

THE THEORY OF TRUTHISM: ELABORATING THE CONCEPTS OF STRESS AND ANXIETY

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Abstract

In this article, the researchers examine and analyze anxiety and stress from a different point of view and according to the characteristic of truth-seeking. In the approach of Truthism, human truth-seeking is considered the main element and factor of the theory. This attribute and characteristic of humans are expressed as the truth-seeking instinct. In this theory, stress and anxiety are entirely separate. Stress can be an enemy or a guide for a person. Anxiety, the result and the product of unresolved and old human stress, is a sign of illness. Therefore, a concept called "normal anxiety" does not exist in this theory. According to logic, human ignorance causes anxiety caused by unresolved stress. The treatment of anxiety in this theory is done with cognitive and behavioral dialectics. It occurs in the context of non-prejudice by accepting universal truths and obeying inevitable facts according to collective wisdom. The treatment occurs in slow steps and in the present time, paying attention to the truths the individual believes.

Keywords: Truthlet, Truthism, Anxiety, Stress, Truthletfulness, Truthletism.

INTRODUCTION

And finally the truth will set you free!

The theory of Truthism is a new and emerging research in psychology that aims to express a new view and examine humans from a new perspective. This theory and strand of research are at the beginning of its life and developmental process. It is passing its experimental and theoretical stages and is evaluating its philosophical speculations.

To begin with, the researcher summarizes the main concepts and philosophical system of this theory and then presents his views about stress, anxiety, and the anxiety of ignorance and psychological defense mechanisms for this anxiety.

Insight and the discourse of this theory are based on the principle that individuals instinctively seek the truth, and this tendency affects their whole behavior and actions. We call this truth-seeking a truth-seeking instinct (Nabiri and Kalantari, 2023). Seeking truth and understanding truths are the main factors of this theory, examining a person based on these characteristics. As we know, in many theories and thoughts, humans are not considered to have instincts. In these views, instincts are considered biological factors, specific to animals, not humans, which cause unlearned behavior responsible for survival from the beginning of birth.

Also, those unlearned involuntary human behaviors are considered reflexive behaviors and do not consider these behaviors to be complex. But on the other hand, if we define instinct as those biological factors that facilitate the performance of the behavior, it can be said that humans have countless instincts.

Apart from the fact that my colleague and I believe in evolution and consider humans to have instincts, there are some questions for us. Those scientists who do not believe in instincts for humans do not consider complex and unlearned behaviors for humans. However, they consider some complex and unlearned behaviors (e.g., feeding and reproduction in animals) instinctive! What answers do they have for the ability and complex behaviors of humans in understanding and searching for truths and learning, as well as solving various problems from early humans until now?

If an individual performs a behavior such as learning or solving a problem with speed and simplicity, is it because of the lack of complexity of this behavior? Or is this behavior simpler than feeding or reproduction? Isn't it a complicated issue that humans are empiricists and understand the truths and concepts of nature and life with their reasoning and dialectical mind? Is it a simple and uncomplicated matter that the baby starts to communicate with its environment and parents from the moment it is born to discover the world and learn, and this learning and discovery of the world enters newer stages with his/her age and the way he learns becomes more complex? Or, is not this performance of discovering surrounding truths an unlearned and "institutional practice"?

Doesn't the mental ability of humankind in learning, which is in the form of trial and error and experience of its mistakes and victories, from the time it was still on the trees until now, indicate a complex, unlearned and instinctive behavior? Doesn't that a person, since birth, needs to learn and understand the truths without any education reflect this vital thing? Humans instinctively know that they need truths and knowledge to live from birth.

The fact that the powers of the human mind enable him/her to learn, try, make mistakes, and experience, should not make us fall into this delusion that this human power is not complex and surprising. To understand this issue, think about how difficult it is for other creatures to learn and experience. Today, due to the continued evolution of human beings in the field of mental and psychological capabilities, understanding the complexity and wonder of how we deal with life and survival through trial and error, reasoning, and induction has become more difficult or has gone away from our minds. We do not consider human reasons to have specific instincts in this direction (truth-seeking instinct).

Therefore, such questions and cases lead the researcher's mind to the direction that a human being has a fundamental instinct called the truth-seeking instinct. The instinct that accompanies us from birth. We are not able to continue life without it.

Even if we consider basic human behavior a reflex, the desire to seek the truth and acceptance of those facts that are certain and available to us is clear. Can a baby ignore the reflexes with which he entered this world? Will the baby be able to continue to survive and live if he/she does not bow down to those basic truths and certainties which are reflexes in his mind?

