

A New Approach in Psychology: Truthism

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Abstract

In a world where people are constantly exposed to the onslaught of information, wherein media and cyberspace affecting their psyche, perspective, and destiny, the need for a new approach and perspective is necessitated to deal with these issues, while maintaining mental health. The aim of this research is to present a new theory on the human psyche, examining human beings from a new perspective. A theory based not only on human intellect but also on the truth-seeking and rationalism of man that precedes any other attributes and characteristics of him. This approach is based on truth, truthlet, truthletfulness, truthletism, and cognitive-behavioral dialectic. Truthlet is the expression of the certainty and the fact, and it is the sub-truth that exists in and conceptualizes an individual's world. Every truthlet and perceived truth in the present and in itself is the product of dialectics. In this approach, the individual makes a cognitive-behavioral dialectic in the face of events. Cognitive and behavioral dialectic is a continuous synthesis of previous facts with the current reality and plays a role in all material, social, economic, moral and natural aspects of man. It can be seen by looking around in all means, artifacts, inventions and human behavior. This approach includes various components including self-authorship, Solomon's motivation, ignorance anxiety and mental defense mechanisms, dialectical intelligence, behavioral transaction, black-hole of ignorance, nature punishment, social truthlet, and many other concepts.

Keywords: truth, truthlet, truthletfulness, truthletism, cognitive-behavioral dialectic

Introduction

Until recently, the study of human nature was possible only in the realm of philosophy. Socrates was the first philosopher meticulously studying the human nature and analyzing his creations and actions. Psychology, like many other disciplines, was a part of philosophy. From the 17th century onwards, with the advancement of science, one branch after another became detached from philosophy. The last topic separated from philosophy was psychology in the mid-19th century¹.

From that period until now, theorists and psychologists established their psychological approach on the basis a particular trait or characteristic of human traits. Accordingly and through its lens, they explained the mental and behavioral states of man. Definitely, it had an environmental reason because every thinker is a product and child of his time. According to the facts received from his surroundings related to his life period, he solves the prevailing problem of his time and paves the way for others. For example, Freud, a child of the Victorian era, identified the problem and cause of human psychosis as dissatisfaction with sexual desire and wrote his approach based on it.

So far, sexual desire, cognition, perception and feeling, perception of emptiness, freedom, and death, hope, positive thinking, the social nature of human beings or the

¹Santrak

conditionality of human beings, and so on were considered and analyzed. The intention of the authors in this article is to present a new theory on the human psyche so that we can examine man from a new perspective. A new perspective with loving wisdom closer to the present age enabled to respond to this age and the eclecticities and cultural, scientific and philosophical complexities of today's world. A theory not only based on human intellect but also on the truth-seeking and rationalism of man that precedes any other attributes and characteristics of him. We know all those examined features such as cognition, sexual desire or hope and positive thinking are the subsets of human reason. Man, first of all, is a creature of truth.

Today's world is a world of spreading information and knowledge, a boundless world that provides every attitude, science and knowledge to man. A free world in which each person, due to civil and social freedoms, chooses for himself an ideology or a particular view taken from any school of the world.

Today, knowledge, science and its results, and the fruits of philosophical and cultural thinking are not in the hands of a specific group – everyone knows everything or is exposed to its news and results. The new humanities have accelerated human life. Today, unlike the seventeenth century that the ideas of Copernicus or Galileo were not available to people for years or were ineffective in people's lives, knowledge about any new discovery is not only in the possession of man but also quickly fits into the laws and life of man and not only changes the course of destiny but also affects the human psyche and behavior.

Undoubtedly, all this awareness and knowledge change a person's views and attitudes, an attitude tainted with doubt that does not affect his psyche. Apart from the effect that new truths have on human behavior, psyche, and destiny, the non-acceptance of these truths is not without effect on his destiny. Can anyone today ignore the fact that sexual desire satisfies mental health? Or, is there anyone who ignores the need to be social and to be able to communicate and influence life in today's complex world! In general, human truths and knowledge have always been and are effective on his psyche, behavior and performance, and change human behavior.

