and non-places, coercive and non-coercive spaces, media spaces and non-media spaces and acknowledges that every place tends to be neutralized, balanced, emphasized by a non-place, as a state of equilibrium.

8. NEUTROSOPHY IN ART – SCULPTURE

In Chapter 7, prepared by Professor Mihaela Gabriel Păun (a Romanian language and literature teacher), focuses on the neutrosophic determining of Romanian popular incidences in the brilliant sculptural work of Romanian artist Constantin Brâncuşi (an unstoppable spiritual-aesthetic river appeared out of everyday folk tributaries).

Mihaela Gabriel Păun asserts that, Constantin Brâncuşi was impregnated by representative, imagistic, neutral and popular cores; he sublimated and reorganized them, bringing them up at the level of universal art. So, those cores became "Brâncuşian" characteristics. However, the popular and neutral cores to which Brâncuşi appealed for, didn't pass into nothingness, they didn't disappear together with the "Brâncuşian" sublimation. Those popular and neutral cores kept their viability: they have a "Brâncuşian" existence and a popular, millenary existence. In this way, the cores became quasi-neutral: they are not totally

"brâncuşiene", but not pure popular either. The ones who preserved these cores and who experiment their quasineutrality are the masters of icons and crosses from Oltenia.

The esthetics of Constantin Brâncuşi is a pleading in favor of the creations which exhale joy, relax and have therapeutic function. The work of Brâncuşi comes from vernacular legends and myths, from the popular traditions from Oltenia, which are included in the art of the masters of icons and crosses. Brâncuşi broke from clay through forms which combine the good, truth and beauty exhaling serenity and order. He proves to have been fascinated by the essence of the things represented by the artistic habit and indicates the necessity of rethinking the conceptions in what concerns the analysis of the values of art. Concerning himself with the rural art, from where he inspired himself, Brâncuşi was frequently interested in the faith of the popular artists and masters. In the environment where they accomplished their works and not lastly in their souls. Constantin Brâncuşi improves the autochton myths and the popular traditions from Oltenia included in the art of the artists, impregnating by imagistic, popular, neutral and significant cores; he was captivated by the essence of the things, by the ideas behind the artistic objects, indicating the necessity of rethinking the conceptions in what concerns the analysis of the values of art. In this context, the popular, neutral cores of the artists, evolving through the "brâncuşian" gab in forms which emanate serenity and order, have been raised at the rank of universal art without loosing their viability and without being purely popular, or totally "brâncuşian"; they have become quasi-neutral cores.

9. NEUTROSOPHY IN MANAGEMENT

In Chapter 8, professors Maria Nowicka-Skowron and Sorin Mihai Radu show that the major moments of reproduction are governed only by generally valid rules, and the main dimension of operating such an economy is the market and mechanisms of the market created in principle from the movement of prices according to the demand and supply ratio on the competitive market.

Information distortion and manipulation has within the organizations. For example, laboratory and field studies have shown a subordinates' tendency to rapidly and accurately transmitting favorable information to their superiors, distorting and blocking the unfavorable ones. Faced with some discouraging information, the decision-makers often justify their actions, continuing to allocate resources for actively searching for information with the purpose of rationalizing the choice and undermining the alternatives. The information can mean power, and the literature on this topic shows how the information is distorted, retained or reinterpreted.

The roots of the problem may be found in the fundamental researches of social psychology. Several studies have established that the individuals are reasoned to created favorable impressions.

They naturally hide their weaknesses and exaggerate their positive elements. Similarly, researchers working in the field of perception have discovered the individuals' natural tendency to accept the information favorable to their own image and belief and to reject or misinterpret the negative or critical information.

The tendency to distort the information has led to the conclusion that it is very difficult for organizations to rapidly and accurately perceive the problems. Unfortunately, this problem is an important element of the society that becomes increasingly more complex every day. Furthermore, events such as recession and inflation exacerbate these current tendencies.

10. NEUTROSOPHY IN LOGISTICS

In Chapter 9, professors Janusz Grabara and Ion Cosmescu demonstrate that being aware of the role that an information system in the company plays and its impact on individual processes, this article presents an information system used in the selected company.