And more importantly, aren't the function and application of those reflexes to know the world and survive by discovering the truths? In every corner of human life, you will find him/her to be truth-seeking and dialectic, constantly searching for the truth and establishing a dialectic

with the environment and other beings to survive and live. Isn't dialectic the same as seeking the truth?

The secret of a person's survival is only in accepting the facts and truths around him/her. Our nature, like an animate and inanimate, obeys the certainties and facts around us and has no other way to continue but accept the certainties. Don't migratory birds obey what is certain, i.e. migration, when the season changes? Doesn't a tree obey the certain thing of its world, which is to move towards the light? And, even if its path is blocked, it does change its growth path by tilting its branches and trunk and moving in the direction of the light.

Doesn't a river follow the certainties of its world to move in its bed and flow, and doesn't it sometimes change its course correctly to flow? To continue, our known nature follows the certainties and truths surrounding it, and its general law is to accept the facts and certainties. As we are small members of that big body (nature), that law also governs us, and we must discover and accept the facts and truths around us to live and survive. Because we are humans, these truths are much more diverse for us.

In the theory of Truthism, a person has an instinct to seek the truth. The main element of this theory is the truth and the desire to seek the truth, and it is a person's interaction with truths and acceptance or non-acceptance of them that creates mental health or resentment for him.

But what is the truth?

Anatole France considers it the most profound question because all questions are related to it.

Truth is very general and theoretical and has different definitions and meaning for each school, individual, society, and even land. It is much more difficult or even impossible to reach the truth and the root of any matter.

Professor Whitehead says there is no absolute truth. All truths are true in a part of themselves. It is the work of the devil who wants to make them appear to be pure truth. Sanders Peirce also has the following opinion about the truth: An idea that is finally confirmed and agreed upon by all is what we call the truth. Nothing is in the world agreed upon by everyone to be called truth. The meaning of truth has always been different in different schools and times, and no one knows what truth is.

In a definition of truth, Confucius says, "Truth is the realization of our being."

And the question that comes up and occupies the researcher's mind is that to make your being and life a reality, shouldn't you see the truths and certainties around and in your world? And how can we give reality to our being and life without seeing and accepting the truths around us?

Therefore, according to different definitions and concepts about truth, which all seem correct in their time and place, in this theory, instead of the word and the general concept of truth, the researcher has proposed the word truthlet, which has a more limited meaning and concept than the word and concept of truth. It is the statement of certain things, reality, and truth that has meaning and value only in a person's world, and it can have no value or validity for others. The

truthlets are the truths around the person. So, the main element of the theory of truthism, which I have defined and proposed is the truthlet.

In this theory, the desire for truth-seeking (following facts) is considered the general force of the mind, and the truth-seeking instinct is regarded as the human instinct (Nabiri and Kalantari, 2023).

Understanding, finding, and accepting environmental and comprehensible truthlets and truths that are around or in the path of our life is effective on our psyche. Our compatible or incompatible interaction with these truthlets and truths determines the level of our mental health. Truths and truthlets affect our cognition, attitude, and perspective, and our attitude affects our actions, behavior, choices, and decisions in life. The choices and decisions made with new knowledge and truthlets open a new window of life and destiny for us, which are the carriers and causes of newer experiences and changes in our outlook and attitude. In my opinion, the truth impacts our psyche and destiny.

Knowing and understanding the truths and acquiring any knowledge for a person is done through trial and error and dialectics. Human understanding and his/her understanding of the world are done with opposites. If I don't know the concept and meaning of black, I will never be able to understand white. So, my thesis is intelligible to me by understanding and dealing with the opposite antithesis.

From the moment of birth and the first breath, a person needs to understand the truths and certainties around him to survive and live, and this understanding and acceptance of the truths are achieved through dialectics. Apart from reflective actions, which are elementary truths born with the baby, other activities such as knowing the environment, walking, learning a language, and every other activity are an expression of a thesis on the part of the baby and the child, which by setting up an antithesis on the part of the environment is encountered and thus becomes a new concept and knowledge for him. Dialectic is the normal function of the human brain (Jessica, 2012), with which acquiring knowledge and learning are possible for humans.

In this theory, Nabiri and Kalantari (2023) linked wisdom, truth-seeking, and truthfulness to the human psyche to a high degree. It has been presented by introducing and expressing cognitive and behavioral dialectics, a simple expression of Hegel's well-known dialectic, and linking it to human behavior and knowledge. In this approach, cognitive-behavioral dialectic is defined as such that every truth understood in the present moment is a product of its dialectic. Whatever a person understands "now" is a fact or a truth (thesis) that every moment encounters another truth (antithesis) and the result of these two truths (synthesis) is now a newer truth and thesis. Indeed, the synthesis is the correct result obtained from comparing the previous two premises.

