The Creative Process as a Natural Science Phenomenon of Conflict Resolution:

Identifying the Unconscious as the Atomistic Unit of Behavior

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1. Abstract

This study introduces the Formal Theory's (FT) thesis that the unconscious, founded on the scientific analysis of the creative process, is a conflict resolving homeostatic mechanism following the laws of the Simple Harmonic Motion and Felix Klein's equilibril principles. The creative process automatically transforms psychic tension, developed upon normative deviation, to sociological adjustment by resolving conflict along a six-part psychodynamic sequence and four alternative relational modalities.

Establishing continuity between physiological, psychological, sociological and natural scientific phenomena allows recognition of the unconscious, motivated by the need to transform psychic tension to negative entropy, as the unit of the social sciences. Resolving conflict along the four alternative approaches establishes a wellness psychodynamic personality typology.

This assumption is validated by using the Conflict Analysis Battery (CAB), a self-assessment which analyzes creativity for self-discovery. Completing the assessment enables a person to become conscious of the unconscious giving it broad relevance for psychology, diagnosis, therapy, morality, and education.

1.1 Introduction

Freud introduced conflicting assumptions about the nature of the unconscious defining it as the repository of socially unacceptable desires driven by libido and thanatos, alternatively as a structure between the id, ego and super ego (Freud, 1955). In contrast, the Formal Theory of Behavior (Levis, 1988a) provides a coherent, scientifically rigorous, and moral conceptualization of the unconscious. This paper reviews the core concepts of the FT, its utilization of logic and physics, its relevance to psychological diagnosis and assessment, and the recognition of morality as a scientific phenomenon.

FT introduces a key methodological change in evaluating unconscious dynamics, shifting from the propositional to the relational method (Royce, 1982). This foundational change shifts the study of the unconscious from the arbitrarily identified distinctions to the formal and energetic analysis of the creative process (the multiple assumptions advanced by Freud). FT integrates the multiple assumptions advanced by Freud into the formal analysis of the creative process resolving conflicts through the thought process analyzed as a circumscribed automatic energetic and formal transformation.

1.2 The Propositional Versus the Relational Method

Psychoanalysis' theoretical models rely on propositional logic (Sabelli, 1984) which depend on the truth or falsity of their assumptions (Crouch, 2004). FT, on the other hand, introduces the relational method, which studies circumscribed realms (e.g. stories) as a perfect symbolic universe; a totality characterized by formally interrelated variables (Gensler, 2017). The formal relational analysis of the thought process identifies relations between parts within the totality of testable formula-bound abstractions. Thus, the relational method shifts our awareness from focusing on the content of stories as arbitrary truisms to recognizing the organization of emotions in stories as formally interrelated parts and conserved energetic transformations. Specifically, FT defines the unconscious as having an orderly energetic structure serving an adjustive normative moral or conflict resolution function. This is identified as the upgrading of order as increasing negative entropy.

1.3 Psychology Adopting Scientific Conceptual Phenomena

The upgrading of order is completed automatically by a physiological unconscious mechanism that abides by the laws of two phenomena of science. One is the laws of the Simple Harmonic Motion completing the energetic transformation in three pendulum oscillations

amounting to six formally interrelated emotions: stress and response, anxiety and defense, reversal and compromise. This series of role states is guided by the second phenomena on the three formal operations following the laws of the equilibrial scale transforming conflict defined as a state of passivity, antagonism and alienation to the state of resolution defined as mastery, cooperation and mutual respect. The unconscious then is seen as a unit entity that has a physical, energetic structure and a formal conflict resolution, or moral, function. The six-role process is the mental heartbeat and the formal direction is the unconscious' moral compass.

The process as an oscillation is graphically portrayable as a sine curve, and as alternative resolutions with vectors portraying relational choices within concentric circles quantifying the normative field. The graphic portrayal may be understood better by conceiving the configuration as the entity of a sperm, the spiral representative of energy propelling the head in the direction of conception and unity. This unconscious is the unit of the social sciences, the origin of all psychological and moral behavior. As it is measurable, the premise may be tested and validated (Figures 1-4).

1.4 Motivation as the Pursuit of Conflict Resolution

This six-role process morally directed entity is the syndromal organization of emotions as a conflict resolution mechanism, where conflicts are experienced upon an individual's normative deviation generating psychic tension in the individual's mind. Motivation is the need for relief of tension upon the transformation of conflict to order coinciding with the return of the pendulum to its rest state, experienced as a pleasurable normative conciliation. Thus, the unconscious process is a homeostatic mechanism reducing psychic and social tension either through normative conciliation (personal) or normative change (societal) (Figure 6).

This inner need for resolution as transformation of energy guides behaviors to pursue the principles of conflict resolution as mastery, cooperation and mutual respect, correcting personal deviations as well as achieving social justice. The unconscious for humanity is like chlorophyll in plants; it binds energy into moral growth. The plot of stories reflects this scientific unconscious as the formal organization of parts/emotions/role-states in the totality of one's stories in the service of growth. Formal analysis applied to the totality of a story identifies the unconscious as the processing of emotions pursuing resolution. FT applies physics and logic to the realm of emotions and societal norms as a moral, social, and personal transformative entity. The physical structure and the moral function of the dramatic totality define the unconscious as the atomistic unit of the social sciences upgrading energy to order. The study of the dramatic plot of stories bridges psychology, morality, and science.

2. Methodology

2.1 Methodological Alternatives questioning psychoanalysis' conceptual premise

The Biblical story of Genesis and Freud's Oedipus Complex represent, methodologically, the axiomatic arbitrary analysis of moral and psychological phenomena. Common debate regarding Genesis focused on the truth or falsity of the content of the story. Creationists supported it, evolutionists refuted it, yet both erred methodologically by focusing on the content. The FT's relational interpretive approach views Genesis, Greek for creation, as a metaphor for the scientific nature of the creative process. The six days of creation leading to the Sabbath is identified metaphorically as the unconscious' six-role states interrelated in the totality of the conflict resolution mechanism leading to the upgrading of order, symbolically identified as the day of rest.

Similarly, the assumption that the Oedipus Complex as a universal genetically determined order exemplifies propositional thinking. The relational method provides a means of examining the Oedipus Complex as an episode in the context of the totality of the *Oedipus Rex* play as a dramatic system of six interrelated emotions leading to a resolution. It begins with a conflict, the hubris of patricide and incest, and ends with its punishment. FT examines the formal structure of the play's three acts corresponding to six emotions, reflecting the conflict resolution unconscious. The dramatic conclusion shows the upgrading of order in the cathartic moral outcome of the play. The audience experiences the tragedy as an emotional rollercoaster departing energetically from the hubris of a transgression and ending with the punishment of the transgressor affirming societal norms forbidding transgressive relating, a normative affirmation.

