



HPTD-M: The Holopraxis Transdisciplinary Management Theory

Communication and Mindsets as the Applied Main Example

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This paper's purpose is to present our Holopraxis Transdisciplinary Management theory (HPTD-M), including concrete examples of Communication and Mindsets, which is part of the main text that includes seven HPTD-M models. For those who want to get deeper in the hard skills of engineering, economics, business and public administration, there are three more HPTD-M models in the Appendix, referred to public administration and quality of public expenditure.

Relevance: our HPTD-M theory involves troubleshooting in open systems of knowledge. Our framework is ancient, however corroborated by modern physics and Jungian psychology.

Design/methodology/approach: Our HPTD-M view is based on the principles of duality (interaction and integration of opposites) besides four elements that can be seen through i) psychological functions, ii) types of intelligences, iii) epistemic ways and iv) troubleshooting requirements. The methodology comes originally from UNIPAZ, a Brazilian foundation, besides Jungian psychological functions: sensation, feeling, thinking and intuition, which we translate into four skills or intelligences: empirical, emotional, rational and intuitive. Furthermore, the approach for the epistemic ways interacting with the intelligences: technoscience (empirical and rational), philosophy (rational and intuitive), tradition (intuitive and emotional) and art (emotional and empirical). Also, the four intelligences are translated into four requirements for problem solving: feasibility and rationality (analytical method); reasonability and meaning (synthetic method).

Our findings involve dialectics as a sustainable way to provoke transformation in all open systems of applied knowledge, including communication (dealing with different mindsets) and public administration (quality of public expenditure).

Research/practical implications: Our theory can provoke discussions regarding cultural transformation from our Western rationalist view to a transdisciplinary way that creates a more open reflection for solutions, not only through rationality and logic.

Originality/Value: *The HPTD-M framework is simple, a result of dialectics for human phenomena complexity, considering also four principles or requirements. Hopefully our theory can help in other fields of open knowledge, such as in education, sciences, economics, law, administration, psychology and politics, in order to transform the way those disciplines are understood by our Western culture.*

Keywords: HPTD-M, holopraxis, transdisciplinarity, management, mindset.

¹This paper is the sole responsibility of its author, not necessarily reflecting the view of any public institution.

1 Introduction

The idea of holopraxis comes from Weil, D' Ambrosio and Crema, as part of Brazilian UNIPAZ holistic view. Holistic view = hology + holopraxis [1]. Our 12 Years research is based on Holopraxis Transdisciplinary Management, which we will abbreviate as HPTD-M. Our theory is influenced by UNIPAZ, a non-governmental, non-profit organization, declared Federal Public Utility foundation, based on the holistic view and the transdisciplinary approach for peace culture.² The UNIPAZ holistic transdisciplinarity perspective together with the ancient philosophies and traditions is the basis of our **HPTD-M theory approach of duality and four element principles**, for example as shown symbolically in art representations of Celtic crosses and mandalas, principles corroborated by modern physics and Jungian psychology as a universal paradigm in connection to the four epistemic ways:

- 1) **Technoscience:** technology with natural sciences, exact sciences and hybrid sciences such as economics, psychology and management/public administration.
- 2) **Philosophy:** like epistemology and metaphysics as its branches.
- 3) **Tradition:** like Hermeticism and Alchemy, mythology and symbolism.
- 4) **Art:** as expression and representation of symbols and patterns of cultures (archetypes).

The nature of conscience emerges as a natural consequence of this HPTD-M discussion. Considering psychosomatics, we understand that conscience can't be seen merely in physiological terms. Psyche is interacting constantly with the physical living systems. As Jung said in his 1957 interview to Dr. Richard Evans, psyche is a quality of physical matter, a different kind of matter [2]. Franz corroborates this idea, considering the psyche reflected in matter and vice-versa, like in a mirror [3]. So, conscience is not only can't be explained simply by physiology, biochemistry or anatomy. Physical matter is only the tip of an iceberg, sort of speaking. However, the tendency of our Modern Western culture is to reduce complex human phenomena to mechanical physical phenomena. This presentation emphasizes this type of reductionism and mechanism, using our HPTD in the applied example: Communication and Mindsets, in the main text, which presents seven HPTD-M models:

Model 1: **Figure 3.** *SOMA, PSYCHE* and *NOUS* – five interacting levels
Model 2: **Table 2.** *SOMA, PSYCHE* and *NOUS* and the Quaternary Structure of Conscience
Model 3: **Figure 9.** Dualities ego-shadow, conscious-unconscious and personal-collective
Model 4: **Figure 10.** Cross with four elements and subject inside the circle
Model 5: **Figure 11.** Troubleshooting procedure and requirements
Model 6: **Figure 12.** Communication biases
Model 7: **Figure 13.** Third Included (T)

For those who want to get deeper in the hard skills of engineering, economics, business, public administration or other hard sciences, there are five more HPTD M models in the Appendix: *Application of HPTD-M in Public Administration:*

Model A - **Figure 14:** Synthetic approach for Quality vs. Control (management vs. bureaucracy)
Model B - **Figure 15:** Diagnosis and proposal for quality (management vs. bureaucracy)
Model C - **Table 3:** Proposal for change in the art. 28 of LINDB Brazilian legislation (in Portuguese)

Our framework goes in the direction of a synergic dialogue process between managers opposite poles. That is the basis of our HPTD-M approach. So, this paper's purpose is to present our Holopraxis Transdisciplinary Management theory (HPTD-M), including the concrete examples of communication in the main text and public administration in the Appendix.

Our findings involve dialectics as a sustainable way to provoke transformation in all open systems of applied knowledge, including communication (dealing with different mindsets) and public administration (quality of public expenditure).

²The website of UNIPAZ is <https://unipaz.org.br/>.

Finally, two previous publications, which are now part of the HPTD-M theory, are mentioned as references along the text:

- a) Transdisciplinarity of Physics, Philosophy, Economics, Law, Psychology and Politics applied to Public Administration (AJoGPL, South Africa, 2021).
- b) Transdisciplinarity Theory Through Plato Philosophy, Taoism, Alchemical Tradition and Jungian Psychology (ATLAS TJES, USA, 2022).

2 Theory Framework

Our HPTD-M is based on the duality principle interacting with the four elements, that can be seen through i) psychological functions, ii) types of intelligences, iii) epistemic ways and iv) troubleshooting requirements. The methodology comes from the holistic transdisciplinarity of Weil, D'Ambrosio and Crema [1], besides Jungian psychological functions: sensation, feeling, thinking and intuition [4], which can be translated into four skills or intelligences: empirical, emotional, rational and intuitive [5]. Furthermore, the approach for the epistemic ways interacting with the intelligences: technoscience (empirical and rational), philosophy (rational and intuitive), tradition (intuitive and emotional) and art (emotional and empirical). Also, we translate the four intelligences into four requirements for problem solving: feasibility and rationality (synthetic method); reasonability and meaning (synthetic method).

The HPTD-M view implies dealing with the complexity of human phenomena without reducing them to mechanical phenomena. Capra's systemic paradigm corroborates as to the various human sciences that use the Newtonian and Cartesian reductionist view. [6]

In history, as far as duality is concerned, it can also be manifested in the four elements by the cycle of transformation from the denser to the more subtle: earth→water→air→fire, the "up" path defined by the philosopher Heraclitus (535-475 BC), alternating with the cycle of transformation from the more subtle to the denser, fire→air→water→earth, the "down" path. [7]

The emperor Marcus Aurelius in the 2nd century, in his *Meditations* that reveals a great philosopher, is an example of HPTD-M view, an important public manager who corroborates Heraclitus' view: 46. *Remember Heraclitus: "When earth dies, it becomes water; water, air; air, fire; and back to the beginning."* [8]

The emperor used to place a slave nearby, to remind him often that he was just a man, in the face of the ego inflations he was susceptible to a leader of Rome. The emperor had 17 instructors in his childhood, by the age of 15 he was already mayor of Rome. A great philosopher, manager and strategist on the battlefield. Marcus Aurelius deserves to be heard as one of the few who managed to combine philosophy and benefaction with a winner public administration policy, an unanimity in his time. In a moment of interruption of the *pax romana*, provoked by barbarian invasions in the north of the Empire, Marcus Aurelius almost conquered all of Germania, although many believed, at that moment, that he would succumb as a military leader, in face of his benefactor nature. [9]

This balance between the abstract and the concrete, between theory and practice, between good and evil, is something remarkable, very rare in political leaders and rulers, masterfully expressing the transdisciplinary paradigm that our theory seeks to apply.

Franz explains this idea of four elements through the ancient Western culture. The alchemist Zosimos (3rd century) already stressed that the four elements should not be understood in a concrete way; on the contrary, they would be mysterious "centers" or principles present in the matter. Later, they were interpreted as aggregations: all solid matter was considered as "earth", all liquids as "water", all gas as "air" and everything that burned, corroded or burned as "fire". [3]

So, those four abstract principles can be applied to many levels of reality, such as: 1) physical – the four states of matter, namely solid, liquid, gas and plasma; 2) psychological – the four Jungian functions, namely sensation, feeling, thinking and intuition. Those who understand the alchemical tradition as a mere protoscience or a primitive mystical approach are in a wrong way, then. Alchemy was one of the main symbolic references for Jungian Analytical Psychology. Besides, Newton's work are mainly based on the alchemical tradition, not in physics, by the way.