Cognitive and behavioral dialectic is the continuous synthesis of previous truthlets with the present truthlets. In all material, social, economic, moral, and natural aspects of human beings, it is an unrivaled role-playing, visible by looking around, and all devices, artifacts, inventions, behavior, actions, knowledge, and human understanding.

We must take the new truthlets to the test and not be afraid of rejecting the beliefs of our minds. This work is not so difficult you should try it. One should see and accept every definite matter and be impartial about it. The only prejudice is prejudice against rationality and truthfulness.

A person makes trial and error in the dialectic to obtain the truthlets so that he can finally find the new and better truthlet, and certainty can always be criticized by noting that the dialectical action is not an upward action in many cases but can be a downward action.

We must know that this trial and error is ultimately the way forward. We must also remember that even in scientific and logical issues, the expanding boundaries of science are formed by unknown things, that is, counterfactuals and ambiguities. Many scientific developments happen when there is a change in our understanding of order, e.g., the evolution made by Darwin in biology or moving away from Newtonian physics after the theory of relativity and quantum mechanics. It should be known that the interaction between order and disorder is necessary to achieve understanding. Dialectic is also like that. We must be unbiased and see and accept the truths of our surroundings and world to the extent of our knowledge and ability.

In this theory, the researcher considers a philosophical device for cognitive and behavioral dialectics to reduce the downward trend in dialectics and inject the possibility of an upward trend into this mental process.

The philosophical system of cognitive and behavioral dialectics has its basic principles and philosophical laws. Just as in Newton's philosophical system, where the basic principles, fixed size of objects, and time are considered, and in Einstein's philosophical system the basic principles and the philosophical law of the theory are considered to be the constant speed of light, in this theory, which is in the heart of cognitive and behavioral dialectics, the basic principle and philosophical law that form the framework of the theory is the "truth-seeking instinct and understanding of truths" for human, and the truth-seeking instinct is considered fixed for human.

The cognitive-behavioral dialectical philosophical device has two parameters and basic principles:

A: Impartiality and free-thinking

B: Experientialism and pragmatism, which are defined below.

Impartiality and free thinking: Free thinking is the invisible foundation of dialectics and the foundation of cognitive and behavioral dialectics rests on it. Free thinking increases our ability to see other truthlets around us. Being impartial to what is known and the theses that are our current truthlets is the main rule of this philosophical system and theory of Truthism.

Intellectual rigidity, lack of conscious awareness, and ignoring new truths cause prejudice. Prejudice is a poison in thoughts and opinions that permeates our behavior and morals and even affects our culture, social learning, and involuntary behavior. Therefore, at every moment, one should be unbiased in any new knowledge and truth and accept it. We must know that what we have learned so far is not the end of the truth, and absolute acceptance and belief in it lead to nothing but failure and destruction. Russell, the late English philosopher and the leader of the

Enlightenment Corps, tells us in his teachings that it is impossible for anyone in any matter may it reach the complete and final truth (Russell, 1945). This expression and sentence express the principle of impartiality concisely and precisely.

Experientiality and Pragmatism: moving forward without going back.

Experientiality means a person remembers what he has done or is known as an experience. Accepting any truth gives a person new concepts and information that must be experienced and remembered. Being able to experience requires that a person, while facing new conditions and situations, still pays attention to what has been experienced before so that what he has experienced will not be experienced again (both wrong and right). Relying on and remembering the previous experience and facing a new truth, the possibility of a successful synthesis is high. It is with this principle that learning and things to be learned happen.

Undoubtedly, empiricism must be accompanied by pragmatism, i.e., we have a practical commitment to what we understand and know, which has become part of our experience because knowledge alone without action is useless. Knowing everything that is understood without having a practical commitment to not only it is the same as not knowing, but it is exhausting and psychologically stressful, but pragmatism increases the possibility of moving in the right direction in dialectics. A person with anxiety or depression will be fanatical about one's beliefs in case she or he does not see and accept the truths and truthlets contrary to them.

What are the results if a person remains fanatical about his or her anxiety or depression and overlooks or rejects truthlets contrary to that belief?

In this approach, to implement the cognitive and behavioral dialectic, apply this small and simple philosophical system in the human psyche and behavior, and simplify the components of this thinking and system in our actions, two concepts of "truthletfulness" and "truthletism" have been considered. So that not only can we easily see the truthlets and truths around us, but we can also discover the path of transcendence to find better and higher truths and truthlets.