The moral significance of this play reflects the unconscious correcting the antagonistic gender relations structure reported in the matriarchal family of the Greek Cosmogony in which mothers, in alliances with their sons, murdered fathers. The FT view is that the drama transforms the norm of antagonistic matriarchy to the less antagonistic patriarchal family. Matriarchy interfered in the father-son relationship by supporting antagonism between fathers and sons. The *Oedipus Rex* play changes this antagonistic, alienating alliance to the cooperative and mutually respectful relations between family members experienced upon the completion of the play.

This pattern of conflict resolution is repeated in many Greek tragedies. They have had the function of transforming matriarchy's powerful antagonistic women, like Helen of Troy and her sister Clytemnestra, who killed her husband Agamemnon upon his homecoming from the Trojan War, to domesticated loyal cooperative self-restrained partners, like Odysseus' wife Penelope and Clytemnestra's daughter Electra, two heroes of the new moral order.

The propositional axiomatic explanations advanced by Freud represent narrow, concrete truisms that lack metaphorical significance and scientific foundation. On the contrary, the relational method reduces phenomena to the abstractions of formulas. The unconscious conflict resolution is viewed by the FT as a physiological, psychological, and sociological homeostatic natural science periodic phenomenon. Simply said, the unconscious seeks automatically the social adjustment of the individual in order to reduce psychological and sociological tensions. The unconscious then as a Conflict Resolution Process is the origin of all moral thinking, where morality is defined as conflict resolution through an individual's normative compliance or sociological improvement. The mind aspires for morality as normative compliance or deliberate normative restructuring to reduce the painful experience of psychic and social tension. Thus, the FT connects meaningfully parts into totalities and advances the relational method to the abstractions of scientific formulas on the nature of the unconscious.

2.2 Two Observations that Inspired Formal Theory's Analysis of the Creative Process

The dramatic process was observed by Aristotle (Kirk, et al, 1983) in classical tragedies as having a beginning, middle, and a transformative or moral end corresponding to catharsis, identified as entelechy redefined as negative entropy (Butcher & Gassner, 1951). He also observed the process of continuity of action (Halliwell, 1998). Research on FT departed from the observation of a pattern that was repeated five times in the Greek Cosmogony that ended with the creation of a religion: the Greek culture's Olympic Gods. The formal interpretation was that the creation stories illustrated upgrading of order as a series of conflict resolutions (Figure 1). The resolutions represented the continuity of action, as *murdering*, a verb integrating the six role states in each of the five generations of the Greek gods into the six-role pattern.

Figure 1. The Greek Creation Story, Mural #1 of the Sanctuary of the Wizard at Museum of the Creative Process. The unconscious is defined as a conflict resolution process integrating six emotions and behaviors into the syndrome of interrelated role states predictably leading to the social adjustment, here the invention of a religion. The mural presents the six images of the Cosmogony cycle illustrating the six-role process as a syndromal entity: Stress corresponds to a son treated as murderous, Response as a son killing his father, Anxiety as anticipating being killed by one's children, Defense as killing one's children counter-phobically, Reversal or Outcome being killed by one's children and Compromise as cursing one's children to be murdered in their turn (Levis, 1988, 2011).

The orderly nature of the pattern was identified by examining the interlocking of five successive generations perpetuating the transmission of the pattern. The FT hypothesis was that

the pattern, representing the unconscious, consisted of six interrelated role states, three connecting an individual with the parental and three with the filial generation (Figure 2). This observation led to identifying the six-role states, the structure of the plot of stories, as a natural science phenomenon equated with three pendulum oscillations regarding the process as an energetic transformation. The six roles: stress, response, anxiety, defense, reversal and compromise, were the syntax of the verb murdering. The relational changes as the dialectic of the passive and active, antagonistic and cooperative, forms were the grammar of the verb murdering.

Figure 2. Observation #1, Mural #2 of the Sanctuary of the Wizard at the Museum of the Creative Process, illustrates the unfolding process in the Greek Cosmogony as a sine curve reoccurring across four generations of patricidal infanticidal behaviors. The insight on the nature of the unconscious originated in the observation of this periodic phenomenon. Periodicity was accounted for by the cross-generational transmission of the six-role state harmonic that resolved conflicts upgrading energy in terms of leading to a set of normative changes eventually of the religion of the twelve Olympic Gods (Levis, 2011).

Figure 3. The unconscious as a periodic phenomenon. The function of this physiological process is the reduction of psychic and social tension coinciding with the individual's normative adjustment. Periodicity was accounted for by the cross-generational transmission of the six-role state harmonic attributed to three pendulum oscillations graphically portrayed as a six-part harmonic (Levis, 2011).

Figure 4. Analysis of the antagonistic father-son relationship portrayed as incremental polarization in the normative field (left). The cross-section of the harmonic is presented as a system of concentric circles portraying the sociological normative positions of interrelated behaviors. The individuals in conflict are positioned as ellipses on the circumference in reciprocal deviations. Intensity is presented as the distance from the normative center, the point of moral gravity. The personal tension presented as vectors within the ellipses identify emotions,

as forces of acceleration in reciprocal relation to deviations. The two diagrams: the lengthy six-role process, and personal psychic systems in energetic balance illustrate the physical structure of the unconscious conflict resolution process as a natural science measurable oscillatory phenomenon.

A second observation that led to FT was of the cross-cultural differences in four religions' creation stories representing the formal alternative resolutions of conflict. The Greek antagonistic father-son relationship was viewed as the opposite of the Judaic religion's cooperative father-son-covenant relationship. The Indian and Aztec cultures represent the reciprocal ways of dealing with power, as people choosing to sacrifice themselves or to be sacrificed. The cultures differed along the opposite alternatives: in India, people self-sacrificing, relating cooperatively, versus being victims of sacrifice, relating antagonistically in the Aztec tradition (Figure 5).