Returning to Heraclitus, this cyclical reference takes us back to the key principle of the famous Emerald Tablet, the basis of Hermeticism and the alchemical tradition: "as above, so below".

Three main Greco-Roman philosophical concepts that were absorbed by Christianity philosophy and theology are described and analyzed by Leloup – see [10] and [11]:

- i) *SOMA*: The human being can be conceived and symbolized as a simple straight line. It is the one-dimensional view, man as matter and body only. Matter produces the spirit and there is no spirit outside of matter. It is a mechanistic view, which considers man only in physiology and chemistry, and his psychic problems should be solved only chemically; psychological therapies are useless; visions and apparitions are considered only electrochemical transmissions of the brain.
- ii) *PSYCHE*: The second dimension, soul or psyche. Feeling and thinking are part of it. One must respect the double dimension of the human being, who asks for medical and psychological skills, because the health of the body depends on the health of the soul, thus revealing a duality.
- iii) *NOUS*: A third dimension, which translated from Greek would be close to "spirit", which deals with a contemplative intelligence; the ancients knew her and considered her "the divine part", which we now rediscover through certain practices of deep relaxation or meditation. This view is very common among monks, who tend to despise the body, feelings and rational thoughts to release this part of NOUS from themselves.

SOMA, *PSYCHE* and *NOUS* represent the subject's internal environment, in the context of the four elements interacting in dualities: introversion-extroversion, judgment-perception, feeling-thinking, sensation-intuition, and synthesis-analysis.

So, there are many cultural views to translate the archetypal idea of *SOMA*, *PSYCHE* and *NOUS*:

- a) **The ancient Egyptian tradition of Hermeticism** with three interpenetrated planes of existence, according to The Kybalion [12]: i) **Physical**, corresponding to the visible and somatic; ii) **Mental** (in the broader sense of the judging functions, the "psyche" besides "thinking", which shows beings apparently invisible to the physical world; and iii) **Spiritual**, which corresponds to the noetic or archetypal. Hermeticism influenced the European Alchemical tradition until the 17th century, until its decline from the 18th century on, i.e., in the Modern Age.
- b) **The Brazilian Tupi-Guarani Shamanic Tradition**: The Bottom, the Middle and the Top, three intertwined worlds, namely the physical dimensions, the psychic domain and the transpersonal field of consciousness from where the archetypal images come. [5]
- c) **The Greco-Roman view of Marcus Aurelius in the 2nd century**: Flesh, Intelligence and Spirit: Whatever this is that I am, it is flesh and a little spirit and an intelligence. (p. 91 of 307). [8]
- d) **Christianity**: Body, Soul and Spirit. SPIRIT is the part of our being by which we perceive God, through the HOLY SPIRIT. It is our "inner man" (Eph. 3:16). Since it is subject to the free will of the SOUL, the spirit cannot manifest itself (1 Cor. 14:32). We can say then that the SOUL "surrounds" the SPIRIT. In the same way, the SOUL needs the BODY to express itself outwardly, and we can say that the BODY "involves" the SOUL. [13]
- e) **The view of an international school of applied philosophy: New Acropolis** (article from Coimbra, Portugal): three human worlds or dimensions that the Greeks told us about, through the *SOMA*, *PSYCHE* and *NOUS*, these three dimensions being Physical, Psychic and mental/Spiritual. [14]

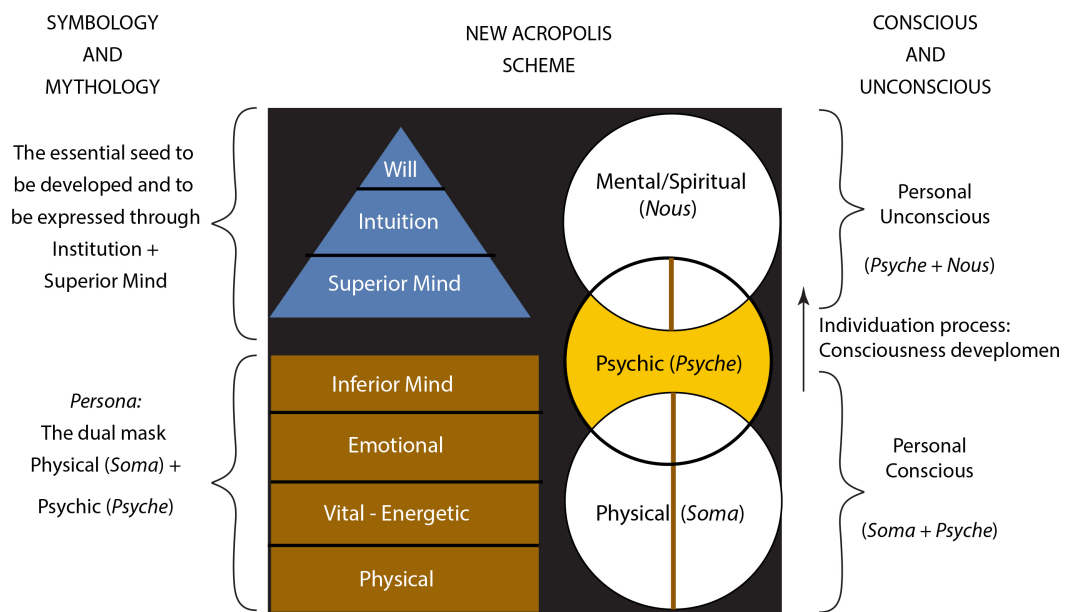


Figure 1: *New Acropolis philosophical scheme for SOMA, PSYCHE and NOUS (Source: Adapted from the New Acropolis scheme in the article from Coimbra, Portugal [14], with the inclusion on the left of SYMBOLISM AND MYTHOLOGY, on the right CONSCIOUS AND UNCONSCIOUS.)*

In this connection, Figure 1 structures these three human dimensions of *SOMA*, *PSYCHE* and *NOUS* like vehicles of conscience manifestation with the order from the most peripheral or denser layers to the most central or essential ones, namely physical, energetic, emotional, mental and intuitive/spiritual.

Several traditions corroborate symbolically this model, by presenting the denser vehicles as if "clothing" the more subtle ones, in the same order of physical, energetic, emotional, mental and spiritual, just like the Christian reference scheme, item (C) Defining spirit, soul and body [13], by which body is outside of soul, and soul outside spirit, through three ellipses representation, one inside the other. In this sense, Figure 2 shows the Christian perspective.

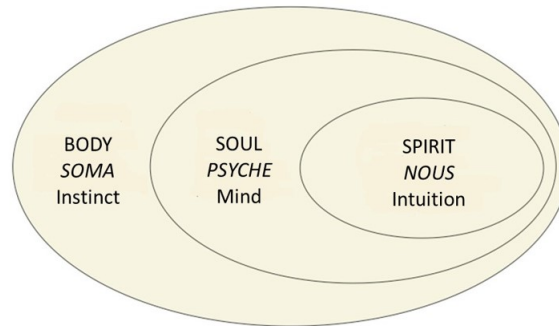


Figure 2: Christian tradition approach for SOMA, PSYCHE and NOUS (Source: Adapted from the Christian reference scheme, item (C) Defining spirit, soul and body, by which BODY (SOMA) \supset MIND (PSYCHE) \supset SPIRIT (NOUS), through three ellipses representation. [13])

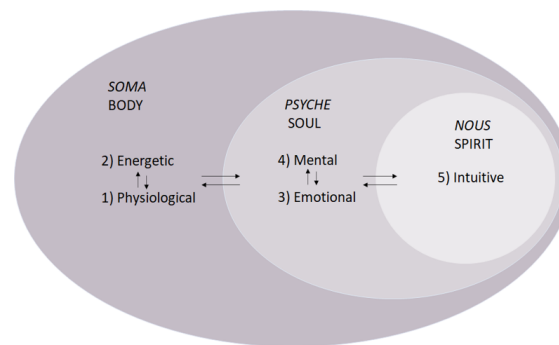


Figure 3: HPTD-M Model 1. SOMA, PSYCHE and NOUS – five interacting levels (Sources: modern physics and Jungian psychology, besides references [13] and [14])

Finally, Figure 3 is the HPTD-M model we developed based on:

- a) Figure 1 – New Acropolis’ applied philosophy.
- b) Figure 2 – Christian tradition.
- c) Modern physics – duality of particle-wave (De Broglie) or matter-energy ($E=mc^2$ – Einstein).
- d) Jungian psychology – SOMA as sensation, PSYCHE as feeling and thinking, NOUS as intuition.

Figure 3 represents the first HPTD-M (SOMA, PSYCHE and NOUS). Modern physics’ duality particle-wave or matter-energy is expressed by the somatic physiological-energetic interaction = (1) + (2). The interaction of levels (1) to (5), showed by the arrows, is similar to Heraclitus’ cycle of transformation from the denser to the more subtle: *earth*→*water*→*air*→*fire*, the “up” path defined by the philosophe, alternating with the cycle of transformation from the more subtle to the denser, *fire*→*air*→*water*→*earth*, the “down” path, idea corroborated by Marcus Aurelius, as already seen.

