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## Neutrosophy and Its Philosophical Context: A Comparative Analysis

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### Abstract

Neutrosophy, as a new branch of philosophy, represents a significant departure from and extension of traditional philosophical perspectives. It emphasizes the study of neutralities—those ideas, states, or conditions that exist between opposites—and their interactions with ideational spectra. This short essay compares Neutrosophy to other philosophical frameworks, highlighting both its unique contributions and its connections to established traditions.

**Keywords:** Neutrosophy; Neutrality; Dialectics; Epistemology; Neutral Monism; Hermeneutics; Philosophia Perennis; Fallibilism; Pluralism; Truth and Falsity; Ambiguity; Complexity; Transdisciplinarity.

## 1 | Neutrosophy and Dialectics

Dialectical philosophy, rooted in Yin Yang of ancient Chinese philosophy<sup>1</sup> and much later in Hegelian thought,<sup>2</sup> focuses on the interplay between oppositional propositions—*thesis* and *antithesis*—resolving their conflict in a *synthesis*. This method is fundamentally binary, emphasizing opposites and their reconciliation.

In contrast, neutrosophy [4] moves beyond this binary framework by incorporating the spectrum of neutralities [Neut-A] between opposing ideas [A] and [Anti-A]. For neutrosophy, the *neutral space is not merely a transition but a field of its own*, rich with potential for understanding and creativity. For example, where dialectics

<sup>1</sup> The Yin-Yang concept dates back to at least the 3rd millennium BCE, with its philosophical foundations emerging during the Zhou Dynasty (1046–256 BCE). It was first systematically discussed in the I Ching (Book of Changes), an ancient Chinese divination text written around 1000 BCE. By the Warring States period (475–221 BCE), Yin-Yang theory became a core part of Chinese thought, especially through the works of Zou Yan (305–240 BCE), a philosopher from the School of Yin-Yang (Yinyangjia). His teachings integrated Yin-Yang with the Five Elements (Wu Xing) theory, influencing Chinese medicine, cosmology, and governance. Over time, Yin-Yang became deeply embedded in Confucianism, Daoism (Taoism), and Traditional Chinese Medicine, shaping Chinese culture for thousands of years. See, e.g., The Editors of Encyclopaedia Britannica. "yinyang". *Encyclopedia Britannica*, 15 Feb. 2025, <https://www.britannica.com/topic/yinyang>. Accessed 23 February 2025.

<sup>2</sup> Maybee, Julie E., "Hegel's Dialectics", *The Stanford Encyclopedia of Philosophy* (Winter 2020 Edition), Edward N. Zalta (ed.), <https://plato.stanford.edu/archives/win2020/entries/hegel-dialectics>.



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might focus on the conflict between “freedom” and “oppression,” neutrosophy explores the nuances of “conditional freedom,” “indifferent states,” or other intermediate concepts, offering a more granular view.

## 2 | Neutrosophy and Epistemology

Epistemology traditionally investigates the nature, scope, and limits of knowledge, focusing on defining the conditions under which propositions are justified or true.<sup>1</sup> This often involves analyzing oppositional pairs, such as *knowledge* versus *ignorance* or *truth* versus *falsehood*.

Neutrosophy, however, transcends these limits by analyzing the entire spectrum of possibilities surrounding an entity (*E*), including its derivatives (*E'*) and neutralities (*Neut-E*). While epistemology seeks to understand the boundary conditions of knowledge, neutrosophy explores what lies beyond these boundaries, incorporating states of partial knowledge, indeterminacy, and neutrality. For example, in the context of a scientific theory, epistemology might ask whether the theory is true or false, whereas neutrosophy would also examine the degrees to which the theory is uncertain, incomplete, or neutral relative to competing theories [5].

Similar to Feyerabend's assertion that a monolithic 'scientific method' does not exist [1], neutrosophics operates on the principle that absolute, singular truths are not always attainable.

## 3 | Neutrosophy and Neutral Monism

Neutral monism posits that ultimate reality is neither mental nor physical but composed of a neutral substance that underlies both. This perspective challenges dualistic views by seeking a unified explanation for all phenomena.<sup>2</sup>

Neutrosophy builds on and extends this idea by rejecting monism in favor of a vastly pluralistic view. It posits that the world consists of infinitely many ultimate substances, each with its own spectrum of truth, falsity, and indeterminacy. While neutral monism reduces complexity to a singular neutral foundation, neutrosophy embraces and analyzes the diversity of neutralities [6], exploring their interactions with opposites and derivatives.