Figure 5. Observation #2, Mural #6 of the Sanctuary of the Wizard at the Museum of the Creative Process, illustrates four cultural alternative ways of dealing with temptation identifying the range of power and attitude choices and their graphic representations. The four cultures represent the spectrum of four formal alternative ways in resolving conflicts along the dichotomies of power and powerlessness, and cooperative versus antagonistic attitude. The Aztec eagle versus snake myth and the Greek Cosmogony Oedipal dynamics represent antagonistic relating, while the Indian ascetic and the Judaic monotheistic stories, represent cooperative relating. Both the Greek and the Judaic cultures strived for dominance, while the Indian and Aztec cultures glorified the pursuit of the reciprocal alternative: subordination. The cultures were configured as formally interrelated and as graphically portrayed with vectoral differences within the 'normative field of concentric circumferences' (Levis, 2011).

While this periodic process was accounted for as an energetic transformation, departing from chaos and leading to order or negative entropy, these cultural differences were explained as four alternative ways of resolving conflict, reflecting the equilibrial dichotomies in relating along the reciprocal and opposite alternatives. These formal alternatives were accounted for by the formal operations of the trays of a scale. It was concluded that the unconscious transforms energy of conflict into relief of tension upon the reconciliation of opposites and reciprocals in the moral or social adjustment conclusion of the six-role process. The FT explained the unconscious thought process both as a natural scientific periodic energetic phenomenon and one following formal relational operations. This formulation defined the unconscious as a conflict resolution process with physical and formal natural science dimensions.

3. The Scientific Principles of the Formal Theory

3.1. The Physics and Logic of Mental Operations, the Epistemology of the Unconscious:

FT builds on the physics and logic of two equilibrial phenomena: the formulas of energetic transformations of the pendulum oscillation and the formal operations correcting imbalance in the trays of a scale (Klein, 1945). According to the FT, the unconscious process consists of six-role emotional and energetic states connected by three formal operations transforming conflict as a state of passivity to one of activity, of antagonism to cooperation and alienation to mutual respect.

Pendulum Oscillation: The unconscious as a phenomenon of physics abides by the law of the conservation of energy. Through the creative process it was examined as having the structure of the Simple Harmonic Motion, (Figure 6), interpreting the six-role pattern as representing three pendulum oscillations with the energetic quantity conserved but modified. The interlocked generations of the Greek myths perpetuated the pattern but allowed resolutions as relational transformations in every generation. Resolutions were experienced as conservation of energy leading to negative entropy, a state of stable energy, referred to as the rest position or the end state upon a story's moral conclusion as normative adjustment.

Figure 6. The transformation of a conflict to a resolution is an emotional and energetic process that has the characteristics of the Simple Harmonic Motion, the pendulum oscillation.

The unconscious experiences conflict as a deviation from a norm in a parallel fashion as a pendulum upon its displacement in the field of gravity.

There are three variables, or constructs, in the physics of the pendulum oscillation that help to understand the physical nature of the experience of conflict as an energetic and directional phenomenon: norms, emotions and behaviors as interrelated. These are the concepts of the normative field: Displacement (S) corresponds to the normative deviation within the structure of a social system, Acceleration (a) corresponding to emotions and Velocity (v)

corresponding to behaviors. These variables are in formal relation to each other specified by the trigonometric formulas of:

$$S, \text{ normative distance} = R \sin w,$$

$$a, \text{ acceleration, emotions, motivation} = -R \sin w$$

$$\text{and } v, \text{ behaviors} = R \cos w$$

Where R corresponds to a 'role' behavior.

Resolution occurs as the energy (E) is transformed by work performed mentally or socially as an attitude and/or normative change. The equilibrating dynamics of the unconscious restore the state of rest, through an energetic upgrading, in three pendulum oscillations.

The mind experiences a force of acceleration (a) opposite to the displacement (S).

a represents emotions, proportional and opposite to the normative displacement. K is a constant, assumed to vary with individual responsiveness or personality type.

$$a = -K \cdot S$$

Within FT, conflict as a normative deviation (S) of a given force, dependency needs, is experienced as an energetic quantity equal to the product of displacement (S) times the dependency needs (a):

$$E = S \cdot a$$

This energy (E) corresponds to the psychic tension experienced upon any normative deviation.

This is the driving force energizing the conflict resolution process into a pendulum oscillation representing the motivational need to transform this energy. The unconscious transforms this energy from chaos, or unstable energy, to sociological and emotional order, a stable energetic state. Order is identified as the normative conciliation or conformity, the individual experiencing mutual respect with the norms of the social system. This reconciliation reduces the psychic

tension experienced by the individual and defines moral order as a new psychological sociological agreement resolving conflict. The variables of this unconscious are determined by the six-role state energetic structure of the oscillation and by its formally determined relational parameters.

The unconscious as a conflict resolving process is about emotions conceived of as energetic quantities generated through induction. Emotions are like electricity generated in a spool opposing changes experienced through its rotation in a magnetic field, the unconscious generates psychic tension as it resists change upon an individual's shift within the societal normative field. An oppressed person generates hostility, while one transgressing experiences guilt; both emotions oppose the respective social shifts. Cooperative conduct generates positive emotions, assertiveness generates considerateness and concessions generate hope for rewards. Conflict then may be defined as the energy generated by the deviation of the self within the normative field, defined by the formulas listed above.

Each of the six-role states, as emotions, are energetically charged as inter-transformable types of energy; passivity is experienced as a state of dynamic energy and activity as the state of kinetic energy. Stabilizing or upgrading the energy propels the individual unconsciously to resolution as societal conformity, respect of universal norms/rules, experienced as relief of tension coinciding with emotional growth. This is the moral end of stories and the beginning of religious philosophies marking religions as psychological phenomena that have evolved as intuitive discoveries of the principles of conflict resolution.

Conflict resolution is a process defined as an energetic transformation coinciding with emotional 'work'. The energy generated upon a normative deviation: the individual deviating within the gravitational or magnetic field of one's culture, is transformed to order, negative

entropy, entelechy, meaning, creations, and resolution. Resolution coincides with arresting the mental oscillation by completing the six-step three formal operations unit entity. Upon conflict resolution, the motion stops as its energy is conveyed into the performance of moral or abstract thinking work. The work consists of the individual's change of attitude (embracing the cultural order) or alternatively in the individual negotiating a social or normative change, as the condition for the completion of a resolution.