Earth can be seen as (1) + (2), water as (3), air as (4), and fire as (5). These as archetypical ideas, as mentioned about Franz, who evidenced the four alchemical principles earth, water air and fire, as already seen about Zozimos.

According to New Acropolis, these three dimensions SOMA, PSYCHE and NOUS must live fully within us, be well nourished and still live harmoniously, because even if they are well nourished but not harmonized, that is, with ideals on one side, an emotional world on the other, and actions on the other, we will be in permanent conflict and tension that produce in the soul and body various illnesses. The physical and the vital of SOMA together, the PSYCHE as emotional, lower mental and higher mental. Interesting to observe in Figure 1 the view of the intersection of SOMA and PSYCHE in the emotional level, as well as PSYCHE and NOUS in the higher mental level. For New Acropolis, SOMA and PSYCHE would be together in a dual mask, like the persona in a theater. Thus, we can understand in which we live a character of our essence, nous. New Acropolis further relates, in an interpretation of Jung, the conscious to the physical, vital, emotional and lower mental, and the unconscious to the higher mental and intuition. Finally, New Acropolis understands the unconscious as a seed to develop, just as the conscious is a dual mask. These are two very interesting symbolic allegories, the dual mask and the seed.

Table 1: Plato Cave Myth and the Divided Line A, B, C and D (Source: Adapted from Olleta, with the inclusion of the letters A,B,C and D to identify the Plato Divided Line in the table, The rest is a free translation of the content available in Spanish. [17])

SYMBOLS AND MYTH	INTERPRETATION IN REAL LIFE	
	TYPE OF REALITY	KIND OF KNOWLEDGE
WORLD UNDERGROUND	WORLD OF THE SENSES (the sensitive world)	OPINION
Shadows at the bottom of the cave	Shadows and reflections of objects	Conjecture (A)
Cave Objects	Natural and Artificial Objects	Belief (B)
The light of fire	The Sun	
OUTSIDE WORLD	WORLD OF IDEAS (Intelligible world)	SCIENCE
Shadows and reflections of outer things in the water	Mathematical Ideas	Discursive Thinking (C)
Outer things by night, the moon and the celestial objects	Higher Ideas	Intelligence (D)
The Sun	The Idea of Good	
Knowledge such as ascent to the outside world	Knowledge, strict science, or philosophy as "ascension of being" to the World of Ideas	

Those three dimensions of *SOMA*, *PSYCHE* and *NOUS*, that come from the ancient Greek philosophy much before Christianity, have direct connection with Plato, in his dialogue *The Republic* [15]. The philosopher had already developed analogous concepts regarding the levels of knowledge or dividing lines, considering Platonic epistemology (episteme in the sense of comprehensive knowledge in the transdisciplinary context).

From the idea of *NOUS* comes *Noesis* (intellectual intuition), and episteme is the knowledge acquired through noesis, it is synonymous with broader understanding in this context, it is not just about intellectual knowledge and thinking. By contemplating the forms or ideas, *Noesis* offers more than *Dianoia* (rational vision of knowledge), as in mathematics. Then, *Noesis* and *Dianoia* form knowledge in the sense of the comprehensive understanding of reality, according to the Platonic view, as opposed to the opinion of the lower levels of *Pistis* (belief or conviction) and *Eikasia* (opinion due to initial perception). This Divided Line of levels of conscience or knowledge is shown by University of California in a scheme based on Plato's dialogue *The Republic*, namely *Eikasia (A)*, *Pistis (B)*, *Dianoia (C)* and *Noesis (D)*. [16]

Those Plato's levels and the Jungian psychological functions can be related, respectively:

- A) *Eikasia* – sensation (function of perception - conjecture) - *SOMA* (organoleptic perception).
- B) *Pistis* – feeling (belief is a form of feeling) - first level of *PSYCHE*.
- C) *Dianoia* – thinking (mathematics and logical thinking) - second level of *PSYCHE*.
- D) *Noesis* – intuition that comes from nous (spirit), means to understand the essence through intuition, intellectual intuition, the broader intelligence from *NOUS*.

Table 1 shows those Divided lines A, B, C and D in the broad context of Platonic philosophy as whole, considering the cave myth which is kind of a synthesis of Plato's philosophy and his Ideas Theory, expressed by the duality **world of the senses vs. world of ideas**. The principle of those four elements A, B, C and D can be applied concretely in problem solving, both in the four requirements presented in "a" to "c", which will be presented in our model, with more details.

- i) *SOMA*: concrete FEASIBILITY.
- ii) *PSYCHE*: subjective REASONABILITY and objective RATIONALITY.
- iii) *NOUS*: abstract MEANING in the broader context of the problem.

Considering our HPTD-M Theory, Plato and Marcus Aurelius are the philosophical basis in the context of transdisciplinary epistemic ways, namely technoscience, philosophy, tradition and art. Their philosophy is pragmatic, no doubt about Marcus Aurelius. However, Plato is considered utopic with his ideal world. Those with this understanding tend not to see deeply the Platonic dialectics: world of ideas vs. world of senses. The cave myth is about the philosopher that transcends the concrete world of senses and understands the abstract world of ideas, and then goes back to show what he saw to his fellows, in a

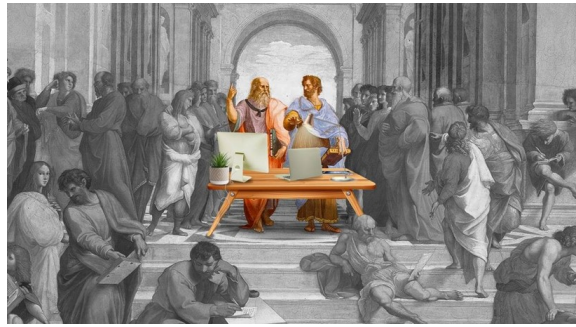


Figure 4: *Plato vs. Aristotle in our today's world (Source: 2021 article form the New Acropolis member in India [18])*

complete cycle of opposites. Symbolically the cave represents the world of senses, the concrete world. The philosopher is the one who manages to leave the cave to the outside world (world of ideas, the abstract world), and then go back to his fellow “prisoners” inside the cave, to show what he saw outside.



Figure 5: *The School of Athens fresco by Raphael (Source: The School of Athens (Italian: Scuola di Atene), a fresco by the Italian Renaissance artist Raphael (himself portrayed in the red circle). It was painted between 1509 and 1511 as a part of Raphael's commission to decorate the rooms now known as the Stanze di Raffaello, in the Apostolic Palace in the Vatican.)*

Our viewpoint is corroborated by a 2021 article from a New Acropolis member in India: *Living Philosophy: How words of Plato and Marcus Aurelius are relevant today.*

The author understands that in our modern times of uncertainty and continuous flux, Philosophy can direct us towards stability. [18]

Figure 4 can be better understood when compared to the original fresco in which it was based: Figure 5, the Raphael's Renaissance masterpiece that shows Plato and his disciple Aristotle in the center. Plato points his finger upwards, and Aristotle directs the palm of his hand downwards.

This represents Plato's focus in the abstract world of ideas, while Aristotle philosophy is based on the concrete world of senses, as a protoscience that influenced the whole Western world, which has chosen Aristotle viewpoint and forgot Plato's perspective of duality, the abstract integrated with the concrete (Ideas Theory). In this sense, a 2020 short presentation from Crema demonstrates how our Western Modern world has chosen Aristotle and became polarized in concrete science. [19]

SOMA can be seen as a concrete sensation. *PSYCHE* as a duality of thinking vs. feeling (objective vs. subjective). *NOUS* as abstract intuition. To illustrate in praxis one of our HPTD-M theory basis, **duality and dialectics**, this scheme was designed for reflection on how to deal with problems involving human phenomena (not mechanical phenomena), in terms of polarities and four elements: **concrete, objective, subjective and abstract**. This framework is a result of our conception and developed based on Jungian psychological typology in the MBTI system, and the Alchemical tradition. The