Truthletfulness and truthletism are defined as follows:

Truthletfulness: Every person should see and think about the truths and truthlets observable around him – this happens in an impartial context because many truths and truthlets around us are contrary to our current truthlets and beliefs. Unless a person is free from the clutches of intellectual rigidity and prejudices, he will not be able to see the truthlets contrary to his truthlets and beliefs. Therefore, one should see and think about the truth, truthlets, and beliefs contrary to one's truthlets and beliefs. This is the repetition of the action that we have done since birth. The child sees the surrounding truths without bias, goes towards them, and satisfies this instinctive sense (seeking the truth) in the form of curiosity as much as he or she can. But little by little, with increasing age and suppressing this instinctive desire by parents, culture, ideology, and governments, and replacing them by prejudices in the child's mind and encouraging to have preconceptions to various things such as family, country, religion, or friends and scientific or philosophical schools, the child's truth-seeking mind turns into a dogmatic and inflexible mind.

But the issue is that the child gradually uses his bigoted view in a specific case (such as patriotic bigotry) in all aspects of life and spreads his bigotry and rigid view throughout his life. Prejudice is like that rotten apple that rots all the apples in the basket. Prejudice is that way of thinking and that pervasive and poisonous look that makes dark and black every path that ends in light and castrates and blinds every way-finding thought.

Truthletism: Whenever a person comes across a new or contrary truthlet, she or he should accept the truth closer to the collective wisdom of humans, the heads of peers, and intellectuals. Finding the truths and truthlets approved by reason is not only available in books, but by seeing the truthlets and beliefs of the people living in advanced and prosperous countries, we can reach their opinions to a great extent. The prosperity and happiness of these people reflect their belief in the wise.

Truthletfulness and truthletism are the scientific views and logical and victorious attitudes we have always had in other sciences. A sublime prospect that has always brought us happiness and victory.

This attitude is the cause of the position we stand in today. Now, the main question is: "Why we do not tie this rational and responsive attitude to our psyche and behavior and do not use that attitude in behavioral and moral sciences; why the criterion of our evaluation of a healthy and psychologically calm person is not scientific; Why we don't consider a mentally healthy person to be the unbiased person who constantly accepts the truths of the world. Since this view has caused our progress in all directions, why it is not the standard for measuring our psychology?"

So, the philosophical law of this theory is to have a truth-seeking and constant instinct for all human beings. This cognitive-behavioral-dialectical system connects truth-seeking and impartiality to the human mind through truthletfulness and truthletism.

Just as in Frankel's theory which says the satisfaction of sexual desire in psychoanalysis or having hope and meaning in life causes mental health, in this theory, truthletfulness and truthletism, which means understanding and accepting truths, cause mental health. In this theory, a person should be wise, think and search for truths. Bigotry is condemned more than fornication. In this theory, it is the root of most mental disorders, the causes of which will be explained in the forthcoming articles.

The simple and powerful philosophical system of this theory has the potential to deal with various human issues and problems in life. This theory is not only an interpretation of the human psyche and states, but it can be an interpretation of nature and the analysis of its actions, or it can be said that the philosophical system of this theory is written based on the activities and relationships of nature. As far as we know, nature is dialectical, and many philosophical schools, such as the philosophy of Marx, Hegel, and Taoism, also believe in it by expressing the power of yin and yang.

We are condemned to accept the surrounding truths and certainties of our world. The truths have determinism for their reality, and we must accept them. Accepting the surrounding truthlets and seeking truths are the most significant conditions and the most basic acts after breathing, from birth.

In the previous article, the explanation of truthlet and the expression and description of the cognitive and behavioral dialectic, as well as the introduction of Solomon's motivation were discussed (Nabiri and Kalantari, 2023), and this article examines and introduces anxiety and stress in the theory of realism.

ANXIETY AND TRUTH

Anxiety is an unpleasant, pervasive, and vague feeling of unknown origin that affects a person and includes uncertainty, helplessness, and physiological arousal. In psychology, anxiety is the advanced stage of chronic stress. Stress is necessary for survival. It is the natural reaction of humans to psychological or physiological pressure with a known root. Desires, decisions, failures, pains, expectations, etc., bring stress in the form of psychological and physiological pressure.

Stress is a vital characteristic of every living organism. Life without it is not possible. The creature is doomed without the stress of survival, health, self-defense and safety, progress, lack of communication, etc. Stress is a condition that arises as a result of the interaction between a person and the environment and causes a mismatch - real or not - between the requirements of a situation and the biological, psychological, and social resources of a person (Sarafino, translated by: Shafii et al., 2018).

