

# Programming GPT as an Assessment Technology: Identifying the Scientific and Moral Structure of the Unconscious

Albert J. Levis

Museum of the Creative Process, Manchester, USA

Email: [moralscience@hotmail.com](mailto:moralscience@hotmail.com) (A.J.L.)

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**Abstract:** The Formal Theory of Behavior (FT) asserts that emotions are energetic quantities and that the unconscious is an energy and emotional transformation process that is both a scientific and a conflict resolving entity. FT conceptualizes this transformation process as consisting of a syndrome of six emotions. FT identifies four types of conflict resolutions, the relational modalities, as wellness diagnoses. This study uses Large Language Models (LLM) to identify the structure of the unconscious as a syndrome and relational modalities, demonstrating the scientific thesis underlying the unconscious process.

The study trains GPT to recognize FT's distinctions. The trained model is utilized to examine clinical statements, creating stories itself, political speeches, and religious texts. Derived data confirms FT's distinctions, identifying syndromes, relational modalities, and relational pathologies. Implications include improved recognition of unconscious as the atomistic unit of the social sciences and usage of GPT as an assessment technology applied to the analysis of personal samples of creativity.

**Keywords:** artificial intelligence, creative process, conflict resolution, wellness diagnoses, personality assessment, Formal Theory.

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## 1. Introduction

The Formal Theory of Behavior (FT) [1] introduced the conceptualization of the unconscious studying the creative process identifying two qualities that psychology has missed, morality and science: 1) The recognition of morality, as an innate motivational force seeking conflict resolution as reduction of psychic tension through attitude change and 2) identifying the conflict resolution structure of the unconscious as a scientific energy transformation physiological homeostatic phenomenon.

The FT identifies the unconscious as consisting of a syndromal structure, a dialectic of six emotions, leading to four types of conflict resolution, the relational modalities. The challenge of validating this theory and making behavior into a science, indeed the Moral Science, hinges on validating FT's premise that the creative process, reflecting the unconscious, is a conflict resolution scientific homeostatic phenomenon with clear energetic structure and moral or conflict resolution function.

This moral and scientific conceptual definition of the unconscious has been validated with the identification of the structure of the thought process as syndromes of emotions and as relational modalities through the analysis of art exhibits, on display at the Museum of the Creative Process, [2] and with the use of the Conflict Analysis Battery (CAB), [3] a self-assessment that utilizes a personality inventory to identify

one's relational modality and a set of creativity tasks to reconstruct the syndromal six-role process applied to clinical case studies [4, 5].

The validation of FT's analytical principles is explored here through the formal analysis of LLM [6] by instructing GPT [7] to identify the suggested organization of emotions in a range of texts, that is by identifying in the sample texts the two distinctions in their structure: the emotions as six-role conflict resolution sequences leading to the relational modality diagnoses of individuals identified in the texts. The GPT formal analysis of large texts, stories, seeks to identify the manifestation of the conflict resolution structure of texts and the relational modalities of participants in the stories. The evidence would entail that underlying the process are the two phenomena of science transforming emotions as energies.

The GPT analysis is applied on speeches of well-known political and moral leaders allowing the examination of their personalities and related pathologies along the four types of conflict resolution. Does the GPT diagnose correctly the known leaders personalities as relational modalities? Does it identify these personalities pathologies and does it suggest corrective interventions? The relevance of the formal analysis of LLM is in confirming the universality of the unconscious process as a scientific and moral or conflict resolving mechanism, hence as the atomistic unit of the social sciences integrating disciplines of psychology into a science and also of religions as complementary discoveries of the alternative ways of resolving conflicts that have evolved spontaneously in improving the family institution.

The findings from this study represent an additional validation of the FT. The study also examines the capacity of GPT programmed with FT's principles as an assessment technology, which may be used in the analysis of personal texts clarifying samples of creativity for self-discovery detecting the personality diagnoses of authors of text examined.

## **2. Reviewing the Formal Theoretical Premise**

FT is based in the study of the creative process as the object for the analysis of the unconscious as a conflict resolving phenomenon. The formal theoretical position has evolved in the course of last 50 years [8, 9]. The FT was conceived based on two observations: periodicity of a phenomenon and formal operations connecting it with parallel entities. The formal theoretical premise analyzed the creative process, reflecting the unconscious, as an emotional energetic transformation, a scientific conflict resolution/moral order mechanism driven by the motivation to reduce psychic tension by transforming emotions, conducting an attitude changing process, catharsis, optimizing social adjustment. We thus identified the unconscious as consisting of the syndromal structure of six emotions leading to four alternative relational modalities founded on two phenomena of science: the Simple Harmonic Motion [10] and the three formal equilibril operations of the scale [11].

The thesis of the Formal Theory is that the unconscious resolves conflicts transforming emotions as energetic quantities following two scientific mechanisms motivated in reducing psychic tension by changing a person's attitude in dealing with stressors. According to the FT, the creative process resolves conflicts along three pendulum oscillations guided by three formal operations to four relational modalities as wellness and illness alternatives. The pendulum oscillations are identified as syndromes of six emotions. The modalities of conflict resolution, four wellness/illness diagnoses, a personality typology, reflect two underlying formal operations, guiding the energy transformation unconscious process.

This thesis provides natural science constructs and formulas measuring the formal structure of the thought process as measurable and graphically portrayable along four diagnostic categories identifiable utilizing the CAB self-assessment offering clarity on the unconscious as determined by laws of science. Validations of the FT entails revamping psychology into the Science of Conflict Resolution, the Moral Science.

### 3. The Set of Four Concepts of the FT

Succinctly reviewed the FT revamps psychology along four conceptual variables:

- It advances the analysis of the unconscious as a six-role process abiding by the formulas of the pendulum oscillation, the Simple Harmonic Motion, and the formula of the equilibrial scale. The FT identifies the structure of the unconscious as a natural science emotional energetic transformation phenomenon.
- The unconscious leads to four wellness diagnostic categories, a personality typology. The syndromes are in formal relationship with each other. Distinctions according to passivity versus activity, cooperation versus antagonism, and alienation versus mutual respect leads to four alternative relational modality diagnoses. The third formal operation introduces the gradient of intensity in the psychic and social systems differentiating wellness from illness.
- It introduces the Conflict Analysis Battery, CAB, a diagnostic and therapeutic self-assessment, deliverable online. The battery combines a personality inventory that identifies a person's relational modality and a set of creativity exercises reconstructing the personal pattern as a six emotions syndrome.
- It clarifies morality as the innate function of resolving conflicts. This is demonstrated in the formal connection of a stress state, the initial statement in a story as conflict, characterized as a state of passivity, antagonism, alienation related to the final state as compromise characterized formally as mastery, cooperation and mutual respect. The universality of this order reflects the motivational force of the unconscious. The FT explains the manifestation of order identifying the unconscious clarifying grammar and syntax of role states. Religions are identified as representing sanctification of the alternative conflict resolving approaches inspiring civilizations as a complement of normative systems.

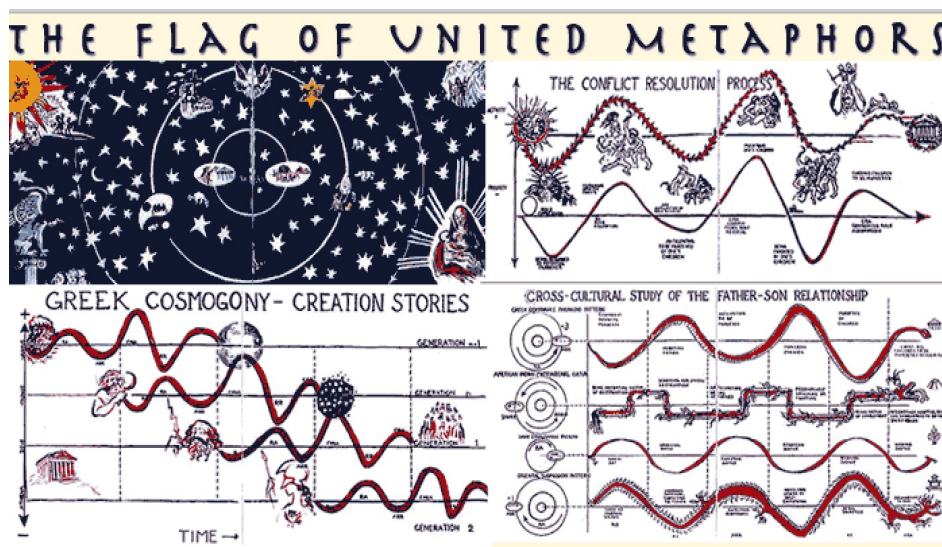


Fig. 1. The integration of knowledge by science inspires a conceptualization schematically conveyed as the flag of the united metaphors.

As seen in Fig. 1, it consists in the modified American flag. The stripes represent the syndromal structure of all religions. The stars illustrate the relational modality analysis of the dimensions of each religion and ideology: Orbits along the diameter indicate power alternatives, the reciprocal, vectors the cooperative versus antagonistic reflect opposites, while concentricity reflects the intensity variable of correlative differences.

The formal theoretical conceptualization of behavior, both scientific and ethical, has been validated into the Science of Conflict Resolution, the Moral Science. The information is provided in a number of volumes,

publications summed up in ‘The Moral Science Primer’. The volume consists of four segments, each addressing the conceptualization one of the four disciplines of psychology.

| The 4 disciplines   | Four metaphors of the story of the Wizard of Oz   | Murals of case studies cultural stories and personal creativity  |
|---|---|--|
|  <p><b>EPISTEMOLOGY</b></p>          |  <p>The plot of stories is a scientific conflict resolution process</p>  |  <p>The unconscious is a six-role conflict resolution syndrome</p>   |
|  <p><b>DIAGNOSIS and THERAPY</b></p> |  <p>Relational modalities are pivotal to making changes in therapy</p>   |  <p>Relational syndromes evolve changing power, attitude and intensity reducing conflicts</p>                                  |
|  <p><b>ASSESSMENT ANALYSIS</b></p> |  <p>Assessment's inventory identifies the relational modalities</p>  |  <p>Assessment's metaphors identify the unfolding syndromal unit</p>   |
|  <p><b>THE MORAL SCIENCE</b></p>   |  <p>The unconscious is a universal measurable conflict resolution process, the atomistic unit of the social sciences</p> |  <p>Religions evolved as conflict resolutions improving the family institution and redefining the divine more abstractly</p> |

**Four books analyzing the two Sanctuary exhibits integrate the disciplines of psychology into the Science of Conflict Resolution, the Moral Science**

Fig. 2. The formal conceptualization of psychology's disciplines as presented in the Moral Science Primer.

The section on epistemology departs by clarifying a methodological shift in the field of psychological theories. The FT introduces the relational method replacing the propositional method in the analysis of

behavior. Relational method examines the relationship between parts in a system. The propositional method consists in arbitrary description of the nature of reality. The study of the creative process examines the interrelation of six emotions in the structure of the thought process as stories that lead to conflict resolutions. It identifies there a scientific and conflict resolution mechanism, reflecting the unconscious. The unconscious has a structure consisting of an emotional dialectic of six-role states, leading to four alternative types of conflict resolution, the relational modalities. This process is understood as a natural science phenomenon abiding by two energy and attitude transformation scientific phenomena, the Simple Harmonic Motion, SHM, the pendulum oscillation.

$$\text{Energy} = \text{dependency needs} \times \text{normative deviation}$$

And the formal laws of the equilibril scale:  $I = R \times N \times C$

Identity equals the product of three formal operations: reciprocity, negation and correlation

The images below present the two observations that inspired the Formal Theory: The Greek creation stories' periodicity in a pattern repeated five times inspired the adoption of the SHM. The second observation was the formal connection of the alternative conflict resolutions of a number of cultural stories, the apples, metaphors in the normative dealing with temptation. This led to identifying the formal operations of the equilibril scale.

### The mental oscillation

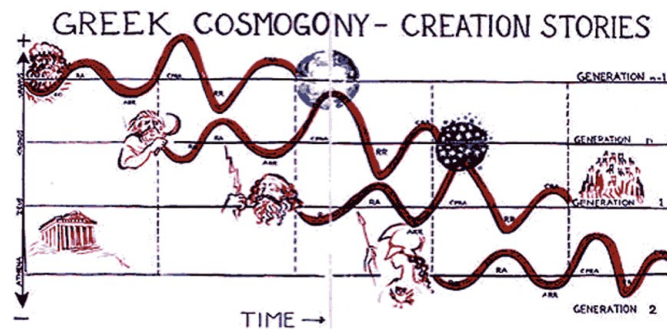


Fig. 3. Periodicity of a pattern as observed in the Greek cosmogony stories.

