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Dissoanalysis as a modern psychotraumatology theory: denial trauma and mass dissociation versus dissociative revolution and psychocommunal therapy

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Abstract

The "*theory of dissoanalysis*", structured on an axis that has the closest interactional dynamic with each individual and social element of the "*multiple consciousness system*" and "*multiple memory phenomenon*" conjugated with traumatic experiences, has its scientific roots in modern psychotraumatology studies conducted by Ozturk, a trauma therapist and a psychohistorian. Dissoanalysis makes significant scientific contributions to the development of both effective psychotherapy methods and innovative psychotraumatology and psychohistory movements in the field of "*trauma and dissociation*". "*Dissoanalysts*" are defined as "*trauma therapists*" who have professional competence in psychotraumatology, psychotherapy and suicidology, undertake and conduct the treatment of trauma-related psychiatric diseases, especially dissociative disorders, and complete them with a high average of success. As a modern theory of psychotraumatology, the psychosocial mission of dissoanalysis is to ensure that a society of psychologically integrated individuals prevails in the intergenerational process. The main purpose of dissoanalysis is, on the other hand, to create a development-oriented, normal and functional society composed of compassionate, fair, peaceful, empathetic, innovative and prudent individuals. Unless individually and socially originated "*trauma denials*" and "*denial traumas*" are neutralized by the psychosocial dissoanalysis method, chronic wars, colonial policies, dissociogenic oppressive systems, violent negative child-rearing styles, dysfunctional families and dysfunctional generations will continue to prevail at maximal rates and in all nations of the world! Ozturk, who developed the theory of dissoanalysis, emphasizes that an era of "*mass dissociation*", which spreads from individual to society, has begun on behalf of today's oppressive systems and the directed people controlled and managed by dominant leaders. Every moment when intergenerational development submits or evolves to intergenerational fossilization is a milestone and starting point for wars and genocides. Individuals and societies that are controlled and managed by traumatizing can be freed from captivity, oppression and abuse through "*dissociative revolutions*" that they will initiate by reactivating the healthy parts of themselves. Dissociative revolutions are all actions taken by individuals and societies, which have been ruled by oppression and traumatization for many years, in order to cut their hypnotic bonds with their fascist leaders and to liberate them, with these actions a psychosocial consciousness alliance is achieved and a new development-oriented human and society profile is created. As long as the dissoanalysis of "*traumatized individuals whose smiles have been stolen*" and "*communities with shattered memories*" cannot be carried out, no nation or any psychogenic mass can get rid of its borderline components, which are encompassing and focused on chronic violence; let alone gaining a direction towards an integrative life organization and in this context, the "*theory of dissoanalysis*" is the "*psychocommunal therapy*" itself!...

Keywords: Theory of dissoanalysis, modern psychotraumatology, denial trauma, mass dissociation, psychocommunal therapy, multiple consciousness system, psychosocial consciousness alliance, trauma-based alliance model therapy, multiple memory phenomenon, de-uniquification trauma; dissociative revolution, psychohistory, psychocommunal dissociation

Modern Psychotraumatology: Trauma and Dissociation

Unless individually and socially originated "*trauma denials*" and "*denial traumas*" are neutralized by the psychosocial dissoanalysis method, chronic wars, colonial policies, dissociogenic oppressive systems, violent negative child-rearing styles, dysfunctional families and dysfunctional generations will continue to prevail at maximal rates and in all nations of the world. Every felt or denied dissociative motion of dysfunctional family dynamics causes intergenerational transmission of trauma and intergenerational transfer of psychopathology, and these dissociogenic movements explain all sequential psychosocial maladjustments ranging from childhood traumas fed by negative child-rearing styles to

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wars. Within the framework of the trauma-based theoretical and clinical pattern of the dissoanalysis theory developed by Ozturk, it is possible to construct modern psychotraumatology and psychohistory paradigms. Dissoanalysis is a psychosocial therapy and is a new psychology theory that functions in an "*adaptive and creational evolution*" orientation, conjugated with every individual and social factor. The main purpose of dissoanalysis is to create a development-oriented, normal and functional society composed of compassionate, just, peaceful, empathetic, innovative and prudent individuals. As a modern theory of psychotraumatology, the psychosocial mission of dissoanalysis is to ensure that a society of psychologically integrated individuals prevails in the intergenerational process. According to Ozturk's dissoanalysis theory, short or long-term "*functional psychotherapy approaches*", "*effective crisis intervention programs*" and "*successful trauma prevention strategies*" cannot be developed without psychocommunal analysis of violence-focused negative child-rearing styles and oppressive systems. From the perspective of modern psychotraumatology and psychohistory theories, chronic childhood traumas are dissociogenic attitudes and behaviors that function in negative child-rearing styles and are almost "*imprisoned*" or "*hidden*" as a "*punishment tool*" within these non-emphatic negative child-rearing styles, with primitive nature and intergenerational transmission [1-6].