On the other hand, we have a problem where people have seen the new and fruitful truths and scientific findings that human beings have reached today, but they do not accept them. Instead of following the laws of causality, they follow the laws of probability. Unwillingly or willingly, those who remain in prejudices and intellectual rigidity and interpret the world today with old knowledge have an ugly effect on other people's lives. So, wherever we look, facts and knowledge, whether we accept them or ignore them, have a profound effect on our psyche, behavior, and destiny. Undoubtedly, knowledge, awareness, and truths in general, affect a person's views and attitudes and change his cognition. This change in cognition affects his decisions and choices in his life, and in general, it affects his personality and behavior.

The personality and psyche of a person is strongly influenced by new experiences and truths that he has acquired or reaches at any moment. Experiences, truths, and beliefs influence choices and decisions. Our choices open a new window in our lives. They affect our behavior and personality with new paths and experiences showing us.

From the moment of birth and throughout the ages, human beings have always been confronted with truths and exposed to information and knowledge, but today's world and the way of life of human beings are such that this information and consciousness is very extensive and complex.

So, one may ask "is the volume and amount of knowledge needed for different things, such as raising our child or communicating with our spouse, the same as it was ten years ago?" "Is the information needed today for the simple life of a citizen the same as the information needed by a human being in the last 50 years?" "Is not the knowledge and truth we need for a normal life far greater and more extensive than that of a simple farmer or citizen in the past?" And, "do these consciousness, the knowledge that each is a new truth for us, have no effect on our psyche and destiny?"

In a world where people are constantly exposed to the influx of information, philosophies, new attitudes, virtual environment, and the media that affect the human psyche, perspective and destiny, the researchers of this article extremely necessitate a new approach and perspective to deal with these issues. They emphasize that this attitude and approach should be based on truth and certainty. In a world where a person reads a message, text and advice from different psychological and philosophical approaches and receives it in the palm of his hand on a mobile page, or in a time when man is constantly faced with a new scientific discovery and questions what he already knew and did, we definitely need to understand the truth to the best of our ability and understanding. Every piece of information and knowledge challenges a person's point of view, no matter how small it might be.

Many micro and macro truths are needed; however, the question that arises is "what is the right path and option and the best approach to maintain the mental health, body or upbringing of a child who has all the information" Or "what are any other issues and categories related to humanities and ethics?", "Is the faint ray of the moon of philosophy on what we know and on our excitable analysis of reality enough for a complete and healthy life?", "Are all the experiences and facts and behavioral knowledge that we have with us enough to face or accept this knowledge and information that we are constantly bombarded with?", "Do we have to trust the previous knowledge or accept the new facts and information?" and now, if it is going to be accepted, "which new truth do we have to trust?"

Today's world feels the need for a new approach and perspective of psychology. From the authors' point of view, in today's world filled with data, feelings, cognitions, hopes, sexual desire and other things are no longer the answer to our lives, because we are influenced by new information and truths that come before us and we have to accept and choose them.

Here the question is "can humans hang on one of those things studied in the world of psychology such as feeling or perception, Sexual desire, hope, positive thinking, etc. to better understand the changing world, to communicate better with others, to reduce the stresses of today's life, and to achieve mental health?"

What should be done in a world where some people encourage the expression of emotion and some people find it less valuable by presenting reasoned arguments? In a world where sexual liberties have come to an end, should it be more satisfying? Should we analyze the dream or explore the past or associate freely and start new speculations? Is having hope or positive thinking the solution in such a closed environment that with every positive hope and attitude you cannot achieve what you want? Do learning and following others, one of the teachings of the social cognitive school, where the role models are responsible for each person under the authority of religious and governmental authorities or dogmatic parents, work? What about human conditioning? What is the task in a world where the defenseless person is constantly encouraged and punished in any way and his attitude, will, vision and heart desire are not of any importance? What is a human task in an environment wherein instead of teaching emotion control, art, music and talent shows, etc. are used for entertainment and education of

people? Should we tell him to care about understanding and feeling (which often stems from those teachings) or should we tell him that you can become whatever you want!! But what has he seen, that he has dreamed of? Or, if he wished, were there conditions in that environment, or should he waste his life pursuing what is not possible? Can he become the one he desires at all, and how much of his desire is based on facts and certainties? How many models do they provide for people in each society?