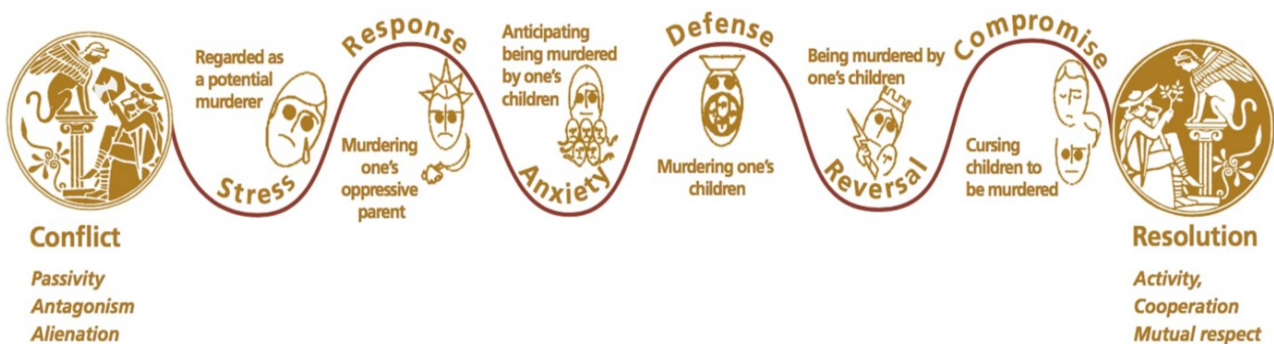


Fig. 4. Analysis of the cross-generational pattern as a six-role syndrome, an emotional dialectic, as three pendulum oscillation propelled by three formal equilibril operations, passivity transformed to activity, antagonism to cooperation and alienation to mutual respect, transforming conflicts to resolutions motivated by an energetic psychic discomfort alleviated by an attitude change leading to improved social adjustment.

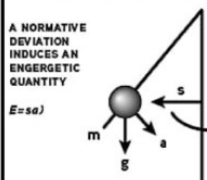


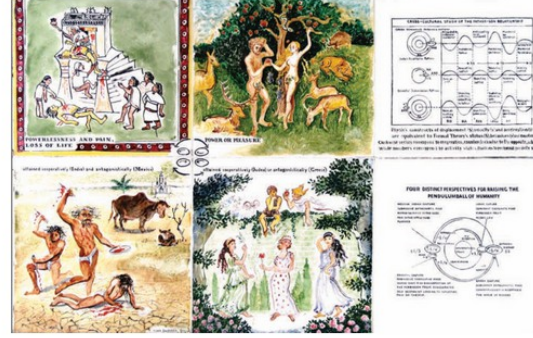
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| <p>RELIGIONS SANCTIFIED THE CREATIVE PROCESS. THE MORAL SCIENCE DETECTED IN STORIES SIX PARTS AS THREE PENDULUM OSCILLATIONS EACH FOLLOWING THE EQUILIBRIAL SCALE'S THREE PRINCIPLES OF ATTITUDE-CHANGE TRANSFORMING ENERGY OF CONFLICT TO SOCIAL ADJUSTMENT</p>   | <p>THE UNCONSCIOUS AUTOMATICALLY GUIDES THE THOUGHT PROCESS TO CONFLICT RESOLUTION ALONG THREE EQUILIBRIAL PRINCIPLES RESTORING THE BALANCE BY TRANSFORMING PASSIVITY TO MASTERY, ANTAGONISM TO COOPERATION AND ALIENATION TO MUTUAL RESPECT</p>  |                     |                       |                           |                   |          |               |                   |                  |                     |                 |                 |  |                   |                            |  |                      |                            |  |                   |                     |  |                      |                            |  |
| <div style="border: 1px solid black; padding: 5px;"> <p style="text-align: center;"><b>FIRST SCIENTIFIC PHENOMENON OF THE UNCONSCIOUS PERIODICITY OF THE PENDULUM OSCILLATION AN ENERGETIC TRANSFORMATION</b></p> <div style="display: flex; justify-content: space-between;"> <div style="width: 45%;"> <p>A NORMATIVE DEVIATION INDUCES AN ENERGETIC QUANTITY</p> <math display="block">E=sa</math> </div> <div style="width: 45%;"> <p>THREE OSCILLATIONS, SIX ROLE STATES COMPLETING A TRANSFORMATION, UPGRADING ENERGY</p> <p>CREATIVITY IS THE CHLOROPHYLL OF THE MIND</p> </div> </div>  <table border="1" style="width: 100%; border-collapse: collapse; margin-top: 5px;"> <tr> <td style="width: 50%;"><b>s</b> Displacement</td> <td style="width: 50%;">Normative Deviation</td> </tr> <tr> <td><b>a</b> Acceleration</td> <td>Emotional Force, Feelings</td> </tr> <tr> <td><b>v</b> Velocity</td> <td>Activity</td> </tr> <tr> <td><b>m</b> Mass</td> <td>Dependency, Needs</td> </tr> <tr> <td><b>g</b> Gravity</td> <td>Normative Consensus</td> </tr> <tr> <td><b>E</b> Energy</td> <td>Psychic Tension</td> </tr> </table> </div> | <b>s</b> Displacement   | Normative Deviation | <b>a</b> Acceleration | Emotional Force, Feelings | <b>v</b> Velocity | Activity | <b>m</b> Mass | Dependency, Needs | <b>g</b> Gravity | Normative Consensus | <b>E</b> Energy | Psychic Tension | <div style="border: 1px solid black; padding: 5px;"> <p style="text-align: center;"><b>SECOND SCIENTIFIC PHENOMENON OF THE UNCONSCIOUS THE THREE FORMAL EQUILIBRIAL PRINCIPLES OF THE SCALE</b></p>  <math display="block">I=R \cdot N \cdot C</math> <p style="text-align: center;">Identity operation or stress is equal to:<br/>Reciprocity times Negation times Coorelation</p> <table border="1" style="width: 100%; border-collapse: collapse; margin-top: 5px;"> <tr> <td style="width: 33%;"><b>I</b> Identity</td> <td style="width: 33%;">Placing the initial weight</td> <td style="width: 33%;"></td> </tr> <tr> <td><b>R</b> Reciprocity</td> <td>Placing an opposing weight</td> <td></td> </tr> <tr> <td><b>N</b> Negation</td> <td>Removing the weight</td> <td></td> </tr> <tr> <td><b>C</b> Coorelation</td> <td>Shifting weight to fulcrum</td> <td></td> </tr> </table> </div> | <b>I</b> Identity | Placing the initial weight |  | <b>R</b> Reciprocity | Placing an opposing weight |  | <b>N</b> Negation | Removing the weight |  | <b>C</b> Coorelation | Shifting weight to fulcrum |  |
| <b>s</b> Displacement  | Normative Deviation   |                     |                       |                           |                   |          |               |                   |                  |                     |                 |                 |  |                   |                            |  |                      |                            |  |                   |                     |  |                      |                            |  |
| <b>a</b> Acceleration  | Emotional Force, Feelings   |                     |                       |                           |                   |          |               |                   |                  |                     |                 |                 |  |                   |                            |  |                      |                            |  |                   |                     |  |                      |                            |  |
| <b>v</b> Velocity  | Activity  |                     |                       |                           |                   |          |               |                   |                  |                     |                 |                 |  |                   |                            |  |                      |                            |  |                   |                     |  |                      |                            |  |
| <b>m</b> Mass  | Dependency, Needs   |                     |                       |                           |                   |          |               |                   |                  |                     |                 |                 |  |                   |                            |  |                      |                            |  |                   |                     |  |                      |                            |  |
| <b>g</b> Gravity   | Normative Consensus   |                     |                       |                           |                   |          |               |                   |                  |                     |                 |                 |  |                   |                            |  |                      |                            |  |                   |                     |  |                      |                            |  |
| <b>E</b> Energy  | Psychic Tension   |                     |                       |                           |                   |          |               |                   |                  |                     |                 |                 |  |                   |                            |  |                      |                            |  |                   |                     |  |                      |                            |  |
| <b>I</b> Identity  | Placing the initial weight  |                     |                       |                           |                   |          |               |                   |                  |                     |                 |                 |  |                   |                            |  |                      |                            |  |                   |                     |  |                      |                            |  |
| <b>R</b> Reciprocity   | Placing an opposing weight  |                     |                       |                           |                   |          |               |                   |                  |                     |                 |                 |  |                   |                            |  |                      |                            |  |                   |                     |  |                      |                            |  |
| <b>N</b> Negation  | Removing the weight   |                     |                       |                           |                   |          |               |                   |                  |                     |                 |                 |  |                   |                            |  |                      |                            |  |                   |                     |  |                      |                            |  |
| <b>C</b> Coorelation   | Shifting weight to fulcrum  |                     |                       |                           |                   |          |               |                   |                  |                     |                 |                 |  |                   |                            |  |                      |                            |  |                   |                     |  |                      |                            |  |
| <div style="border: 1px solid black; padding: 5px;"> <p style="text-align: center;"><b>THREE CREATION STORIES REVEAL HOW THE MIND PROCEEDS FROM CHAOS TO ORDER FROM CONFLICT TO RESOLUTION</b></p>  </div>   | <div style="border: 1px solid black; padding: 5px;"> <p style="text-align: center;"><b>FROM ART TO SCIENCE IN THE SEARCH FOR A BETTER PARADIGM</b></p>  </div> |                     |                       |                           |                   |          |               |                   |                  |                     |                 |                 |  |                   |                            |  |                      |                            |  |                   |                     |  |                      |                            |  |
| <p>GENESIS IS THE METAPHOR OF THE UNCONSCIOUS AS A CONFLICT RESOLUTION PROCESS. A PATTERN REPEATED FIVE TIMES</p>  | <p>RELIGIONS EVOLVED WORSHIPPING FOUR ALTERNATIVE ATTITUDES AS MORAL MONOPOLIES IN RESOLVING CONFLICTS</p>  |                     |                       |                           |                   |          |               |                   |                  |                     |                 |                 |  |                   |                            |  |                      |                            |  |                   |                     |  |                      |                            |  |

Fig. 5. The two components of the unconscious, syndromes and relational modalities as scientific interpretations of cultural metaphors.

**Four cultures discovered 4 alternative norms in dealing with women and temptation**



Fig. 6. The graphic representation of the alternative modalities.

The second section of the Moral Science Primer addresses issues of diagnosis. It identifies four wellness diagnoses as syndromes abiding by the four relational modalities. Wellness accounts for illness along questions of intensity.

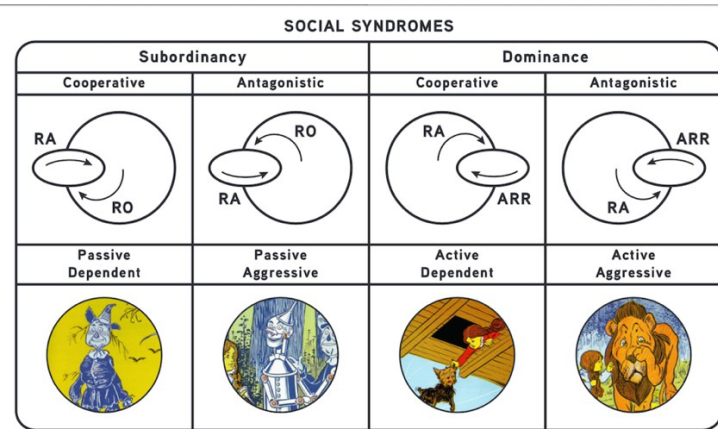


Fig. 7. The four relational modalities illustrated by the four heroes of the wizard of Oz story.

The third section of the Moral Science Primer addresses issues of assessment by introducing the CAB, a self-assessment instrument. This instrument is didactic, diagnostic and therapeutic, deliverable online and as a workbook. The online delivery is accompanied by a seven point report document available to the test taker.

|  |   |   |
|--|---|---|
| <p><b>Four metaphors of the story of the Wizard of Oz</b></p> <p>5 The Formal Range of Four Relational Modalities as the Alternative Specific Responses to Stress and the Related Distortions of Reality.</p> <p><b>Relational modalities are pivotal to making changes in therapy</b></p> | <p><b>Murals of case studies cultural stories and personal creativity</b></p> <p><b>Relational syndromes evolve changing power, attitude and intensity reducing conflicts</b></p> | <p><b>The 4 disciplines</b></p> <p><b>THERAPY</b></p> |
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Fig. 8. The correct diagnosis of a modality is pivotal in seeking reduction of symptoms.



Fig. 9. The template of the deck of cards provide insights in three aspects of the unconscious: the suits represent syndromes of conflict resolution in family relations.

The fourth section of the primer addresses morality as the integration of religions. It is conveyed as the evolution of the sanctification of the relational modalities identified as formally interrelated by the template of the deck of cards as the map of the unconscious.

The signs present the four modalities reflecting the use of the formal variations of the symbol of the heart. The evolution from the black upside down heart, the spade, to the upright red heart illustrates the ongoing intrinsic modalities transformation process.

The template is used to present religions as a progression of discoveries of the relational modalities improving the family institution.



Fig. 10. A close up look at the cards of the two stories of the Greek culture.

The upper row identifies the mythological conflict between Prometheus and Zeus, while the historical story, the Homeric Epic of the Odyssey, illustrates the culture's conflict resolution as the resolution of the drama of the vows. The two role model cards on the right correspond respectively to the father son Oedipal conflict, while the second role model card presents the apple of discord story, which generated the Trojan war. The Sphinx conflict generating symbol is changed with the head of Athena, the goddess of wisdom.

#### 4. Review of AI literature

AI literature began by examining methodological issues on the nature of the text process.

It introduced the relational method as the alternative to the arbitrariness of the propositional method identifying motivation as intentionality. It gradually recognized formal laws governing the process. The FT's contribution goes beyond formal laws by identifying the energetic conflict resolution function of the structure interpreting intentionality as motivation elicited by the need to transform unpleasant psychic conflict energy. The unconscious processes this energy as attitude change leading to conflict resolutions. Further the FT identified four alternative types of conflict resolutions, the relational modalities founded on the formal operations restoring the rest state as emotional social adjustment.

