


Paper Type: Original Article

## Neutrosophic Materialism: An Extension of Dialectical Materialism

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Received: 03 Jan 2025

Revised: 28 Mar 2025

Accepted: 04 Aug 2025

Published: 06 Aug 2025

### Abstract

Materialism, as a philosophical outlook, has undergone several evolutionary transformations from classical metaphysical materialism to the more dynamic and socially-conscious dialectical materialism proposed by Marx. In this short essay, I propose the concept of Neutrosophic Materialism, which extends and refines dialectical materialism. Neutrosophic Materialism offers a broader, more nuanced framework for understanding the material conditions, social forces, and ideas in shaping human history and social reality.

**Keywords:** Neutrosophic Materialism, Dialectical Materialism, Neutrosophy, Hegelian Dialectics, Marxism, Neutrosophic Society, Social Change, Historical Materialism, Neutral Forces, Capitalism, Communism, Material Conditions, Social Forces, Social Evolution, Social Dynamics, Economic Systems, Hybrid Systems, Socialism, Political Change, Class Conflict.

## 1 | Introduction

At the heart of dialectical materialism is the dialectic—a process where a *thesis* gives rise to its *antithesis*, and their inherent contradictions are reconciled in a *synthesis*.

This process was articulated by Hegel [3] and later appropriated by Marx [5] to explain the development of material conditions and social structures.


In Hegelian dialectics, the thesis and antithesis are opposites, and their conflict leads to a higher resolution, or synthesis, which represents an advancement in understanding or societal organization.


## 2 | A Conceptual Evolution

Neutrosophic philosophy [6] builds upon this Hegelian dialectical structure [3] by introducing a fourth element: the neutrothesis. This neutrothesis represents the neutral or indeterminate middle ground between opposites, bridging the gap between the thesis and its antithesis. In this way, Neutrosophy allows for a deeper exploration of the contradictions in society, offering not just a synthesis but a richer, more inclusive resolution [6]. Thus, Neutrosophic Materialism can be seen as an extension of dialectical materialism—one that incorporates the neutrality and indeterminacy that exists between opposing forces in society.

For example, in the dialectical process, [A] (thesis) and [antiA] (antithesis) are polar opposites, and their conflict is traditionally resolved through synthesis. In Neutrosophy, the neutrality or indeterminacy between

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 <https://doi.org/10.61356/j.nois.2025.7575>

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these opposites—represented as [neutA]—contributes to the resolution, either enhancing one side, the other, or both. Moreover, in refined neutrosophy, the neutral forces are not static but can be varied and multiple, thus enabling more complex, dynamic models of social phenomena.

### 3 | Neutrosophic Upgrades to Engels' Dialectics

Engels' formulation of dialectics [2], grounded in materialism, has been instrumental in shaping Marxist philosophy [4]. Neutrosophic Materialism further develops Engels' dialectics in the following ways:

#### 3.1 | The First Law: Unity and Conflict of Opposites and Their Neutrals

Engels' first law, which asserts the unity and conflict of opposites, is extended to include the role of neutrals. Neutrosophic Materialism suggests that opposites do not merely conflict but are also shaped and influenced by neutrals that intervene in one way or another.

These neutrals are not passive but actively contribute to resolving contradictions in one direction or another.

#### 3.2 | The Second Law: Quantitative and Qualitative Changes

While Engels' second law suggests that quantitative changes eventually lead to qualitative transformations, Neutrosophic Materialism introduces the idea that these changes can occur both gradually and spontaneously. Quantitative changes—such as an increase in wealth or technological development—often lead to routine or incremental shifts.

However, qualitative changes, which may seem radical, can also occur suddenly, without a gradual build-up.

#### 3.3 | The Third Law: Negation of the Negation

The third law of dialectics, the negation of the negation, suggests that societal transformations occur through a process of negation. For Marx, this meant the negation of feudalism through capitalism, and then the negation of capitalism through communism. In Neutrosophic Materialism, however, we recognize the possibility of a third negation—the reversal of communism back into capitalism, as seen in countries like China, Russia, and Vietnam, where formerly communist economies have adopted capitalist elements.

