



A re-introduction of Pancasila from Neutrosophic Logic perspective:

In search of the root cause of deep problems of modern societies

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Abstract

The present economic crises induced by covid pandemic have called our attention to reconsider where we are heading as a global community; because as we know with the emergence of ubiquitous Internet, then the world has become a global village in real sense.. Shall we lend ourselves to directive and -at times- insistence to move to new economy called the industrial revolution 4.0? Or is there another way, even if it seems like a less traveled path for now? In this article, we also re-introduce *Pancasila* from Indonesian *weltanschauung* (fundamental tenets) to become one of these less travelled path available at our table. The essence of the Indonesian Five Principles (*Pancasila*) is to return to spirit of communal values, but in a peaceful way, not via revolution. That is a path that in Indonesia, is called as “*gotong royong*” (or to put it in a more scientific term: *cooperative collective dynamics*).

Keywords: *Pancasila, Indonesia studies, state capitalism, welfare state, free market, cooperative collective dynamics.*

Introduction

The present economic crises induced by covid pandemic have called for our attention to reconsider where we are heading at a global community. Shall we lend ourselves to directive and at time rather insistence to move to new economy called the Industrial Revolution version 4.0? Or is there another way, even if it seems like a less



traveled path for now? We tend to think that the insistence to move in a global level towards Industrial Revolution 4.0 as advocated by Klaus Schwab and other Davos Club proponents will only benefit those 1% globalist elites (see also Vandana Shiva's book "*The Oneness versus 1%*"[8-9]). No wonder that many people begin to protest several Davos meetings in the past, because they realize that those elites often decide to maximize their own interests, while they act in the name of global society as a whole.

In this article, we also try to re-introduce *Pancasila* or Five Principles from Indonesian *weltanschauung* to become one of these less travelled path available at our table.

Problem statement

This article is a continuation to two papers by us, one paper is a contribution chapter to Nova Science book [10], and one is a recent paper for an upcoming paper. The problem discussed here can be summarized as follows:

“What is the root cause of problems in modern societies, be it in psychological term, theological term, or spiritual term?”

Scope and Limitations of this article

The scope of this article is around psychological and theological meaning among the present tensions among worldviews (or *weltanschauung*).

Limitations of this article are that we do not offer in depth economics or political analysis in each country. Instead, we focus on deep societal problems as a wholeness.

Methodology

The methodology used in this article is literature survey along with analysis of recent issues, especially in psychological and theological analysis.

What is really going on in USA?

While we admit that none of these authors are political analysts by profession, let us put our discussion in present days context. The following is a short conversation



by one of us (VC) and a professor of mathematics and logics in Canada. He asked on what is VC's opinion on what presently happens in USA. The following is a quote of VC's response to address that question:

"First of all, there are satanists who are working out to turn USA into communist socialism society. There are lots of effort to implement cultural marxism and also cloward-piven strategy¹ into USA (that is also obama plan and then it is continued by the present administration).

Actually, I do not really like to comment on who is right, socialist countries or USA? To me both are only playing extreme sides: capitalism versus socialism.² On the root cause: it is dialectical philosophy of Hegel all along. Thesis meets antithesis and then conflicts and more conflicts, and the modern version is a book by Samuel Huntington. And the essence is people especially scientists rely too much on rationalism.

Thanks God, there are Coptic church leaders like Milad Hanna (already deceased) who did not agree with Huntington's clashism. He offers a much more humane term: Acceptance of the Others.

On a deeper level, too much reliance on rationalism will wipe off the entire humanity. But there is an old mathematician, he is also a Christian, the name is Dr Dennis P. Allen, Jr.. He wrote a memoir on possibility to work out a "realism" part of mathematics. That is a hope to us, as I see it.

And plus, from history we learn that relying too much on rationalism can be traced back to Pythagoreans. They worshipped rationalism until they forced a pupil who invented irrational number to drowning in the sea."

Tracking the problems in psychological term

One of these problems can be stated as follows: that human being has been reduced into *homo economicus*; in other words philosophers and economists alike

¹ If some readers don't know what is cultural marxism or what is cloward-piven strategy, you are advised to googling, for instance check on writings by Prof. Jordan Peterson etc. See also for instance Ref. [12-14].

² Or to be more precise in Beginda Pakpahan's term: between *progressive capitalism* and *state (driven) capitalism*.



have put economics terms as our sole goal. Such a deep flaw can be traced back to materialist view predominating in sciences, see Mario Beauregard [7]. Therefore, most non-materialist view is ignored.