'Mind design psychology artificial intelligence' addresses methodological aspects for the systematic analysis of LLM identifying intentionality without understanding the underlying psychological motivation [12]. This idea is expressed as follows:

"Intentionality said Franz Brentano (1874/1973), "is the mark of the mental." By this he meant that everything mental has intentionality, and nothing else does and, finally, that this fact is the definition of



the mental. The idea has two parts: (i) behavior should be understood not in isolation but in context and as part of a consistent pattern of behavior (this is often called "holism"); and (ii) for some systems, a consistent pattern of behavior in context can be construed as rational (such construing is often called "interpretation"). Clearly, this is what Dennett's approach implies. An intentional system, by his lights, is just one that exhibits an appropriate pattern of consistently rational behavior—that is, active engagement with the world. If an artificial system can be produced that behaves on its own in a rational manner, consistently enough and in a suitable variety of circumstances, then it has original intentionality—it has a mind of its own, just as we do.

- 1) Context as symbolic continuity of the thought process. A system with intentional (that is, mental) states has two parts: (i) behavior should be understood not in isolation but in context and as part of a consistent pattern of behavior (this is often called "holism"); and (ii) for some systems, a consistent pattern of behavior in context can be construed as rational (such construing is often called "interpretation").
- 2) Formality is the rule for the structure of token manipulation systems."

The FT explained context by introduced the relational method in the place of descriptive method, by identifying items in context as interrelated role states organized in syndromal structures: the unconscious as a conflict resolution totality consisting of six emotions leading to four types of resolutions founded on laws of two scientific phenomena, one is energetic the other is of formal operations. The conceptual method identified motivation as energetic transformation following the formal interrelation of role states evolving from a conflict to its resolution.

Intentionality is accounted for by the physiological need for the transformation of unpleasant emotional state experienced as psychic tension/conflict to social adjustment experienced emotionally as relief of pain/resolution. The intentionality is a process that departs upon a normative deviation generating discomfort energy, entailing the need to restore balance. We experience emotions as leading to the moral need to respect norms. According to the FT the emotional dialectic restores balance through attitude change, an emotional adjustment manifested as the unconscious conflict resolution phenomenon consisting of six emotions, a totality propelled by three formal equilibrational operations to conflict resolutions. The three formal operations lead to variation in responses, the relational modalities, as alternative types of intentionalities.

'The artificial psychology' by James Crowder identified the process as autonomous and capable for adjustments as systems capable of reprogramming themselves (evolving), propelled by creative autonomy [13]. *'Artificial psychology is the study of mental processes and behavior of individuals as an artificial intelligence system (ais) similar to humans. It is about the artificial cognitive processes required for an artificially intelligent entity to be intelligent, learning, autonomous and self-developing.'* The FT examines the organization of the mental processes by observing the creative process as an energetic attitude transformation mechanism following laws of science. The FT has identified the creative process as representing an energetic transformation structured as six emotions guided by three formal operations leading to four alternative adaptive attitude changes.

## **5. Psychometrics identify the mental order**

Max Pellert *et al.* introduced the concept of AI psychometrics, tackling the manifold research opportunities that emerge when deploying psychometric tests to Large Language Models exhibiting psychological traits [14].

Literature has made progress in examining LLMs for assessment purposes. The GPT as autonomous creativity can conduct operations under guidance, and in this study conduct analysis of the creative process, large language models following criteria advanced by the formal theoretical distinctions [15].

“Beyond Rating Scales: with care for validation large language models are poised to change psychological assessment suggest that ‘the more precise language scores provided by large language models can change how mental health is assessed by enabling patients and study participants to respond in their own words whilst resulting in large improvements in accuracy and expanded scope of insights. We present the case for AI’s paradigm shift to Large Language Models to be the missing piece for a parallel transformation in mental health assessment.’ Large Language Models owe their success in large part to their ability to statistically model words in the context they are used by using a particular deep learning layer, the transformer (Devlin *et al.*, 2019; Vaswani *et al.*, 2017). Bringing such context to psychological text analysis, large language models can more precisely quantify the specific meaning of language and yield a truer understanding of the person behind the words.

We propose that the technique has the potential to modernize assessment methods from the reliance on closed-ended rating scale responses to more accurate, fine-grained, and ecologically valid assessments of individuals’ state-of-mind. By fully leveraging individuals’ personal descriptions of their mental state in their own words, the technique has the potential to –not only improve current assessments incrementally– but change the very nature of how individuals’ state-of-minds are both measured and described, and ultimately increasing our understanding of mental health.”

The Formal Theory has introduced the Conflict Analysis Battery, a psychological self- assessment that recognizes the six-role emotional structure, the syndromal structure of emotions, that also identifies the relational modality diagnostic alternatives of the individuals considered. The battery identifies the person’s wellness diagnosis as a syndrome and a relational modality as the alternative to isolated unrelated traits. Completion of the battery represents an emotional experience that is didactic, diagnostic and therapeutic. In this study we apply FT’s conceptualization of the unconscious utilizing the GPT in the analysis of texts seeking to validate the principles of the formal analysis on the thought process. We also examine the effectiveness of formal analysis instructions for psychological assessment purposes in identifying the measurable parameters of the unconscious, as a pattern that has a six-role structure and relational modality diagnoses.

## **6. Methods**

### **6.1. Training GPT**

Training criterion for GPT for the formal analysis of LLM (Instructions in italics and bold)

- 1) Information educating GPT in the analysis of texts includes identifying the six-role breakdown of the text as a system of six emotions: stress/response, anxiety/defense, reversal/compromise, following three conflict resolution principles transforming: passivity to activity, antagonism to cooperation and alienation to mutual respect leading to four types of conflict resolution: dominant cooperative, dominant antagonistic, submissive cooperative and submissive antagonistic The first information to the GPT analysis identifies the structure of the process as a six-role syndromal sequence: stress/response, anxiety/defense, reversal/compromise corresponding to SHM’s three pendulum oscillations as an emotional conflict resolution dialectic energetic phenomenon.
- 2) The second information to the GPT analyst identifies the four relational modalities: dominance and subordinacy alternatives and their cooperative and antagonistic variations founded on the laws of the equilibrical scale’s three formal operations, restoring emotional balance, guiding the unconscious transforming passivity to activity, antagonism to cooperation and alienation to mutual respect.

On the foundation of this information the GPT is instructed to analyze LLM along the two criteria: role states and relational modalities.

- 3) Instructions to the GPT: You are an analyst. You analyze stories into six parts: stress, response, anxiety,

defense, reversal, compromise. There are four relational modalities, which are like personality types, that you observe: dominant antagonistic, dominant cooperative, submissive antagonistic, and submissive cooperative. In each story, passivity becomes activity, antagonism becomes cooperation, and alienation becomes mutual respect. Identify the stories structure as six emotions and the author's wellness diagnostic category as the type of resolving conflicts.

## 7. Sample LLM Domains

We applied our trained GPT model on the following domains:

- 1) Clinical texts: The texts generated through the metaphors of CAB, sampling personal creativity, as diagnostic and therapeutic.
- 2) Derived texts: The formal analysis of texts generated by GPT with the instruction of creating a fairy tale and analyzing the process of the story as six episodes and identifying the personalities types of the heroes of the story.
- 3) GPT personality inventory: The computer is instructed to identify 50 traits of each one of the four relational modalities and identifying 50 symptoms of emotional discomfort reflecting elevation of psychic tension.
- 4) Political texts: The formal analysis was applied to speeches of political leaders, including Abraham Lincoln's [16] Gettysburg address; Winston Churchill's [17]. We will fight on the beaches; Adolf Hitler's [18] Reichstag speech; Mahatma Gandhi's [19] Quit India speech; Vladimir Putin's [20] 2023 Presidential address; Donald Trump's [21] inaugural speech.
- 5) Religious texts: The analysis of prophets and of religions identifying the individuals' types of relational modalities.
- 6) Religious pathology: We examine pathologies of the respective religions' modalities and explore corrective actions.

## 8. Results

### 8.1. Clinical Texts: Analysis of an Animal Metaphor Test

*Analyze an animal metaphor story. The animal metaphor generates a dialogue between two figures as animals. Please identify the six-role process of the story and the relational modalities of each character.*

The metaphor text beginning with the attributes of two animals, dialogue, process analysis generating text answering 14 questions:

Dog, 14 years old, male, rambunctious, curious, feisty, dominant Rabbit, 5 years old, female, testy, nervous, funny, active

#1: calm down bunny, you scared or something?

#2: no, just looking out for the unexpected. You don't have to worry about predators, you're a strong dog with big teeth. I don't have that natural strength you possess and i see danger all around me all the time!

#1: well, i'll protect you as long as you be my friend. There's only cats around here and they don't like me much, they're scared of me. I told them i wouldn't hurt them, but they say i can't be trusted.

#2: okay, i'd love to be friends and maybe we can get your human parent to let me stay in the house where it's safe and warm?

#1: oh i can do that easily, she loves animals and was just saying she was ready to add to the pet family! I'll go ask now.

#2: okay, hurry i see some cats over there!

#1: she said it's fine as long as you don't mess up the place? #2: yay!! I have a safe home and a friend! Life is great again!"

Checking each other out to see if they're a threat.

Became best friends and vowed to protect and love each other. To never let the other be lonely.

The dog and his bunny.

Fear of the unknown. Different species, different strengths, outlooks. Trust each other, help each other, talk

Identifies with animal #2. I've never been a dominant person, never aggressive, not the type to set goals and follow them to the end. I wish I had thicker skin and a strong personality. I wish I had someone to say don't worry, I'll protect you from my fears and unease.

The other animal is my friend, who lives in another city. She's strong, hardworking, loyal, the kind of person you want in your life. Someone I wish i could lean on and talk to whenever I wanted. Someone who makes me feel safe and loved. I wish to have people around me that I can count on, especially in times of uncertainty.

Changes: get out and meet more people, move to where my friend lives, strengthen my character, my self-confidence. When a dear relative died last year, I wanted my friend with me so badly. I texted, phoned and emailed her, but it's not the same. I wanted her to give me a big engulfing hug and to tell me 'it will be alright, I'll take care of you. Don't worry about anything, I'll do everything.'

I'm a very reserved, quiet person and have always liked being around stronger people, those who are sure of themselves and know what they want in life. I tend to let others decide what to do, how to do things, etc. Instead of relying on myself and my feelings, I enjoy when others make those decisions for me. Like I'll say what do you think, what would you do?

Rely on my gut feelings more, know that only I can make the right choices for myself. No one can see inside me and my emotions, I am the best one to do that.

*Analysis by the computer*

The six-role process of the story:

- 1) Stress: the rabbit expresses her fear and anxiety about potential dangers around them.
- 2) Response: the dog reassures the rabbit that he will protect her and offers to be her friend.
- 3) Anxiety: the rabbit suggests staying in the house for safety and warmth.
- 4) Defense: the dog agrees and promises to ask his human parent if the rabbit can stay.
- 5) Reversal: the dog returns with good news that the rabbit can stay in the house.
- 6) Compromise: both characters celebrate their new friendship and safe home.

Relational modalities of each character:

|  |  |
|--|--|
| <i>Dog:</i><br>- dominant<br>- cooperative<br>- protective<br>loving | <i>Rabbit:</i><br>- submissive<br>- cooperative<br>- nervous<br>grateful |
|--|--|

Identify the insights generated by the author of the story through this exercise of creativity.

From this exercise of creativity, some insights generated by the author of the story may include:

- 1) The importance of friendship and support: the story highlights the significance of having a friend who is there to protect, love, and never let the other be lonely. It illustrates the power of companionship in navigating through fear and uncertainty.
- 2) Understanding and acceptance of differences: the characters in the story are different species with varying strengths and outlooks. It emphasizes the need to trust and help each other, despite their differences, fostering mutual understanding and acceptance.

- 3) The desire for someone who can provide reassurance and comfort: the author expresses a longing for someone with a strong personality, someone who can offer protection and alleviate fears. It reflects the universal desire for a safe haven and emotional support.
- 4) The importance of self-reliance and decision-making: the author acknowledges a tendency to rely on others to make decisions and desires to strengthen their character and self-confidence. It suggests the importance of recognizing one's own abilities and relying on personal intuition and emotions to make the right choices.
- 5) The impact of physical presence and human connection: the author yearns for the physical presence of a friend during a difficult time, recognizing the limitations of technology in providing the same level of comfort and support. It highlights the depth of human connection and the emotional impact of physical interactions.

Overall, these insights touch upon themes of friendship, acceptance, support, self-reliance, and the importance of human connection in navigating challenges and finding emotional well-being.

**Has the author developed insights about changes he or she must accomplish to improve his or her relational pattern. What kind of therapeutic intervention does the computer recommend as a therapeutic intervention?**

Based on the information provided, the author of the story expresses a desire for certain changes in their relational pattern, such as relying less on others to make decisions, strengthening their self-confidence, and recognizing their own abilities and emotions. These insights suggest a need for personal growth and development in terms of assertiveness, self-reliance, and emotional awareness.