"Is not there a need for a new approach in the field of humanities and psychology that is responsive to the majority of people in different societies and, to some extent, can provide the happiness of the human race even with a very gentle slope?" – An attitude that people rightly know that the future of the world will be better at the end of the road or even for the future of their children.

It is true that each of the previous approaches has helped mankind to a great extent, but the authors are looking for a new perspective in the world of psychology that suits everyone and everywhere. They are looking for a psychological approach in the field of psychology, a link between human psyche and truth – a philosophical and rational perspective with a psychological scent.

Truth is the oldest, strongest and deepest concept in the world and according to the definition of truth, it is the principle of everything and has a theoretical aspect, variable and different for each person².

How many human beings and how much human life has not been spent in pursuit of the truth and how much force has not been used to achieve it. Man is always seeking to discover and reach a new truth. From the moment of waking to sleeping and even while sleeping, it seeks to understand a new truth. Small facts like "why I slept badly last night" or "why my shoes hit my feet today" to higher level truths like ideology, religion or the cause of what happens in life. If you look a little closer, you will see that every human soul is in the direction of understanding a new truth.

Truth is the highest and most important point of human attention and therefore, according to the authors, truth is a concept that is not ineffective on the human psyche and understanding and how to deal with it can create a harmonious or inconsistent interaction with the human psyche. In psychology, approaches and researches related to that truth as the main factor have been ignored and abandoned.

The authors' purpose, perception, and expression of the word "truth" in this approach is to understand the truth to the best of individuals' ability and consciousness called "truthlet". In other words, truthlet is that kind of truth that a person has reached so far and has value and credibility only for him. Truthlets are actually our accepted beliefs, content, and mental concepts by which we know the world around us and interact and behave with others. Actually, our psychological actions are influenced by truthlets.

We all know that the truth is different from one climate and culture to every other climates and cultures. It has a different definition in every attitude, and every human being looks at it differently. No one knows what the truth is and where it sits. Not only are truths constantly changing over time, but they are also constantly moving in the direction of self-improvement and reform under the guise of impartiality. Because of this diverse and

² Saliba

captivating face of truth, in this approach the writers reduce and limit the word truth to the word "truthlet" or fact, which is the expression of the certain and the fact. Truthlet is the truth that a person has reached so far and has a more limited meaning than the truth. Truthlet is the truth that is the meaning of truth only for the individual, is only true in his world, and, according to his circumstances, can have no special value and content for any other persons. It is only the truthlet and belief of the individual that influence his or her life, psyche, and decisions. Like an individual's attitude or view of a particular philosophy that is a truthlet to him and has no value to others. Or more simply, it is alike doing a traditional and cultural practice such as seeing and visiting, a truthlet and certain to one person but not a standard or social value for another.

For example, someone who is emotionally drained and restless in the face of anxiety, prefers loneliness, walks, or goes to a friend or counselor in the face of distressing issues, is aggressive in arguing with the other persons, thinks that eating, dancing or watching a movie is fun, is socializing, and is immersed in himself, and in general, whatever he or she does is really because of the truthlets and truths that he/she believes in and uses in the face of those problems.

In fact, the truthlets and certainties constitute the content and psychological framework of each individual, and it is the mental-psychological framework of the individual that shapes his behavior and determines his nature and destiny. Before examining this claim, we must first address the place of facts, information, and awareness in human life and explain how man deals with this concept, better to do so from the birth of man.

Man begins life with ignorance. It is no secret that man needs information, knowledge and facts to survive and grow after oxygen and food, and this need from birth and the moment of entering the world requires satisfaction.

The authors believe that there are mechanisms and forces in the child from birth that lead him to understand the truths and truthlets, but these forces and talents need something basic and important to become and to be done, and that is, lack of intellectual rigidity and prejudice. The child is endowed with a natural or divine gift called dialectics to realize this power and talent (hereinafter referred to as the general psychic power of man). If the child is prevented from instilling ideas, injecting prejudices and mental rigidity and false teachings, he can experience a good mental life.