As VC wrote in a chapter in Nova Science book [10]:

“And also we can recall from Genesis 3 that the first fall of our ancestors came from greediness. How far we have fallen in this modern society, where greed has been hailed as highest virtue. To emphasize this root problem in our modern society, allow me to quote Grekko’s remark: Greed is good. Quote from Wall Street movie:

“The point is, ladies and gentleman, that greed, for lack of a better word, is good. Greed is right, greed works. Greed clarifies, cuts through, and captures the essence of the evolutionary spirit. Greed, in all of its forms; greed for life, for money, for love, knowledge has marked the upward surge of mankind.”¹

We consider this is one basis of modern reality: Most of us have been consumed by greed and are drowning in an ocean of greed. The real irony is that greed has eaten us alive, from our childhood until we die.”

So, what are socio-economic implications? Again, as one of us (VC) wrote in Nova science book [10]:

Yes, normally you read numerous political-economics jargons, e.g. leftist, right wing, centrist left or centrist right and so on. But it is not our intention to submit yet another ideological parlance. In fact, these authors are scientists and mathematicians, so we are not inclined to any such parlance.³

In our opinion, our tendency to cooperate or compete is partly influenced by the culture that we inherit from our ancestors. One of us (VC) once lived for a while in Russia, and he found that many people there are rather cold and distant (of course not all of them, some are friendly). He learned that such a trait is quite common in many countries in Europe. They tend to be individual and keep a distant to each other. In physics term, they are like fermions.⁷

³ See also for instance Ref. [12-14].



There is a developmental psychology hypothesis that suggests that perhaps such a trait correlates to the fact that many children in Europe lack nurturing and human touch from their parents, which makes them rather cold and individualistic. Of course, whether this is true correlation or not, it should be verified.

On the other hand, most people in Asia are gregariously “groupie” in behaviors (except perhaps in big metropolitan areas). They tend to spend much time with family and friends, just like many Italians. They attend religious rituals regularly, and so on. In physics term, they are bosons. Of course, this sweeping generalisation may be oversimplifying.⁸

That is why we choose to work out Mancur Olson’s theorem in more detail, because he is able to condense complicated game theory reasoning (whether one should cooperate or not) into a matter of collective actions. So, which is better: to be like fermions or bosons? Our opinion is: both fermions and bosons are required. In the same way, fermion behaviour and boson behaviour are both needed to advance the quality of life. Fermion people tend to strive toward human progress, while boson people are those who make us alive.”

That is why we tend to argue in favor of theo-antropological view, called: *indivi-group*, i.e. human being is both individuals and also part of their societies/communities. Or in particle term, we may call that human beings are like *fersons* (composed of mixed fermion and bosons). This is our hypothesis in this article.

Tracking the problems in spiritual term: How can we connect those fundamental problems in society to the divided brain? One of most interesting insight came from Iain McGilchrist. In his book, *The master and his emissary* [6], he suggests us to look at our divided brain: the deep polarization caused by two hemispheres of human brain have led mankind astray. In essence, his arguments can be summarized as follows: learning from church fathers until St Augustine, we can read an integrative perspective and harmony between left and right brain. But since the work of scholastic theologians, including Thomas Aquinas, our theological thoughts have gone down the road where the left brain predominated the entire brain function.



If we borrow Iain McGilchrist's term, then the emissary has become the master; or in other words; left brain function seems to take over the entire human societies.[6] Therefore, people should better learn how to think more intuitively, more holistic and *more with heart not just logic and reason* [3].

In the same way, we can capture the essence of many problems in scientific development is caused by our too much reliance on the left-side of human brain. Or in terms of Yin-Yang (Asian philosophy) we need more Yin touch, who are more adept to intuition, holistic thinking and respect to life and care.

In essence we can say that what McGilchrist wishes to say is that too much logic and left-brain functions will make the emissary rule out the entire humanity and the result is doom, that is the meaning of the sixth extinction which is already in our door (see again the book by Dr. Vandana Shiva, she is a physicist turns ecologist and activist [8-9]).

And if we put McGilchrist's term of *divided brain* into a more spiritual realm, then it is a call to all of us, as the entire humanity, that if we don't want to succumb to darkness. That we shall not eat too much fruit of knowledge, and we ought to learn to eat fruit of life (Referring to Genesis chapter 3).

More on fruit of life: Re-introducing Pancasila, the Five Principles of Indonesia

Enough is enough for fruit of knowledge. Now what shall we do in order to eat more on fruit of life? Let us consider again Iain McGilchrist. As a psychiatrist, his argument on left and right function of human brain can be captured in essence as follows: the left hemisphere which usually processes in detailed manner any problem (logically) should not predominate the right brain, which capture holistic and spiritual process. In the words of Blaise Pascal: *"The heart has its own logic, which reason cannot understand."*⁴

In that sense, both heart as spiritual brain function should not be governed by the left brain function. In other words, in spirituality realm especially in worshipping God, we should not let the emissary (Logical process) to lead the master. It should be the other way around.