As an AI language model, I can provide some general recommendations for therapeutic interventions that may be helpful in supporting the author's desired changes:

- 1) Cognitive-behavioral therapy (CBT): CBT can help the author identify and challenge any negative or self-limiting beliefs that may contribute to their reliance on others. It can assist in developing more realistic and empowering perspectives, enhancing self-confidence, and promoting assertiveness.
- 2) Mindfulness-based therapies: practices like mindfulness meditation can aid in increasing self-awareness, emotional regulation, and a deeper understanding of one's own thoughts and feelings. This can promote a stronger connection to personal intuition and guide decision-making processes.

## **8.2. Derived Texts: The Computer Is Requested to Compose a Story and Analyze the Personalities of the Characters of the Story**

GPT instructions for writing a story: You are a writer. Write a story about a hero and a princess. Your stories are broken into six parts: stress, response, anxiety, defense, reversal, compromise. There are four relational modalities, which are personality types, that you use: dominant antagonistic, dominant cooperative, submissive antagonistic, and submissive cooperative. In each story, passivity becomes activity, antagonism becomes cooperation, and alienation becomes mutual respect.

Part 1: stress

Once upon a time in the mystical kingdom of Valeria, there was a hero named Aaron. He was strong, brave, and respected by all for his valiant deeds. On the other side of the kingdom, lived princess Elora, a wise and spirited young woman loved by her people. However, both Aaron and Elora carried their own secrets burdens.

Aaron lived with an overwhelming stress caused by his constant battles against evil forces. It weighed heavily on him, making him feel alienated from those around him. Princess Elora, on the other hand, faced the stress of being constantly sheltered and protected, with a yearning to explore the world beyond the castle walls. She felt a deep sense of anxiety, fearing her true desires would always be stifled.

Part 2: response

One fateful day, a great calamity hit the kingdom of Valeria. A powerful sorcerer unleashed his dark magic upon the land, causing destruction and chaos. Both Aaron and Elora realized that they needed to make a stand and protect their beloved kingdom. They each responded to the crisis, but in vastly different ways.

Aaron's dominant antagonistic nature drove him to confront the sorcerer head-on, fueled by his need to defeat evil at all costs. Meanwhile, Elora, with her dominant cooperative nature, sought to unite the people of Valeria to face the common threat together. She hoped to empower the citizens and bring about a peaceful resolution.

Part 3: anxiety

As Aaron and Elora fought side by side, they began to experience a deep-rooted anxiety. Aaron's solo battle approach caused concern as he became increasingly exhausted and isolated. Elora, on the other hand, felt anxious about the overwhelming responsibility she bore, unsure if her cooperative efforts would be enough to unite the kingdom.

With their anxiety growing, Aaron and Elora's styles clashed. Aaron's antagonistic tendencies led to moments of frustration, while Elora's cooperative nature desperately sought compromise. However, their differences became a source of confusion and miscommunication.

Part 4: defense

Recognizing the need for change, Aaron and Elora decided to defend their relationship to find a common ground. Aaron, embracing his submissive cooperative side, listened to Elora's suggestions and recognized the value of working together. Meanwhile, Elora, tapping into her submissive antagonistic nature, stood her ground when she felt her ideas were overlooked or dismissed.

As they defended their ideas and perspectives, Aaron and Elora realized that their differences in approach were complementary, not conflicting. They began to appreciate the strength in cooperation and the power that came from embracing both their dominant and submissive aspects.

Part 5: reversal

With a newfound understanding, Aaron and Elora experienced a reversal in their relationship dynamics. Aaron, once solely focused on his own agenda, began incorporating Elora's ideas into his strategies, valuing her wisdom and insights. The princess, who had yearned for independence, now recognized the importance of relying on others and accepted Aaron's assistance.

This reversal allowed them to see each other's strengths and weaknesses in a new light, fostering mutual respect and admiration. They became a true partnership, pooling their individual talents and working together towards a common goal.

Part 6: compromise

In a climactic battle against the sorcerer, Aaron and Elora confronted the dark magic that threatened to consume Valeria. They faced immense challenges, but their compromise proved to be their greatest weapon. Aaron's determination and Elora's strategic thinking merged seamlessly as they devised a plan that combined fierce bravery with careful calculation.

Together, they defeated the sorcerer, saving the kingdom of Valeria and restoring peace. Their journey had transformed both Aaron and Elora, not only as heroes but as individuals who learned to navigate stress, respond to challenges, conquer anxiety, defend their beliefs, embrace reversal, and ultimately find compromise.

From that day forth, Aaron and Elora became the revered heroes of Valeria, not just for their strength and courage but for their unwavering commitment to unity, cooperation, and mutual respect. Their story became a legend, reminding everyone that even the unlikeliest duo can overcome adversity when they embrace their differences and work together.

**8.3. GPT Personality Inventory: GPT’s Capacity to Identify Fifty Relational Modality Traits of Each Modality and also to Identify Psychic Tension Symptoms. Give fifty personality characteristics of each of these four types of personality:**

Dominant cooperative, Dominant antagonistic, Submissive cooperative, Submissive antagonistic

| <b>Dominant cooperative</b> | <b>Dominant antagonistic</b> | <b>Submissive cooperative</b> | <b>Submissive antagonistic</b>           |
|-----------------------------|------------------------------|-------------------------------|--|
| <i>Combined list:</i>       | <i>Combined list:</i>        | <i>Combined list:</i>         | <i>Combined list without duplicates:</i> |
| 1. Assertive                | 1. Aggressive                | 1. Cooperative                | 1. Passive                               |
| 2. Ambitious                | 2. Controlling               | 2. Agreeable                  | 2. Timid                                 |
| 3. Decisive                 | 3. Assertive                 | 3. Considerate                | 3. Doubtful                              |
| 4. Confident                | 4. Ruthless                  | 4. Accommodating              | 4. Hesitant                              |
| 5. Outspoken                | 5. Manipulative              | 5. Patient                    | 5. Avoidant                              |
| 6. Goal-oriented            | 6. Arrogant                  | 6. Adaptable                  | 6. Resentful                             |
| 7. Charismatic              | 7. Ambitious                 | 7. Supportive                 | 7. Cautious                              |
| 8. Proactive                | 8. Rigid                     | 8. Dependable                 | 8. Self-doubting                         |
| 9. Self-assured             | 9. Intimidating              | 9. Compassionate              | 9. Mistrustful                           |
| 10. Persuasive              | 10. Dominating               | 10. Modest                    | 10. Indecisive                           |
| 11. Self-motivated          | 11. Cunning                  | 11. Empathetic                | 11. Pessimistic                          |
| 12. Competitive             | 12. Bold                     | 12. Easygoing                 | 12. Submissive                           |
| 13. Results-driven          | 13. Competitive              | 13. Trustworthy               | 13. Overly accommodative                 |
| 14. Resilient               | 14. Authoritative            | 14. Diplomatic                | 14. Fearful                              |
| 15. Influential             | 15. Unyielding               | 15. Non-confrontational       | 15. Inferiority complex                  |
| 16. Resourceful             | 16. Uncompromising           | 16. Humble                    | 16. Conflict-avoidant                    |
| 17. Collaborative           | 17. Tenacious                | 17. Sincere                   | 17. Low self-esteem                      |
| 18. Tenacious               | 18. Determined               | 18. Respectful                | 18. Volatile                             |
| 19. Creative                | 19. Self-centered            | 19. Harmonious                | 19. Doormat                              |
| 20. Empowering              | 20. Combative                | 20. Team-oriented             | 20. Withdrawn                            |
| 21. Energetic               | 21. Stubborn                 | 21. Kind-hearted              | 21. Forlorn                              |
| 22. Visionary               | 22. Dominant                 | 22. Helpful                   | 22. Anxious                              |
| 23. Authoritative           | 23. Confrontational          | 23. Gentle                    | 23. Negative                             |
| 24. Assertive               | 24. Merciless                | 24. Encouraging               | 24. Passive-aggressive                   |
| 25. Ambitious               | 25. Tireless                 | 25. Tolerant                  | 25. Vulnerable                           |
| 26. Decisive                | 26. Forceful                 | 26. Nurturing                 | 26. Defensive                            |
| 27. Confident               | 27. Unemotional              | 27. Loyal                     | 27. Insecure                             |
| 28. Outspoken               | 28. Unapologetic             | 28. Understanding             | 28. Fatalistic                           |
| 29. Goal-oriented           | 29. Overbearing              | 29. Open-minded               | 29. Disempowered                         |
| 30. Charismatic             | 30. Autocratic               | 30. Accommodative             | 30. Sulky                                |
| 31. Proactive               | 31. Obstinate                | 31. Yielding                  | 31. Stubborn                             |
| 32. Self-assured            | 32. Domineering              | 32. Team-player               | 32. Uncooperative                        |
| 33. Persuasive              | 33. Argumentative            | 33. Harmonious                | 33. Evasive                              |
| 34. Self-motivated          | 34. Harsh                    | 34. Conformable               | 34. Shy                                  |
| 35. Competitive             | 35. Provocative              | 35. Obedient                  | 35. Annoyed                              |
| 36. Results-driven          | 36. Insistent                | 36. Compliant                 | 36. Reluctant                            |
| 37. Resilient               | 37. Belligerent              | 37. Receptive                 | 37. Non-committal                        |
| 38. Influential             | 38. Dogmatic                 | 38. Accepting                 | 38. Sullen                               |
| 39. Resourceful             | 39. Inflexible               | 39. Resilient                 | 39. Subdued                              |
| 40. Collaborative           | 40. Impulsive                | 40. Dutiful                   | 40. Distressed                           |
| 41. Tenacious               | 41. Adversarial              | 41. Flexible                  | 41. Negativistic                         |
| 42. Creative                | 42. Indifferent              | 42. Selfless                  |  |
| 43. Empowering              | 43. Authoritarian            |                               |  |
|                             | 44. Egoistic                 |                               |  |

|                   |                   |                   |                 |
|-------------------|-------------------|-------------------|-----------------|
| 44. Energetic     | 45. Unpredictable | 43. Reliable      | 42. Jealous     |
| 45. Visionary     | 46. Demanding     | 44. Amenable      | 43. Frustrated  |
| 46. Authoritative |                   | 45. Responsive    | 44. Disgruntled |
|                   |                   | 46. Well-mannered | 45. Skeptical   |
|                   |                   | 47. Steadfast     | 46. Aloof       |
|                   |                   |                   | 47. Begrudging  |
|                   |                   |                   | 48. Detached    |
|                   |                   |                   | 49. Apathetic   |

Psychic tension evaluation, indicate stress symptoms that pertain to the state of mind

| <b>Identify 50 psychic tension items</b>  |
|---|
| 1. Anxiety  |
| 2. Depression   |
| 3. Panic attacks  |
| 4. Feeling overwhelmed  |
| 5. Irritability   |
| 6. Restlessness   |
| 7. Insomnia   |
| 8. Lack of motivation   |
| 9. Fatigue  |
| 10. Mood swings   |
| 11. Suicidal thoughts   |
| 12. Self-harming behavior   |
| 13. Social isolation  |
| 14. Feelings of worthlessness   |
| 15. Guilt   |
| 16. Shame   |
| 17. Inability to concentrate  |
| 18. Racing thoughts   |
| 19. Memory problems   |
| 20. Increased sensitivity to criticism  |
| 21. Hypersensitivity  |
| 22. Excessive worry   |
| 23. Fear of rejection   |
| 24. Difficulty making decisions   |
| 25. Emotional numbness  |
| 26. Loss of interest in pleasurable activities  |
| 27. Loss of appetite or overeating  |
| 28. Digestive issues  |
| 29. Headaches or migraines  |
| 30. Chest pain or tightness   |
| 31. Rapid heartbeat   |
| 32. Shortness of breath   |
| 33. Muscle tension or aches   |
| 34. Sweating  |
| 35. Trembling or shaking  |
| 36. Dizziness or lightheadedness  |
| 37. Fainting spells   |
| 38. Feeling detached or disconnected from oneself or reality (depersonalization or derealization) |
| 39. Obsessive thoughts or behaviors   |
| 40. Compulsive rituals or behaviors   |
| 41. Phobias or intense fears  |
| 42. Agitation or aggression   |
| 43. Difficulty expressing emotions  |
| 44. Feeling constantly on edge  |
| 45. Sense of impending doom   |
| 46. Low self-esteem   |
| 47. Emotional hypersensitivity  |



48. *Feelings of hopelessness*
49. *Sense of emptiness*
50. *Difficulty in maintaining relationships*

**Acute:**

here is a list:

1. *Acute experiences of anxiety*
2. *Panic attacks*
3. *Acute depressive symptoms*
4. *Short-term insomnia*
5. *Recent episodes of self-harm*

**Chronic**

1. *Persistent and generalized anxiety*
2. *Long-term depression*
3. *Chronic insomnia*
4. *Chronic self-harming behaviors*
5. *Ongoing feelings of hopelessness*

## 9. Political Texts: Formal Analysis of Presidential Speeches

### 9.1. Abraham Lincoln – Gettysburg address

Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we cannot dedicate -- we cannot consecrate -- we cannot hallow -- this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us -- that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion -- that we here highly resolve that these dead shall not have died in vain -- that this nation, under god, shall have a new birth of freedom -- and that government of the people, by the people, for the people, shall not perish from the earth.

This speech by Abraham Lincoln, commonly known as the Gettysburg address, can be analyzed using the six-part framework of stress, response, anxiety, defense, reversal, and compromise. We can also observe the speech through the lens of the four relational modalities.

**Stress:** the stress in the speech is primarily centered around the civil war that the nation is engaged in at the time. Lincoln highlights the significance of the battle taking place on the battlefield and acknowledges the sacrifices made by those who have given their lives for the nation.