Desmond Morris mentions this trait in *The Naked Monkey*. He writes of human biology and Darwinism as truth-seeking or curiosity: The children of all apes are curious, but the intensity of this sense diminishes as they grow and mature. Childish curiosity in the human species continues until puberty and leads to perfection. We have never stopped searching and we do not know our full knowledge. When we answer a question, a newer question arises and this is the secret in the ease of survival of our species. As children grow older, their curiosity is heightened and sometimes it becomes so disturbing that it is said that the behavior of young people is similar to the behavior of wild animals. In our case, this inventive spirit and curiosity of most young people is spent on the progress and development of society³.

At birth, the child's only consciousness, data, truth and truthlet is his instincts, that old and unlearned knowledge that is the first known truth (truthlet) or human knowledge and is in the repository of his consciousness. Of course, many schools and thinkers do not believe in human instincts and call that basic human knowledge reflexive behavior⁴. On the other hand,

³ *Naked Monkey Book*, pp. 83 and 84

⁴ kalat

if we consider instinct to mean "biological factors that facilitate (possible) the performance of a behavior", we can say that man has many instincts⁵. In any case, a person has entered this world with a basic awareness and truth (present or instinct or reflex) that requires the use of those facts and knowledge in order to survive.

Our reflexes or instincts are the basic truthlets and truths that we believed in at birth, really the only truths we have access to in the beginning of life. Our only way to survive is to obey and accept those basic truths and truthlets. It can be said that reflexes or instincts are the initial thesis of man to perform dialectics, and through them we go to confront the truths and truthlets presented to us as antitheses.

Which infant or living being is able to survive without obedience and acceptance of its reflexes or instincts, and which infant or living being is capable of living from the moment of birth without dialectics and acquiring and accepting the truths and truthlets around it? The infant cannot live without elementary instincts or reflexes, and the only defensive weapon and pendant for survival is the use of these instincts or reflexes. In fact, with these reflexes, instincts, and reactions that they create, human beings know the world and acquire new information, facts and data. This is done with our sensory receptors stored in neurons. Man has more senses than the five senses that Aristotle believed in. Humans can also sense balance, acceleration, pain and position of limbs, and relative temperature.

In addition to various theories about the storage of information in the human brain, we use dialectics to use this raw information correctly (for example, burning temperature, walking, or recognizing the mother). Man dialectically discovers new truths and the world around him, and this has been happening since birth.

Just as the beating and pumping of blood is the normal function of the heart, dialectics is the normal function of the human brain⁶. In fact, it is the raw information received from the dialectical environment that becomes a truth understood in the present moment or a truthlet. The truth that is important and valuable only for the individual. Like the temperature of the environment or an anxious or joyful issue that only makes sense to the individual and is a truthlet.

Learning takes place in all stages of life and starts with dialectics (whether mental or practical) through which a person receives and becomes acquainted with those facts. Dialectics is really a human endeavor to reach the micro and macro truths that he faces. Dialectics occurs in all aspects of human cognition and behavior, and each moment brings a new synthesis or new understanding. Reflexes or instincts are the basic truthlets and theses of human beings. It can be said that all human behavior and cognition is a dialectical product that a person makes from the moment of birth with the environment, other human beings or himself. The dialectic is happening to man at every moment and is the birth and normal function of human intellect – right from the moment he sets foot in this world. The human brain without dialectics is a fat support, and all human behavior and cognition is the product of dialectics.

In this approach, to implement the vision of truth-seeking and impartiality, and to link the always successful view and practice that a person has in looking at and advancing other sciences (such as physics or chemistry) to our psyche and thoughts, as well as to understand and receive and accept facts or new truthlets, the concept of "cognitive-behavioral dialectic" is presented, considered in the context of the concept of Hegelian dialectic. As we use the vision

⁵ Giddens

⁶ Jessica

of impartiality and the practice of truth-seeking as well as seeing and accepting new truthlets and facts in discovering all sciences and reaching new and newer discoveries and truths in those sciences, we can link such attitudes and performances to our psyche.

