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The theory of trility as a relevant tool in the interpretation and subsumption of the legal norm of public order

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ABSTRACT

One of the great challenges in the legal sphere, especially for those without legal training, is interpreting legal rules by correctly subsuming their content under specific cases. This challenge arises because the normative field often relies on dualistic thinking: right or wrong. In many situations, particularly when dealing with public order rules, this binary approach can limit the interpreter's actions, conditioning the interpreter by the relevant law's strictures. Thus, this study aims to demonstrate that other possibilities for interpreting legal norms may exist. The so-called "Theory of Trility and Human Reasoning" makes a significant contribution in this regard, offering a new approach to legal interpretation. The study investigates the extent to which these alternative interpretive methods can be beneficial in the legal field, particularly when we abandon the old habit of viewing reality through a dualistic lens. To achieve this objective, the study conducted a review of specialized literature on legal norms, their interpretation, and dialogue with scholars specializing in the Theory of Trility.

Keywords: Legal Standard; Interpretation; Duality; Law; Theory of Trility.

1. INTRODUCTION

Legal norms are the rules that exist in the legal systems of sovereign States, whose main function is to regulate people's conduct so that the ultimate end of the law, social pacification, is achieved.

As a rule, this is established by the legal system of a country, where the people residing there begin to direct their "daily activities" in accordance with the provisions of the present norms, which must be approved in a space, sometimes called parliament, composed of members elected for the political representation of citizens.

However, in various situations and factual circumstances, there is not much alternative left to the interpreter and applicator of the norm other than what is affirmed in the regency norm. This is what happens, for example, when one is in the field of "public law", which is, for the most part, governed by rules of public order that do not accept contrary interpretations, beyond the options offered by the pertinent Law itself.

The present study, based on the so-called "Theory of Trility and human reasoning", brings to light other possibilities of interpretation of the legal norm, especially those described in the so-called "public law", such as the norms that govern the conduct of the so-called "public agents", which does not prevent the contributions of the aforementioned theory from being extended to other branches of law, such as that of private law.

Thus, at first, general considerations were made regarding the so-called legal norms, followed by an explanation of the "Theory of Trility" and its contributions to the field of legal hermeneutics, in dialogue with authors who have addressed or raised issues like those discussed here.

In the end, without intending to exhaust the theme, it is verified that thinking about the law and the achievement of Justice from new paradigms is a pressing need of our time, where there is a crisis of the so-called "fundamental rights" and the difficulty faced by those who

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represent and promote jurisdiction in our country to fully realize its constitutional mission of social pacification.

Thus, the "Theory of Trility" is situated within the aforementioned way of thinking about our current "Democratic State of Law", proposing new possibilities for settling controversies and making the norm no longer foresee the impossible as achievable and concretized within society.

THEORETICAL FRAMEWORK

Legal Norms

Legal norms can be defined as imperative precepts that regulate certain actions and conduct. Such norms are part of the so-called "legal system", which is the apparatus of norms created, in an abstract way, according to the needs of a certain group of people who live in society and/or community, in a certain historical context.

It is worth noting that norms only exist because the members of the community and/or society want and need it, which implies that "the legal norm", in addition to being positive, has to be "legitimate", that is, it must be accepted and approved by all, so that they can, from its creation, grant and promulgation, behave in accordance with the provisions therein (Kemp, 2021).

Another important aspect of the "legal norm" is that, a priori, it is created in an "abstract" way and must be applied to the concrete case when it arises in the factual world, a process we call the "subsumption of the norm". Thus, it is extracted that it is not possible to apply "the legal norm" when an event, an attitude or conduct does not fit the characteristics of the existing normative precept. In law, it is customary to say "what is not in the records, is not in the world". In the criminal sphere, for example, even if someone wants to criminalize a conduct, it is only considered as such, as long as it is characterized as a "crime" by the pertinent norm.