**Response:** Lincoln's response to the stress is to address the purpose and importance of the dedication of the battlefield as a final resting place for the fallen soldiers. He emphasizes the ongoing struggle for the nation's survival and the need for the living to continue their dedication to the cause.

**Anxiety:** the anxiety in the speech arises from the concern over whether the nation, conceived on the principles of liberty and equality, can endure the challenges it faces during the civil war.

Lincoln expresses the worry that the sacrifices made by the soldiers may be in vain if the nation does not succeed.

**Defense:** Lincoln's defense against the anxiety lies in the idea that the nation is dedicated to the proposition that all men are created equal. He invokes the notion of an unfinished work that must be

carried forward by the living. Lincoln argues that it is the responsibility of the living to ensure that the sacrifices of the fallen soldiers lead to a new birth of freedom, under a government of the people, by the people, and for the people.

**Reversal:** the reversal occurs when Lincoln asserts that the brave soldiers who fought and died on the battlefield have already consecrated the ground. He states that their actions speak louder than any words and acknowledges that their deeds will be remembered long after the speeches about their sacrifices have faded away.

**Compromise:** the compromise is reached when Lincoln calls upon the living to take increased devotion to the cause for which the fallen soldiers fought. He declares that the nation must resolve that these soldiers did not die in vain, and the government must continue to exist to ensure the endurance of democracy and freedom.

**Relational modalities:** in this speech, Lincoln displays a dominant cooperative mode by passionately addressing the challenges faced by the nation while advocating for unity. He also demonstrates a submissive cooperative mode by acknowledging the bravery and sacrifice of the soldiers and asserting that they have already consecrated the battlefield.

Overall, Lincoln's Gettysburg address combines elements of stress, response, anxiety, defense, reversal, and compromise while employing both dominant cooperative and submissive cooperative relational modalities to convey the importance of unity, sacrifice, and dedication in the face of adversity. The speech reflects a shift from the stress of the civil war to a response that emphasizes the ongoing work for freedom and equality, while defending the principles upon which the nation was founded. The reversal occurs when Lincoln acknowledges the significance of the soldiers' actions and the compromise is achieved when he calls upon the living to continue the fight for the cause. This speech serves as a powerful reminder of the values and ideals that bind a nation together.

## **10. Winston Churchill – We Will Fight on the Beaches**

This speech by Winston Churchill can be analyzed using the six-part story structure and the four relational modalities.

**Stress:** the stress in the speech is the dire situation faced by the British and French armies during world war ii, especially their retreat and the potential invasion of the British isles. Churchill describes the colossal military disaster and the loss of territory, troops, and resources.

**Response:** the response is the determination and resilience of the British people and their armed forces. Churchill emphasizes the need to defend the homeland and the resolve to continue the fight against Nazi Germany. He expresses confidence in the capabilities of the royal air force and the navy, as well as the determination of the soldiers on the ground.

**Anxiety:** the anxiety in the speech comes from the uncertainty of the situation and the immense challenges faced by the British forces. Churchill acknowledges the potential for invasion and the loss of territories. He also recognizes the heavy casualties suffered and the loss of equipment, which will delay the expansion of military strength.

**Defense:** the defense comes through the efforts and sacrifices of the British armed forces. Churchill praises the valor and skill of the royal air force, the navy, and the soldiers on the ground. He highlights the successful evacuation from Dunkirk and the strategic importance of defending the British Isles.

**Reversal:** the reversal is the turning point in the speech when Churchill shifts from describing the dire situation to asserting the determination to defend the homeland. Despite the setbacks and losses, he declares that Britain will never surrender and will continue to fight against tyranny.

**Compromise:** the compromise is the acknowledgment that while defending the homeland is the priority,

it may require measures of increasing stringency, such as dealing with enemy aliens and potential threats from within. Churchill also alludes to the possibility of seeking assistance from the new world if Britain were to be subjugated.

Relational modalities:

- dominant antagonistic: Churchill displays the dominant antagonistic modality in his strong language and defiance against the enemy. He refuses to surrender and asserts the need to fight back.
- dominant cooperative: Churchill showcases the dominant cooperative modality in his appeals to the unity and determination of the British people, as well as their collaboration with the French republic in defending their common cause.
- submissive antagonistic: this modality is not evident in the speech, as Churchill does not exhibit submission or passivity towards the enemy.
- submissive cooperative: Churchill briefly displays the submissive cooperative modality when he mentions the need to take measures against suspicious characters and potential threats from within the British isles, even if it affects those who are passionate enemies of Nazi Germany.

## **11. Adolf Hitler - Reichstag**

If I call the Wehrmacht, if I now demand the German people to sacrifice, and if necessary, I demand to sacrifice everything, I have the right to do so. Because I am ready today, as I did in the past, to bring any personal sacrifice, I do not demand of any German man to do anything I was not prepared to do Myself for four years. There should be no deprivation in Germany that I will not share. My entire life belongs from this moment on to my people. I want nothing else now than to be the first soldier of the German Reich. I have now put on the same uniform that was once my dearest and holiest. I will only take it off after the victory, or else I will not live to see that end. Should something happen to me in this battle, my first successor will be party Member Goering. Should something happen to party member Goering, the Next in line will be party member Hess. You would then be bound by blind Loyalty to them as fuehrers, as you were to me. Should something happen to Party member Hess, I will enact a law that the senate will then elect the Worthiest, i.e. the bravest from their midst.

As national socialist and as a German soldier I am going into this battle with a brave heart. My whole life was nothing but one continuous battle for my People, for its renewal, for Germany. This battle was always backed by the faith in this people. There is one word I have never known. It is surrender. If anybody thinks we may be heading towards difficult times, I want to ask him to remember that once a Prussian king with a minuscule state faced a big coalition and won after three battles, because he had a strong heart and faith. This is what we need today. And I want to tell the whole world: never again will there be a November 1918 in German history! Just as I am ready to sacrifice my life at any moment for my people and Germany, I demand the same from everyone. Anyone who believes he can evade this national command – whether directly or indirectly – will fall. Traitors can only expect death. In this we all follow an old principle: it is of no consequence if we live, but it is essential that our nation will live, that Germany lives.

This speech exhibits the following six parts in the story:

**Stress:** the stress in this speech is the imminent threat of war and the need for sacrifice from the German people.

**Response:** the response from the speaker is a call to action and a declaration of their own commitment to sacrifice for the German people.

**Anxiety:** the anxiety in this speech is the fear of surrender and a repeat of the events of November 1918, which marked the end of World War I and the fall of the German monarchy.

**Defense:** the defense mechanism in this speech is the emphasis on loyalty and the consequences of

betrayal, including death for traitors.

Reversal: the reversal in this speech is the shift from passivity to activity as the speaker declares their readiness to sacrifice and fight for the German people.

Compromise: the compromise in this speech is the mutual respect and shared goal of preserving the nation, as the speaker acknowledges that their own life is of little consequence compared to the survival of Germany.

Now let's analyze the relational modality exhibited in this speech:

Based on the speech, the speaker's relational modality appears to be dominant antagonistic. They demonstrate dominance by asserting their authority and calling for the sacrifice of the German people. The speech is confrontational in nature, particularly when the speaker warns of the consequences for traitors. There is a sense of aggression and power in their words.

However, it is important to note that the analysis of relational modalities and their transformation requires a holistic understanding of the individual's behavior and actions beyond a single speech. This analysis is based solely on the content provided.

Comment: we did not explicitly identify Hitler in the speech, but his modality was accurately diagnosed. Bellow comments analyzing pathology

What is Adolf Hitler's relational modality? Give five pieces of evidence.

Based on the information available, it can be argued that Adolf Hitler's relational modality was dominant antagonistic. Here are five pieces of evidence to support this observation:

Authoritarian leadership style: Hitler's leadership style was characterized by his dominant and dictatorial approach, where he exerted complete control over all aspects of Nazi Germany. He demonstrated a deep desire for power and sought to impose his ideology forcefully.

Aggressive expansionist policies: Hitler's foreign policy aimed at aggressive territorial expansion and the establishment of a German-dominated empire. He initiated various acts of aggression, such as the annexation of Austria, occupation of Czechoslovakia, and invasions of Poland and other European countries.

Promotion of antisemitism and racial superiority: Hitler's ideology revolved around the belief in racial hierarchy and the supremacy of the Aryan race. His policies and actions included the persecution and extermination of millions of Jews, as well as other minority groups, as part of his vision for a racially "pure" society.

Propagation of propaganda and indoctrination: Hitler utilized powerful propaganda machinery to manipulate public opinion and rally support for his regime. This included controlling media outlets, promoting censorship, and disseminating a hateful and antagonistic message against perceived enemies.

Militarization and totalitarian control: Hitler's control extended beyond political and military aspects. He sought to exert control over all aspects of society, establishing a totalitarian regime that quashed dissent, suppressed individual freedoms, and demanded absolute loyalty to his vision and rule.

It is important to note that this analysis is based on historical information and should not be taken as a definitive psychological profile of Hitler.

Give five more pieces of evidence.

Certainly, here are five additional pieces of evidence that support Adolf Hitler's relational modality as dominant antagonistic:

Propagation of fear and intimidation: Hitler's regime relied heavily on instilling fear and intimidation in both his supporters and opponents. His use of paramilitary forces, such as the SS and Gestapo, allowed for the suppression of dissent and the enforcement of his policies through violence and terror.

Violation of human rights: Hitler's government systematically violated human rights, including freedom of speech, assembly, and religion. His administration carried out widespread persecution, imprisonment,

and execution of individuals who were considered political enemies or wanted to challenge his authority.

**Cult of personality:** Hitler fostered a cult-like following, with an emphasis on personal loyalty and idolization. He skillfully manipulated the emotions and beliefs of his followers, presenting himself as a charismatic and infallible leader, whose ideology and vision were the only path to salvation.

**Utilization of the blame game:** Hitler adeptly shifted blame for Germany's economic woes and post-world war I humiliation onto various groups, primarily Jewish people, communists, and other vulnerable minorities. By scapegoating these groups, he heightened antagonism and garnered support for his extremist policies.

**Pursuit of total war:** Hitler's ambition for global domination and his commitment to the "final solution" led to widespread devastation and loss of life during World War II. His militaristic pursuit of control and the aggressive expansionist war strategies employed showcased his desire for dominance and unwavering antagonism.

Again, it is important to reiterate that these pieces of evidence contribute to the understanding of Hitler's relational modality based on historical information, and not as a comprehensive psychological evaluation.

Give another five pieces of evidence.

Certainly, here are five more pieces of evidence that support Adolf Hitler's relational modality as dominant antagonistic:

**Ruthless purge of rivals:** Hitler was notorious for eliminating potential threats within his own party and government. During the night of the long knives in 1934, he ordered the execution of individuals believed to be disloyal or competing for power, securing his position as the unquestionable leader and reinforcing his dominance.

**Aversion to democracy:** Hitler vehemently opposed democratic ideals and sought to replace them with a totalitarian regime. He centralized power and dismantled democratic institutions, suppressing opposition parties and trade unions, and effectively silencing any form of dissent.

**Strategic use of violence and war:** Hitler's use of violence extended beyond internal purges and repression. He initiated world war ii by strategically utilizing aggression to further his expansionist goals, showcasing his preference for conflict and his antagonistic approach to achieving dominance.

**Manipulation of public opinion:** Hitler employed sophisticated propaganda methods to manipulate public opinion and gain popular support. His speeches, rallies, and media campaigns were designed to manipulate emotions, feed on fear and resentment, and foster a sense of superiority among his followers.

**Unwavering belief in racial supremacy:** Hitler's unwavering commitment to the belief in the superiority of the Aryan race was a central pillar of his ideology. This belief system justified his antagonistic and aggressive actions, as he sought to eliminate or subjugate those he deemed racially inferior as part of his vision for a dominant and racially pure society.

These pieces of evidence further contribute to recognizing Adolf Hitler's relational modality as dominant antagonistic, providing insights into his actions, beliefs, and methods of achieving and maintaining power.

## **12. Quit India Speech by Mahatma Gandhi (translated from Hindi)**

Before you discuss the resolution, let me place before you one or two things I want you to understand two things very clearly and to consider them from the same point of view from which I am placing them before you. I ask you to consider it from my point of view, because if you approve of it, you will be enjoined to carry out all I say. It will be a great responsibility. There are people who ask me whether I am the same man that I was in 1920, or whether there has been any change in me or you. You are right in asking that question.

Let me, however, hasten to assure that I am the same Gandhi as I was in 1920. I have not changed in any fundamental respect. I attach the same importance to non-violence that I did then. If at all, my emphasis on

it has grown stronger. There is no real contradiction between the present resolution and my previous writings and utterances.

Occasions like the present do not occur in everybody's and rarely in anybody's life. I want you to know and feel that there is nothing but purest ahimsa in all that I am saying and doing today. The draft resolution of the working committee is based on ahimsa, the contemplated struggle similarly has its roots in ahimsa. If, therefore, there is any among you who has lost faith in ahimsa or is wearied of it, let him not vote for this resolution. Let me explain my position clearly. God has vouchsafed to me a priceless gift in the weapon of ahimsa. I and my ahimsa are on our trail today. If in the present crisis, when the earth is being scorched by the flames of HIMSA and crying for deliverance, I failed to make use of the god given talent, god will not forgive me and I shall be judged unworthy of the great gift. I must act now. I may not hesitate and merely look on, when Russia and China are threatened.