From Hegel's point of view, dialectics is the compromise of contradictions in the existence of objects, mind and nature. Everything in its course creates its anti, the first is called thesis and the second is called antithesis, and from their collision and synthesis a synthesis comes that includes both and goes beyond them (Rahemi, 2013). In this cognitive-behavioral dialectical approach, it is defined that every truth and truthlet perceived in its present moment is the product of its dialectic. What one understands "now" is for him a fact or truthlet (thesis) that every moment encounters another truthlet (antithesis) and the result of these two truthlets (synthesis) is now a newer truthlet and thesis. In fact, the synthesis is the correct preservation of the result obtained from the opposition of the two previous introductions.

The cognitive and behavioral dialectic is the continuous synthesis of previous truthlets with the present truthlet. It plays an unrivaled role in all material, social, economic, moral and natural aspects of human beings visible in all means, artifacts, inventions, behaviors, actions, cognition and Human understanding.

Cognitive-behavioral dialectic has a simple and empowering philosophical apparatus that accepts any input and information and its output are truthlets expressed in the general framework of the theory and school, i.e., the pursuit of truths and the principle of impartiality. This small philosophical apparatus has two principles under the following headings:

Impartiality and free thinking 2) Experientialism and pragmatism

Impartiality and free thinking: The concept of cognitive-behavioral dialectic includes the principle of impartiality and free thinking. Free thinking is an invisible dialectical foundation based on a cognitive and behavioral dialectic. Free thinking really increases our ability to see other truthlets and realities around us.

Unbiasedness of what is known and the theses that are our current truthlets along with the acceptance of a new truth at all times is the main rule and law of this philosophical apparatus and the theory of Truthism.

Intellectual stagnation and lack of conscious knowledge as well as ignoring new truths cause prejudice. Prejudice is a poisonous thought that permeates our behavior and morals and even affects our culture, social learning, and involuntary behavior.

Therefore, at any moment, one must be impartial in the face of any new awareness and truthlet and accept it. We need to know that what we have known so far is not the end of the truth, and that certain acceptance and belief in it will lead to nothing but defeat and destruction. The late English philosopher and the commander of the Enlightenment, Russell, tells us in his teachings that it is by no means possible for anyone to reach the ultimate truth in any matter⁷. This statement and sentence really summarizes the principle of impartiality.

Experientialism and pragmatism: moving forward and irreversible.

Experientialism is remembering what one has done or known in the past. Acceptance of any truthlet gives a person a new concept and information that must be experienced and remembered. Being experiential requires that one, while facing new situations, continues to

⁷ Russell

pay attention to what one has already experienced so that what is experienced is not experienced again. (Both in mistakes and in right). Now, by relying on and remembering the previous experience and facing the new truthlet and truth, the synthesis is more likely to be successful. It is with this principle that learning takes place.

Experientialism must undoubtedly be accompanied by pragmatism, that is, we must have a practical commitment to what we have understood and known having become part of our experience, because knowing alone and without action is useless. Knowing what is perceived as inaction and not having a practical commitment to it is not only similar to not knowing, but also boring and psychologically stressful. Pragmatism increases the likelihood of moving in the right direction in dialectics.

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

In this approach, in order to implement the cognitive and behavioral dialectic, apply this small and simple philosophical system in the human psyche and behavior, and to 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 unprejudiced context, because many truths and truthlets around us are in contradiction with 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.

Truthletism: Whenever a person is confronted with a new truthlet and truth contrary to his own truthlet and belief, he must accept that truth and truthlet that is closer to the collective human wisdom and reason. Finding the truthlets and truths approved by the wise is not only available in the texts, but accessible by seeing the truthlets and beliefs of the people of developed and prosperous countries. We can reach their opinions and beliefs to a great extent, because the current happiness and prosperity of these people and Countries have been the result of their obedience to the wise.