⁴ <https://headhearhand.org/blog/2015/05/07/21256/>



This problem of choosing between Logic or going beyond Logic, or from rationality to go beyond rational thinking can be traced back even to classical history of mathematics. It is known that Pythagoreans worshiped rationality and Logic in mathematics so much, up to the point when they were shocked when one of their disciples found an irrational number, those Pythagoreans left that disciple to drowning in the sea.

So, we know that what McGilchrist described is a real issue, and not just a joke. Therefore, we need to shift our emphasis intentionally from knowledge-seeker toward more wisdom-insight-intuition seeker.⁵ We need to learn to care for each other, to be more compassionate for those in needs around us. We guess that we can connect those compassionate and caring to Asian traditional values, which seem to us returning us to the main point of this article: it is now the time to not being captured in dialectical logic *between [A]* free market capitalism of the West which then has evolved into progressive capitalism, and [B] state driven capitalism or socialism.

That there is no middle ground between [A] and [B] entities is the one of basic premise of Aristotelian logic. We ought to move forward to non-Aristotelian Logic. For instance in Neutrosophic Logic, we can consider that there is dynamics of neutrality between [A] and [B] entities, in other words, we shall consider included middle theorem.

In that way, perhaps we can consider what Beginda Pakpahan wrote:

“I would argue that the concept of a *Pancasila-based economy is positioned between progressive capitalism and new socialism* and can be seen as a middle way for Indonesia to respond to the global economic crisis and to secure its national interests. It is a mixed model, demonstrating the role of the state in institutional reform, policy design and socio-economic development, while simultaneously promoting the spirit of social justice through effective partnerships between the public and private sectors and other relevant stakeholders.”[1]

⁵ In the Old Testament thoughts, it is supposed that knowledge and intelligence are often connected to wisdom from heart, not just brain/intellectual capacity, that is why it was thought that wisdom comes from God Almighty. See for instance the Book of Proverbs.



That is the essence of our message in this article, we don't have to catch up endlessly with Industrial Revolution 4.0 which tends to disrupt the entire global economy without many benefit of majority, but instead only will make the top 1% even more greedy to capture the entire global resources. (In the next section, we will discuss two ways we can do that to go beyond disruptive changes, which also tend to be destructive to the entire economy.)

Instead, we shall begin to learn to develop national and regional economies based on caring and empowering, or in scientific term: *cooperative collective dynamics*.⁶ For instance, the dynamics of Subak as community based irrigation system in Bali can be taught in engineering or sociology schools. That is a good way to return to nature, live in *slow living* (in Danish term: *hygge*, or Swedish term: *lagom*), to love our neighbors and develop based on communities [5].⁷

Two examples on how we can implement the relational economics concept into more practical way

In the preceding sections, we discussed the root cause of deep problems in modern societies including our economics approach and technological approach, and in essence our dichotomic approach toward separating human and nature. In this section we discuss how to put the aforementioned ideas into actions.

A. Koinomics : doing economics in Trinitarian perichoresis way [15]

Deeply embedded in Christian theology, God, the Father, is understood as the Creator, the Giver of Life, and the universe. Further, by God's grace, human beings receive the potential to become the stewards of God's creation, grow, multiply, and glorify the Almighty. However, it is the basic tenet of Christian faith that God has the intention that human beings enjoy a relationship with their Creator and with themselves but not being forced to do so. Therefore, God endows human beings a capability to make a choice.

⁶ H. Guo et al. *New Journal of Physics*. Url: <https://iopscience.iop.org/article/10.1088/1367-2630/ab9e89>

⁷ See also our recent draft article [5], and also next section, where we outlined how we can implement the relational economics concept into more practical way in micro and ultramicro economics setting.



As human beings make a wrong choice by focusing on their wish and centeredness, they live with total depravity, broken relationship with God and their own, thus bearing the dire consequences. Self-centeredness, competition, domination, self-protection, and the likes become the game rules in social, political, and economic life. As the creation gradually evolves toward extinction, once again, God gives a special grace through the life of Jesus Christ. God dwells among humans and redeems them. God also offered reconciliation between the creature and the Creator freely. Further, Christian theologians then, point out that Christian ethics should root on gratefulness for such a reconciliation act of God and to foster a communal relation based on such thankfulness.