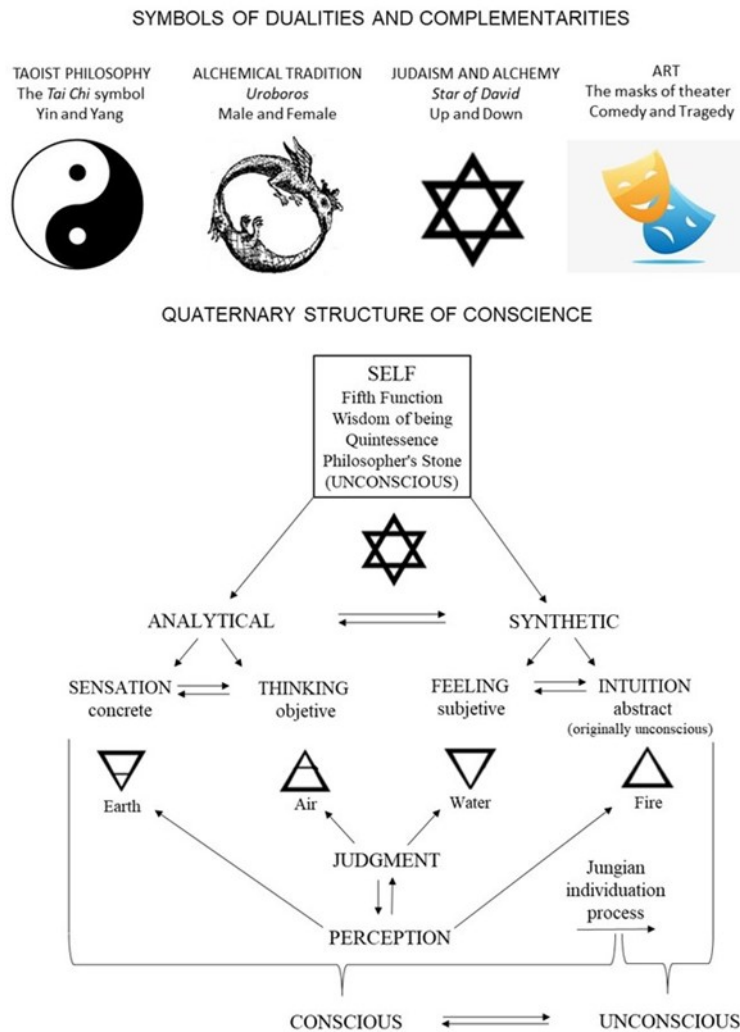


Figure 6: *Duality and quaternary structure of Jungian functions and alchemical tradition (Source: Figure 12 of author's 2022 article Transdisciplinarity Theory Through Plato Philosophy, Taoism, Alchemical Tradition and Jungian Psychology. [23])*

four requirements can be correlated to the psychological functions developed by Jung types, which is the basis of the MBTI system: dominance of intuition, feeling, sensation or thinking. [20]

As Jung said, our conscience is very limited, like a headlight [21]. So, the individuation process is the idea of amplifying the range of our headlight, our conscious part. This is the *individuation* process, as Jung named, in order to illuminate the shadow we can't see. However, there will always be shadows remaining, it is impossible for our headlight to illuminate 360 degrees. That is the nature of our conscience, we need others to show us our shadows, considering the complementary psychological types.

Figure 6 is a diagram shown in one of our articles, regarding the Jungian *Self* as a fifth psychological a unifying function, together with Alchemical symbols, the analytical and synthetic method, the four Jungian functions, the judgement vs. perception functions and the representation of individuation process as a duality conscious vs. unconscious.

Table 2 is a synthetic view of *SOMA*, *PSYCHE* and *NOUS*, according to many traditions, philosophies and Jungian psychology together with the MBTI system, also in line with Crema view of four intelligences [5] and the public administration literature about *hard skills* and *soft skills* [22].

In the same connection with the quaternary structure of conscience discovered by Jung, in the beginning of the 20th

Table 2: HPTD-M Model. *SOMA, PSYCHE* and *NOUS* and the Quaternary Structure of Conscience (Source: Author’s conception based on 2022 theory in the article Transdisciplinarity Theory Through Plato Philosophy, Taoism, Alchemical Tradition and Jungian Psychology. [23])

<i>Hermeticism</i> and Alchemical Tradition Principles	Christians influenced by <i>Greeks</i>	Vehicles of conscience: HPTD and New Acropolis viewpoints	Jungian Function of conscience <i>MBTI</i> <i>features</i>	Type of Intelligence and <i>Skills</i>	Instruments
<i>Physical</i> and Earth	Body or <i>SOMA</i>	Physical + Energetic	Sensation <i>Concrete</i>	Empirical <i>Hard skills</i>	Spatial vision, sense of location, body awareness, instincts, physiological pain, sensory perception, lucidity for observation of physical and human phenomena, concrete perception of facts and functioning patterns
<i>Mental</i> and Water + Air	Soul or <i>PSYCHE</i>	Emotional	Feeling <i>Subjective</i>	Emotional <i>Soft skills</i>	Moral and ethical value judgment, sense of reasonableness and wisdom, decision making, choice between alternatives not very clear rationally, impulses, emotions
		Mental	Thinking <i>Objective</i>	Rational <i>Hard skills</i>	Linear logic, Cartesian, causal relationship between variables, mathematics and technics, positivism in interpretation, mechanism and reductionism of human phenomena view
<i>Spiritual</i> and Fire	Spirit or <i>NOUS</i>	Intuitive + superior mental will	Intuition <i>Abstract</i>	Intuitive <i>Soft skills</i>	Inspirations, insights, inner voice, "guts perception", anticipation of problems, creativity, innovation, leadership, symbolic and abstract view of reality, spirituality, perception of meaning in the broader context, synchronicity

century, Figure 7 is a pyramidal model developed by Weil in the UNIPAZ. [24]

Considering the states of consciousness, from the bottom to the top of the pyramid, there are four states of consciousness according to Pierre Weil: i) vigil; ii) dream; iii) deep dreamless sleep; and iv) super consciousness or transpersonal state. The latter is the exception that occurs in those who experience expanded states, although the brain waves are the same as in deep sleep. [25]

In physiological terms, according to Silva and Stone, the brain waves of wakefulness measured by the electroencephalogram are those of higher frequency (14 to 21 cycles/second), called beta waves; in dreams the waves are of lower frequency (alpha and theta: 4 to 14 cycles/second); finally, in deep sleep the waves are the lowest frequency of all, delta: up to 4 cycles/second. In the Silva Mind Control courses one can experience states of conscious relaxation in which the brain waves reach Alpha or

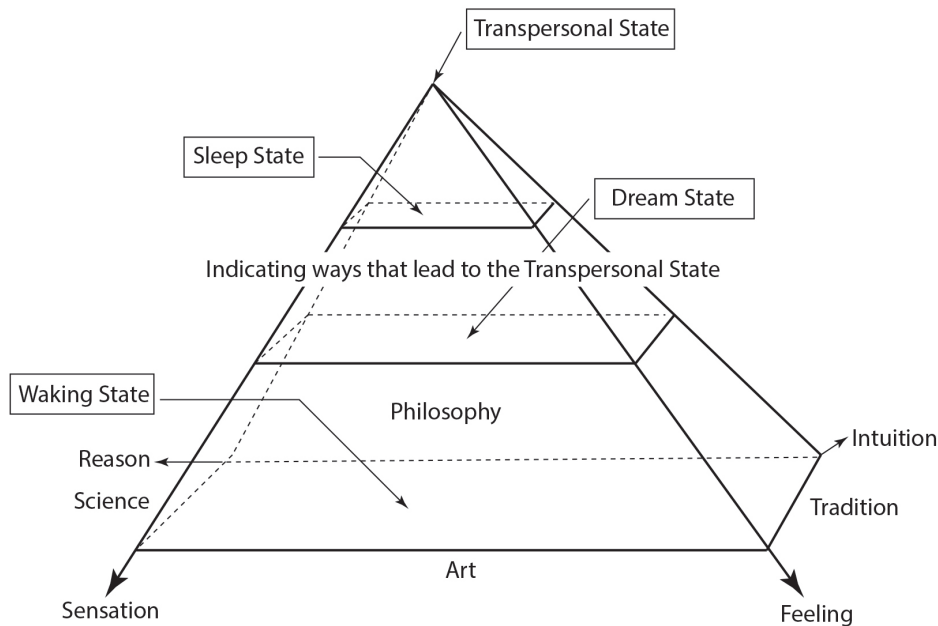


Figure 7: Quaternary structure of Jungian functions in Weil's pyramidal model Source: Weil's book [24]

even Theta levels, in dream-like situations. According to this Silva Method, there are levels: i) external conscious - Beta waves; ii) internal conscious - Alpha and Theta waves and iii) unconscious - Delta waves. When we are relaxed with our eyes closed (alpha or theta waves), this state can be used to our benefit, both for visualizations and to improve our health. [26]

The study of the conscious states can help understanding concepts like meditation and *mindfulness*. The latter is the technical and corporate equivalent to the ancient idea of meditation. When our brain frequencies are reduced, there is an expansion of our headlight. In that lower frequency state, it is possible to have more insights for problem solving. For example: i) when someone wakes up in the middle of night with an idea; ii) when a scientist dreams about a solution to his problem; or iii) when walking with a long breathing cycle (Yoga technique), which can also produce some insights. Einstein himself used to walk a lot, every day, this is not a kind of magic or a mystic point of view, as some rationalists may think. It is a matter of consciousness development, like a physical exercise, to be able to amplify the range of our conscious level through reducing brain waves frequency. We can place the consciousness of the observer who looks, analyzes, distinguishes, that is, who exercises his or her rational faculties, in the realm of ordinary consciousness, which is different from the expanded states of consciousness.

According to the Jungian perspective illustrated in this variation of Celtic cross together with a mandala in Figure 8, two dualities, conscious-unconscious and personal-collective, may give many hints to promote **cultural transformation and consciousness development**.

About our two following models in Figure 9, on dualities ego-shadow and conscious-unconscious, both are in connection to the holistic transdisciplinarity view from UNIPAZ in Brazil.