## 4 | Neutrosophy and Hermeneutics

Hermeneutics, the art and science of interpretation,<sup>3</sup> focuses on understanding and explaining texts, events, or phenomena.

It is inherently retrospective, aiming to uncover meaning within established frameworks. Neutrosophy, by contrast, is both interpretive and generative. It not only analyzes existing ideas but also creates new ones by exploring the instabilities and neutralities within systems. Hermeneutics might interpret a text's conflicting themes of order and chaos, whereas neutrosophy would also examine the neutral states—ambiguity, transition, or compromise—and use these insights to propose new interpretations.

<sup>1</sup> Steup, Matthias and Ram Neta, “Epistemology”, *The Stanford Encyclopedia of Philosophy* (Winter 2024 Edition), Edward N. Zalta & Uri Nodelman (eds.), <https://plato.stanford.edu/archives/win2024/entries/epistemology/>.

<sup>2</sup> Griffin, Nicholas. “Neutral monism,” 1998, doi:10.4324/9780415249126-N035-1. *Routledge Encyclopedia of Philosophy*, Taylor and Francis, <https://www.rep.routledge.com/articles/thematic/neutral-monism/v-1>

<sup>3</sup> Inwood, Michael. “Hermeneutics,” 1998, doi:10.4324/9780415249126-P023-1. *Routledge Encyclopedia of Philosophy*, Taylor and Francis, <https://www.rep.routledge.com/articles/thematic/hermeneutics/v-1>

## 5 | Neutrosophy and Philosophia Perennis

The *Philosophia Perennis* seeks universal truths underlying contradictory viewpoints, emphasizing the shared essence of diverse philosophical traditions.<sup>1</sup>

Neutrosophy complements this by incorporating neutral truths—those that are neither fully aligned with nor opposed to traditional dichotomies. It acknowledges the existence of neutral perspectives that are often overlooked in the search for commonality among opposites. For example, in religious philosophy, *Philosophia Perennis* might reconcile theism and atheism through shared ethical principles, while neutrosophy would explore agnosticism or apatheism as neutral standpoints with their own validity.

## 6 | Neutrosophy and Fallibilism

Fallibilism holds that all beliefs are subject to uncertainty and that no proposition can be known with absolute certainty.

This perspective aligns with the acknowledgment of human fallibility and the provisional nature of knowledge.<sup>2</sup>

Neutrosophy diverges by allowing for 100% true or false assertions within specific referential systems while simultaneously investigating the conditions under which uncertainty approaches zero or 100. This nuanced approach recognizes that certainty is context-dependent and explores how different systems influence the degrees of truth, falsity, and indeterminacy. For instance, a mathematical theorem may be 100% true within its axiomatic framework but indeterminate in a philosophical or metaphysical context.

## 7 | Neutrosophy and the Exploration of Liminality

The concept of liminality [3], as initially introduced by Arnold van Gennep [10] and later expanded by Victor Turner [8, 9], fits well within a neutrosophic lens. Liminality, in its essence, is a threshold space where identities, roles, and statuses are suspended or redefined, leading to a new state of being. This transitional space is marked by a de-regulation of established truths, societal structures, and norms, [2] creating a fertile ground for ambiguity and transformation—much like the neutrosophic idea of indeterminacy, where multiple possibilities coexist and evolve.

Where other philosophical systems might view liminality as a temporary phase, a bridge between two distinct states, Neutrosophy sees it as a realm of its own, rich with potential and significance, a state of dynamic flux, where identities are fluid, and possibilities are abundant.

Van Gennep's stages of transition—*pre-liminal*, *liminal*, and *post-liminal*—reflect a progression through varying degrees of truth and falsity. The pre-liminal state represents the established order, a familiar truth. The liminal phase embodies uncertainty, where old truths are challenged and new possibilities emerge, and the post-liminal phase signifies the integration of a new truth or state of being. This transition reflects the movement from a known, structured reality to a space of flux, and ultimately into a new order, similar to the neutralization of conflicting elements in Neutrosophy.

Victor Turner's expansion on liminality highlights the ambiguity and paradox of the liminal person, who exists between roles and identities, often defined by a set of symbols and undefined characteristics.