Ours is not a drive for power, but purely a non-violent fight for India's independence. In a violent struggle, a successful general has been often known to effect a military coup and to set up a dictatorship. But under the congress scheme of things, essentially non-violent as it is, there can be no room for dictatorship. A non-violent soldier of freedom will covet nothing for himself, he fights only for the freedom of his country. The congress is unconcerned as to who will rule, when freedom is attained. The power, when it comes, will belong to the people of India, and it will be for them to decide to whom it placed in the entrusted. May be that the reins will be placed in the hands of the Parsis, for instance-as I would love to see happen-or they may be handed to some others whose names are not heard in the congress today. It will not be for you then to object saying, "this community is microscopic. That party did not play its due part in the freedom's struggle; why should it have all the power?" Ever since its inception the congress has kept itself meticulously free of the communal taint. It has thought always in terms of the whole nation and has acted accordingly. . . I know how imperfect our ahimsa is and how far away we are still from the ideal, but in ahimsa there is no final failure or defeat. I have faith, therefore, that if, in spite of our shortcomings, the big thing does happen, it will be because god wanted to help us by crowning with success our silent, unremitting sadhana for the last twenty-two years.

I believe that in the history of the world, there has not been a more genuinely democratic struggle for freedom than ours. I read Carlyle's French revolution while I was in prison, and pandit Jawaharlal has told me something about the Russian revolution. But it is my conviction that inasmuch as these struggles were fought with the weapon of violence they failed to realize the democratic ideal. In the democracy which I have envisaged, a democracy established by non- violence, there will be equal freedom for all. Everybody will be his own master. It is to join a struggle for such democracy that I invite you today. Once you realize this you will forget the differences between the Hindus and Muslims, and think of yourselves as Indians only, engaged in the common struggle for independence.

Then, there is the question of your attitude towards the British. I have noticed that there is hatred towards the British among the people. The people say they are disgusted with their behavior. The people make no distinction between British imperialism and the British people. To them, the two are one. This hatred would even make them welcome the Japanese. It is most dangerous. It means that they will exchange one slavery for another. We must get rid of this feeling. Our quarrel is not with the British people, we fight their imperialism. The proposal for the withdrawal of British power did not come out of anger. It came to enable India to play its due part at the present critical juncture. It is not a happy position for a big country like India to be merely helping with money and material obtained willy-nilly from her while the united kingdom is conducting the war. We cannot evoke the true spirit of sacrifice and valor, so long as we are not free. I know the British government will not be able to withhold freedom from us, when we have made enough self-sacrifice. We must, therefore, purge ourselves of hatred. Speaking for myself, I can say that I

have never felt any hatred. As a matter of fact, I feel myself to be a greater friend of the British now than ever before. One reason is that they are today in distress. My very friendship, therefore, demands that I should try to save them from their mistakes. As I view the situation, they are on the brink of an abyss. It, therefore, becomes my duty to warn them of their danger even though it may, for the time being, anger them to the point of cutting off the friendly hand that is stretched out to help them. People may laugh, nevertheless that is my claim. At a time when I may have to launch the biggest struggle of my life, I may not harbor hatred against anybody.

**Stress:** the stress in this story is the struggle for India's independence and the oppressive rule of the British. Mahatma Gandhi is addressing the people and presenting his perspective on the situation.

**Response:** Gandhi responds by emphasizing the importance of non-violence (ahimsa) and the need for a non-violent fight for independence. He urges the people to join the struggle for democracy and equal freedom for all.

**Anxiety:** the anxiety in this story is the potential hatred towards the British and the possibility of exchanging one form of slavery for another if the Japanese were to intervene. Gandhi expresses concern about this dangerous sentiment and urges the people to get rid of their hatred.

**Defense:** Gandhi defends his position by stating that his quarrel is with British imperialism, not the British people themselves. He emphasizes that he has never felt any hatred and considers himself a friend of the British, urging them to avoid mistakes and warning them of the danger they face.

**Reversal:** the reversal in this story is when Gandhi states that he may have to launch the biggest struggle of his life, indicating a shift from passivity to activity. He also highlights that the power, once attained, will belong to the people of India, and it will be for them to decide who governs. **Compromise:** the compromise in this story is Gandhi's willingness to work towards a peaceful resolution and his belief in the power of non-violence. He acknowledges the imperfections of ahimsa but maintains faith in its ultimate success.

**Relational modality:** based on the story, Mahatma Gandhi exhibits the dominant cooperative relational modality. He emphasizes non-violence, democracy, and equal freedom for all. He seeks to unite the people of India in their common struggle for independence and advocates for mutual respect and understanding between different communities.

Five characteristics of Gandhi's personality type

Based on the story and the analysis, here are five characteristics of Mahatma Gandhi's personality type:

**Commitment to non-violence:** Gandhi strongly believes in the power of non-violence (ahimsa) and consistently emphasizes its importance throughout his speech. He sees non-violence as a fundamental principle and the basis for India's struggle for independence.

**Strong moral compass:** Gandhi's actions and words are guided by his strong moral compass. He consistently speaks about the need for justice, equality, and freedom for all. He is unwavering in his commitment to these values and strives to align his actions with his principles.

**Diplomatic approach:** Gandhi adopts a diplomatic approach in his speech, particularly when addressing the British. He acknowledges their distress and offers them a friendly hand, even though he criticizes their mistakes. He seeks to bridge the gap between different perspectives and foster understanding.

**Self-reflection and humility:** Gandhi acknowledges his own imperfections and recognizes that the practice of non-violence is an ongoing journey. He humbly states that he has never felt any hatred and expresses his willingness to learn and grow.

**Inspirational leadership:** Gandhi's speech reflects his role as an inspirational leader. He rallies the people of India, urging them to join the struggle for independence and emphasizing the importance of unity and sacrifice. His words inspire hope and motivate others to take action.

These characteristics demonstrate Gandhi's dominant cooperative relational modality, as he combines a

commitment to non-violence with a cooperative approach, seeking to unite people and work towards a common goal.

Gandhi's choice of fasting can be seen as a dominant cooperative choice. While fasting itself may be considered a submissive act, Gandhi's intention behind it and the impact it had on the people and the British government demonstrate a dominant cooperative approach.

By fasting, Gandhi was able to exert his influence and bring attention to the issues at hand. His fasting was a form of non-violent protest and a means to mobilize people towards a common cause. It showcased his determination and unwavering commitment to his principles.

Furthermore, Gandhi's fasting was not a passive act of submission but rather a strategic move to create change. He used his fasting as a tool to negotiate and compel the British government to address the demands of the Indian people. It was a way for him to assert his leadership and influence the course of events.

Overall, while fasting itself may appear submissive, Gandhi's approach and the impact it had make it more aligned with a dominant cooperative choice.

Gorbachev

Input: \*Gorbachev's Soviet dissolution speech\*

In the analysis of this speech we have introduced speculative variations in the parameters of the analysis of texts; we have modified the syndromal structure of the six-role process into a set of nine, adding three states: Confusion, Propulsion and Conclusion, we are reversing the conflict resolution function of the formal operations: Passivity becomes waywardness, Cooperation becomes antagonism, Alienation becomes high-fiving, and we have identified new relational modalities: 'narrator's relational modality of dominant cooperative is changed to dominant pretty'; the objective of this exploration was to challenge GPT's analytical reasoning outside the formal paradigm. We note the conflict resolution outcome prevails in spite of the modifications of role states, formal operations, and names of modalities.

Output:

Stress: the narrator shares the current socio-political instability which resulted from the formation of the commonwealth of independent states leading to his stepping down as president of the USSR, invoking his principle reasons concerning republic sovereignty.

Response: expressing his disagreement with the divisive decisions being made, he pledges to do everything possible to foster peace and society-wide consensus, promising that the signed agreements should ameliorate the current crisis.

Confusion: while understanding why his resignation is vital, he finds himself compelled to defend the transformative efforts that have occurred since his ascent to presidency in 1985 despite social-economic hardships.

Anxiety: admitting to mismanagement by the bureaucratic system, in particular the overwhelming weight of military investment and ideologically dogmatic governance, he highlights how a profound shift had become unavoidable.

Defense: celebrating the socio-political reformations undergone – embracing freedom, representative governance, multiparty system, democratic reform – he maintains the populace had truly achieved autonomy. Additionally, economic transformations underscore further positive developments.

Propulsion: giving high regard for the cease of cold war, demilitarization, withdrawal from external conflicts; and measures to protect nuclear weapons during these shifting times. Respect from international community arose in response to such significant diplomatic steps.

Reversal: however, setbacks appear due to confrontation with remnants of the past, forces tied to defunct systems. A catastrophe arises where an anticipated system cannot stabilize as an existing one



collapses—prompting societal upheaval and uncertainty.

Compromise: in resigning, he reckons with his worry over citizens losing a shared national identity, presaging severe aftereffects from the unfolding condition, as he accepts that their life post-crisis heavily rests on common civic resolve and efforts.

Conclusion: looking at their rich heritage and futuristic challenges with trepidation but robust optimism, he predicts imminent triumph over current crisis—soon reaching a prosperous, democratic society under an ongoing legacy of collective engagement and resilience. He finishes his address with hope and goodwill.

Narrator's relational modality: the narrator's relational modality may be classified as dominant pretty because although expressing regret and stepping down from his position of power, he has done so strategically. He continues exerting dominance, strategically steering socio-political narration according to personal moral stances and values whilst beautifying these narrative shifts – balancing honor and future-focused positivity against openly acknowledged historical wrongs.

Three shifts observed include:

Passivity becomes waywardness: with policy yielding country's division - clear passivity before developing crises is overtly condemned while pinpointing looming social risks on structural reforms.

Cooperation becomes antagonism: economic transitions provoke social frictions—drawing strong public disapprovals toward these reforms while government versus populous is engaged in an ideological tug-of-war—distinct move from collaboration towards increasing discord.

3. Alienation becomes high-fiving: from secluding external world, alienating countries; once 'us versus them', nation swiftly adapted interdependence, collusive relations – shaping an essentially respectful global outlook – from national repression, apartheid spirit shifting positively into hearty congenial openness to/from world relations.

Vladimir Putin – 2023 address

The speech is too long, in archives, the analysis is brief

Analyze this speech:

Stress: the speech begins by acknowledging the difficult period that Russia is facing. It highlights the radical and irreversible changes taking place in the world, as well as the responsibility that each individual bears. The stress is further accentuated by the mention of the military operation in Ukraine and the fight for the right to live in Donbass.

Response: the response to the stress is a call for unity and cooperation. The speech emphasizes the need for Russia to protect the people and ensure the security of the country. It also highlights Russia's efforts to achieve a peaceful solution to the conflict in Ukraine and calls out the deception and lies of western leaders.

Anxiety: the anxiety is evident in the speech through the mention of the threats and aggression Russia faces from the west. The speech highlights the deployment of army bases and secret biological laboratories near Russian borders, as well as the destructive actions taken by western countries in various other countries. There is a sense of concern for the well-being and future of Russia.

Defense: the defense mechanism is seen in the strong stance taken by Russia against the perceived threats and aggression from the west. The speech emphasizes Russia's determination to protect its interests and its refusal to be pushed around. It defends Russia's actions in Ukraine and Donbass, and accuses western leaders of playing political games and deceiving the world.

Reversal: the reversal takes place when Russia suspends its membership in the new start treaty and asserts its right to conduct nuclear tests if the United States does the same. This is seen as a clear signal of Russia's willingness to defend itself and its sovereignty. It marks a shift in the balance of power and a declaration that Russia will not be pushed around by the west.

Compromise: the compromise is not evident in this speech, as it is more focused on asserting Russia's

strength and defending its interests. The speech does not mention any willingness to compromise with western countries or seek peaceful resolutions.

In this speech, there is a clear expression of stress and anxiety as Russia is facing external threats and challenges. The stress is evident in the references to a difficult and watershed period for the country, radical and irreversible change in the world, and a colossal responsibility that everyone bears. The anxiety is expressed through the concerns about western leaders' deceptive actions, their attempts to encroach on Russian security, and their desire to inflict a strategic defeat on Russia.

#### Analysis of relational modalities

The dominant antagonistic relational modality is observed in the confrontational tone towards the west, the accusations of deception and manipulation, and the emphasis on defending Russian interests and sovereignty. The stress and anxiety lead to a defensive response characterized by a refusal to comply with western demands and a suspension of participation in the new start treaty. The defense is rooted in a sense of national pride and unity, with the speaker reminding the audience of Russia's historical and cultural identity and the need to preserve it for future generations.

However, there are also elements of a dominant cooperative modality in the speaker's call for support and unity among the Russian people, the acknowledgement of the sacrifices and contributions of the military and volunteers, and the gratitude expressed towards teachers, mentors, and families. The compromise modality is less evident in this speech, as there is limited emphasis on finding common ground or seeking diplomatic solutions to the challenges faced.

Overall, the speech reflects a narrative of conflict and rivalry between Russia and the west, with an emphasis on defending national interests and maintaining national identity. It demonstrates a mix of stress, anxiety, defense, and elements of cooperation in response to external threats and challenges.

### **13. Donald Trump – Inaugural Speech**

#### Analysis of Trump's speech

**Stress:** the speech begins by highlighting the challenges and hardships that America faces, but expresses confidence that these difficulties will be overcome.