Due to the versatility of this concept, the information does not have a single, uniform definition. The definition given by N. Winer, who determines the content of the information gleaned from the outside world in the process of our adjustment to it and adapt it to our senses. Also the information in the sense of things, is a product resulting from a process, it has a manufacturer (source of information) and the recipient, as the product, it may be subjected to operations such as transmission, processing, storage, exchange, purchase or sale.

Very often information is confused with the data, even in dictionary of polish language, definition describes information as data processed by a computer, and the concept of data is the term "information processed by the computer." It is misleading because, according to the concept, presented by Sharma, the data are the first step in the pyramid of information [Sharma N., 2005], assert the authors.

As follows from the presented pyramids, data are streams, that are being converted into information, through information we obtain knowledge, which translates into our wisdom and understanding. In modern times and the realities of the market economy, information is considered as increasingly being as the one of the most important factors in the proper management and operation of the company. [Dima I.C., Skowron M.N., Modrak V., Grabara J., 2010] At the same time, in contrast to the past, present progress and technological development allows for almost continuous acquisition of information, its rapid transmission and reception, but also causes the phenomenon of information "flood". Currently, the role of the information, that it performs not only in the company but also in its environment, and its impact on business operations, causes that it to be a kind of company's nervous system, entwining their network all departments, divisions, subsidiaries, affiliates or employees [Dima I.C., Vladuţescu Şt., 2012].

Virtually every employee activities, leads to the generation, transmission or processing a certain amount of information. Without this information any business operations would not be possible. The information inside the company help implement the processes adopted in order, and the information coming from the outside, above all, allow the acquisition of new orders. In the audited company, few minor systems are used: for data archive, development projects and contacts with customers, but the basis for all these systems is the information system, determining and shaping the overall business.

11. NEUTROSOPHY IN COMMUNICATION

In Chapter 10, Bianca Teodorescu (from University of Craiova) shows that communication represents a category more enlarged than the information and has an ordinate concept; information is a part in the process of global communication.

The relation communication-information represents an emerging construction in an interaction situation with different significations: information is an ensemble of meanings, the essence of information has an objective and systematic character, the evaluation is made by the conscience, the subjectivity does not damage the objective information and the report between the informed conscience and the interaction which is representing the information content. Communication is a path in which we share our thoughts, ideas, emotions and

feelings with the people around us. The process of communication is consisting in creating a complex message that is composed of thoughts, interest, talents, experience, information, ideas, faith and feelings. The communication represents a category more enlarged than the information and has an ordinate concept; information is a part in the process of global communication. If a communication owns an informative message, then she becomes information; it results that the thoughts, ideas, faith, knowledge, feelings and experiences of a person belong to the message content.

Communication and information are two elements that depends one of each other. If in the society, the communication is a an involuntary action, the information represents the essential concept of the people's life. The most important indicators of information are the volume, diversity, the speed and the freedom of the informative stories; this indicator affects the development of the society and the democratic level of it. All the main domains of a society: social, political, economical, scientific, cultural, education and services are directly dependent of the mass media and they represent the principle source of linking the information between the society and media.

12. CONCLUSIONS

Will really do the Humanity arrived to the its insensibility limit where it is just reason, where the feeling definitively lost its existential value? If it is true means that Albert Camus was right: only logical solution is suicide. To run from the darkness of the death, of the nightmares that ourselves generate them on its behalf, we have some solutions among which obvious suicide, or why not the optimism of the life spectacle. Suicide is <anti-A>; authentic beside the optimism represented by the neutrosophic <A>. If we accept the suicide or the equivalent or the <anti-A> is such as we should accept to spite ours face. As Brâncuşi said that he is not creating the beauty, he only remove the idle material to be easier for us to identify the beauty beside him. As well in this study is defined (is removed) <anti-A> for the its beauty and meaning, to be visible the beauty of our existence in front of its non-existence. Of the non-existence fears any existence, even the Universe itself, maybe only nonexistence itself is not afraid of itself, or maybe people who forget in their existence or do not know that they exist there. Likewise, we define (we remove) <anti-A> for the beauty and its meaning… to be visible the beauty of our existence in front of nonexistence (Smarandache F.).