3.2. The Formal Operations Model, the Relational and Moral Variables of the Unconscious

Equilibrium of Scales: The unconscious as a phenomenon of formal organization abides by the laws of mathematics and the logic of the equilibrial trays of a scale (Klein, 1945) (Figure 7). Thus, the unconscious was examined following the three formal operations of the equilibrial scale as determining the alternative moral directions identified as the four alternative ways of resolving conflicts. The model of formal operations governing the equilibrial trays of a scale has been studied by Piaget as pertaining to the conservation of intellectual constructs (Piaget, 2015; Flavell, 1963). We use the formal operations method to explain conservation of emotional states instead of intellectual constructs. Piaget considered the mental formal operations as reversible, while FT considers the emotional process as one-directional seeking conflict resolution. Conservation of Freud's cathexis as the physical energy of emotions is the key to the continuity of the process from the beginning to the moral end, the resolution of a conflict. The process is about the transformations of the conserved emotional energy, in relational balance following the formal operations of the trays of a scale as an equilibrial system. Morality as resolution is simply and universally manifested in the formal restructuring of the symbolic universe described by the laws of the equilibrial scale. Relational

changes may be observed in the organization of associations in every sample of creativity. The following formula explains the alternative pathways of restoring emotional balance:

$$I=R \cdot N \cdot C$$

Figure 7. The unconscious as a phenomenon of energy abides by the law of the conservation of energy and as one of formal operations, it abides by the laws of mathematics and logic of the equilibril trays of a scale (Klein, 1945).

Accordingly, change or stress as the Identity (*I*) operation is in equilibril balance with the product of three other formal operations: Reciprocity (*R*), Negation (*N*), and Correlation (*C*).

An identity operation as a weight placed on a tray may be offset or balanced out by the three different operations: reciprocity transforming passivity to activity as adding an equal weight on the other tray, negation transforming antagonism to cooperation as removing the weight, and third by correlation transforming alienation to mutual respect as shifting the weight to the fulcrum.

3.3. Equivalents in Emotional and Behavioral Transactions

1. Reacting by reciprocating the morality of an eye for an eye as balancing the scale by placing a weight on the other tray.

2. Alternatively reacting to power play by discovering cooperation as in asceticism and Christian ethic of responding with compassion as equivalent to removing the weight on the loaded tray.
3. Responding with understanding as in mutual respect, exemplified by the father-son covenant, corresponds to grasping connections, correlating facts and factors into formulas of science, or philosophies; this type of relating is equivalent to shifting the cursor on the fulcrum.

The mental responses to a stressor seek balance along all or one of the three formal operations. The conflict resolution process then unfolds spontaneously from a conflict defined as passivity, antagonism and alienation to resolution as mastery, cooperation and mutual respect. At the point of conflict resolution, the trays of the mental scale are in an equilibrational balance, experienced by the person as the restoration of the state of rest.

The formal alternatives clarify personality types as responding to stressors along the alternative relational modalities corresponding to the range of alternative formal operations determining resolutions. The religions of the world follow one or all of the equilibrational principles, science then integrates the religions of the world as well as personality types as the range of alternative resolutions.

3.5 Differences Between Mind and Machines

The consequence of identifying the structure of the mental process with the two mechanical models allows us to introduce their constructs and formulas into the study of behavior. Physics and logic become the conceptual language or epistemology of the social sciences. Although the mind abides by the natural laws of these two equilibrational machines, the pendulum and the scale, it differs from them in several ways.

1. The pendulum differs from the mind in the sense that the mind converts the energy of the oscillation into useful work, the development of connections, whereas the pendulum

oscillates until its energy is dissipated. The emotional dialectic of the conflict resolution process achieves its goal in six exchanges and then it stops oscillating. Its goal of resolution is completed upon the third cycle, as the mind transforms the energy of conflict to order and goes to the state of rest. So, the mental equilibrical oscillation differs from mechanical Simple Harmonic Motion in that the mental oscillation completes its task in the circumscribed length of a story.

2. The mental scale seeks the restoration of the equilibrium. The formal mental process seeks fulfilment as relief irreversibly experienced upon reducing stressful tension by restoring the mental equilibrium. The equilibrical trays of the mental scale self-correct by transforming the role states energy along three formal operations from passivity to activity, its reciprocal, from antagonism to cooperation, its opposite, and from alienation to mutual respect, its correlative. These principles are reinforced by psychic comfort but also by societal norms, which have identified these principles through their normative institutions (Levis, A. & Levis, M., 2016a; 2016b).

The conceptual equivalences between scientific constructs, formulas, and psychological variables introduced above are summarized in the table below as the Ten Levels of the Formal Analysis Profile as the Scientific Laws Underlying Moral Order (Figure 8). The implication of the scientific unconscious entails radical innovation rethinking psychology's concepts and respective disciplines. The changes discussed below are summarized in Figure 9.

The Scientific Laws Underlying Moral Order were Derived by Equating the Unit, a Social Science Periodic Phenomenon, with the Simple Harmonic Motion and the Equilibrial System of a Scale

Level 1: Formal Analysis

POSTULATE 1: THE PROCESS IS AN EQUILIBRIAL SYSTEM OBEYING THE LAWS OF MATHEMATICAL GROUPS.

The elements of an ideational universe are formally interrelated ideas as determined by the laws of mathematical groups and the logic of relations.

The Laws of Inverse:

Opposite States:
cooperation + antagonism,
cancel each other out:
 $a + (-a) = 0$

Reciprocal States:
activity and passivity,
yield the totality:
 $a \times 1/a = 1$

The Ten Levels of the Conflict Analysis Profile

Logic: Laws of relational logic
Group theory of mathematics: Law of Inverse:

In every mathematical group, for every element, there is an inverse element, which, combined with the first, yields the identity element

Under the operation of addition, the inverse elements are opposite
 $a + (-a) = 0$

Under the operation of multiplication the inverse elements are reciprocal
 $a \times 1/a = 1$

A Natural Science Periodic Phenomenon: The Simple Harmonic Motion (SHM)

Inverse constructs:
Opposites are the clockwise vs. the counterclockwise rotation

Reciprocals are the two same directional rotations distinguished as the passive and the active alternatives

A Social Science Periodic Phenomenon: The Unit of the Conflict Resolution Process (CRP)

Opposite constructs: cooperative (marked as positive) vs. antagonistic (marked as negative)

Reciprocal constructs: Direction for the scoring of antagonism (-) vs. cooperation (+) passivity (1/S) vs. activity (S)

Level 2: Physics of the Process

POSTULATE 2: THE PROCESS IS A NATURAL SCIENCE EQUILIBRIAL PHENOMENON OBEYING THE LAWS OF PHYSICS. The Conflict Resolution Process may be conceptualized with the constructs and formulas of the Simple Harmonic Motion.