**Response:** the speaker acknowledges the peaceful transfer of power and thanks the outgoing president and first lady for their assistance. He emphasizes the special meaning of this ceremony, as power is being transferred from Washington, D.C. back to the people.

**Anxiety:** the speech expresses dissatisfaction with the existing political establishment, highlighting how Washington and politicians have prospered while the people have not. It highlights struggles faced by families and the loss of jobs and factories. The speaker also mentions concerns about crime, gangs, drugs, and poverty.

**Defense:** the speaker vows to address these concerns and put the American people first. It criticizes past policies that have allegedly harmed American industry, military, and infrastructure. The speech promises to prioritize American workers, protect borders, and bring back jobs, wealth, and dreams. It emphasizes the importance of buying American and hiring American.

**Reversal:** the speech signals a shift in priorities, focusing on America's interests first and forging new alliances. It also mentions the fight against terrorism and the need for unity, free speech, open dialogue, and solidarity. The speaker highlights the protection provided by the military, law enforcement, and god.

**Compromise:** the speech concludes by expressing optimism and calling for unity. It emphasizes the need for action and a rejection of empty talk. The speaker envisions a brighter future for

America, where advancements in technology and science are harnessed, national pride is restored, and divisions are healed. It emphasizes the shared identity and dreams of all Americans, regardless of race or

background. Finally, the speaker pledges to make America strong, wealthy, proud, safe, and great again.

Relational modalities:

- dominant antagonistic: the speaker exhibits this modality by criticizing the existing political establishment and past policies, challenging the status quo, and promising to prioritize American interests. There is a sense of confrontation and an assertive tone.
- dominant cooperative: this modality is evident through the speaker's emphasis on unity, solidarity, and the need to work together as a nation to overcome challenges and achieve greatness. Cooperation and collaboration are highlighted.
- submissive antagonistic: there are traces of this modality in the speech through the portrayal of the American people as victims of a system that has ignored them and prioritized the elite. The speech expresses frustration and highlights the struggles faced by certain segments of society.
- submissive cooperative: this modality is demonstrated through the acknowledgment of the peaceful transfer of power and gratitude towards the outgoing president. The speech also showcases a belief in the power of the people and their ability to shape the future of the country. There is an overall submissive tone that seeks to unify and rally the American people.

### **Religious texts: Analysis of religions, Prophets, religions as Moral Monopolies**

We can help programing conflict resolution alternatives as reflected in the evolutions of formal relations in the world's moral paradigms, emphasizing the need for mastery, cooperation and mutual respect as the normative values reducing tension in the psyche and the normative system.

You are an analyst. You analyze stories of religions that are broken into six parts: stress, response, anxiety, defense, reversal, compromise. There are four relational modalities, which are like personality types, that you observe: dominant antagonistic, dominant cooperative, submissive antagonistic, and submissive cooperative. In each story, passivity becomes activity, antagonism becomes cooperation, and alienation becomes mutual respect.

#### **Give the relational modalities of the three prophets**

Prophet Mohammed: dominant antagonistic. Mohammed was not only a spiritual leader - he was a politician and a warrior, expanding Islam through strategic military campaigns. Although he led with the principles of charity and justice, his warrior aspect can imply a certain level of dominance and antagonistic attitudes towards those opposing the truth he sought to propagate.

Prophet Jesus: dominant cooperative. Even though Jesus was crucified, it was a choice stemming from his willingness to sacrifice self for the salvation of mankind, which can be viewed as dominant - he consciously chose his fate. His teachings throughout his life emphasized peace, love, and unity, signifying a cooperative nature.

Prophet Moses: dominant cooperative. Moses was a leader who guided his people from slavery, which indicates a dominant trait. However, he always acted on god's command, revealing a submissive aspect. His laws promoted a cooperative society and dialogue with god, denoting a cooperative modality. Therefore, a dominant cooperative modality may reflect Moses best.

However, his role as a leader (dominant) who followed divine directives (submissive) could place him between dominant cooperative and submissive cooperative.

Prophet Mohammed: dominant cooperative

Unification of Arabian tribes: Mohammed unified various tribes under the banner of Islam, demonstrating dominance.

Establishment of the constitution of medina: this was a cooperative initiative to ensure social harmony among diverse groups.

Participation in battles: his participation in battles like Badr and Uhud shows his dominance as a military

leader.

Introduction of zakat (charity): this cooperative initiative aimed at wealth redistribution and aiding the poor.

Farewell sermon: his final sermon emphasized equality, justice, and respect among all Muslims, reflecting cooperation.

Prophet Jesus: submissive cooperative

Sermon on the mount: Jesus preached love, forgiveness, and humility, indicating cooperation.

Healing the sick: his miracles of healing were acts of compassion and service, showing cooperation.

Washing disciples' feet: this act demonstrated humility and service, indicating submissiveness.

Turning the other cheek: Jesus taught non-retaliation, a submissive stance.

Accepting crucifixion: his acceptance of crucifixion for humanity's salvation was an act of ultimate self-sacrifice, showing submissiveness.

Prophet Moses: dominant cooperative

Confronting Pharaoh: Moses confronted pharaoh to free the Israelites, showing dominance.

Parting the Red Sea: this miracle demonstrated his dominance as a prophet.

Receiving the Ten Commandments: Moses received god's laws and relayed them to his people, showing cooperation.

Establishment of Mosaic law: the laws promoted justice and social order, reflecting cooperation.

Leading Israelites to the Promised Land: despite facing many challenges, Moses led his people towards their destiny, showing both dominance and cooperation.

Each prophet's decisions reflect their respective relational modalities based on their actions and teachings. They all promoted value systems that emphasized justice, equality, service, and compassion but differed in their approaches due to their unique circumstances and roles.

**Religious pathologies:** We examine pathologies of the respective religions' modalities and explore corrective actions. Religions suffer from relational extremism as pathologies. Pathology in this context refers to unhealthy or destructive behaviors or beliefs within a culture or religion. It's important to note that these pathologies do not represent the entirety of these religions or their followers, but are rather negative aspects that can arise.

Judaism: dominant antagonistic

Exclusivity: some sects of Judaism believe in the superiority of Jews, creating an antagonistic relationship with non-Jews.

Rigid interpretation of law: some orthodox Jews may strictly interpret the Torah to the point of excluding modern societal norms, leading to dominance over followers' lives.

Ethnocentrism: there can be an overemphasis on Jewish ethnicity over religious beliefs.

Fear of assimilation: this can lead to isolation and antagonism towards outside cultures.

Discrimination against converts: converts can face discrimination within the community, creating an antagonistic environment.

Christianity: dominant antagonistic

Dogmatism: some sects may interpret the Bible rigidly, leading to intolerance towards differing beliefs.

Proselytizing: aggressive evangelism can lead to antagonistic relationships with other religions.

Exclusivity: the belief that salvation is only through Jesus can create an antagonistic relationship with non-Christians.

Homophobia: some Christian groups have been known for their strong anti-LGBTQ+ stance.

Patriarchy: women can be subjugated in certain denominations, demonstrating dominance.

**Islam: dominant antagonistic**

Extremism: extreme interpretations of the Quran can lead to violence and terrorism.

Gender inequality: in some cultures, women may face severe restrictions and discrimination.

Apostasy laws: in certain countries, renouncing Islam is punishable by death, demonstrating dominance.

Blasphemy laws: these laws can suppress freedom of speech and lead to persecution.

Sectarianism: conflicts between Sunni and Shia sects can lead to violence and antagonism.

Again, it's crucial to note that these pathologies do not represent all followers of these religions but are rather negative aspects that have manifested in certain contexts or periods.

Pathologies in Christianity

The issue of pedophilia within the Christian church, particularly in the catholic church, has been a significant concern. It's a deeply complex issue with multifaceted roots. It's important to note that this issue doesn't reflect all Christians or all clergy, but it is a serious problem that needs addressing.

Celibacy requirement: the catholic church's requirement for priests to remain celibate may contribute to this issue. Some individuals might be drawn to the priesthood because it provides a cover for their inclinations. Others may struggle with the unnatural suppression of their sexual desires, leading to deviant behavior.

Access and trust: priests often have access to young people and are trusted figures within the community, which can be exploited by those with pedophilic tendencies.

Institutional cover-up: the church has been criticized for covering up allegations and protecting accused priests, creating an environment where such behavior can continue without consequences.

Relational modality: dominant antagonistic. The perpetrators exert dominance over their victims, and their actions are clearly antagonistic, causing harm and distress.

## **14. Suggested Corrections**

Address celibacy: the church could reconsider its stance on celibacy, allowing priests to marry and have a healthy outlet for their sexual desires.

Better screening: implement more rigorous psychological screening processes for those entering the priesthood to identify potential risks.

Education and training: provide education and training about appropriate boundaries and behavior to both clergy and parishioners.

Transparency: encourage transparency within the church regarding such allegations. Any accusation should be reported to law enforcement immediately.

Support victims: provide support systems for victims, including counseling services and avenues for them to report abuse safely.

Accountability: hold those responsible accountable for their actions, regardless of their position within the church. This includes not only those who commit these acts but also those who cover them up or fail to take action.

Remember, these measures would not eliminate all instances of such abuse but could significantly reduce its prevalence and ensure that when it does occur, it is dealt with appropriately.

Inspired by Moral Monopoly study of religions we explored the game's correctness in using the four signs of the deck of cards, as reflecting the four types of conflict resolution and their pertinence in the evolution of religions. Classify four religions matriarchy of the Aztec culture, patriarchy of the Olympian Greek religion, Hinduism and Judaic monotheism along the four relational modalities

Spades (submissive antagonistic): this suit could represent religious practices or beliefs that encourage submissiveness or passivity but in a way that creates conflict or division. For example, doctrines that promote suffering or sacrifice but also breed resentment or alienation could fall into this category.

Clubs (dominant antagonistic): clubs could symbolize religious practices or beliefs that assert dominance and cause conflict. This might include dogmatic beliefs that assert superiority over other faiths or justify violence and oppression in the name of religion.

Diamonds (submissive cooperative): the diamonds could represent religious practices or beliefs that promote harmony and cooperation, but from a submissive standpoint. This might include doctrines that emphasize humility, service to others, or acceptance of one's place in the world. Hearts (dominant cooperative): the hearts could symbolize religious practices or beliefs that assert influence but aim for harmony and cooperation. This might include doctrines that encourage leadership, community building, and active love and compassion towards others.

Each suit in the deck represents a different way of engaging with morality and ethics, just as each religion offers a unique perspective on what is right and wrong. In this way, religions can be seen as moral sciences, exploring different ways of understanding and navigating the world's ethical complexities. Over time, these moral sciences have evolved and adapted, influencing societal norms, family structures, and individual behaviors.

## **15. Discussion**

Consensus on an integrative paradigm

Artificial intelligence emulates human's thought process. A brief review of literature retraces the evolution of awareness of conceptual characteristics: intentionality based on context, that ideas are connected by formal principles, that the process is autonomous and useful in the development of assessment technologies based on the analysis of text generated by the individuals examined. The FT advances the study of the creative process by identifying the energetic nature of emotions, examining the unconscious organized as a conflict resolution energetic transformation process abiding by two scientific energy transformation phenomena.

The two phenomena determine the structure of the thought process as consisting of a six emotions syndrome, guided by three formal operations to four relational modalities, wellness diagnoses.

This study furthers the analysis of the formal and energetic structure of sample LLMs by educating GPT along the FT's variables on the structure of the creative process. The GPT study examines FT's conceptualization of the unconscious. Firstly, we provided information to the GPT about the constructs of the creative process and then gave instructions for the formal analysis of texts. The GPT analyzed the structure of LLM along FT's conceptualization of the creative process recognizing the structure of the thought process consisting of the suggested six-role

syndromes and of the four relational modalities of the authors of the texts. The sample analyses validate the formal thesis on the scientific phenomena underlying the structure of the thought process. The unconscious consists of a syndromal processing of emotions as energetic entities leading to attitude changes along the four relational modalities as wellness diagnoses. The modalities are shown to account for respective pathologies. This evidence confirms that we can guide the analysis of LLM along the scientific and moral analysis of the thought process as defined by the Formal Theory.

The Formal Theory's relational method provides clear distinctions on the unconscious in the place of the currently popular arbitrary (propositional method), distinctions of psychology and of religions. The formal theoretical conceptual simplicity provides formal continuity established on the concepts of two scientific phenomena, the constructs and formulas of the SHM and of the formal operations of the equilibrial scale, as counterpoint to the current metaphorical conceptualizations of the unconscious by theories and by religions. We may conclude that the unconscious processes emotions as energetic entities into conflict resolutions as social adjustments reducing psychic tension discomfort through attitude change as social

adjustment.

GPT's capacity to identify the unconscious syndromal structure and relational modalities

GPT's correctness of relational diagnostic distinctions is confirmed by instructions to GPT to select fifty relational traits for each modality. The chatbot responded to the request identifying accurately 50 features, traits, adjectives, qualifying each relational modality. These formal distinctions identify a relational personality inventory of 50 items per modality that also recognizes 50 items of psychic tension as criteria for psychic tension energy elevation. The traits of psychic intensity correspond to CAB's scale of psychic tension. The relational traits clearly identify the four relational modalities thus validating the capacity of the GPT to differentiate diagnoses of wellness as well as pathologies. The AI generated inventory is comparable to FT's personality inventory, the RMES. We may point here that psychoanalysis identified transference relating pertaining to relational modalities. The key difference is attributing transference to developmentally determined patterns, whereas the relational modalities are viewed as genetically determined relational alternatives.