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<sup>1</sup> Accendere, P.D. (2020). "Philosophia Perennis." In: Sgarbi, M. (eds) *Encyclopedia of Renaissance Philosophy*. Springer, Cham. [https://doi.org/10.1007/978-3-319-02848-4\\_1034-1](https://doi.org/10.1007/978-3-319-02848-4_1034-1)

<sup>2</sup> Rescher, Nicholas. "Fallibilism," 1998, doi:10.4324/9780415249126-P019-1. *Routledge Encyclopedia of Philosophy*, Taylor and Francis, <https://www.rep.routledge.com/articles/thematic/fallibilism/v-1>

This condition of ambiguity aligns with neutrosophy's embrace of contradictions and uncertainties, as it allows for multiple, even conflicting, interpretations of identity and status. Turner's notion of "communitas," the bond formed among those sharing the liminal experience, can be understood as a form of neutrosophic unity—one that transcends the traditional categories of social order, uniting individuals in a shared, transformative state.

Moreover, Turner's concept of the "liminoid" further exemplifies the neutrosophic dimension of liminality. A liminoid experience, while still liminal, lacks the depth of transformation and community associated with traditional rites of passage. It suggests a superficial or artificial liminality, one that exists outside the confines of ritual and genuine transition, yet still reflects the indeterminate state between structure and anti-structure, between truth and falsity.

## 8 | Neutrosophy as a Synthesis of Opposites and Neutralities

Ultimately, neutrosophy distinguishes itself by integrating the study of opposites with the study of neutralities. Its methods—such as generalization, contradiction, complementarity, and transdisciplinarity—enable it to address the nuanced realities of a world characterized by indeterminacy [7] (See Figure 1).

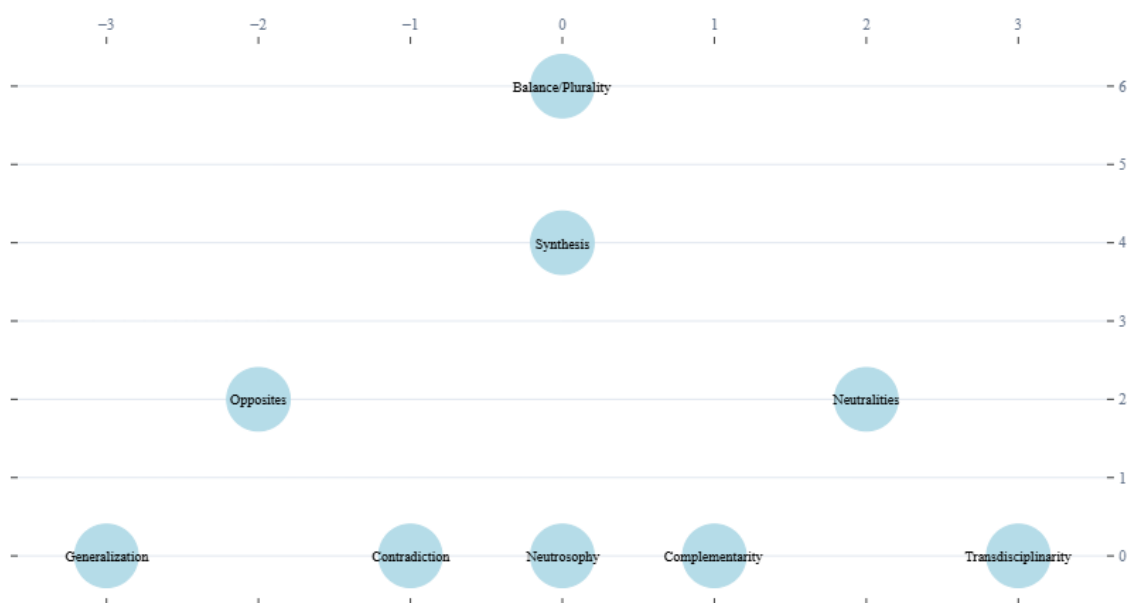


Figure 1. Neutrosophy: Synthesis of opposites and neutralities.

## 9 | Conclusion

Neutrosophy offers a radical rethinking of philosophy by expanding the scope of inquiry to include not only opposites but also the neutralities and derivatives that connect them. It synthesizes and extends traditional perspectives, providing a versatile framework for understanding complexity and ambiguity. It is not merely a philosophy of neutrality but a philosophy of balance, plurality (or rather multiality).

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## Data Availability

The datasets generated during and/or analyzed during the current study are not publicly available due to the privacy-preserving nature of the data but are available from the corresponding author upon reasonable request.

## Conflicts of Interest

The authors declare that there is no conflict of interest in the research.

## Ethical Approval

This article does not contain any studies with human participants or animals performed by any of the authors.

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