According to Hall [27], psyche levels are classified as:

1. **Conscious**, whose content is the ego, a center of personal consciousness.
2. **Personal unconscious**, related to the shadow, the rejected or unknown part, the shadow of the unconscious, the "alter ego". The shadow may contain qualities that need to be integrated, in favor of a more comprehensive structure of the ego.
3. **Collective unconscious**, also called the objective psyche, whose content is archetypal images. Archetypes are images and patterns of emotional and intellectual behavior, universal models or scripts, independent of culture.
4. **Collective conscious**, which is the cultural world of shared values and forms.
5. Finally, the **Self** is a regulating center of the psyche, a fifth function.

See this Jung functions cross scheme, with the *Self* at the center, and compare to the two mandalas in Figure 8.



Figure 8: *Quaternary structure of Jungian functions, Celtic Cross and Mandala (Source: Author's conception.)*

Three interesting points of collective unconscious that are in connection to our HPTD-M:

- a) We have developed our model of Figure 10 before knowing Weil's pyramid, but it is very similar in terms of the relation between the four epistemic ways and the four Jungian functions.
- b) In 2011, when we developed our model of efficiency, inner effectiveness and outer effectiveness, there was no knowledge of the 2011 TCU's model, very similar in terms of our managerial paradigm.
- c) Regarding mathematics, Newton invented calculus almost at the same time Leibniz did in the 17th century. Thus, in formal history, both are considered creators. Calculus derivatives are instantaneous rates of change, which are, in turn, the ratios of small changes. In Newton notation, the primary objects are functions such as $f(x) = x^2$, and derivatives are written with a prime as in $f'(x) = 2x$ Whereas in Leibniz notation, the primary objects are relationships such as $y = x^2$, and derivatives are written as a ratio as in $dy/dx = 2x$. [29]

3 HPTD-M Framework References

- 3.1 Weil, D'Ambrosio and Crema [1]: Holistic transdisciplinarity theory from UNIPAZ in Brazil.
- 3.2 Max-Neef's transdisciplinarity in Economics: Formal knowledge, linked to reason, is constructed according to the rules of method and causality, while understanding, more connected to intuition, regulates method and causality. [30]
- 3.3 Crema's Psychology: There is a hypertrophy of information and knowledge, of wide, unrestricted and immediate access, while suffering from an atrophy of the process of discernment and understanding. [31]
- 3.4 Jungian Synchronicity Theory: Causality (linear logic) is the Western way. and synchronicity the Oriental way – the meaning in the first place. [32]. In this aspect, the HPTD-M considers understanding causality and synchronicity, more than knowing (only causality).
- 3.5 Jungian Typology: The four psychological functions and introversion vs. extroversion (subject vs. object). [4]
- 3.6 The MBTI System: Replication of Jungian typology but with inclusion of one more duality, namely judgement vs. perception. [20]
- 3.7 Leloup's Greek ancient concepts of *SOMA*, *PSYCHE* and *NOUS* translated for today: [10], [11].

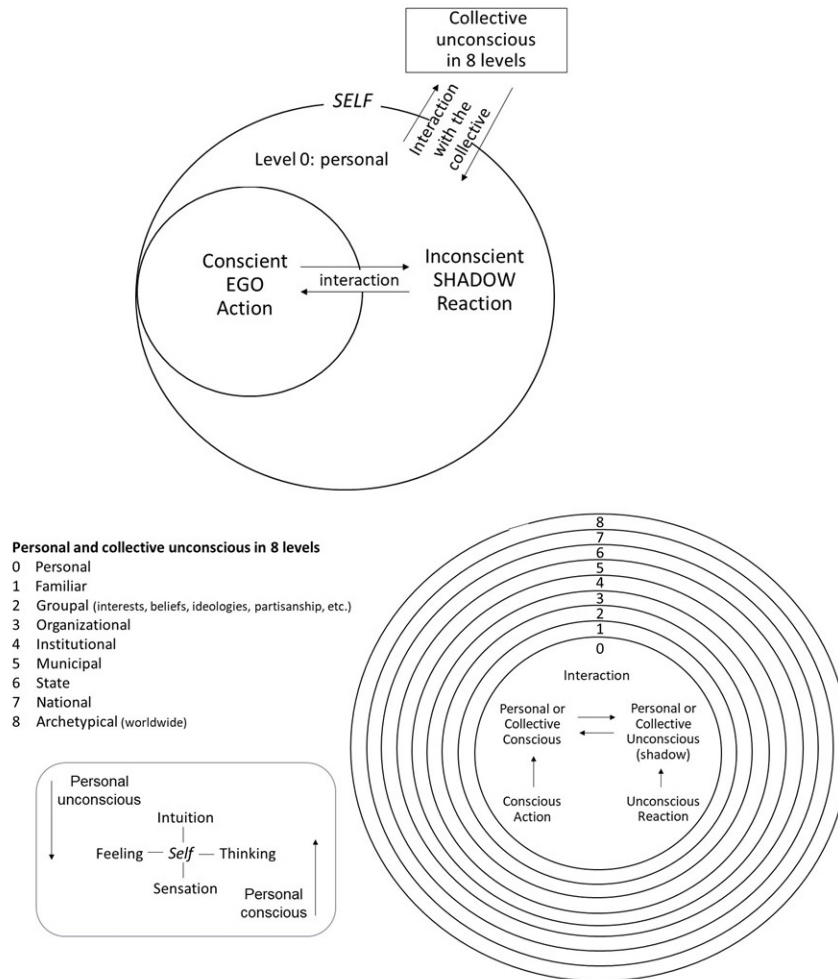


Figure 9: HPTD-M Model 3. Dualities ego-shadow, conscious-unconscious and personal-collective (Source: Author’s conception based on Jungian collective unconscious theory together with the concept of shadow. [28])

3.8 Analytical method vs. Synthetic method by Crema: [5]

3.9 Inductive method vs. Deductive method by Capra: [6]

3.10 Our 2021 article *Transdisciplinarity of Physics, Philosophy, Economics, Law, Psychology and Politics applied to Public Administration* [33]. Model 2 for UNDERSTANDING and KNOWING now improved by the HPTD-M; requirements of RATIONALITY, REASONABLENESS, MEANING and FEASIBILITY are also improved by HPTD-M: MEANING is a synonym of SENSE and FEASIBILITY a synonym for EXEQUIBILITY. Those two are improvements in this article model, in order to make concepts more intelligible.

3.11 Our 2022 article *Transdisciplinarity Theory Through Plato Philosophy, Taoism, Alchemical Tradition and Jungian Psychology*, in which the ancient principle of duality and four elements, basis of the HPTD-M theory, are made clear throughout history, considering technoscience, philosophy, tradition and art. [23]

3.1 Main HPTD-M Models: Cross Inscribed in the orb and Troubleshooting Diagram

In our view shown in this model, there is a necessity of “understanding” reality for effective solutions and visions regarding human phenomena.

Greek ancient concepts of *SOMA*, *PSYCHE* and *NOUS* can be translated to Jungian functions of sensation, feeling + thinking and intuition, respectively: See Figure 1 and Figure 8.

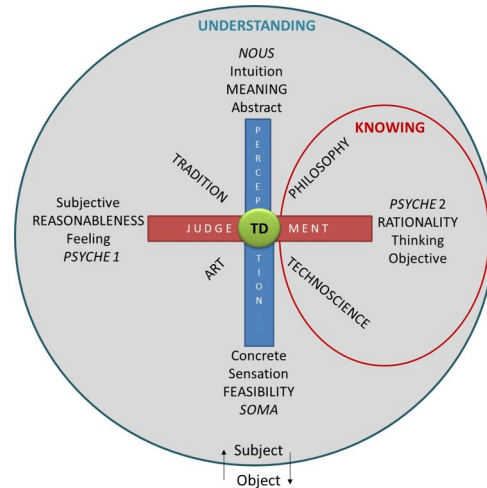


Figure 10: HPTD-M Model 4. Cross with four elements and subject inside the circle (Source: HPTD-M author’s conception based on [1], [4], [10], [11], [20], [23], [30], [31] and [33].)

The next diagram, in Figure 11, was structured as a reflection on how to deal with solutions to managerial problems or other human phenomena troubles in terms of dualities or polarities and the four element requirements, namely meaning, reasonableness, feasibility, and rationality. Figure 11 is a result of our conception, and it is developed based on Jung’s psychological typology and the MBTI system, which improved the Jungian classification. Besides, the four epistemic ways are directly related to the requirements, respectively:

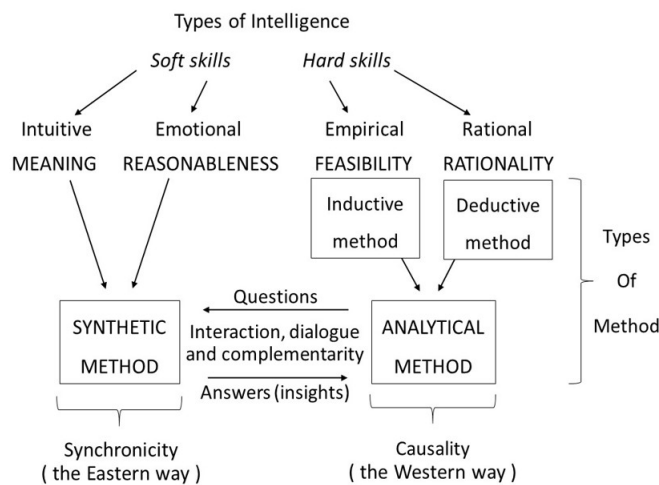


Figure 11: HPTD-M Model 5. Troubleshooting procedure and requirements (Source: HPTD-M author’s conception based on [4], [5], [6], [20], [23] and [33].)