In the history of modern psychotraumatology, the rise and extinction periods of "*trauma and dissociation*" studies are based on the fact that mental health professionals and social masses with or without ethical values are divided into two different poles in phobic or external orientation to each other. At that time, it turns into a movement by gaining the support of the dominant, but this movement functions on the dual axis that "*professional awareness levels*", "*psychosocial compassion levels*" and "*optimal consciousness levels*" with its "*rise periods*"; while "*intense resistance to trauma studies*", "*pathological insensitivity*" and "*mainstream psychiatry's neglect of traumatic experiences*" show parallelism with its "*extinction periods*". Dissociative reactions that occur in all societies of the world in relation to all kinds of oppression and negative life experiences are actually a quite clear cry for help against the system and society which they live in, and those who want to enslave individuals and take away their "*subjectivity*", even abuse or control themselves for many years, and those in close communication networks and a harsh cry for help is a form of traumatic struggle and a "*last-ditch cry*" like warning [2,3,6,7]. In this context, dissociative reactions, dissociative defenses and dissociative disorders are an effort to be freedom and subject, even a struggle to be oneself or to become oneself, against abusive people, systems and societies, both by dividing and pluralizing. Ozturk underlines that the essence of dissociation experiences is the phenomenon of "*pluralization by division*", which develops as a psychosocial reaction against being controlled and managed. Dissociative disorders cannot be explained by cultural factors, but there are social dynamics as well as individual components of dissociative disorders, in this direction both individual and social reflections of the psychopathology in the traumatized subject play a major function.

Ozturk defined modern psychotraumatology, which has concomitant basic principles and components with the "*trauma and dissociation*" paradigms, as the: clinically-focused main field of study that focuses on the psychosocially oriented dissociative reactions of individuals and masses related to trauma-induced events, psychotherapy of individuals who experience these negative life events, and strategies to prevent traumatic experiences. Unfortunately, the "*mass against trauma studies*" (i.e. psychotherapists, mental health professionals, academics, politicians, leaders, and parents) can be found all over the world, and even this unqualified mass creates great resistance in the development of childhood trauma prevention policies. Today, psychotraumatology specialists and dissoanalysts, who can detect the longitudinal negative effects of chronic childhood traumas on the mental health of the individual and report these psychological effects with scientific methods, are able to take very important steps in order to combat this primitive current, which is against trauma studies, which is hostile to children, women, nature and humanity and to neutralize the devastating psychological effects on people, ranging from childhood traumas to wars. The incompetent, ambitious mass, opposed to trauma studies, consists of violent, reversible, non-empathetic and non-insightful individuals who have a primitive personality organization, advocate outdated child-rearing styles, are anti-developmental and tend to form alliances with all kinds of power centers without questioning them. Psychohistory theorists as well as dissoanalysts who conduct psychotherapies of dissociative disorder and post-traumatic stress disorder cases all over the world continue to win proud victories in the fight against this mass against trauma studies in recent decades [1-5].

Although the history of modern psychotraumatology within the framework of the dissoanalytic school is loaded with amnesic periods for trauma and dissociative disorders in variable timeouts, the increasing importance and interest given to psychiatric diseases related to traumatic experiences in recent years continues to strongly trigger the transformation and development of these two concepts from past to present. This transformation and development provides important scientific contributions to both the structuring of effective psychotherapy methods and the creation of innovative psychotraumatology movements and paradigms in the field of "*trauma and dissociation*" in clinical and theoretical terms. "*Modern psychotraumatology: trauma and dissociation*" studies are conducted on the basis of diagnoses of dissociative disorders and post-traumatic stress disorder, which is the sum of both short-term and long-term psychological consequences of chronic childhood traumas and violently negative child-rearing styles. Dissociative disorders and post-traumatic stress disorder, which show the closest relationship with traumatic life experiences, constitute the main components and main psychiatric diagnoses of modern psychotraumatology practices. However, dissociative disorders and post-traumatic stress disorder are psychopathologies that have functional transitions and can often be seen simultaneously, and even post-traumatic stress disorder consists of psychiatric symptoms, which is only a subset of dissociative disorders. In addition, all psychiatric disorders associated with chronic childhood traumas, as well as post-traumatic stress disorder, are comorbid with a major dissociative disorder. The fact that dissociative disorders include post-traumatic stress disorder clearly reveals the fact that dissociative disorders are the main psychiatric diagnosis category associated with traumatic experiences in terms of modern psychotraumatology paradigms. According to Ozturk, the phenomenon of dissociation spreads from individual