It is interesting to note, from the author's speech, that the legal norm does not always meet social desires, which is already a huge bottleneck, so to speak, to be overcome in the application of the norm, since it is assumed that its creation has been made by a representative of the people, who is expected to be aware of the social and economic problems that plague the citizens who elected him. Unfortunately, this assumption does not always match the factual reality.

It is perceived that not every event that occurs in the daily life of citizens is subject to being standardized, since not every human action causes strangeness, prejudice, damage or modification of the *status quo*. Examples are the usual/common acts, such as brushing teeth, combing hair, washing dishes, walking around the house without clothes, parking in a place where there is no "traffic sign" that allows or prohibits it, etc.

It is also important to note that when talking about legal norms, it cannot be forgotten that it coexists with other norms, such as moral, religious, ethical, etc.

It is also important to emphasize that respect for the rules by citizens, in some situations, occurs with the support of the use of force, not physically speaking, but in the sense of providing for sanctions in case of non-compliance with the rule. In this sense, here is what the doctrine makes:

> [...]The fundamental norm, as we have it presupposed here, establishes that it is necessary to obey the original power (which is the constituent power itself). But what is original power? It is the sum of forces políticas que num a certain historical moment took over the domain and established a new legal order. It is then objected that making the entire normative system dependent on original power means reducing the right to force. In the first place, one should not confuse power with strength (particularly physical force). Speaking of original

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> power, we are talking about the political forces that established a certain legal system. That this establishment took place through the exercise of physical force is not inherently implied by the concept of power. One can well imagine a power that rests exclusively on consensus. Any original power rests a little on force and a little on consensus. When the fundamental norm says that one must obey the original power, it must not be interpreted at all in the sense that we must submit to violence, but in the sense that we must submit to those who have the coercive power. But this coercive power can be in the hands of someone by general consent. The holders of power are those with the necessary strength to enforce respect for the norms they impose. In this sense, force is a necessary instrument of power. This does not mean that it is the foundation. Force is necessary to exercise power, but not to justify it[...]If the Law is the set of rules with reinforced effectiveness, this means that a legal order is unthinkable without the exercise of force, that is, without power. To place power as the ultimate foundation of a positive juridical order does not mean to reduce the law to force, but simply to recognize that force is necessary for the realization of the law.The rules for the exercise of force are, in a legal system, that part of the rules that serves to organize the sanction and therefore make the rules of conduct and the system itself as a whole more effective. The objective of every legislator is not to organize force, but to organize society through force[...] (BOBBIO, 1999, p. 65-70).

It is verified that the legal norm to be valid in the factual world, in addition to the legal procedures to which they have to submit for their promulgation, still has to be something legitimate, that is, it has to be accepted by those for whom it was designed and created, in this case, those who make up the social body of a certain community and/or society at a given historical-economic-cultural and social moment. However, individuals do not always tend to comply with the norm spontaneously and consensually. Thus, the use of force, which is expressed through the sanction provided for in the normative text itself, allows the State to organize society within certain ethical and moral precepts, which meet the interests of the classes at that time.

Differences between Private Rule and Public Order Rule

There are differences between the so-called "norm of private origin and norm of public order" that deserve to be highlighted here:

When we talk about a norm of a private nature, it implies that it was designed and thought with a view to "private interests", where its holders can negotiate and/or bargain for their interests and needs, the same cannot be said when the norm assumes a public character, where what prevails is the "public interest", the "interest of the collectivity", which is an interest considered by the national legal system as being "unavailable".

It is verified that the issue of the supremacy of the public interest and its unavailability is based on historical factors, notably in economic and social changes that occurred in the eighteenth and nineteenth centuries, where the State was given the task of protecting the so-called "collective rights", making these prevail over private interests.

It is known that it is not possible for the State to discharge the protection of collective rights, considering that such task, due to various situations already experienced throughout history, is not well performed by the private initiative, since the interests of the latter are different, such as the entrepreneur aiming only at the accumulation of personal wealth, product of the profits obtained from the execution of the economic activity performed by him.