4 Application of HPTD-M: Communication and Mindsets

Communication is essential in all professions: A theme that can be seen through open systems of knowledge and dialectics, as shows our ten-year professional experience as executive secretary of federal funds. Those funds are accountants of public policy administered by a board of directors, many actors are involved in the management and operation, including financial institutions, accountants, lawyers and other public servants. This business demands lots of articulation for things to work accordingly and timely.

In our HPTD-M, mindset is a mental attitude or inclination, a way of seeing reality depending on the subject, i.e., the observers that see facts and experiments according to their perception. This perception of reality may vary according to the culture, professional background, psychological type, etc. There are many factors that influence the mindset of an individual.

Our seventeen-year international trading experience, before going to the public service in 2009, can reveal a lot about dealing with different cultures and mindsets. So, the theory and praxis of communication was chosen as an example of application for the HPTD M. Communication is an important part of effective problem solving or troubleshooting.

In the field of journalism and press releases from large organizations, there are basically two ways:

- a) **Fact:** is the objective news, the description of what happened without opinions about it.
- b) **Opinion:** is the editorial that interprets the facts, but it needs to be clear that this is the approach, it is not a an objective description of a fact.

However, lately it is very common to see opinions and editorial disguised in supposed facts or news. Even interview programs have become a clash between the interviewer opinion and the interviewed, but the interviewee is supposed to show his ideas, not the interviewer, who is supposed to ask questions only, unless it is expressly a comment show.

Reality can be described in many ways, depending on the viewers' perception of facts, but there are minimum requirements of compliance, such as separating clearly news from opinion (editorial). Such governance requirements have also relation to the well-being of society collective conscious and unconscious, considering Jungian theory (see Figure 9). Besides, subject and object can't be separated according to Jungian psychology and modern physics, i.e., the observer's view of reality is according to his perception (see Franz [3] and Capra [6]). So, one can conclude that there is not one reality, but many realities, depending on the observer of reality.

About politics, Media and mindset: Vladimir Pozner, a Russian-American citizen born in 1934, journalist and presenter who had television shows in the USA in the 1980s and 1990s, now with an important journalistic comment show in Russia. Pozner invites us to reflect on how independent we are in our thoughts, and at what level we are influenced by the mainstream.

Pozner understands the way Americans see the Russians and how the Russians see the Americans, from an internal perspective of both sides, since he has a double citizenship and large experience as a journalist in the USA and Russia.

The Pozner's 2020 presentation *What and why we think what we think of each other* emphasizes the different mindsets of the USA and Russia, by telling the story of an American that was in a Russian hotel. One day he meets a female Russian in the elevator, smiles and gives a good morning. The Russian did not like it, it was clear in her face. The American then thinks about how Russians are unhappy: That is why they drink so much vodka. In a different perspective, the Russian girl thinks how unpolite the American was to insinuate himself sexually to her. Why this? Because in Russia it is socially unacceptable for a male to approach a female that way, a stranger, but not in the USA. Analogously, the American Media tends to stigmatize the Russians and the Russian Media tends to stigmatize the Americans. [34]

The Pozner example is important to elucidate how **effective communication involves understanding the mindset and culture of all actors involved**. There must be dialogue between all of them. Attempts to impose points of view to those with other perspectives can work in a short term, but not in a median and long term. By the way, it is clear by the theory of systemic constellations, by Bert Hellinger, that we can't exclude anybody or any group from a family or an organization, because the collective unconscious of the family or organization tend to the balance the exclusion and the whole system suffers the consequences, i.e., the collective unconscious of the family or organization tend to react to that exclusion, sometimes in dangerous ways. [35].

This is one of many applications of the principle of duality or dialectics in our HPTD-M view. If there is no dialogue, in a medium or long term the whole system tends to react, sometimes in not very agreeable ways, depending on the level of unbalance.

For all the above, the scheme of Figure 12 shows some requirements in terms of:

- A) Separating clearly news from opinion.
- B) Group interests.
- C) Methodology distortion.
- D) Ideologies or partisanship.

In this connection, we created a model based on 5 disciplines as open systems of knowledge, namely **technoscience, applied philosophy, economics, psychology, politics and public administration**.

Not for coincidence, technoscience and philosophy are two of the four main epistemic ways, namely technoscience, philosophy, tradition and art. The two are in first place for that reason.

Public administration can be an interaction of technoscience, bureaucracy, humanities and politics, according to our conference paper of 2021. In the same paper, economics is part of technoscience, psychology part of humanities, and politics part of public administration, as already mentioned. [36]

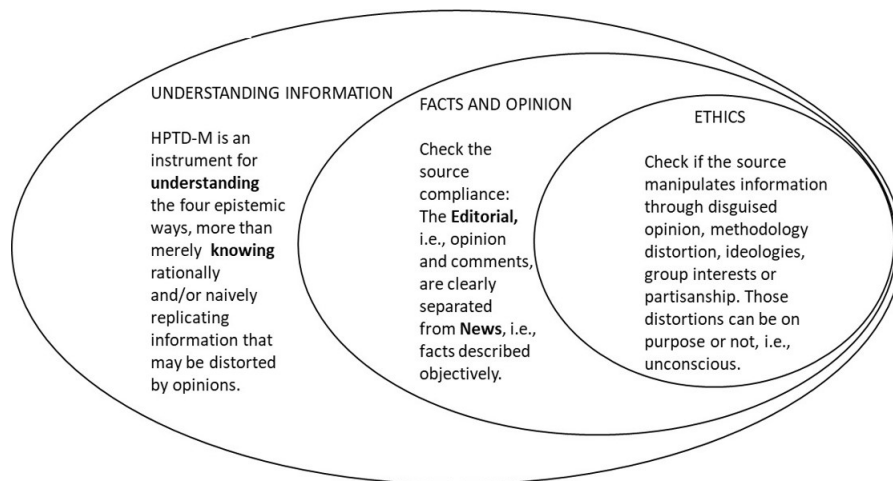


Figure 12: *HPTD-M Model 6. Communication biases (Source: author's conception based on the framework of this section.)*

4.1 Technoscience – no Censorship or Exclusion

The Royal Society concluded in a recent survey that there is no point in censoring supposed scientific misinformation, otherwise there will be distrust in institutions, considering the 3rd paragraph of the article of The Royal Society communicating the report, which says:

The report says there is little evidence that calls for major platforms to remove offending content will limit scientific misinformation's harms and warns such measures could even drive it to harder-to-address corners of the internet and exacerbate feelings of distrust in authorities. [37]

So, considering that report, sources of information not complying with ethics should not be stimulated, but censorship and exclusion are not an advisable option, as The Royal Society demonstrates.

4.2 Applied Philosophy – Media Education

According to the New Acropolis Brazil presentation of 2022 in applied philosophical terms, "truth" is defined by the idea of the common good, common sense and lucidity, because there are several versions of the facts. If you have your own ideas, you will know how to recognize the ideas of others. If you don't do that, you will take other people's versions for your own ideas. According to Romans, "the easy way always lies." It is hard to find an exempt "expert". [38]

As an example of a car accident, often used in Baesso's courses at ENAP, the New Acropolis teacher puts five epistemic forms: physical, energetic, emotional, mental and humanistic, this last one is universal and makes a dialogue of the first four. So, in another way the teacher expresses our HPTD-M view. In terms of the four intelligences of Figure 11:

- a) Empirical intelligence with "physical and energetic".
- b) Emotional intelligence with "emotional".
- c) Rational intelligence with "mental".
- d) Intuitive intelligence with "humanistic".

The teacher uses an ancestral model of traditions and philosophies. A poorly grounded or biased decision is non-humanistic, according to her.

Information is mixed with versions and needs to pass through the filter of the interests of those who provide it, even if unconsciously. The receiver's filter is made with common sense, lucidity and self-awareness.

This is very close to the HPTD-M theory, in which the requirements of rationality need to be complemented by feasibility, reasonability (sensibility or common sense, in the teacher terms) and meaning in the whole context.