The Constructs of Physics:

Displacement: S = Power, Social Status.
Acceleration: a = Motivational Force
Velocity: v = Behaviors,
Mass: m = Emotional Investment
Opposite States: cooperation + antagonism,
cancel each other out: $a + (-a) = 0$

POSTULATE 3: THE PROCESS IS AN ENERGETIC PHENOMENON

Conflicts are energetic quantities whose intensity is determined as the product of the subject's dependency needs times this individual's displacement from his/her equilibril position.

POSTULATE 4: THE ENERGY OF THE PROCESS IS CONSERVED

The oscillation of the Conflict Resolution Process consists of the intertransformation of energetic modalities whose sum total is conserved.

POSTULATE 5: THE PROCESS IS DEFINED AS A FORCE DIRECTLY PROPORTIONAL AND OPPOSITE TO AN EQUILIBRIAL DISTURBANCE

The motivational force (acceleration: a) that a person in conflict experiences is proportional and opposite to the social status shift from the position of rest (displacement: S).

POSTULATE 6: THE PROCESS IS DEFINED AS A PERIODIC PHENOMENON

The Conflict Resolution Process, the six-role dialectic pattern, is the periodic trigonometric function of its three covariant constructs: emotions (a), behavior (v) and displacement (S).

POSTULATE 7: THE PROCESS MAY BE PORTRAYED GRAPHICALLY

The Conflict Resolution Process may be portrayed as a sine curve and its cross-section, the Power Field as a circumference. Ellipses in the Power Field Circle illustrate one individual's set of mental Self-Other representations or a set of interacting individuals in reciprocal relationship to each other orbiting the Power Circle.

POSTULATE 8: THE FORMAL VARIATIONS OF THE PROCESS LEAD TO A TAXONOMY OF FOUR SYNDROMAL ALTERNATIVES: From this perspective we distinguish clinically four key alternative relational syndromal modalities.

Social Science Phenomenon

1. Direction of circular velocity: cooperation (clockwise) vs. antagonism (counterclockwise)
2. Direction toward pole of dominance or subordination.

POSTULATE 9: THE ENERGETIC INTENSITY OF THE PROCESS IS MEASURABLE: The Conflict Analysis Battery of psychological tests leads to the qualitative and quantitative determination of the individual behavioral variables.

POSTULATE 10: THE PROCESS MAY BE QUALIFIED BY ITS EFFECTIVENESS: The four Relational Modalities differ among themselves in terms of the interpersonal effectiveness they confer to the individual and the culture.

The Simple Harmonic Motion is conceptualized as a function of the following symbolically identified variables:
Displacement= S
Maximum displacement= A (amplitude of the oscillation)
Velocity= v

Acceleration= a
Force= F gravity = g
Mass= m
Energy= E

The 6-role sequence is conceptualized as a function of the following behavioral variables equivalent to physics:
Normative Deviation= Status Differential= S
(-S status of aggression; -1/S status of being a victim of aggression)
Social conduct = v
(-v murdering
-1/v being murdered)
Motivational Force= a
(-a wishing to murder;
-1/a fear of being murdered)
Dependency Needs= g
Involvement = m
Conflict = Energy = E

Level 3: Energetic Analysis, Conflict is Energy

$E = F \times S$ Conflict is the product of
 F = Dependency or Motivational Needs times
 S = Social status shift = displacement

Level 4: Transformation of Energies Analysis

Law of Conservation:
Etotal = E dynamic + E kinetic + E momentum
Etotal = E psychic + E social + E Biological

Level 5: Conflict Analysis

The Force vs. Displacement
Relationship: $a = -1/2 K \times S$

Level 6: Syndromal Analysis

The Periodic Nature of Behavioral Phenomena
 $a = -ac \sin H$ • $v = vc \cos H$ • $s = a \sin H$

Level 7: Graphic Analysis

The Graphic Portrayal of Behavior
The Structural & Longitudinal Drawings

Level 8: Diagnostic Analysis

Relational Modality Analysis

The Syndromal Organization of Behavior

Dominance vs. Subordinancy
Antagonism vs. Cooperation
Alienation vs. Affiliation

Level 9: The Quantification of Behavior

Conflict Analysis Battery:
RMES, the Inventory and the set of Metaphor tests

Level 10: The Qualitative Evaluation of Behavior

Efficiency = $n \times E$ useful/ E total = Effectiveness

Figure 8. The Scientific Laws Underlying Moral Order.

Figure 9. Summation of the concepts of the Moral Science:

1. Defining the unconscious as a scientific mechanism
2. Recognizing the alternative relational modalities on the gameboard of Moral Monopoly
3. Identifying the modalities as having dimensions using the self-assessment
4. Using the cards of the Moral Monopoly, in analyzing cultural stories, religions, as discoveries of the alternative ways of resolving conflict (Levis, 2016).

4. Validating the Formal Theory into the Moral Science

The FT thesis has been validated along three approaches: the study of art exhibits, the use of creativity for self-discovery, and the analysis of cultural stories in the integration of religions as discoveries of science.

4.1. The study of art exhibits:

In the quest for evolving awareness of the theory we established a learning center, the Museum of the Creative Process, as the location of several *Art as Evidence of Science* exhibits. Five major art exhibits introduce a new way of looking at art shifting the focus from the aesthetic value of art to its relevance in observing science, as the universality of conflict resolution, underlying all creativity. Figures 9 and 10 are samples of the formal analysis of symbolic universes as conflict resolutions, making art meaningful while validating the FT position. The art exhibits focus on the illustration and validation of the concepts through the formal analysis as illustrated in Volume 4 of the Normative Publications: *Science Stealing the Fire of the Gods, and Healing the World* (A. Levis & M. Levis, 2011).

4.2. The Assessment Tool:

Formal Theory's measurable unconscious led to an assessment, the Conflict Analysis Battery (CAB) (Levis, 1988b), which has been used to validate the FT premise. The CAB combines a diagnostic personality inventory, the Relational Modality Evaluation Scale (RMES), with a set of therapeutic projective tasks. The self-assessment departs from traditional atheoretical psycho-assessments in three ways:

1. It is didactic by beginning the experience with an informational essay about the unconscious and the relational modality diagnoses.
2. It is diagnostic by informing the test taker about her/his relational modality.

3. It is therapeutic as the prompts guide the test-taker to generate samples of creativity, the Metaphor Creation Tasks, which become meaningful by revealing one's pattern of conflict resolution.

The metaphors reconstruct the syndromal sequence of six-role states providing emotional release, generating insights and clarifying changes to improve one's adjustment. The online delivered assessment is concluded with an informative report useful for the test taker and for related professionals.