As authors asserts**,** any manifestation of life is a component of communication, it is crossed by a communication passage. 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 communicationally. Some communicational relationships are contradictory, others are neutral, since within the manifestations of life there are found conflicting meanings and/or neutral meanings.

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.

References

[1] F. Smarandache, *Philosophy* (1999) 1-141.

[2] Andrzej Borowski, *International Letters of Social and Humanistic Sciences* 14 (2014) 7-17.

[3] Florentin Smarandache, Ştefan Vlăduţescu (2014). *Communication Neutrosophic Routes*. Columbus, OH: Educational Publishing.

[4] F. Smarandache, *Multiple valued logic* 8(3) (2002) 297-384.

[5] Aurelia Traistaru (2013). *Consolidation of the green marketing profile in current austerity period.* Jokull.

[6] Andrzej Borowski, *International Letters of Social and Humanistic Sciences* 4 (2013) 70-74.

[7] F. Smarandache (1991). *Only problems, not solutions!*. Infinite Study.

[8] Ştefan Vlăduţescu, *International Letters of Social and Humanistic Sciences* 25 (2014) 16-24.

[9] Joanna Tabor, *Journal of Management Studies* 9(1) (2014) 233-243.

[10] A. Sandu (2009). *Tehnici afirmativ-apreciative. O sociopedagogie a succesului.* Lumen.

[11] Andrzej Borowski, *International Letters of Social and Humanistic Sciences* 14 (2014) 33-41.

[12] Ştefan Vlăduţescu, *International Letters of Social and Humanistic Sciences* 10 (2014) 100-106.

[13] Andrzej Borowski, *International Letters of Social and Humanistic Sciences* 6 (2013) 86-90.

[14] Janusz Grabara, Michal Kolcun, Sebastian Kot, *International Journal of Education*

[15] Ioan Constantin Dima, Ştefan Vlăduţescu (2012). *Persuasion elements used in logistical negotiation: Persuasive logistical negotiation*. Saarbrucken: LAP Lambert Academic Publishing.

[16] Andrzej Borowski, *International Letters of Social and Humanistic Sciences* 6 (2013) 86-90.

[17] F. Smarandache, Ş. Vlăduţescu (2014). *Neutrosophic Emergences and Incidences in Communication and Information*. Saarbrucken: LAP Lambert Academic Publishing.

[18] Sebastian Kot, Beata Ślusarczyk (2014). *IT Role in Supply Chain Collaboration*. Current Communication Difficulties, 165.

[19] Florentin Smarandache, Stefan Vladutescu, *Revista de Cercetare şi Intervenţie Socială*, 46 (2014) 243-254.

[20] A. Caras, A. Sandu, *Procedia-Social and Behavioral Sciences* 149 (2014) 142-151.

[21] Ștefan Vlăduțescu, *Journal of Sustainable Development Studies* 6(1) (2014).

[22] S. Cojocaru, *Revista de Cercetare şi Intervenţie Socială* 29 (2010) 72-91.

[23] D. Cojocaru, A. Sandu, S. Cojocaru, *Journal for the Study of Religions and Ideologies* 28 (2011) 65-83.

[24] S. Cojocaru, *Revista de Cercetare şi Intervenţie Socială* 26 (2009) 76-86.

[25] A. Borowski, *International Letters of Social and Humanistic Sciences* 3 (2013) 69-74.

[26] Ștefan Vlăduțescu, *International Letters of Social and Humanistic Sciences* 15(2) (2014) 164-170.

[27] Maria Nowicka-Skowron, Sorin Mihai Radu (2014). *Innovation process modelling*. Current Communication Difficulties, 104.

[28] A. Sandu, *Postmodern Openings* 3 (2014) 49-66.

[29] Maria Măcriş, Iwona Grabara (2014). *Production cost in conditions of the global economy-a form of nonverbal communication*. Current Communication Difficulties, 194.