The process is incomplete. Churches have long neglected in their theology that God has invited the forgiven human beings to enter a gradual transformation process. In theology, people understand that God has entered their lives as the Holy Spirit. They who have been living in God's grace should develop their capacity to make choices to live primarily for themselves or live in relation with others and with God. If they choose the latter, they should live by following God's internal relationality. It is God's transformative grace. Thus, grace and relationship are two central tenets in Christian theology.

As in the relational dimension of God, known as a communion, fellowship, or in Greek, *koinonia*, each person or community learns to view themselves as an inseparable part of humanity. Participating or being in connection does not mean only taking part in a program or embracing doctrines. It means to enter other peoples' lives and allow others to join our own life. It also means to have a life rotates or centres in grace.

Another word in Greek might also express the concept sharply. The term is *koinoikos*. Its meaning is social, friendly, apt to form and maintain communion or fellowship. It also means the inclination to make others share in one's possessions and impart or be free in giving.

This dimension of *koinonia* or *koinonikos* will be incomplete without being tied up with the term *perichoresis*. Slobodan Stamatović state that "... *perichoresis* as a theological terminus technicus originally appeared in the late Patristics (7th and



8th century) and that it irretrievably entered the theological endeavour through the influential work of John Damascene (†750 AD).⁸

In this context, the introduction of a new term, *koinomics* is in order. The name derives from two terms "koinonia" and "economics." The word "*koinonia*" or "*koinon*" – comes from the New Testament. Koinonia itself in the New Testament does not have a single meaning as *koinonia* appears nineteen times.

The words related to and the root-word *koinon* occur 46 times, mostly in Paul's letters and some in John's letters, Peter's letters, letters Hebrews, and Acts. In the gospels, the word *koinonia* does not appear. However, some terms have roots in *Koino*.

From various sources, it is evident that the word *koinonia*'s meaning comes from the word *koinos*, which means *joint* or *communal*. *Koinon* or *koinonia* has a broad definition of fellowship, friendship, and close relationships (Fuchs, 2008). A nun and activist of the ecumenical movement, Lorelei Fuchs, also explained that *koinonia* has many meanings. The meanings are communion, acting together, friendship, reciprocity, participating, helping, sharing, solidarity, togetherness, cohesion, unity, and wholeness.⁹

In the context of the Trinity, the word *koinonia* interconnects with *perichoresis*. *Perichoresis* means The Triune God moves to one another in a cosmic dance, complementary to each other.¹⁰

Case study:

Twelve pastors and an agricultural engineer from Indonesia studied the national food production system, supply, and demand in Indonesia. At that time, many farmers burned their harvests as no middlemen appear as usual to buy anything from them. COVID-19 disrupted the food source and the supply line. The study of those pastors triggered A *Food Terminal* program with an objective: to bridge the farmers who live in remote areas as producers with the customers who live in big cities. The

⁸ Stamatović, Slobodan. (2016). The Meaning of Perichoresis. *Open Theology*. 2. 10.1515/opt-2016-0026. p. 303.

⁹ Lorelei Fuchs. *Koinonia and the quest for ecumenical ecclesiology*. Wm. B. Eerdmans.

¹⁰ See also Tihomir Lazic. *Koinonia*. MA Thesis submitted to Newbold College, April 2008. http://n10308uk.eos-intl.eu/eosuksql01_N10308UK_Documents/Dissertations/Lazic.pdf



farmers will receive higher income for what they produce while the customers will mostly have fresh and organic products.

The idea was then, supported by the Kayu Putih Church, a church in the capital city that allows the Terminal Pangan to use the church's space as storage for the products. A couple of donors from other churches supported them with the initial capital, about USD 1500.00 to buy the food products, refrigerators, and operational expenditure.

Given that COVID-19 was rampant, the Food Terminal management asks purchase orders from their customers through digital channels and afterwards sends requests to several farming communities. Three days later, the food products will arrive at the church complex.

Later, besides the fruits and vegetables, fresh seafood from a nearby fishing community started to enter the Food Terminal. The Food Terminal opens once a week. The customers will receive their orders as the terminal hires church members who lost their job or need additional income as the delivery team members. Thus, if this is a drama, the actors are the Food Terminal workers who are mostly voluntary, the fishermen and farmers, the customers, and the delivery team.

In a month, four responses emerged from the congregation members. The first was a rejection that a church got involved in the business world. The second, a harsh critique came concerning the quality of products that were not at the level that the customers wanted. The third response was that the Food Terminal management is not professional enough as frequently they made mistakes as they sent few products that the customers did not order. In many cases, even, they forgot to send bills for the food.