What is the purpose of our life and survival? Aren't we all looking for happiness and comfort? Is the path to happiness and health a path other than the path taken by the wise or, more simply, the people of developed countries? Isn't it better to follow the path that these people have taken and tried, instead of trial and error, and to follow their footsteps? The path to happiness and health is a direct and unique path that has already been taken by them, so it is wise for us to cross that path according to our circumstances and situations. We have no choice but to obey the truth. The force of the truths is not related to our situation and possibilities but it is applied to us, so it must be accepted. The fact that social communication is fruitful, that the quantum is a modern science, or that the earth is not spherical not located at the center of the system, has nothing to do with our beliefs, religion, customs and climate – the force of these truths applies to us. Truths are existential because they are real, and we have to obey them.

These two definitions are really a tool for implementing the dialectical-cognitive-behavioral approach in human insight, behavior and choices. By acting on this attitude and vision, he really connects the rational view and attitude that human beings have had with concepts, sciences and nature for thousands of years, and its fruits are obvious to the human psyche.

So far, the authors' reasons for writing this theory and expressing this view along with its philosophical principles and apparatus have been briefly explained.

This approach has several components such as Solomon's motivation, ignorance anxiety and psychological defense mechanisms with the names of conscious guide, knowledge, negligence and excuse, new definition of personality, sense of ignorance guilt, dialectical intelligence, black hole of ignorance, punishment of nature force, self-authorship, behavioral transactions, social reality, the threefold relationship of order, truthlet and pleasure, knowledge vacuum syndrome, etc., which are used to express and show the view and attitude of this theory to human nature and its analysis. Also, this theory has a therapeutic method within the framework of the theory. This method is in line with components and expression of the characteristics of a healthy human being. Of course, it should be important to keep in mind that this school and theory is a young child that is at the beginning of its path.

Among different components mentioned above, the component of Solomon's motivation is now discussed here.

Solomon's Motivation and General Psychological Force

***Motivation is what gives our behavior strength and direction*⁸.**

Ignorance strengthens the main motivation of man to reach the truth and truthlets. In fact, the desire to know and discover the truths and truthlets is the main motivation of any behavior. In every period of life, the situation, work and circumstances, man has to know and seek a new truth. Man struggles with ignorance at every moment and has no choice until he knows it. Man's life is full of ignorance that motivates him to know, and if we look closely, the whole life of man is accompanied by ignorance from the beginning.

For example, how does a baby suck or recognize the mother? How to walk or run? How to make friends with other children and win their hearts? How to behave in school? Which field of study is good? As you get older, only the types of questions differ. Why is my relationship difficult? Why is life like this? Wasn't another job better for me? Why does my wife not behave properly and what is the solution? How to raise a child? What if I was born in another country or my father was someone else? Why did I get a bad illness? Is this justice? Why am I unhappy today, everything is in place and I have no particular problem! Why doesn't anyone understand me, lest it be a problem for me! Why am I so much in traffic? Why is the store queue so long? Why are people in such a hurry? Why am I unlucky?? And thousands of other whys!

The interesting thing is that as we get older, not only the types of questions and ignorance change, but also their depth and anxiety increases because the depth and type of our ignorance increases. We all are familiar with the midlife crisis appears at the verge of forty. But what is the cause of this crisis? What is the boiling pot of this crisis full of? What is this regret and withdrawal from society for? What does this silence mean? Why does this change of attitude and perspective occur after forty?

⁸ Reeve

Adult life events bring new issues and force the individual to constantly complement reasoning abilities and problem-solving strategies, which in turn change attitudes. In the areas of interaction with others, work, child rearing, or housekeeping, adults face new situations, doubts, and difficulties that require decisions and choices. He must learn to know problems, analyze them based on his abilities and create new adaptation strategies, and all of this is related to human cognitive processes⁹.

Middle age is the peak of cognitive power of the human brain and philosophies and reasoning are becoming stronger. In this period, we think about our lost lives and face a profound change of attitude. This change in view, crisis, regret, and view of death in middle age is different between men and women. Some have called this period the period of maturity because in this period intellectual, moral and experimental perfection occurs. The beginning of this period is accompanied by a clear feeling of life, past and future, and although the person sees a physical decline in himself, but he is satisfied with his overall performance and considers the rest of his life as a valuable booty.