Such a mentality goes against the interests of the collectivity, although, nowadays, the privatization of state activities is the *slogan* of governments, which argue that this is the best way to improve the quality of services provided to the collectivity. Unfortunately, this is not the reality that is currently witnessed, such as state and federal roads that are delivered to concessionaires that do not provide services, in a reliable and quality way, to those who travel daily on the country's highways.

For the reasons above, it is a fact that the provisions of the rule are not always capable of meeting the desires and needs of the community and even of the individual. What is created

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normatively is not always received assertively by the population and possible to be executed. Thus, the "being" and the "ought to be" that support the norms created sometimes end up even more strongly impacting the resolution of conflicts and problems experienced by recipients affected by the force of the law.

The issue of "duality" is even more visible and perceptible when one is in the field of the norm of a public nature, where there is not "much option for decision-making", and the public agent must limit his action only to what is described in the norm of regency.

In the public sphere, the freedom given to the public agent, also called "discretion", is equally limited, considering that it boils down to a certain number of options given to the executor of the rule so that he, in the face of the concrete case presented to him, chooses and/or makes the most appropriate decision.

In the field of law, one of the great challenges encountered is when, among the possibilities mentioned in the norm, none is presented as being the most coherent and sensible for the resolution of the existing controversy.

Thus, the so-called "Trility Theory", especially in the public sphere, can be one of the great innovations when it comes to interpreting the norm and, at the same time, finding other possibilities for resolving the problems and/or conflicts presented, not restricting the action or decision-making of the public agent only to what is enshrined in the pertinent norm.

MATERIAL AND METHOD

The present study is qualitative and theoretical in nature, focused on the review of existing literature on the "Theory of Trility and Human Reasoning" and its application in the interpretation of legal norms. Theoretical research aims to explore new interpretative perspectives in the field of law, proposing a broader and more balanced approach, contrasting with traditional dualistic thinking.

Data collection was carried out through an extensive literature review, encompassing books, academic articles, theses, and dissertations related to the theory of trility, interpretation of legal norms, and methods of consensual conflict resolution.

The relevant literature was conducted in recognized academic databases, such as Google Scholar, and SciELO, using keywords such as "Trility Theory", "legal interpretation", "duality in law", and "consensual conflict resolution".

Only studies that directly address the theory of trility or that discuss alternative methods of interpretation and conflict resolution in law were included in the review. Studies that did not clearly relate to the research objectives were excluded. The selection of studies was based on relevance to the theme and methodological rigor.

The analysis of the collected data involved the identification and categorization of the main concepts, arguments, and evidence presented in the reviewed literature. The data were organized into main themes, such as "limitations of dualistic thinking," "advantages of trility," and "practical applications of trility." This categorization allowed a comparative and critical analysis of the different perspectives found in the literature.

In addition to the literature review, the methodology included a dialogue with authors and experts in the field of trility and legal interpretation. This dialogue was carried out through semi-structured interviews and informal consultations, allowing for a deeper understanding of the theoretical and practical implications of trilidade in law. The authors' contributions were integrated into the data analysis, enriching the discussion and broadening the study's theoretical perspective.

It is recognized that the study has limitations inherent to the qualitative methodology, such as subjectivity in data interpretation and reliance on the available literature. In addition,

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the theory of trility is a relatively new approach, and its practical application in law is still developing, which may limit the generalization of the results.

The study respected all ethical guidelines applicable to bibliographic and theoretical research. No personal or sensitive data were used, and all sources of information were duly cited and referenced in accordance with academic standards.

RESULTS AND DISCUSSION

Results of the literature review

The study found that most legal norms are based on dualistic thinking, which often limits the interpreter's performance. For example, rules of public law generally do not allow alternative interpretations beyond those provided for by the law itself. The "Trility Theory" proposes a more flexible approach that allows multiple perspectives to be considered.