[30] Ștefan Vlăduțescu, *International Letters of Social and Humanistic Sciences* 22 (2014) 41-49.

[31] Paula Bajdor, Iwona Grabara, *Journal of Studies in Social Sciences* 7(2) (2014).

[32] J. H. Gasderell, *International Letters of Social and Humanistic Science* 22 (2014) 85-91.

[33] Ștefan Vlăduțescu, Florentin Smarandache, Daniela Gîfu, Alina Țenescu (2014). *Topical Communication Uncertainties*. Craiova/Columbus: Sitech/Zip Publishing.

[34] Mihai Coman (2003). *Mass-media, mit şi ritual*. Iaşi: Editura Polirom.

[35] Ştefan Vlăduţescu, *American International Journal of Contemporary Research* 3(10) (2013).

[36] G. Rajović, J. Bulatović, *International Letters of Social and Humanistic Sciences* 6 (2013) 24-35.

[37] Antonio Sandu, Elena Unguru (2014). *Acţiune comunicativă, justiţie deliberativă şi restaurativă*. București: Editura Tritonic.

[38] Ștefan Cojocaru (2005). *Metode apreciative în asistența socială: ancheta, supervizarea, studiul de caz*. Polirom.

[39] Florentin Smarandache, Ștefan Vlăduțescu, Alina Țenescu (2014). *Current Communication Difficulties*. Craiova/Columbus: Sitech/Zip Publishing.

[40] Andrzej Borowski, *International Letters of Social and Humanistic Sciences* 14 (2014) 7-17.

[41] D. Gîfu, C. Andrei (2014). *Critical discourse analysis–a method of anticipating economic crisis.* Topical Communication Uncertainties, 72.

[42] O. M. Cuichi, C. Bragaru, S. Cojocaru, *Revista de Cercetare şi Intervenţie Socială* 36 (2012) 31-43.

[43] O. M. Cuichi, A. Sandu, *Revista de cercetare şi intervenţie socială* 30 (2010) 53-62.

[44] A. C. Strunga, C. M. Bunaiasu, *Revista de cercetare şi intervenţie socială* 40 (2013) 61-77.

[45] A. Sandu, D. Cojocaru, C. Gavrilovici, L. Oprea, *Revista Romana De Bioetica* 11(1) (2013).

[46] D. Soitu, A. Rebeleanu, L. Oprea, *Revista Romana de Bioetica* 11(1) (2013).

[47] A. Borowski, *International Letters of Social and Humanistic Sciences* 2 (2014) 110-121.

[48] Ștefan Vlăduțescu, *Journal of Studies in Social Sciences* 5(2) (2014).

[49] Vlad Roşca (20140. *Media-encouraged gossiping – A dead of modern communication?*. Current Communication Difficulties, 271.

[50] D. Gifu, M. Kolcun, B. Teodorescu, *International Letters of Social and Humanistic Sciences* 24 (2014) 66-73.

[51] Ștefan Vlăduțescu, *Communications in Applied Sciences* 2(2) (2014).

[52] Marin Drămnescu (2014). Communication. Political speech. Populist speech. *Topical Communication Uncertainties*, 242.

[53] Vladimir Aurelian Enăchescu (2014). *Teaching-communication barriers. Analysis and solutions*. Current Communication Difficulties, 277.

[54] S. Cojocaru, A. Sandu, S. Ponea, *Social Research Reports 8* (2010).

[55] A. Borowski, *International Letters of Social and Humanistic Sciences* 27 (2014) 100-110.

[56] A. Sandu, E. Unguru, *Procedia-Social and Behavioral Sciences* 82 (2013) 386-391.

[57] A. Borowski, *International Letters of Social and Humanistic Sciences* 4 (2013) 70-74.

[58] D. Cojocaru, S. Cojocaru, O. Bunea, *Revista Social Research Reports* 1 (2009).

[59] Max G. Craig, *Journal of Studies in Social Sciences* 8(1) (2014).

[60] Jason L. Powell, *International Letters of Social and Humanistic Sciences* 17(1) (2014) 1-60.