Illustration 1. Staffs prepared the vegetables before delivering to customer (Food Terminal Jakarta)

B. Smooth changes: how to develop non-disruptive creations instead of disruptive technologies [16]

In recent years, there is an alternative scheme in corporate strategy discourse, called Blue Ocean (shift) Strategy by W. Chan Kim and R. Mauborgne. In this paper we offer a new insight based on Neutrosophic Logic perspective, which combines red ocean and blue ocean, while a company moves forward and shift to blue ocean space. In their Blue Ocean Shift, W. Chan Kim and R. Mauborgne offer some clear and good examples of organizations who have made such a transition to blue ocean [17]. There is the case of an inn network that applied the demonstrated advances plot in the book to break out of the exceptionally serious inn industry – which is 'redder than red'– to



make the new market of moderate lavish inns offering five-star comfort at three-star costs. Today it has 90% inhabitation rates, visitor appraisals called it 'magnificent' and 'spectacular' on booking destinations, and portrayed it as the least expenses in the most stylish areas. It is turning out to significant urban communities over the world. The book likewise clarifies how a worldwide, little machine organization with over 100 years of history turned an industry, whose worth was declining by 10% every year, into a high-development one. The organization did that by reclassifying its contribution so much that it permits we all today to make scrumptious French fries with no browning and practically no oil. The aftereffect of its work day: Not just requested develop by 40%, its stock cost lifted by 5 percent.

Problems of transition

While the Blue Ocean Shift book has offered some practical tools to help organizations mapping their position and going toward blue ocean, such a transition or shift to become blue ocean organization is not so easy. In physics term, this process can be called as *transition phase*.

In this context, Tantau and Mateescu offer a bit more realistic pathway, that they call: green ocean, where a mixture of red ocean space and blue ocean space is allowed while an organizations move gradually toward blue ocean.[18]

Such a transition can be seen from Neutrosophic Logic Perspective, albeit with a bit rather different lingo, i.e. in Neutrosophic Logic it is known (T,I,F) means: degree of truth, indeterminacy, and falsehood. Meanwhile, in green ocean scheme, there are R,I,B: x percent of (R) red ocean, indeterminacy, and y percent of (B) blue ocean.

In the meantime, instead of neutrosophic logic we can use Neutrosophy, since in neutrosophy we have in general <A> and <antiA>, the opposites, and the neutral <neutA>. In this case we take Red = <A> and Blue = <antiA>, while green (or other color in between) as part of <neutA>.

To summarize such an approach, we offer the following table:

Description	Red Ocean	Indeterminacy	Blue Ocean
Analogy with Neutrosophic Logic	Truth	Indeterminacy	falsehood



Green Ocean	X percentage of red		Y percentage of blue
In neutrosophy framework	Red <A>	Green <neutA>	Blue <antiA>
Main strategy	Competitive	A mixture	Non-competitive
Porter scheme	Value or low budget trade off	A mixture	Value leap while keeping low budget
Disruptive/non-disruptive pattern	Disruptive innovations		Non-disruptive creations (value leap)

Table 1. Neutrosophic Logic perspective to red-blue ocean mixture

To simplify the above notions, perhaps we should not call it “green ocean strategy” which only makes it more complicated, but perhaps “*brue*” from a mixture of blue ocean-red ocean strategy. (perhaps we can call it : Brue strategy: from “red in mixture with blue.”)

We hope a simple scheme as outlined above can be developed further in the near future. Allow us to remark here that despite some innovation books by those management luminaries emphasize disruptive changes (perhaps they follow Schumpeter train of thought: changes must be creative destruction), we submit more in tune with Kim & Mauborgne, that there is always possibility to introduce non-disruptive creations instead of disruptive changes. See for instance our new draft paper [21].

Concluding remarks

The present economic crises induced by covid pandemic have called for our attention to reconsider where we are heading at a global community. Shall we lend ourselves to directive and at time rather insistence to move to new economy called the Industrial Revolution version 4.0? Or is there another way, even if it seems like a less traveled path for now? We argue here that the insistence to move in a global level



towards Industrial Revolution 4.0 as advocated by Klaus Schwab and other Davos Club proponents will only benefit those 1% globalist elites (see also Vandana Shiva's book "*The Oneness versus 1%*"[8-9]). No wonder that many people begin to protest several Davos meetings in the past, because they realize that those elites often decide to maximize their own interests, while they act in the name of global society as a whole.

In this article, we also try to re-introduce Pancasila on the basis of traditional Asian values (which may be linked to the fruit of life in Genesis chapter 3) to become one of these less travelled path available at our table.

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