1. Practical Application of Trility Theory

One of the reflections of the theory, in the field of Law, can be glimpsed in the Brazilian Code of Civil Procedure itself, which provides:

> Article 3. Threats or injury to rights shall not be excluded from judicial review.
> Paragraph 1 - Arbitration is permitted, in accordance with the law.
> Paragraph 2 - The State shall promote, whenever possible, the consensual solution of conflicts.
> Paragraph 3 - Conciliation, mediation and other methods of consensual resolution of conflicts shall be encouraged by judges, lawyers, public defenders and members of the Public Prosecutor's Office, including in the course of the judicial process [...]

It can be seen from the wording of the above provision that the national legislator itself, with the passage of time and evolution of ideas, has been inclined to find other consensual means of conflict resolution, leaving aside only what the sanctioning rule provides, thus trying to promote a true "deconstruction of the litigation culture".

> [...]By encouraging the resolution of conflicts by the parties involved, it allows the opening of an important space for dialogue, which, in turn, gives those involved autonomy to resolve the issues inherent to their own lives, offering a response that is not only formal to the problem, but in fact building a new relationship. The logic of the winner overriding the loser is removed as the solution is built by all involved. Dialogue and self-determination are crucial elements in the construction of a democracy, so putting them in the spotlight is essential for the achievement of democracy as a value and end to be achieved[...] (DOMINGUES, 2019, n.p.).

The so-called "Theory of Trility", in fact, makes the ultimate end of law that "is to give to each one what is rightfully theirs" can be achieved without major embarrassment, through other possibilities that are not based on the use of the "force of the sword", given that the realities experienced and experienced by each individual are different in most situations.

The theory of trility and human reasoning, proposed by Hassan Ali Srour, has aroused interest and curiosity in several fields of knowledge. The author argues that duality, or the idea that things can only be one thing or another, is limited and does not contemplate all possibilities. By contrast, trility suggests that there are three or more perspectives that can be considered in

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any given situation.
The author proposes a new way of thinking. In this context, from the moment the individual is placed between two options, in fact, there are more, which, due to historical influences (in various senses), end up making the person make choices as he or she has been conditioned.
In one of the tests applied by the author of the theory, in people of various age groups and education, the participant is asked to associate 02 (two colors among 03 (three) options that are black, white, and blue, where 98% (ninety-eight percent) of people associated black with white. The blue option is a valid color, but it was not considered by the participants due to the conditioning of dualism present in people's minds.

Subsequently, the other participants, who represent 2% (two percent), gave different answers from the first ones and associated black with blue or blue with white, but **they did not give a logical explanation** for their association, they simply answered that they were colors of their preferences, demonstrating that they did not reason broadly about this option; on the contrary, they demonstrated that it was only something of their personal choice.
The most worrying thing, according to Srour (2022), however, is that there are often other options to choose or consider, but what people end up presenting **is an** attitude of choice different from what they were used to, limiting themselves to extreme and oppositional ideas.
For DOUGLAS (2006), on the other hand, the ability to receive and store information (memory), as well as to release it as such (recall), or through other forms, such as language (communication), ideas, reasoning, or abstractions in general, is considered as a high function. Anxiety itself is an adaptive emotional state associated with the expectation of a threat, which can include fear-filled thoughts, symptoms of physiological activation, and one's own preparation for fight or flight. (MERRITT, 2011).

> Under certain circumstances, the entire sympathetic system is activated, producing a mass discharge that activates the adrenal medulla and releases adrenaline into the bloodstream, which acts throughout the body. As it receives sympathetic, preganglionic innervation, the adrenal medulla functions as a ganglion. In this case, adrenaline acts as a hormone, exerting effects at a distance through the bloodstream, amplifying the effects of sympathetic activation. Thus, we have an alarm reaction that occurs in certain emotional manifestations and emergency situations (Cannon's emergency syndrome), in which the individual must be prepared to fight or to flee, according to Cannon) (Machado, 2014, p. 128).

For Srour (2022), as mentioned above, we understand that this situation generates a duality in human action and decision-making, which is influenced by it, thereby impairing reasoning and decision-making.