4.3 Economics – Imbalance of Information can Lead to Market Failure

The economic theory of asymmetric information was developed in the 1970s and 1980s as a plausible explanation for market failures. The theory proposes that an imbalance of information between buyers and sellers can lead to market failure. [39]

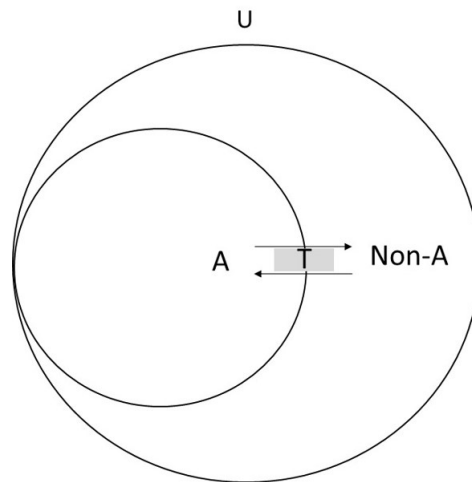


Figure 13: HPTD-M Model 7. Third Included (T) (Source: author's conception considering the original Nicolescu's transdisciplinary theory. [42])

So, when certain ideological or partisan groups are in the mainstream and tend to repress other groups, against dialectics principle, in economic terms the tendency is market failure.

Max-Neef, as an economics scholar, expresses the key issue of our HPTD-M very well, when he said that he spent a lot of time diagnosing and analyzing (an analytical hypertrophy, after all), but was not used to understanding. [40]

4.4 Psychology – Unconscious Ideology

In 2018, Dr. Jordan Peterson, clinical psychologist and professor of psychology in the University of Toronto, gave an 8 minute interview, in which the scholar made clear to the journalist interviewer her ideological evidenced by the way questions were formulated. The journalist seemed to be unaware of her difficulty to formulate objective questions due to her ideology behind all remarks presented. [41]

In this connection, the supposed news checkers are biased towards the mainstream, the supposed "exemption" does not exist when it comes to human phenomena. Modern physics itself has proven that the subject is inseparable from the observed object, so this kind of discussion, in the light of the Royal Society, modern physics and the HPTD-M view is innocuous, typical of authoritarian regimes that disguise themselves as defending society from supposed misinformation. Disinformation is already everywhere, even promoted by those who supposedly defend the "truth". It is a discussion for the gullible and naïve, this one of "truth". Add to this discussion of authoritarian regimes like Germany in 1933, which started this way, politically repressing opponents with arguments of defending society. Who should decide what is "true" or "false" is the reader, not the State, nor news checkers, given the non-existence in practice of the supposed "exemption". As Bohr in modern physics and Franz in the Jungian psychology asserted: Subject and Object are inseparable. It is naïve to believe in a possibility of mapping misinformation effectively, i.e., with no ideological bias. The lesson of history shows that this does not yield good results, in the medium term. The Royal Society corroborates with the already mentioned report, also Professor Jordan Peterson, as a clinical psychologist.

4.5 Politics – Third Included Away from Partisanship

Considering Figure 13, suppose the universe "U" is splitted by "A" and "Non-A". For mechanical phenomena, in linear logic, if something is "A", it cannot be "Non-A". However, for human phenomena, there is a Third Included "T", which can be "A" or "Non-A", simultaneously or depending on the circumstance.

This is a direct application of the principle of particle-wave duality of modern physics, in which it is not possible to apply classical physics, that is, not for mechanical phenomena.

Example of application: in political ideology and partisanship, there are "A" who defend a hypothetical government and "Non-A" opponents. For these two, who use personal preference as a reference, it will be difficult to understand the "T" in the blurred zone, sometimes in favor, sometimes against, because the paradigm is another, nothing to do with ideology. Therefore, it is not appropriate to "T" be understood as "A" or "Non-A" by "Non-A" or "A", respectively, just because it is in the opposite pole, even if momentarily or not definitively. Therefore, the "A" and "Non-A" tend to have a mistaken view of the nature of the "T", especially if they do not understand the paradigm of "T".

4.6 Public Administration – Dialectics to Reach the Common Good

In two courses totaling 34 hours in 2021, inside the Brazilian Federal School of Public Administration (ENAP), part of the Ministry of Economics, Professor Baesso gives the example of five people who describe a car accident. There will be five versions, according to the perspective of each one, hence the dialectics and the discussion to reach the common good of Aristotle in search of the agreement of different world views. In this connection, technical civil servants influence important policy decisions. The politicians are always between technical rationality and public opinion. The Professor asserts that technicians will never have the neutrality that Max Weber and others imagined about rational bureaucracy. [43]

5 Conclusions

Since the Modern Age, holistic way of seeing reality from Greek Plato and Roman Marcus Aurelius was lost by an originally Aristotelian view, which evolved to a scientificist, rational, Cartesian and mechanist way of dealing with troubleshooting in praxis.

Ancient traditions, like the Hermeticism from Egypt, the Alchemy from Europe and the shamanic Brazilian Tupi-Guarani, are nowadays misunderstood for that reason, as well as the Pre-Socratic Greek philosophy from Heraclitus, like the schools from the East such as Taoism and Buddhism.

Our HPTD-M is an attempt to rescue the holopraxis of the past with the evolution of Jungian psychology and Modern physics, both from the beginning of the 20th century. The HPTD-M can provoke discussions regarding cultural transformation from our Western rationalist view. A transdisciplinary way of understanding reality creates a more open reflection for solutions, not only through rationality and logic. The HPTD-M framework is simple, a result of dialectics for human phenomena complexity, considering also four principles or requirements that come originally from archetypes.

In our view, communication through mindsets understanding is one of the best applications of the HPTD-M, since many disciplines are involved, as demonstrated: technoscience, applied philosophy, economics, psychology, politics and public administration. Besides, for those with degrees in engineering, economics, business, public administration or other hard sciences can go deeper in the content by using the applied models in the Appendix.

Hopefully our theory can help in other fields of open knowledge, such as in education, sciences, economics, law, administration, psychology and politics, in order to transform the way those disciplines are understood by our Western culture.

Appendix

Application of HPTD-M in Public Administration: Management vs. Bureaucracy (quality of public expenditure vs. control)

A) **Synthetic approach** for quality vs. control (management vs. bureaucracy)

1) Study in Italy [44]

Active waste (corruption) implies direct or indirect benefit to the decision-maker. Passive waste – 83% of the estimated total does not imply benefit to the decision-maker:

- a) no ability to minimize costs;
- b) no incentive to minimize costs;
- c) excessive regulatory burden (increase in fixed costs).

Similarities of Brazil with Italy in terms of law, culture and behavior. It is necessary to evaluate compliance and control instruments regarding reasonableness – in a broad sense, acceptability and feasibility; cost and benefit for the effective quality of expenditure, as shown in Figure 14.

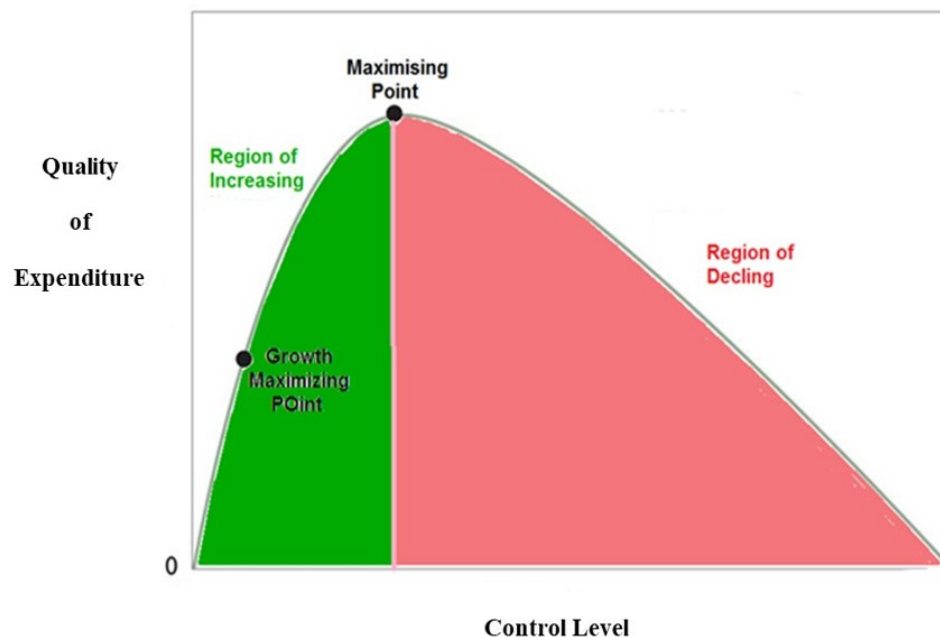


Figure 14: Model A. Synthetic approach for Quality vs. Control (management vs. bureaucracy) (Source: 2021 author's paper conference. [36])

B) **Analytical approach** for quality vs. control (management vs. bureaucracy)

Brazilian issues: 1) statutory law (excess of written legislation); 2) small margin of discretion for managers; 3) legislation with no incentive for innovation and proactiveness; 4) excess of controls and analysis as a predominant paradigm (only hard skills are stimulated).

In this aspect, a simple equation can be made to evidence the problem of these two contrasted variables, active waste (corruption) and passive waste (mismanagement). It is necessary to evaluate compliance and control instruments regarding: i) reasonableness – in a broad sense, acceptability and feasibility; and ii) the cost and benefit for the effective quality of the expenditure. In numbers:

- a) positive effect on the prevention of corruption $\sim 17\%$ of x ;
- b) negative effect on passive waste $\sim 83\%$ of y ;
- c) then, $x > 0$, $y < 0$ and Total Cost or Benefit $\sim 0.17x + 0.83y$.