to society through "*intergenerational transmission of trauma*" and "*intergenerational transfer of psychopathology*" [1-4,8].

Theory of Psychosocial Consciousness Alliance and Construction of a New Human and Society Profile

In Ozturk's "*Theory of Psychosocial Consciousness Alliance*", it is emphasized that cumulative negative life events, chronic childhood traumas and submissive dissociative reactions associated with oppressive systems want to repeat themselves constantly in the "*psychocommunal memory*" as well as the "*deep memory*" of individuals [1,6]. Postmodern individuals, who are controlled by traumatizing, managed by separating, deprived of their subjectivity by othering and putting oppression, recorded with dissociative digital tools, followed systematically and forced into exhibit and narcissism with social media applications, have already passed from a singular consciousness to a multiple consciousness system on a holistic axis and their existence in this holistic axis makes it possible for them to be more creative, more original and more authentic than in ancient times. When viewed from the perspectives of the "*Dissoanalysis*" and "*Psychosocial Consciousness Alliance*" theories developed by Ozturk, it is now clearly noticed that the construction of a new human and society profile has been carried out all over the world. According to dissoanalysis and psychosocial consciousness alliance theories, individuals continue their adaptive actions by experiencing "*multiple consciousness*" and "*reversible reality*" experiences in the transitional circle of identity that goes from normal to subclinical in the face of traumatic experiences and oppressive systems. In these theories, the factors that metamorphose and pluralize the perception of reality by creating conscious interruptions are digital communication networks as a dissociative agent, all-encompassing psychosocial pressures, cumulative traumatic experiences and violence-focused negative child-rearing styles. The more alliances individuals have in their psychosocial consciousness and perception of reality, the more integrated they are. In this direction, both individual and social "*consciousness alliance*" is the most basic condition of integration. The hypothesis of the unity of consciousness, memory, reality and even identity is just an illusion. The dynamic, variable and progressive profiles of individuals that differ in space from the past to the present clearly reveal the existence of a multiple consciousness system. Now, in today's society, individuals are about to be able to both lead a life away from the encompassing chronic oppressions and traumatic life experiences with their multiple consciousnesses, multiple memories, multiple realities and multiple identities, and adapt to the ordinary dynamics of the mobile nature of current life on the axis of a new "*psychosocial consciousness alliance*" that they have created. Traumatized societies that experience dissociative experiences at maximal rates in terms of the dissoanalytic school have now entered a period of irreversible metamorphosis and even started to create new human and society profiles [1,9-11].