Middle age is the age of maturity, the acquisition of new knowledge, skills, and solutions. Rather, in order to overcome these new ignorances and accept the facts and realities related to this period, which are the same tasks proposed by the theorists, man needs a cognitive-behavioral dialectic as well as truthfulness and truthfulness is his solution. An adult who copes well with the changes of this period and goes through this crisis well will reach mental health and experience as well as a profound change of perspective.

An overview of childhood and then middle age showed that the main motivation that gives direction and strength to our behavior in that period is the motivation of Solomon and the desire to know and discover a new truth – this motivation and desire to knowing is with us until the moment of death. So the desire to know is our main motivation for behavior, and it is what gives direction and strength to our behavior, called "Solomon's motivation" in this approach. We limit all motivation and focus of our mental energy and behavior on Solomon's motivation, a kind of Copernican revolution in the field of psychology.

If we look at the historical chain of any behavior, we see that not only the primary motive for doing that behavior is Solomon's motivation but for doing that action or behavior man is constantly in a cognitive-behavioral dialectic, that is, seeking the truth at every moment and eliminating ignorance at any time, from the most basic to the most final type. Do you know behavior without cognitive and behavioral dialectics? Even if the initial motive of the behavior is not clear to man, that behavior has reached here with a cognitive and behavioral dialectic, so the motive for that behavior is Solomon's motivation.

Solomon's motivation in learning is obvious. In everyday life and routines, with a little care and attention to the chain of that behavior, we see Solomon's motivation. For example, what is a person's primary motivation for exercising? If we go to the beginning of this chain of behavior, do we see a desire and motivation other than truth-seeking? What is your reason for exercising? For exercising, the health of the body, the cheerfulness of the soul and psyche or the beauty of the body? In any case, and for whatever reason you choose, your motivation has been to seek the truth, you have come to the truth or you have observed that it is appropriate to achieve the health or beauty of the body. Even if your exercise is an imitation or cultural act, you have certainly found a truth in the imitation of someone or a cultural act that you perform, and you consider it permissible to do it. Maybe you have seen that the one who exercises has

⁹ Vander

a kind of beauty and attracts attention, is respected in your culture, has a peace of mind, or your mother has told you about athletes in stories, or have you been motivated to exercise under the influence of the media? However, any cause can stimulate your desire for truth-seeking and motivation to exercise. In all those reasons, you have been pursuing the truth. The fact of how to be beautiful or have a healthy body, or to be respected or any other truth.

How do you exercise even if you do not remember the first motivation? Doesn't dialectic occur at every stage? Certainly there is a desire for truth-seeking at the beginning of every behavior, and in the process of performing and occurring this cognitive-behavioral dialectical truth-seeking is required in any synthesis. From this point of view, analyzing human behavior seems to be easier than when we consider motives as multiple and micro.

Solomon's motivation is goal-oriented. Human behavior is not primarily motivated to reduce stress or seek pleasure. We do believe that the best justification for human behavior is that people expect their behavior to lead them to understanding and gaining knowledge. For example, students, who want to graduate, voluntarily endure a significant amount of stress and pressure, the prospect of several years of study instead of reducing stress, indicates an increase in Solomon's motivation. Every action of ours pursues a goal whose starting point is truth-seeking.

Just as nature instills an instinct or plan for growth in every creature, it has placed the truth-seeking plan and force in the human body. We want to be a little bold and say that Mother Nature has placed the "truth-seeking instinct" in our body. We want to be the first to introduce this phenomenon as the main human instinct.

The child has a plan and instinct for life at birth – it cries, wants, sucks and quickly recognizes the mother. This desire to understand truths and truthlets, combined with the cognitive-behavioral dialectic, is the "mental general force" and motivates every desire and behavior. This desire and force works properly in childhood, but a person by suppressing it, ignoring the truthlets and certainties, not acting on what is known, not enlightening and correcting the wrong information, and, most importantly, with prejudice and intellectual stagnation, lack of free thinking, laziness and negligence blind and castrate this desire. Of course, human societies and culture are very influential in this work. In general, the main motive of man is the Solomon's motivation and his general psychic force is the force of truth-seeking.

This research, like all research, has some limitations. Actually, this approach is just at the very beginning of its journey; so, naturally, few studies were cited in the reviewing sections related to this approach.

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