We identify the assessment experience as *Creativity and Power Management: a concise program of emotional education* as it combines education with insights and guidance for changes. The CAB is a manual-driven self-assessment which can be delivered to patients as psychotherapy, and to students as a concise emotional educational program. It is available online and as a workbook delivering self-discovery without requiring professional services but may also be used to enhance traditional therapy. As a psychoeducation it fulfills the three elusive objectives of education: The integration of art and science, self-knowledge, and clarity of moral values as the three principles of conflict resolution: mastery, cooperation and mutual respect.

Table 1 provides the evaluation of the self-assessment as responses to twenty statements about the effectiveness of the online delivery of the self-assessment. This table is expanded within the Appendix containing files derived from the self-assessment delivered to two cohorts of online test takers. The table sums up the responses examining separately the experience in achieving its three objectives: didactic, diagnostic and therapeutic.

Volumes 5 and 6 of the Normative Publications: *Creativity and Power Management, A Concise Program of Emotional Education* present case studies utilizing the CAB (Levis, A. & Levis, M, 2016a; 2016b). The first volume presents clinical case studies illustrating its dramatic

effectiveness in diagnosis and therapeutic outcomes. The second volume of case studies report on the delivery of the battery as a training program in educational settings and finally through its online delivery without any professional services. The studies demonstrate the measurability of the variables of the unconscious both as relational modalities and as six-role states syndromal sequences (Levis, A. & Levis, M., 2016a; 2016b).

Figure 10. Mural #4 of the Sanctuary of the Wizard at the Museum of the Creative Process; My Metaphors Myself as an example of utilizing the self-assessment for personal growth and for the validation of the Formal Theory.

Figure 11. The Gorski Retrospective illustrating the conflict resolution process leading to the theme of crucifixion illustrating conflict resolution as a religious moral discovery. The science makes the canvases of the artist meaningful as resolving conflicts along the underlying scientific operations of the unconscious reflected in the six role process and the three formal operations.

4.3. Moral Monopoly:

Figure 12. The Abrahamic Family, by Judith Brown, one of the stations in the sculptural trail in the history of love, one of the exhibits of the Museum of the Creative Process. The sculpture

illustrates the inequity between the genders: three patriarchs, sitting on thrones, towering over four matriarchs and two concubines, the Horus birds with beaks to peck on the wives. The sculpture includes the altar for the sacrifice of Isaac as Abraham's method to test the loyalty of his son and of his wife to the notion of a loving divine.

FT has further been validated through the formal analysis of cultural stories playing Moral Monopoly, (Figure 13), an educational card game based on the organization of the deck of cards as the metaphor of the conflict resolution unconscious. The game establishes equivalences between the suits, four groups of religions, and relational modalities. The game-board is divided into four quadrants along the dichotomies of power and powerlessness horizontally, and cooperation and antagonism as opposite vectoral directions inserted in a central concentric system (Figure 4). The suits of the deck as the four relational modality diagnoses are illustrated with two cultural stories each: one from mythology, the other from historical events. Each story consists of a face card and six cards as the role states of a conflict resolution sequence, each featuring an image and a statement. The signs of the deck symbolize the upgrading of order from one suit, or modality, to another as improvements in the mode of resolving conflict are made, departing from the spade, a black upside-down heart pocked by a needle, to the sequences completion with the red upright heart, symbol of perfecting resolutions into loving relations. The players learn about the stories and the respective religions as having measurable dimensions. They recognize how religions are in formal relation to each other and integrate them as a continuum of resolutions. They also examine the Abrahamic family's unfinished business in the sense of the inequity of gender relations (Figure 12). The board incorporates religions as a complement of discoveries of science reflecting their evolution improving the family institution

toward optimal resolution of family and societal relations (Levis, A. & Levis, M. 2016a; 2016b).

The experience educates on the features of the formal analysis of stories as resolving conflicts

along the four alternative modalities, as syndromes of six role states.

Figure 13. The game-board of the Moral Monopoly game of cards and the board featuring the story telling cards of eight religions illustrating the attributes of the creative process as measurable. The two images illustrate the organization of the deck of cards as reflecting the organization of the unconscious resolving conflicts along the four relational modalities, the six role process and as a progression of improvements in the alternative types of conflict resolution. The assumptions of the FT are examined by the players, who question each story as a measurable conflict resolution reflecting the attributes of the unconscious. The players thus learns about the Moral Science and that religions evolved as complementary discoveries of science. They also examine the conditions for improving the unfinished business of the Abrahamic family.

5. Results

The art exhibits, the theory-based emotional education program, and the game of cards validate the formal hypothesis on the universality of the conflict resolving unconscious as the integrative unit of the social sciences separate disciplines: Epistemology, psychology, education, sociology, and theology, which are now integrated into the Moral Science:

5.1. The Epistemology of the unconscious defines it as a phenomenon of science in terms of

energy and forms that are abstract and graphically portrayable.

The unconscious becomes a periodic phenomenon steering the person to adapt to, or alternatively, change the norms of the societal environment.

5.2. The unconscious is a homeostatic physiological phenomenon of emotional self-

regulation.

It automatically reduces psychic tension similar to the autonomous regulations of blood pressure and sugar levels. This function manifests in dreaming and with deliberate thinking incited through creative activities.

5.3 The unconscious manifests at the psychological level as relational diagnoses and their psychodynamic syndromal unfolding as the six-role process.

Emotions are interdependent and inseparable as the six-role states syndrome. The unconscious introduces syndromes constituting a personality typology of wellness relational modality diagnoses, which represent four psycho-dynamically organized and formally interrelated alternative ways of resolving conflicts. They are accountable for wellness and for psychopathology entailing psychotherapeutic interventions.

5.4 The unconscious is measurable with the Conflict Analysis Battery, which is didactic, diagnostic and therapeutic.

The assessment makes the test taker conscious of the unconscious and guides one to the deliberate management of power and attitude, reducing psychopathology and dysfunctional adjustments.

5.5. The unconscious manifests at the sociological interactional level as culturally determined normative constraints regulating individual behavior.

Religions represent normative institutions inspiring conflict resolution (Levis, A & Levis, M., 2016b). They are a psychological phenomenon serving as complementary discoveries of the Moral Science, providing the four alternative relational modalities; improving the family system but falling short of completing their mission for peace on earth.