> In his doctoral thesis, Srour (2022), argues that the theory of trility can be applied in several areas of knowledge, so it can include law. He argues that human reasoning, by taking into account more than two possibilities, can lead to a more comprehensive and fair understanding of situations, especially when it comes to interpreting the legal norm considering the current reality of human beings, who even when they are in situations equal to those of their peers, presents particularities that cannot always be resolved and/or clarified according to the dual solutions presented by certain specialists.
> Srour (2023, p.18) reports his theory focused specifically on trility and human reasoning, considering that in his doctoral research he dialogued with 03 (three) **areas of knowledge, namely: philosophy, religion, and science, which leads to the finding, a priori, that his theory reaches all areas of knowledge and is one more component in all processes** that are part of human life, whether social, personal or scientific, for this, debates and new studies are needed to evaluate this new condition in human thought and

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behavior.

In addition to the above studies, neurophysiological mechanisms underlying the fight-or-flight process, which propose the Trility Theory as a new perspective, suggest that including freezing as a third response may be beneficial in situations of extreme stress, expanding the traditional dualistic view (Srour et al., 2024).

A teoria da trilidade propõe que a realidade pode ser vista de três ou mais maneiras distintas, todas igualmente válidas e importantes. Essas perspectivas podem ser aplicadas a diversas áreas do conhecimento e podem ter implicações significativas em campos como o do direito e áreas jurídicas.

Por exemplo, a teoria da trilidade pode caminhar lado a lado com a hermenêutica jurídica. Em vez de simplesmente seguir uma interpretação tradicional ou restrita, a teoria da trilidade sugere que é possível olhar para a lei sob três perspectivas diferentes, cada uma com suas próprias implicações e possíveis resultados. Com as contribuições trazidas pela "Teoria da Trilidade", parte-se para uma lógica jurídica inversa da tradicional, não se colocando em cena somente a vitória do vencedor sobre o perdedor da demanda, mas, ao revés, propondo soluções alternativas para a resolução das controvérsias existentes entre as partes, onde estas é que irão decidir (sem intervenção do Estado) qual o melhor caminho a trilhar, doravante.

In addition, it can also be applied in judicial decision-making. Instead of making a decision based on just one perspective that can be influenced by classical dualism, trility theory suggests that it is possible to consider three or more different perspectives in order to make a fairer and more balanced decision, given that the human brain tends toward dualistic choices, as already mentioned in one of the tests of his research.

It can also be applied in mediation and conflict resolution. Instead of focusing only on the perspective of one of the parties involved in the conflict, it is suggested that it is possible to find a fair and balanced solution that takes into account the perspectives of all parties involved, who become the protagonists in the resolution of the existing controversy, Srour explains that this failure to perceive other alternatives is a difficulty of the brain to perceive hidden situations due to the social process of conditioning, as well as the neural system.

Thus, the perspectives brought by the "Trility Theory" can be a valuable tool in the field of law and legal areas. By considering three or more distinct perspectives rather than just traditional dual thinking, one can find more effective solutions to complex problems.

Understanding the world through duality is a limited approach. Duality is a way of thinking that divides things into only two possibilities, such as right or wrong, true or false, good or evil. However, reality is much more complex, and the theory of trility may be a more effective alternative to understanding it.

This can be particularly relevant in the field of law and related areas, where complex and ambiguous situations are often encountered. By taking the trility approach, lawyers and jurists can consider more options and perspectives in their arguments and decision-making. For example, in a criminal case, instead of considering only guilt or the innocence of the accused, a third possibility can be considered, such as negligence or shared responsibility.

In addition, human reasoning can be a powerful tool in the application of trility theory. Human reasoning involves using intuition, creativity, and personal experience to reach a conclusion. By incorporating trility into human reasoning, people can consider more options and perspectives in their decisions and judgments, which leads to a fairer and more equitable approach.