The most accepted definition of stress, mainly attributed to Richard Lazarus, is that stress is a condition or feeling that a person experiences when he feels that his needs are beyond the personal and social resources he or she possesses. Lazarus and Fleckman (1984) consider stress as a specific relationship between a person and an environment in which the assessed tension exceeds the person's capabilities and puts his or her health at risk (Khodayari Fard and Parand, 2013). In short, stress is felt when we think things are out of our control. Every living thing, depending on its type and species, needs stress to some extent and understands this need. Here, the question is whether stress is connected to our ignorance or desire to seek the truth.

Researchers believe that stress is related to the level of our awareness and knowledge because the higher our knowledge of a matter, the less stress we feel in that particular case. If we are more aware and knowledgeable about that specific and stressful matter, we are under the control of that situation. In the case of hunger, the biological motivations are in advance, giving strength and direction to our behavior and leading us towards satisfying this need and eating (earlier researchers called this motivation Solomon's motivation) (Nabiri and Kalantari, 2023).

Now, if there is no food available and we are the person having problems and challenges preparing food and unaware of the time the next hunt or food will be available, the stress that we understand and tolerate is rooted in ignorance and lack of knowledge about that subject, apart from the stress caused by the nervous signals of the digestive system. It should be noted

that in this example, the source of the stress factor is the lack of food, but what causes our resentment and stress is our lack of awareness of our ability to overcome or reach the stress factor (food) or our ignorance of when to gain food.

Will the stress that we endure to pass an exam be lessened or reduced, by knowing the end of the work or being in full preparation for the exam - knowing the things asked in the exam?

The amount and degree of my stress while driving, going to a new environment, doing a new job and profession, establishing a new relationship, or any action, is rooted in my "level of awareness" of that issue or my "level of ability" to win and prevail. It is stressful to be faced with that issue. My "ability level" to overcome that stressful challenge is related to or dependent on the levels of my knowledge and awareness of that issue and challenge. The more aware I am in that challenging field, the more capable I will bear less stress – the ability is the same as consciousness that occurs in its context.

Is the stress of those individuals suffering from floods or earthquakes the same as the stress they suffered five hundred years ago? And, is this decrease in human stress due to his abilities not occurring in the context of his awareness?

Researchers ask you not to look at the problem only physically. Maybe you think about how the stress we endure is rooted in our ignorance when confronting or fighting with a strong person or the stress we experience when moving a heavy or fragile object. And how does knowledge help to solve it?

Let's stand out and have a field-independent look at this issue. Doesn't my awareness of dealing with a strong person remind me that I also need to be strong to fight and aware of and knowledgeable about becoming strong and how to fight with a strong person?

Isn't it rooted in the ignorance of my abilities if I know from the beginning that this challenge is beyond my ability and I should not enter into this confrontation at all? Doesn't this matter that I know what I am winning and what I am losing help to remove the bigger challenge from the scope of my decisions?

Is my knowledge more effective in moving a heavy or fragile object or my physical strength? And doesn't my ability to move that heavy object have deep roots in my knowledge about moving? (Assuming how to use levers)

According to the researchers, the more knowledgeable a person is in any field, the less stress he or she tolerates in the challenges of that field – truths are stress relievers. The issue of awareness and knowing the truths and its effect on stress is evident even in self-confidence and self-doubts. Whenever a person suffers from a lack of self-confidence or self-deprecation, he/she tolerates a lot of stress and mental pressure. What frees him/her from these stresses is awareness and knowing the truthlets of his existence.

SELF-CONFIDENCE

Self-confidence is one of the psychological conditions in which a person trusts and believes in his abilities and talents to do things successfully due to previous experiences.

What is the reason for self-confidence in a person? Do you see any reason other than a person's awareness of his/her abilities in this category? Likewise, the one who lacks self-confidence is unaware of his/her abilities, talents, and the truths of his/her existence.

What is the cause of low self-esteem? Isn't this category also due to a person's lack of awareness of existential truthlets and clarity about himself or herself? To eliminate a lack of self-confidence or low self-esteem, one should face the truthlets of one's existence and become aware of them. What is the reason that a person has self-confidence and self-esteem? Isn't the main reason the awareness of one's abilities?

But we all know that we need a certain amount of stress to survive.

Stress is both an enemy and a guide that can show us the original way. Stress forces a person to move, grow, avoid danger, and look into the future. Whenever a person keeps in mind the statement of his certainty and truthlet, his stress can be a productive and guiding force for him.