6. Discussion

6.1. The Unconscious is a Totally Rigorous Entity Revamping Agnostic and Atheoretical Psychology

FT's unconscious is both a natural science and a physiological homeostatic phenomenon of conflict resolution. As both a scientific and moral order entity it reconciles the rigorous sciences with the humanities, psychology with religions, and transforms behavior into a unified science. By integrating science and morality in the study of the unconscious as a unit order the FT departs with a conflict: it questions the norm of the prevailing concepts of agnostic psychology and dogma-abiding religions. It challenges the nonrational psychoanalytic definition of the unconscious, DSM illness categories (American Psychiatric Association, 2013), and non-morality driven diagnoses by introducing psychodynamic thinking guided by formal directional principles into four wellness diagnostic categories. It questions conflict resolving distinctions of the unconscious process challenging atheoretical assessments. The psychological origin of morality challenges the dogma or divine revelation-based moral values systems. FT's conflict leads to a resolution, the happy ending is in the fact that the new concepts integrate the social science disciplines into the totally rational Moral Science.

The conclusion is that in detecting the formal relationship between the constellation of the six emotions in the plot of stories as a conserved energetic continuum guided by the three formal operations into upgrading order we avail of the scientific definition of the unconscious. This represents a paradigm shift from stories we believe in at face value, which divide believers, to identifying the structure of stories as a psychological entity with a sociological adaptive function that integrates all stories to the abstractions of scientific laws leading all thinkers to moral consensus.

6.2 The Formal Theory Interprets and Integrates the Conceptual Models of Psychoanalysis

The conflict resolution concept on the nature of the unconscious integrates Freud's axiomatically advanced perspectives into a cohesive and meaningful natural science relational entity (Freud, 1955). The advantages of the formalization of the unconscious are reviewed by applying the relational method in reconciling the multiple propositional Freudian hypotheses into the cohesiveness of the FT analysis:

Unlike the Freudian biological conflict evoking unconscious, the FT is a measurable natural scientific entity, a dialectic/syndromal continuum of six emotions evolving predictably from a conflict to its resolution following three formal operations.

The Oedipus Complex is interpreted as the conflict resolution process beginning with a transgression: hubris or arrogance as normative deviation, corrected with the punishment of the transgressor and normative change.

The psychoanalytic assumptions on the primacy of sexuality and aggression are methodologically propositional arbitrary speculations that have misled psychological research. Formal analysis examines libido and thanatos as the dichotomy of opposite relational forms—those of cooperation and antagonism.

Freud's pleasure principle related to sexual pleasures is interpreted as motivation propelled by the need for reduction of psychic tension through conflict resolution.

Freud's structural model, the descriptively defined triad of the id, ego and super ego find a psychodynamic integration in Formal Theory's cyclic six-role state syndromal entity: stress/response, anxiety/defense, and reversal/compromise.

The descriptive psychoanalytic defense mechanisms (Vaillant, 1992; Freud, A., 2012), such as denial, projection, repression, reaction formation and sublimation, are accounted for by the

six-role process interrelated by the three formal relational operations of the systemic equilibrium of the trays of a scale. Denial and Repression corresponds to the role states of Stress and Response, as Role Oppression and Role Assumption. Projection corresponds to the role state of Anxiety as Anticipations of Role Reversal. Reaction Formation corresponds to the role state of Defense also identified as Counterphobic Role Assumption. Sublimation corresponds to conflict resolution identified as Compromise, or Compromise Role Assumption.

The developmentally determined Freudian transference is clarified as referring to the relational wellness diagnoses of personality typology of four syndromal relational modalities: innate alternative ways of resolving conflicts readily identified and precisely measured with a personality inventory and metaphor creation tests without the need for a laborious therapeutic relationship.

Freud's therapeutic technique of free associations generated through long-term psychotherapy is modified and simplified by FT's projective creativity-based assessment tasks, which the client analyzes for insights and corrective changes by oneself.

Freud's energetic concepts of cathexis and sublimation are understood within FT's six-role mental process where energy is conserved and transformed from chaos to negative entropy.

Freud's theory of Oedipal tribal dynamics, and their role in evolving moral objectives as advanced in Moses and Monotheism (Freud, 1939), is countered by FT's understanding the unconscious need for conflict resolution as the psychological origin of all moral thinking. Religions are viewed as evolving by resolving conflicts improving social justice. The types of resolution advanced by religions reflect the personality type of the respective prophet. Religious philosophies represent the sanctification of the set the four relational modalities, as the

alternative ways of resolving conflicts. Their function is the normative structuring of societies to alleviate societal inequities.

6.3 The Moral Science Unconscious Reconciles Religions as Complementary Discoveries of Science and Completes their Unfinished Business

Conflict resolution is the driving force manifested in all samples of creativity. The conflict resolving process an exact natural science phenomenon, the universal harmonic, the common denominator of the social sciences, is the unit of the Moral Science. The unconscious, redefined as seeking conflict resolution as reduction of psychic tension upon a normative conciliation, coincides personal growth with sociological change. Motivation is driven by the need to reduce psychic and social tension as a physiological, psychological and sociological scientific phenomenon.

The FT thus recognizes the need for conflict resolution as the key human motivation, identified with the reduction of personal discomfort as the quest for social justice. Morality stems from this unconscious pursuit of conflict resolution coinciding with normative compliance and normative change. The unconscious as compliance to norms is the dynamic of faiths, which has been attributed by religions to revelation as stemming from the moral authority of gods. FT's assumption refutes metaphysical claims showing that religions are of psychological origin and that they represent normative institutions originating in the justice-seeking unconscious: they have evolved toward abstraction and universality. Moral Monopoly shows how religions have evolved as complementary discoveries of the relational modality alternatives as generated by the need to improve the family institution by reducing psychological and sociological conflicts along the four alternative relational paths.

Thus, science reclaims the attributes of the divine as pertaining to the unconscious process. Divinities have evolved being redefined as projections to external authorities of the qualities of the unconscious. Religions' moral values as in the Ten Commandments, promoting mastery, cooperation and mutual respect coincide with the three formal operations as the equilibrial principles of conflict resolution.

Moral Science does not specify norms but recognizes the moral justice principles as constructs and formulas optimizing conflict resolution. Religions evolved succeeding each other as operational improvements following these principles of the unconscious. The study of cultural stories validates FT's assumption on the scientific and moral nature of the unconscious. Interpreting cultural stories as metaphors we identify the underlying moral paradigms as discoveries of the set of relational modalities. One of the required formal operations for resolution of conflicts is the operation of correlation, transforming alienation to mutual respect. This is a scientific requirement for conflict resolution that leads to morality as inclusive of all members of an interpersonal realm. This operation is missing in the norm pertaining to the man/woman relationship in all three Abrahamic religions.