The rigid duality that often permeates the legal field can be detrimental to the final decision of any process. In this context of trility, it can be seen that the issue is very complex and is not limited to the application of the law, since it involves conditioning, coming from various knowledge, and even our biological constitution as humans.

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In short, the theory in question may be a more effective approach to understanding reality and may have valuable applications in law and related fields. Combined with human reasoning, it can be a powerful tool for more informed, balanced, fair, humane, and ethical decision-making.

Imagine an individual facing a problem whose solution seems to boil down to two options – A or B. He weighs the pros and cons of each option, but he can't decide which is best. This is where the theory of trility comes in, offering other unnoticed options.

Instead of limiting himself to two options, the individual begins to consider a third possibility C. It reflects how this third option can be more advantageous than the other two and how it can solve the problem in a way that A or B could not, since they are often ideas of opposition, extremes, and duality.

Perhaps A and B are two well-known solutions, but by thinking about a third possibility, you open your mind to new perspectives, and you can find a more innovative and effective solution. Trility theory can help stimulate an individual's creativity and expand their options, allowing them to consider all possibilities before deciding.

To better explain the paragraph above, one can consider the elimination of A and B as possibilities and look for C, which, until then, is hidden and unperceived. C is a valid and real option but not perceived due to factors already discussed.

Another example of how the theory can be applied is in conflict situations. Instead of seeing things in black and white, as right or wrong, it allows us to consider a third option – a solution that addresses the needs and concerns of both parties involved. This third option may be the key to resolving the conflict peacefully and to the satisfaction of both parties.

In addition, the theory of trility can be applied to the analysis of more complex legal issues, such as the balance between protecting individual rights and the need for national security. The theory can help consider a third option that balances the protection of individual rights and national security, or another option to be added that, in dualistic thinking, is not discussed.

For example, one of the foundations of the Federative Republic of Brazil is the protection of the "dignity of the human person", which is enshrined in the Constitutional Text in its article 1. This foundation is the foundation of every domestic legal order. Considering the retro reasoning, when someone is incarcerated for the commission of a crime, consequently, one of the fundamental rights of the individual is sacrificed, such as the right to freedom of movement.

However, due to the danger posed by the rule violator, it is necessary to isolate him socially. However, he does not need to be disrespected in prison and have his dignity injured by the State and others who are there. Thus, it is important to consider other possibilities to guide them toward resocialization and reflection on their actions, without compromising their fundamental rights and guarantees.

It can also be applied to ethical issues in law, such as the death penalty or euthanasia, where the "greater good of the individual", which is life, is at stake. So, why not consider having the individual himself make a decision that prompts him to reflect on his actions or alleviate his suffering?

Rather than simply considering the dichotomy between right and wrong, the theory of trility can help to consider a third option that takes into account other perspectives, such as the well-being of society as a whole and, consequently, makes the norm not be interpreted "literally" but considers various socio-economic-cultural issues that permeate the life of the violator of the legal norm.

Alguns exemplos práticos no direito incluem a consideração de três ou mais perspectivas em casos de conflito de interesses, a avaliação de danos morais e materiais, e na tomada de decisões em casos que envolvam grupos minoritários ou marginalizados.

Ao considerar mais de duas possibilidades, é possível tomar decisões mais justas e

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abrangentes. Ex:

- Direito Penal: na análise da culpabilidade do acusado, a teoria pode ajudar a considerar não só o elemento subjetivo e objetivo do crime, mas também uma terceira possibilidade, como a influência de fatores ambientais, sociais e ou outras possibilidades que levaram o acusado a ter determinado comportamento e/ou conduta no meio social em que se encontra inserido.