If a person is aware of his abilities and available resources to face the stressor, knows the truthlets of his existence, avoids illusions and cognitive errors about himself and his desires, and understands the challenge well, he can overcome and solve his stress. All these things mean knowing the truths, certainties, and truthlets related to those issues.

Stress can be resolved with practical action and definitely in the context of awareness and truth-seeking, that is, truthletfulness and truthletism. Is it possible to propose or suggest a way to relieve stress other than the truth-seeking path? Or is there any stress that does not go through the truth-seeking road?

We should be aware of the demands, capabilities, and social conditions so that our choices do not cause stress and resentment because the old and unresolved stress becomes anxiety.

It should be known that many of our choices and demands are practically unattainable due to the surrounding conditions and our abilities. Our struggle to achieve that desire or solve that challenge is a futile and stress-increasing act. Alain Dubotten, in his book, "The Consolations of Philosophy" quotes Seneca as saying: Wisdom is to recognize where we can change reality according to our will and where we must accept the "unchangeable". This is a great lesson that can be very effective in relieving stress.

Regarding the challenges and conflicts that are not our choice, the solution is the same, and only awareness, seeing the existential and surrounding truths, the truthlets, and accepting the certainties, can relieve the stress resulting from those challenges.

Relieving stress happens with practical action along with our awareness and truth-seeking. Stresses and fears have specific roots, but anxiety as old stress is chronic "with an obscure root".

When we see a predatory animal that threatens us or when we drive on a slippery road, fear and stress are completely natural and guiding. However, consider when you are lying on the sofa at home, the conditions are normal, and nothing has happened, but you are worried for no reason. This unpleasant state and feeling are called anxiety, whose "root is not known".

The old and unresolved stresses of a person become anxiety. As stated above, stress is created due to our lack of power and awareness of a challenge, and makes psychological pressure and tension. These tensions and mental pressures, which are the product of unresolved stress, affect our life. Psychological pressures affect our decisions, choices, behavior, and attitude. They force us to choose and make wrong decisions that can change our life path. A person under the influence of psychological pressure most likely makes decisions, choices, and behavior that is ineffective and full of many errors.

These wrong decisions and choices are the product of a negative attitude and are affected by the psychological pressure of stress. This creates newer deep stress with more stupid and unknown roots since the initial unresolved stress has caused further stress. Now surrounded by several origins of unresolved stress, we suffer from anxiety and worry that we can no longer identify the cause and root.

When stress is not resolved, it creates more stress. Being in an unpleasant state, we face several roots and causes that are difficult to recognize. That's why we find ourselves anxious.

So, according to the logic of not relieving stress, the creation of psychological pressures has caused more and deeper stresses that have more obscure or even unknown roots than the initial stress, called anxiety. The reason for confusing anxiety and stress and shifting these two categories with the same points and trends is mentioned in the topics of humanities.

The researchers in the above argument reason that stress is a product of ignorance and lack of awareness of the challenges ahead. Now that anxiety is considered a product of old stress, the researchers believe that the cause of anxiety is ignorance and lack of truth-seeking.

Just as fever is a sign of infection of the body, anxiety is a sign of infection of the mind.

In other approaches, there is a concept called normal anxiety, which they consider a guide and facilitation. They say that normal anxiety shows people the original path, forces them to grow and move and can keep them away from danger with foresight. But in the approach of Truthism, due to the precise boundaries between stress and anxiety, the definition of these two concepts, and the point that the root of stress is known and anxiety is unknown, anxiety, generally, is considered an inauspicious and problematic thing that hurts a person's psyche and life and keeps a person away from the normal functioning and the normal process of life. Hence, the concept of normal anxiety is considered a false concept.

Anxiety does not have a specific root. If you pay close attention to the examples used in the approaches that agree with the concept of normal anxiety, you will see that in those examples the root and cause of anxiety are clear, which is the error, because if the cause of anxiety and apprehension is clear, we are no longer facing anxiety, but stress. For example, since anxiety is considered a warning factor for future threats and avoiding danger, isn't the cause and causing

the root of that anxiety clear? And aren't we stressed when the root cause of the confusion is clear? In this approach, the factor of anxiety not only is not a guide and a factor of growth but also it is a factor of human destruction. In fact, "stress" is the factor of growth, guidance, and warning of future danger and not anxiety.

Anxiety is always improved by attachment to a specific object or situation. Anxiety must be transformed into fear, a concrete and specific place, a place in time and space so that it can be understood by a person and acceptable to human understanding. In fact, the object must become Kantian and ideal. All the efforts of psychologists and psychoanalysts are to recognize anxiety and turn it into fear so that they can control it. It is the same in a normal state – a normal person either avoids the object and cause of fear or designs a specific plan to overcome his fear such as desensitizing or doing other actions.