This highlights the cyclical, and at times contradictory, nature of social change, where systems once thought to be overthrown can resurface in a modified form.

### 4 | Neutrosophic Society: A Blend of Capitalism and Communism

The concept of Neutrosophic Society arises from the recognition that there is no pure capitalist or communist society in the modern world. Instead, societies are characterized by varying degrees of capitalist and communist elements, resulting in hybrid systems that blend opposites. Marx predicted that communism would emerge from the contradictions of capitalism, but the reality of the 21st century has shown that capitalism has, in some ways, emerged within formerly communist states.

China and Russia, for example, transitioned from centrally planned economies to hybrid systems that incorporate elements of capitalism while maintaining a nominally communist political framework. This shift demonstrates the evolution of a Neutrosophic Society—as a society that integrates both capitalist and communist features. Similarly, in capitalist countries like France, Germany, and the Nordic nations, socialism has manifested through extensive social programs, such as universal healthcare and education, welfare systems, and retirement programs, blending capitalist economic systems with socialist social policies.

Neutrosophic Society, therefore, does not exist as a binary, but rather as a spectrum where capitalist and communist elements coexist in varying degrees. In this context, society is not defined solely by either capitalism [A] or communism [antiA], but by a dynamic interplay of both, alongside their neutralizing elements.

## 5 | Classical Materialism vs. Neutrosophic Materialism

Classical materialism, particularly in the Marxist tradition, emphasizes the primacy of material conditions in shaping society [4]. This materialism is inherently dialectical, focusing on the interrelations of opposites—such as the conflict between capital and labor [1]. In contrast to *Classical Metaphysical Materialism*, which treats the material world as static and disconnected, *Dialectical Materialism* embraces the dynamic and interconnected nature of material conditions.

*Neutrosophic Materialism* builds on this by incorporating the indeterminacies and neutralities that exist within material and ideological systems. Instead of merely focusing on the binary opposition between materialism and idealism, Neutrosophic Materialism recognizes that material environments—be they economic systems, societal structures, or ideological constructs—are influenced not only by the interaction of opposites but also by the presence of neutral forces.

These neutral forces can take different forms, influencing the trajectory of social, economic, and political change.

Neutrosophic Materialism accounts for dynamicity, connectivity, and evolution in material environments, while also recognizing that neutrality plays a significant role in shaping the course of history. Societies evolve and change not through a simplistic oscillation between opposites, but through the interplay of opposites and their neutralizing forces.

## 6 | Neutrosophic Historical Materialism

*Marx's Historical Materialism* posits that the material conditions of society—especially its mode of production—determine the structure and development of social and political institutions [5]. *Neutrosophic Historical Materialism* extends this concept by suggesting that history is not shaped solely by material forces or ideas, but by the interplay of material conditions, ideological forces, and the neutral forces that mediate between them.

History, in this view, is shaped by a dynamic balance of material, phenomenal, and ideological forces, each contributing to the unfolding of historical events. As opposed to Marx's emphasis on class conflict as the primary engine of historical change [5], Neutrosophic Historical Materialism recognizes that social dynamics are more complex, involving not just *conflict*, but also *cooperation* and *neutrality* (e.g., ignorance).

In this expanded framework, the influence of weather, geography, political systems, and cultural factors all play a role in shaping the historical materialism of a given society.

Neutrosophic Materialism also acknowledges the intersection of materialism with ideology, where social change occurs through a complex interplay of material conditions, ideas, and the neutral spaces in between.

## 7 | Conclusion: Rethinking Social Systems and Historical Change

Neutrosophic Materialism provides a more expansive and flexible framework for understanding the complexities of social systems and historical change. By incorporating the principles of Neutrosophy—dynamicity, connectivity, evolution, and neutrality—into materialist thought, Neutrosophic Materialism allows us to better grasp the multi-dimensional nature of social reality, suggesting that social change is not just the result of opposing forces clashing but also the outcome of the interplay between opposites, their neutralizers, and the ever-evolving material conditions of life.

## Funding

This research has no funding source.

## 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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