1. Contract Law: in the interpretation of contracts, it can be useful to consider a third possibility in the interpretation of ambiguous or contradictory clauses, to find a balanced solution for the parties involved;

1. Environmental Law: in the evaluation of the environmental impacts of human activities, it can be useful to consider a third possibility in the analysis of scientific data, considering the negative effects and possible benefits or positive side effects, but always with the intention of protecting the environment;

2. Labor Law: in the analysis of conflicts between employees and employers, it can be useful to consider a third possibility in the resolution of disputes, in order to find a fair and balanced solution for both parties, where fundamental rights and guarantees of the worker are considered in the analysis and decision of the magistrate, so that the so-called "decent work" is not only an objective to be fulfilled, but a reality to be experienced, on a daily basis, by all workers.

3. Family Law: in the analysis of family conflicts, to consider a third possibility in the resolution of disputes, considering the interests of the spouses and the interests of the children or other family members involved.

In this article, it was not possible to cite other authors in the legal field who address the subject, given that the theory of trility and human reasoning applied to law is a new concept under construction, and no authors mention the term directly as presented.

Even if at some point the aforementioned theory may be used without necessarily having the denomination proposed here, it is important to incorporate it into the knowledge of law as a rule to facilitate legal practice by judges, lawyers, members of the public prosecutor's office and other scholars in the area, in order to improve the use of all legal issues by expanding the field for problem solutions. that surrounds the human sphere.

CONCLUSION

Without intending to exhaust the theme, it is concluded that, since the dawn of humanity, human beings are the ones who build their own conventions and convictions, living and developing human reasoning based on duality, without other possibilities being accepted, executed and developed, which, above all, ends up limiting man's action in the face of problems of a personal nature, interpersonal and even professional.

Although, in the field of law, we have experienced, for some time now, a "certain evolution", especially by not considering the so-called "fundamental rights and guarantees" as absolute (an example is the exclusions of illegality provided for in the Brazilian criminal law), it is still perceptible in the legal systems of the Sovereign States, such as Brazil, rules of public order, which do not admit any interpretation other than that given by the rule itself, as is the case of the aimed at penalizing certain conducts practiced by public agents, who are in the exercise of the duties of the position.

Therefore, making more options available in human reasoning, outside of dualistic conditioning, will certainly broaden its analyses, leading to better decision-making in both the private and public spheres. In this vein, the theory of trility and human reasoning is an excellent tool to be made available to those who have training and work in the legal area, with the objective of evolving, discussing, facilitating, and judging judicial processes.

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The theory of trility can offer a new perspective in law, assertively corroborating the resolution of legal issues and allowing a broader, more holistic look at the case *sub judice*.

Although it is still a theory in development, it may be a promising field of study for future research, given that the author refers to its wide applicability, and everything that humanity has built came from the human brain and its associated reasoning and complexities.

Finally, it is important to note that the effectiveness of norms can only be glimpsed when their creation process aligns with legal/administrative procedures governing their existence, validity, and effectiveness. Furthermore, the norms must be legitimized by society so that their commands can be carried out without embarrassment or harm to people's dignity. The objective of the norm must be possible to achieve, because otherwise, there are no reasons for its own existence.

Thus, the "Theory of Trility" appears as a suggestion that, in creating the norm, all possibilities for its efficacy and effectiveness in the factual world can be considered to meet the real needs of members of society.

Finally, the complexity of the human being and the multifaceted nature of law require innovative and flexible approaches to solve contemporary legal challenges. The Theory emerges as a promising solution, offering a new perspective for the interpretation and application of legal norms.

Recognizing the interconnectedness between reason, emotion, and intuition, Trilidade invites us to consider a broader range of possibilities in the analysis of legal cases. This allows us to move beyond the traditional dualistic thinking of right or wrong and explore broader, fairer solutions to legal problems.

In addition, it provides an opportunity to promote social justice and equity in the legal system by integrating a deeper understanding of human experience into our legal practices, we can ensure that laws are applied in a more sensitive and inclusive manner, considering the diverse needs and realities of the people involved.

Therefore, by adopting this perspective as a guiding approach, we can move towards a more adaptable, fair, and humane legal system that truly meets the needs and aspirations of modern society, since as human history progresses, new tools are needed for coping with problems and decision-making.

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