In the Truthism approach, the subject or the person himself (and in the Cartesian sense, the subject or a being with experience and conscience who sees the object) is also very important. The situation or object that causes fear or anxiety is dependent on the subject and the person – it is the person himself who is afraid of a subject (object) or that a situation (object) has or will cause him anxiety. But the same object may not be the cause of anxiety (or fear) for another person, so the subject's perception and his point of view towards the object is very important. A person's or a subject's perception of a situation or an object depends on a person's perspective, mental concepts, experiences, and mental and psychological capabilities. In fact, the level of a person's awareness, truthfulness, and desire to seek and accept the truth is very effective in the level of anxiety (and fear) he perceives. The more complete, correct, and rational a person's knowledge and surrounding (truth) truths are in a subject or object, the less anxiety (or fear and stress) he experiences from that subject or object. In fact, the truths and truthlets that a person believes and accepts about a subject or environment are very effective in the amount of anxiety (and stress) he receives from that subject or environment.

ANXIETY TREATMENT

It is true that psychoanalysts and psychologists identify the cause of anxiety and bring it to the present and fix it by making it temporal and spatial, but in fact, by doing this, they confront the subject with truthlets and facts about the object that he has not accepted or ignored until now. They expand the subject's awareness of the object and confront him with truths and awareness that he has ignored so far. When the issue and the cause of anxiety are analyzed and the cause of anxiety or even fear becomes clear to the therapist, the continuation of the treatment and the method to improve his clients is nothing but enlightenment about the cause of anxiety, making awareness, providing information, and encouraging him to accept the new and more rational truthlets that are related to the cause of anxiety (or fear).

The psychoanalysts and psychologists tell the client which truthlet or truth is the reason for her anxiety and worry, and which mental fallacy caused her lack of truthfulness and truthism and made her anxious and worried. Do you know a better way to heal and treat fear and anxiety than confronting a person with the truth and truthlets around him?

When the subject or person faces her truthlet, her level of awareness of the object, and the cause of her anxiety or fear, her anxiety and fear disappear or decrease.

The whole process of treatment is the same, and there is no hope of recovery until the person accepts the truthlet and correct truth with the help of his counselor and faces it. In the treatment of anxiety, what actually happens is as follows: an anxious person is faced with a truthlet and a truth that has meaning in his world, called a thesis (truth) that causes anxiety. A person with cognitive and behavioral dialectics, accepting new and a more rational antithesis or truthlet, attempts to synthesize and accept wiser truthlets. That is, the factor that causes an individual's anxiety is actually his accepted truthlet which is cured when faced with truthletfulness and truthletism. An anxious person is anxious because of a truthlet belief. This person is cured by seeing the truthlet and other truths in his world that occur in the context of non-prejudice and accepting the more rational and logical truthlet.

As it was said in the above lines, a healthy person in this approach is someone who is truthletful and can be a truthletness. A person who is always in the state of truthletfulness and truthletism in the bed of dispassion and pragmatism, which is the main pillar of the philosophical system of this theory, is constantly in dialectic and accepts every certainty, and gets away from anxieties. We consider the root of anxiety to be failures and not fulfillment of desires, having chronic challenges and stresses, living environment and social environment, inconsistency between self and self-ideal, distance and the gap between present and future, or any other cause other than genetic factors, however, in fact, what happened to the person and made him anxious is "lack of truthletfulness and truthletism". It means that a person is under the influence of a factor that is believed to be true, and because of the lack of dialectics and not seeing and accepting other existing truthlets contrary to his belief but closer to the common sense and wisdom of mankind, he remains in this state. The only way to get rid of the state of anxiety is to change his views and beliefs, which occur in the context of dialectics, and accept a more rational truthlet.

Also, accepting facts and what is truthlet for a person reduces or eliminates the impact and unpleasant feeling of failure. Inquiring and truthlet-seeking, which results in our greater awareness, reduces stress and accepting what is certain and truthlet is very helpful in relieving stress from challenges. In the end, truthletfulness and truthletism will cause us to not have an inflated, impractical, and conventional self-concept or super-ego, and it is the acceptance of certainties and truthlets that will fill the gap between the present and the future.