Hypothetical example:

- d) If $x = 30\%$ and $y = -6.14\%$, Total $\sim 17\% \times 30\% - 83\% \times 6.14\% \sim 0\%$.

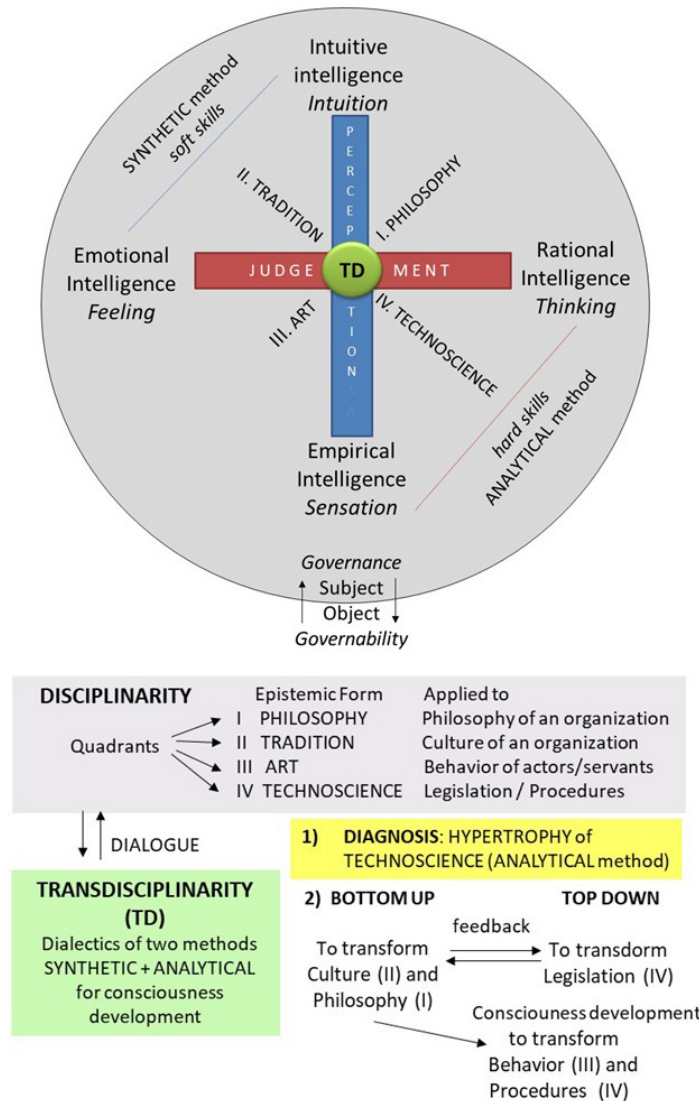


Figure 15: *Model B. Diagnosis and proposal for quality (management vs. bureaucracy) (Source: Adapted and improved from the 2021 author’s monograph. [44])*

In this hypothetical exercise, the actions against corruption reduced it in 30%, considering corruption itself, but all of this would be nullified if there was negative feedback of 6.14% in terms of inertia, defensive actions, fear and embarrassment of managers in the public administration, resulting in mismanagement. However, It should be emphasized that the loosening of the fight against corruption is not defended here, but a systemic criteria for action, taking into account the balance of feedback on the defensive behavior and inertia of good will managers. [44]

C) **Diagnosis and proposal** for quality vs. control (management vs. bureaucracy)

As per Figure 15, it is urgent to discuss proposals to solve this bottleneck of sustainability and quality of Brazilian public expenditure through dialectics among managers, controllers, academics, and legislative advisors. The following two measures seem to be essential in this sense:

- A) **Bottom up - promoting cultural and behavioral transformation.** Development of a managerial paradigm through short-term training programs for managers and controllers, including encouragement for training programs

with a more managerial focus as a complementary approach to master's and doctorate degrees, which are considered most important to the development of public administration. The academic specialist tends to be distant from the pragmatism of management. Only **synergy and dialectics between the specialists and generalists** will make it possible to catalyze transformations in the culture and behavior of managers and controllers. As an example of Brazilian public service: MBA programs are considered something "minor" if compared to MSc and PhD academic post-graduations. However, for managers the most adequate course to develop the dialog between soft skills and hard skills is the MBA, a *lato sensu* approach. The *stricto sensu* of MSc or PhD degrees is also important for the technobureaucrats, but only in terms of hard skills, not for management in praxis.

- B) **Top down - change in legislation.** This measure includes the following: transformation of focus by adjusting art. 28 of LINDB (Brazilian legislation), and to study the institutional provisions of support to the manager, such as D&O and statutory protection, which already exists in some of the state-owned companies. For instance, in May/2021 we developed the proposal in Table 3, in Portuguese with some colleagues of Brazilian federal public administration. It was our sole responsibility and initiative, not necessarily reflecting the view of any Brazilian public institution.

Table 3: Model C. Proposal for change in the art. 28 of LINDB Brazilian legislation (in Portuguese) (Source: 2021 author's monograph [44])

PROPOSTA PARA AJUSTE NO ART. 28 DA LINDB	Por Leonardo Martins da Costa e diversos colaboradores em 19.05.2021
1. Redação atual na LINDB: Art.28. O agente público responderá pessoalmente por suas decisões ou opiniões técnicas em caso de dolo ou erro grosseiro. 2. Retomada dos três parágrafos vetados pelo então PR em 2018: § 1º Não se considera erro grosseiro a decisão ou opinião baseada em jurisprudência ou doutrina, ainda que não pacificadas, em orientação geral ou, ainda, em interpretação razoável, mesmo que não venha a ser posteriormente aceita por órgãos de controle ou judiciais. § 2º O agente público que tiver de se defender, em qualquer esfera, por ato ou conduta praticada no exercício regular de suas competências e em observância ao interesse geral terá direito ao apoio da entidade, inclusive nas despesas com a defesa. § 3º Transitada em julgado decisão que reconheça a ocorrência de dolo ou erro grosseiro, o agente público...ressarcirá ao erário as despesas assumidas pela entidade em razão do apoio de que trata o § 2º deste artigo.	3. Nova Redação sugerida em três parágrafos adicionais: § 4º Para efeito de aplicação deste artigo, são considerados agentes públicos os gestores públicos e os controladores da Administração, esses últimos entendidos como os integrantes dos órgãos de controle interno e externo, do Ministério Público e do Judiciário. (NOVA REDAÇÃO) § 5º Entende-se como erro grosseiro, além dos eventualmente cometidos pelo gestor público tendo em vista o disposto no § 1º, as condutas dos controladores da Administração a invadirem as competências legais ou discricionárias dos gestores públicos, que resultem em possíveis prejuízos ao erário, por meio de interferências indevidas na gestão. (NOVA REDAÇÃO) § 6º Os relatórios de auditoria do controle interno à Administração poderão ser objeto de recurso administrativo ao controle externo, para assegurar ao agente público gestor da unidade prestadora de contas o direito ao contraditório, antes do julgamento das contas pelo controle externo. (NOVA REDAÇÃO)

Later, in 2021, the Brazilian Congress approved changes in the law of administrative misconduct. In our view, at the moment it looks like there is no political space for our proposal, i.e., for changing any legislation regarding federal managers of direct administration in Brazil (public servants), considering the similar law approved by the Congress in 2021, which helped a lot the political and elected public managers, especially mayors of municipalities. It was an important measure in terms of quality of public expenditure, however it does not help the federal public servants in charge of management.

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About the Author



Leonardo Martins da Costa is a Brazilian federal public servant from the career of auditor of finance and control (since 2009), after a seventeen-year experience in international trading (*Metaltec Ltd.*) and in a 1,100 lots urban development (*Vivendas Santa Mônica*). The author has an executive MBA in corporate management (2002), a post-graduate degree in engineering economics (1996), and a civil engineering degree with emphasis in sanitation (1992). Since 2011, Leonardo has been studying applied transdisciplinarity in connection with physics, economics, law, psychology, and politics, and developed his own theory: Holopraxis Transdisciplinary Management (HPTD-M). The framework has been influenced by the holistic transdisciplinarity of UNIPAZ in Brazil, considering also Leonardo's background, as business manager in the past and as public servant now. In 2020, an author's book on transdisciplinarity applied to Brazilian quality of public expenditure was released in Portuguese. In 2021, a 104 page-long research with managers, academics, and controllers deepened the understanding of the 2020 book, also in Portuguese. Three articles in English developing the HPTD-M theory were already published: I- December/2021: *Transdisciplinarity of Physics, Philosophy, Economics, Law, Psychology and Politics applied to Public Administration*. African Journal of Governance and Public Leadership (in South Africa). II- January/2022: *Transdisciplinarity Theory Through Plato Philosophy, Taoism, Alchemical Tradition and Jungian Psychology*. Transdisciplinary Journal of Engineering and Science (in the USA). III- April/2022: *HPTD-M: The Holopraxis Transdisciplinary Management Theory. Communication and Mindsets as the applied main example*. Transdisciplinary Journal of Engineering and Science (also in the USA).