7. Relevance

The conclusion of this study is that psychology is no longer amoral, agnostic or deprived of scientific integrity, being radically revamped into an exact science. It is established that it is an abstract science that can understand both psychology and morality becoming the Science of Conflict Resolution whose constructs are bound by formulas that are measurable and graphically portrayable. A psychological assessment allows the individual to understand one's unconscious as a syndrome with a relational modality diagnosis and is didactic, diagnostic and therapeutic.

Religions theistic metaphysical systems that can be understood as measurable scientific normative institutions become accountable to science. Science has the moral authority to analyze religions as partial and complementary discoveries of the Science of Conflict Resolution. From the FT perspective, religions are normative institutions that have evolved restructuring family role relations improving both domestic and societal relationships. Religions have followed the path in identifying the unconscious moral operations transforming passivity to activity, from matriarchy to patriarchy in Greece, from antagonism to cooperation in India, and from alienation to mutual respect in Judea's father-son covenant. As norms become conflictual or dated religions have outgrown earlier variations of resolutions; they become immoral from the perspective of the next moral order system. New spiritual leaders seek more inclusive concepts of justice. Moralities have been redefined by the exponents' particular types of conflict resolution. Accordingly, religions have evolved empirically as normative institutions progressing toward reduction of personal and domestic conflicts providing alternative types of moral order abiding by the modality of the prophets. Twentieth century abandoned religions as ideologies promised to resolve the conflicts of the individual with psychoanalysis and the problems of classes with communism.

The FT reclaims the moral authority by defining morality as an abstract psychological process determined by the unconscious need of reducing psychic tension. Psychology reclaims the attributes of the divine as projections of the qualities of the unconscious innate pursuit of emotional balance through social justice for all. The science respects religions as sanctifying and deifying the range of relational modalities; but these have evolved as moral monopolies. The new psychology as the Moral Science may intervene by identifying the inequities of the gender

relations prevalent in most religions by completing their unfinished business, by reducing their conflicts and thus attaining their mission for peace in the world.

7.1.The Political Relevance of the Mental Process as the Integrative Paradigm

The world in the 21st century is torn by psychological and religious conflicts. Current psychological theory is atheoretical, agnostic, non-scientific and medicalized; it lacks the capacity to both understand wellness and morality; it is unable to assist the public with addressing conflicts by understanding and correcting individual behavior and that of religious institutions. Education is failing because psychology does not deliver its three objectives: the integration of the humanities and sciences, self-knowledge, and the clarity of values. Society is affected by problematic individuals in high positions: decision making leaders, whom psychology cannot diagnose and assist as it does not avail a psychodynamic understanding of wellness diagnoses. Gun control cannot be managed based on mental illness as the diagnoses do not screen intensity of emotional dispositions. Peace in the world cannot be established as leaders do not comprehend morality based on science and defend dogma as sacred truths.

Critical analysis of personal psychopathology is compromised by the Goldwater ruling forbidding analysis without personally examining individuals; analysis of religions is handicapped by the principle of political correctness. Consequently, societal conflicts are addressed with military containment and personality conflicts with court decisions and, therapeutically, with medications.

7.2.The World Needs a Scientific Psychology and a Scientific Moral Paradigm.

The world needs the scientific psychology to deal effectively with individual behavior and with autocratic moral dogmatism. The formal hypothesis on the conflict resolving nature of the unconscious sheds light on both domains with concepts based on science that are testable.

8. Conclusion

The Moral Science has roots in the history of analytical philosophical thought. Its insights and technologies advance knowledge beyond the traditional schools of thought: the Aristotelian analysis of drama, the Hegelian dialectical thinking, the insights of the Frankfurt school, the psychoanalytic explorations of the unconscious, and Piaget's formal analysis of cognitive concepts (Flavell, 1963). The Moral Science introduces formulas into the analysis of the creative process clarifying the unconscious as both a scientific and moral mechanism unifying psychology and morality. It recognizes the unconscious as a fathomable, universal entity providing a sound scientific foundation accounting for physiological, psychological and sociological order. The mental process introduces reason in the different domains of traditional social sciences. The Moral Science puts an end to speculations, confusing and ineffectual models of the psyche and of the divine. The orderly and moral unconscious redefines psychology's concepts and reconciles religions.

The new understanding of the unconscious is of great clinical, educational and political significance, reconciling psychology with morality and with the sciences. The technologies of the assessment, analyzing personal creativity, and the technology of the Moral Monopoly card game analyzing cultural stories, validate the premises of FT and popularize its applications, offering the civil right of emotional literacy, liberation from personal conflict-generating patterns and blind adherence to partial moral truths. The FT provides the new moral paradigm apt to inspire the public, educate students and unify the social sciences, guiding us to moral

consensus, reconciling knowledge and self-knowledge into a science-based spirituality centered on creativity. Psychologists may become spokesmen of healing the person and the world instead of remaining as medical technologists.

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Table 1. Statistics from the online delivery of the self-assessment evaluating 47 test-takers experience in attaining the three educational objectives of the Power Management Program.

The Program was Didactic	Agree
The Power Management Program was informative about the concept of the unconscious as a conflict resolving entity.	91%
The Power Management Program provided clear information about relational modalities as wellness categories.	77%
I felt the Power Management Program helped me gain understanding about the nature of the unconscious as an orderly conflict resolution mechanism.	87%
The Program was Diagnostic	Agree
It helped me to identify my relational pattern.	86%
Identifying my relational pattern helped me to better understand myself.	87%
The Power Management Program helped me understand the conflict resolution process as a sequence of six emotions: stress, response, anxiety, defense, reversal and compromise.	76%
This program helped me to identify changes to improve my relational adjustment.	83%
I found that the six-role template, combining images and text, integrated fragments of my life into a meaningful conflict resolution pattern.	75%

The Program was Therapeutic	Agree
Completing the creativity component was an emotional experience.	83%
I identified with one or both of the characters in the narrative stories that I created.	96%
This program offered me new information about myself.	79%
I was surprised by the personal relevance of the creativity component.	70%
The creativity component was therapeutic; the metaphors helped me to better understand myself and to also think of making changes.	70%
I was surprised by how much insight I gathered.	80%
This program helped me identify how to better manage power.	70%
After taking this survey, I feel more motivated to make changes in my life.	85%
I think that this survey would be useful for high school students.	75%
I think that this survey would be useful for clinical evaluations.	89%
The program offered me both diagnostic and therapeutic information about myself.	83%