All approaches clarify the cause of anxiety for the individual and thereby relieve anxiety. In this approach, the psychologist does not immediately go to the cause of anxiety in the past or does not confront the patient directly with the cause of his fear or anxiety, but the efforts and actions are related to the present time. The counselor confronts the patient with the truthlet and his current beliefs. That is, he confronts him with what he has understood and accepted until now so that he himself sees clearly what he has accepted and believed so far. Then the patient is faced with new truthlets with the guidance of his counselor (not orders and prescriptions) and sees existing truthlets and truths different from his own truthlets and closer to universal truths and wiser and closer to rational opinions. Now, he synthesizes with dialectic and makes

truthlet, that is, he accepts a more rational truthlet and takes a step forward in the direction of solving his anxiety. Relieving anxiety is best done in small steps, not in long jumps. The counselor slowly shows the other inefficient and incorrect truthlets of the patient to himself, and the patient accepts the more rational truthlet through cognitive and behavioral dialectic and slowly accepts newer and more correct truthlets. Accordingly, the fallacies of his mind are reduced and the level of his ignorance is reduced. Now these new truthlets are liberating and reduce his ignorance because ignorance has correlations with anxiety.

In fact, removing ignorance and accepting truths, the causes of newer awareness removes anxiety. If we carefully monitor this process, we will see that the cause and the root of anxiety is ignorance eliminated by awareness, truths, and knowledge. Reasonably, it is better to remove anxiety in small steps, not a long jump.

The counselor teaches the patient the principles of non-prejudice-free thinking and experiential pragmatism. By doing this, the patient not only gradually and slowly improves according to his understanding and ability, but also learns how to face the truthlets and facts, makes magical synthesis and spreads this doctrine in other directions as well.

Due to the convenience and the fact that it deals with the patient's current understanding, this work may cause the patient not to refer to his counselor about a new anxiety because he has learned how to cope with the problem himself. It is enough to seek wisdom and think in one's behavior and world according to the collective wisdom and global and scientific truths not to the ethnic and local customs and beliefs. It is enough that everything he reads or learns about his behavior and the world around him is outside of the mysticism and teachings of religions – he should test every knowledge with the stone of logic and human wisdom.

In other approaches, after one or more courses of treatment, the patient urgently needs a consultant if a new problem or anxiety occurs. For example, what can a patient psychoanalyzed do in the case of new anxiety or phobia? Can he analyze dreams and can he find the suppressed needs that are the root of his anxiety?

What does he know about the association of memories? Does he know anything about the connection between words and the Jungian archetype? What do you know about the techniques and methods of behaviorists? At the time of anxiety, what is his knowledge of existentialist philosophy and its related analyses? Does he know enough about death, loneliness, emptiness, and freedom so that he can analyze himself and find a solution to a problem when he is in trouble? Is it only by expressing feelings, paying attention to them, and empathizing that one can get anywhere? If he cannot pass the hierarchy of needs and does not reach the top of Maslow's pyramid, what should he do with his new problem? But the magic of the current true synthesis (cognitive and behavioral dialectics) provides the ability to face and get rid of the new problem, even if it is less. It is enough for a person to seek the truthlets and reduce his ignorance. If he is worried about something, he should know that the best way to overcome his worries is to obey the rational and it is enough to follow this path. This method and approach change the person's dependence from a consultant to truthletism and truth-seeking, and eventually, the person becomes dependent only on facing and accepting the truth.

In the Truthism approach, the first focus is on recognizing and identifying the truthlets and truths believed by the client. One should recognize the mental fallacies, beliefs, and truthlets that are based on prejudices, talk to the patient for a long time, listen to his words, empathize with him to gain his confidence, and pay attention to his words so that his errors and prejudices are revealed. During this process, the person should be taught to confront the truthlets and certainties that he has ignored so far, to make a dialectic, so that according to the principle of truthletfulness, his point of view can be changed based on truths. In other words, the subject should be truthletful and truthletist, taking into account human and existence limitations, face with his object or his anxiety to be resolved with cognitive and behavioral dialectic and synthesis. What the therapist must implement in this method is to have patience, just like the patience that Skinner had in training birds. It should be known that the more the client is fanatical about his opinions, beliefs, and truthlets, the level of awareness, power of expression, arguments and most importantly, the therapist's patience should be higher.

In the approach of Truthism, the principle of experientiality is a very important factor, which is an obvious process in the discussion of anxiety and its elimination. It also shows that with the subject's experience of anxiety-provoking objects, his pressure and anxiety will be reduced or removed. This is the important principle of learning in this approach because learning can only be achieved with the principle of experience and a practical commitment to what has been experienced. Therefore, pragmatism, one of the principles of the philosophical system of this theory, is feasible, even if this experience and learning is based on machine principles and actor conditioning.

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