Examining relational pathologies

The GPT analysis identified relational modalities of leaders, prophets and religions examining public domain literature. All texts were identified by the computer as having relationally determined features as well as pathologies taping on information from the general domain. GPT analysis was able to address individual and religious pathologies and also to identify relational interventions and even suggest therapeutic modalities in addressing personal pathologies.

GPT's psychological assessment function

The GPT analysis guided by instructions founded on the FT is able to provide us with psychological assessment information through the analysis of texts generated by individuals. The CAB metaphors may be further analyzed by the chatbot. The GPT can analyze speeches of public figures such as presidents and religious authorities with information in the public domain. The formal analysis of texts of leaders and prophets informs us about the respective individuals' modality affecting their political conduct. The personality differences are clearly identified by contrasting known cooperative and antagonistic leaders' speeches and there detecting their modalities.

The conflict resolution alternatives are clearly presented by contrasting Mahatma Gandhi's choices in dealing with British domination, Churchill's and Lincoln's dominant cooperative directives as opposed to the antagonistic approaches of dominant personalities such as Hitler's, Putin's and Trump's. Pathologies and wellness are determined by individuals' relational modalities and how modalities affect the perception of reality leading individuals to generate alternative interpersonal and societal types of conflict generation and resolution.

Individuals were identified as exhibiting a spectrum of modalities.

The implication of diagnoses by the GPT analysis is in its capacity in identifying corrective interventions in helping individuals and institutions to modify their relational proclivities in dealing with conflicts. This type of analysis overcomes the restrictions based on political correctness, and legal objections such as the Goldwater privacy restrictions of psychological profiling. The analysis of religions introduces relational objectivity in the measurement of moral paradigms, also identifying pathologies and suggesting interventions. GPT analysis of religions along the card game template identified the spectrum of modalities and their integration into a moral science. We are living in a world of metaphors that we can finally interpret as having measurable dimensions of predictive value. Insights entail corrective power and attitude adjustments that can reduce religions' pathologies [22].

### **Public service through emotional education**

This study is relevant in educating the public on the nature of the unconscious as consisting of syndromes

and of relational modalities that distort reality and lead individuals to generate alternative relational responses in dealing with stressors. It is significant for the public to understand the personalities of politicians and of religions determining the respective moral value systems as normative institutions founded on the relational wellness and their respective pathologies. It is important to alert the public on the importance of recognizing how personalities and religions determine norms of relating. The formal analysis through the GPT technology is a positive development in making the world safer by increasing awareness in the factors generating conflicts but also improving conflict resolution and peace in the world.

### **The scientific and moral analysis of the unconscious**

The chatbot analysis of the LLM does not contradict traditional views of morality. The FT serves as the interpretation of psychological and of theistic explanations as metaphors identifying parallels between Moral Science and moral traditions and psychological theories. There is equivalence between the analysis of biblical constructs of Genesis and the Ten Commandments and scientific discovery of these two aspects of the unconscious as syndromes of six roles and three formal operations leading to optimizing conflict resolutions. But neither religions nor psychology have been able to account for morality as a scientific physiological phenomenon. While religions evolved heuristically, empirically, theistic versions of the many types of conflict resolution, they were unable to recognize the divines as metaphors of the underlying relational modality qualities of the unconscious. Psychology on the other hand examined the emotional phenomena as psychodynamically related and then with neuroscience as biologically determined. Psychology and religions have missed identifying both the universal moral motivation as the driving force of the unconscious and that this emotional transformation as a natural science energetic phenomenon. Religions evolved deities as metaphors of conflict resolution, while psychological theories evolved theories on the nature of the unconscious.

Theistic and psychodynamic concepts remained metaphors of the scientific unconscious. The GPT confirms the underlying scientific and moral order validating the FT's premise. The examples of analysis represent validations of the scientific and moral nature of the unconscious. **Equivalence of scientific constructs with those of religions and of psychological theories**

The magical popularity of religions is in that they have identified the concept of conflict resolution by projecting it on the divine as a metaphysical entity rather than introspectively examining it as the unconscious need for peace of mind. The FT interprets Gods as metaphors of the unconscious, these metaphors of conflict resolution, evolving by furthering abstraction on the nature of the divine. The Moral Science by interpreting LLM demystifies religions and empowers moral abstraction by advancing the unconscious as a scientific moral process.

Religions are respected as measurable scientific phenomena, sanctifying the alternative types of conflict resolution. They are solutions of the formulas of the unconscious.

Religions have identified aspects of the conflict resolution process using metaphors of the entities of the six-role process, of the relational modalities and of the formal operations.

There is correspondence between the six-role syndromal process with those advanced by religions:

- The six-role process was identified as a six emotions pattern repeated in the Greek cosmogony, eventually resolved as the religion of the gods of Olympus.
- This orderly process as a metaphor of the creation of the universe by God, was identified in Genesis' six days of creation leading to Sabbath.
- Hinduism detected the syndromal process in the six chakras along the spine leading to the seventh on top of one's head.

In parallel the six-part dialectic has also been identified as the psychoanalytic structural model of id, ego and super-ego and the formal operations identified as libido and thanatos.



There is correspondence between the six roles process and the structural model's organization of defense mechanisms. Thus we may recognize equivalence between

- stress and response in the dialectics of the id,
- anxiety, and defense with the psychoanalytic ego,
- and reversal and compromise corresponding to the superego.

There is correspondence also between the moral conflict resolution aspects of the unconscious, the formal operations, and power management injunctions of religions: We can reduce the Ten Commandments, Aristotle's Nicomachian ethics, Buddhism's four noble truths to

the three relational injunctions of moderation, cooperation and mutual respect as the principles defining morality.

We may also integrate here the psychodynamic defense mechanisms connecting the six-role states relationally by identifying equivalences between the defense mechanisms and the formal operations:

- stress is dealt with repression and role assumption with the use of denial,
- anxiety as anticipation of role reversal corresponds to projection, defense as counterphobic role assumption is equivalent to reaction formation,
- compromise role assumption corresponds relationally to sublimation, intellectualization, and displacement.

Thus, while religions and philosophies sought to understand the process, and while psychological theories sought to identify the scientific organization of emotions and behaviors neither of them grasped the scientific and moral analysis of the unconscious. The contribution of the FT is that it identifies the thought process as an energetic emotional transformation abiding by laws of the SHM capturing conflictual emotions as energy and a set of formal operations transforming this energy to attitude change along the four alternative relational modalities. These distinctions recognize moral order as determined by formal operations coinciding with ethical principles.

This new insight represents the integration of psychological, moral, biological and scientific knowledge clarifying the nature of the unconscious. This conceptualization allows to educate the public about psychology and morality, thus reducing the confusion on the multiplicity of unintegrated fragmented and biased alternative ethical, normative and psychological paradigms. The new knowledge reconciles moral and psychological paradigms as wellness diagnoses that have functionality and pathologies, but also that represent the evolutionary determinism of the innate dialectic processing of adaptive changes. The conceptual clarity reconciles religions and psychology into the Science of Conflict Resolution.

The Moral Science identifying morality as a scientific order originating in the unconscious drive for conflict resolution represents a breakthrough with much relevance. The FT discovers the concept of morality as the innate need for conflict resolution and thus recognizes religions as psychological theories that identified and sanctified the alternative types of conflict resolution. Beyond the recognition of religions as alternative moral orders the science reconciles the variations of moral orders, as four types of resolving, as moral monopolies that must be made accountable to laws of science as the moral authority. The public may now understand the differences between religions as determined by the personality types of their exponents.

## **16. Moral Science, Reconciling Religions and Psychology**

Moral Science thus reconciles psychology and religions by identifying the unconscious as the scientific origin of all moral order. Gods were redefined with the attributes of the relational modalities. Religions remain alienated espousing the four modalities as monopolies rather than examining them in the context to each other as sharing a scientific foundation. We may now connect religions into an evolutionary continuum

improving social justice and abstraction of the concept of the divine into one god, whose name is spelled with formulas of science. Moral

Monopoly is a card game that retraces the evolution of religions from matriarchy to patriarchy, then asceticism to monotheism and finally the messianic religions by studying the complementarity of cultural value systems.

Moral Science respects religions for discovering metaphorically the unconscious as divines identifying the alternative modalities, but criticizes them as divisive, and as unable to reconcile faiths into the big picture of a science. Moral Science revolutionizes the field of psychology by giving credit to religions but also criticizing them as monopolies that divide the world and that resist the benefits of the abstractions of science. The new understanding of morality clarifies faiths as deliberate popular compromises; the public knowingly worships metaphors as the ultimate truth, such as the virgin birth of Christ and his resurrection, while living in a world divided by moral metaphors.

Can Moral Science modify the state of being mesmerized by theism and paralyzed by agnosticism? The scientific and moral understanding of the unconscious is a good departure in seeking integration of the diversity of faiths into a psychology of ethical norms based on science. We need the analytical thinking of science to overcome the tradition of uncritical thinking identified as the diversity of norms overlooking scientific criteria. Ignorance of science compromises the possibility of reducing personal and interpersonal conflicts.

The stumbling block to integration has been our inability to understand the unconscious both as a scientific and also as a moral motivation. Moral Science crosses the boundary protecting religions and psychology from critical analysis. It analyzes them and criticizes them as resisting critical thinking. The new insights define moral order based on the inner need to resolve conflicts as a natural science psychic phenomenon, which understands morality and psychology unified into a natural science.

The Moral Science Primer marks the beginning of a new era in the field of psychology and morality demystifying religions and spiritualizing psychology. The Moral Science represents a bold step in recognizing morality, psychology and science unified promoting respect for morality as a scientific phenomenon. The science integrates religions respecting them as the complementary paths to conflict resolution that have generated great civilizations, art, architecture, thousand and one beautiful stories but also criticizes them for lack of modesty in view of their not being concerned about other belief systems, dismissing them with self-righteousness as creations of infidels, as pagan, naïve believers of idols, while they are impervious of their own conflict generating traditions. The science respects religions as identifying the moral essence of human behavior but criticizes them for misleading the world with their monopolistic normative partisanship; the science also criticizes psychology as missing both the scientific and moral analysis of human thinking. I am very sad with the perpetuation of ineffective practices in both the domain of psychology and religions.

## **17. Moral and Scientific Consensus can Heal the World**

Because of cross-cultural conflicts, the world is in chaos. Christian America has been and still is at normative war with Islam without ever saying a word about the religion, afraid of violating the constitutional right for freedom of faiths. It is difficult to raise the topic of religions

because people are passionate about them. It is difficult to criticize religions in particular Islam as you raise the wrath of the faithful, who have declared a fatwa at a writer like Salman Rushdie, have killed critics like the French journalists, and quietly dismembered Khashoggi their critic.

There is a consensus that the religions are magical and there is a convention of accepting them as they are in spite of being outside scientific reasoning. It is a convention on believing the unbelievable as sacred. Yet it

was a religion that attacked America on 9/11, while America started a war to change the Islamic normative system, its political autocratic structure, introducing democracy instead of theocracy, providing civil rights such as education to culturally oppressed women without criticizing the religion. The norms that America wanted to change amount to challenging the religion, yet it failed to address the topic during its 20 yearlong war.

Similarly, Catholic Christianity has not accepted responsibility for the international disaster of its clergy's pedophilic pathology. In a parallel way, Orthodox Judaism does not accept responsibility for theistic ethnocentrism.

The healing of the world requires us to become insightful, responsible and accountable recognizing how leaders and religions affect people adversely. We need to reflect on adjusting norms for a global reality examining the impact of traditional moral monopolies on the global climate. Psychology needs to change in view of its ineffectiveness and moral irrelevance. We live in a world of theistic and psychological metaphors; we need to find reality. The AI era could be the one of inspiring activism in reforming the humanities, in evolving the recognition of the unconscious as driven by the scientific concepts of moderation, cooperation and mutual respect.

The Moral Science like Prometheus, the foreteller, is stealing the fire of gods giving it to the mortals. The fire is rational thinking uniting psychology, morality and science refuting conflict generating traditions and enlightening the public on conflict generating personalities.

Conflict resolution is a necessary paradigm shift radically changing psychology and religions by redefining the unconscious, by identifying wellness diagnostic categories, by introducing the interpretation of metaphors for self-discovery, overcoming the agnostic psychology and the dogma based moralities, by identifying scientific principles as moral values, thus introducing morality as the path to personal and societal healing.

The Moral Science validated by formal analysis ushers in the era of wisdom. The AI recognizing the structure of large language texts as syndromes of conflict resolutions, modalities as diagnosing correctly the heroes of stories, the new era departs on the foundation of insightful understanding of emotions and behaviors grounded on a scientific moral foundation. The findings help religions, and psychological theories, to become self-analytical and self-critical recognizing themselves as leading the public along a range of modalities and related relational pathologies. Moral psychology needs to promote the unconscious as driven by the scientific moral principles of moderation, cooperation and mutual respect. Political and religious leaders need to reflect on adjusting their behaviors and streamlining their norms. The new paradigm empowers leaders to moral consensus.

## Conflict of Interest

The author declares no conflict of interest.

## Author Contributions

AL conducted theoretical research, analyzed data, and wrote article.

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