Theory of Dissoanalysis: Psychocommunal Therapy

The "*Theory of Dissoanalysis*", structured on an axis that has the closest interactional dynamic with each individual and social element of the "*multiple consciousness system*" and "*multiple memory phenomenon*" conjugated with traumatic experiences, has its scientific roots in modern psychotraumatology studies conducted as a result of the long-term practice of Ozturk, a trauma therapist and a psychohistorian. Dissoanalysis provides very important scientific contributions in the structuring of both effective psychotherapy methods and innovative psychotraumatology and psychohistory movements in the field of "*trauma and dissociation*". "*Dissoanalysts*" are defined as "*trauma therapists*" who have professional competence in psychotraumatology, psychotherapy and suicidology, undertake and conduct the treatment of trauma-related psychiatric diseases, especially dissociative disorders, and complete them with a high average of success. As psychotraumatologists, dissoanalysts conduct original scientific work in the field of trauma and dissociation, develop effective psychotherapy models and modern psychological theories. As long as the dissoanalysis of traumatized individuals and societies ruled and controlled by oppression cannot be carried out, no nation can get rid of its violence-oriented and borderline psychopathogenic components and even gain an orientation towards a developmental and integrative life organization. The main purpose of dissoanalysis is to create integrative individuals and societies that are open to development. In this context, the "*theory of dissoanalysis*" developed by Ozturk, briefly refers to the "*psychocommunal therapy*" itself. Dissoanalysis is the treatment and termination of individual and social traumas within the shortest period of time, development of psychosocial theories focused on both short and long-term prevention strategies, structuring of trauma-centered modern psychotherapy methods for dissociative disorders which are closely related to childhood traumas, and the neutralization of the basic dissociative components underlying the intergenerational transmission of trauma and intergenerational transfer of psychopathology with a holistic orientation. Dissoanalysis of psychosocial traumatic experiences, carried out in the direction of collective and dissociative anamnesis of childhood traumas that continue their psychopathological traces by showing intergenerational transmission facilitates our clear understanding of the dual dynamics and multiple components of encompassing oppression, mass controls, cyber manipulations, cycles of violence, successive wars and terrorism, and more importantly why we still try to control our children by both practicing negative child-rearing styles and traumatizing and dissociating them [1,3,5,6-9]. In this context, dissoanalysis is the whole of cumulative scientific efforts, effective psychotherapy practices, and strategies to prevent short and long-term psychosocial traumatic experiences in order to end both the intergenerational transmission of trauma and the intergenerational transfer of psychopathology. The dissoanalytic school is a modern psychotraumatology theory that includes functional, interactive and integrative psychotherapy methods [1-4].

Multiple Conscious System and Multiple Memory Phenomenon: Trauma Dichotomy as a Dissociative Life Experience, Utopia of the Singularity of Consciousness and Cyber Dissociation

Ozturk's dissoanalysis theory is structured on the "*multiple consciousness system*" and "*multiple memory phenomenon*", which have close relationship dynamics with identity, which is a concept unique to human beings. For individuals in today's traumatized and dissociated societies, the singularity of consciousness and memory is now nothing but a utopia! Even in the digital age, the singularity of consciousness and memory can be experienced almost only as an illusion on behalf of individuals and societies controlled and even managed by their traumas. The psychosocial

reflections of dissociative defenses, which are life experiences that distract from traumatic memories, are a dichotomy that includes both harmony and psychopathology, even they are quite normal reactions that show psychogenic movements in a duality activism and take place in the axis of addiction-independence conflict. However, an intense search for harmony and a longing for optimal balance predominate in the individual who continues his/her current life with dissociative disorder that develops as a psychiatric diagnosis after chronic childhood traumas. Psychosocial opression as well as chronic childhood traumas and violence-focused negative child-rearing styles disrupt both the psychological systems and lives of individuals. Now, like a milestone, the psychovital integrals of traumatized individuals -consciousness, memory, and identity- break into their psychogenic parts in an interrupted or even external orientation. Ozturk defined this dissociogenic life experience as "*trauma dichotomy*", that is, the individual's actual life is now dualized as parts before and after the trauma. This dualization phenomenon is the functioning of the healthy and unhealthy psychogenic parts of the traumatized and dissociated individual simultaneously or in a denial-oriented or phobic manner towards each other. The "*trauma dichotomy*" is the splitting of a psychovital whole into two interchangeable/ interreversible or reversible parts during or after negative life experiences. Trauma dichotomy is a dissociogenic phenomenon associated with the transition of individuals' supposedly singular consciousness to the "*dual consciousness system*" during or after the most shocking traumatic experience. According to the dissoanalysis theory, the dual consciousness system can turn into a multiple consciousness system after chronic traumatic experiences. There are close relationship dynamics and function transitions between the pluralization of consciousness and the pluralization of memory. The "*trauma dichotomy*" refers to psychological reactions given with a "*dual consciousness system*" in which the psychogenic elements originating from "*double reality*" or even "*double memory*", which differ from each other, do not belong to any part at the same time, of a dissociated subject whose actual life was divided into two (as "*life before traumatic experience*" and "*life after traumatic experience*") during or after negative life events. "*Intergenerational transmission of trauma and intergenerational transfer of psychopathology*", on the other hand, encompasses or fixes dissociated individuals and societies to the "*multiple consciousness system*" and "*multiple memory phenomenon*" by removing them from the dual consciousness system. Psychocommunal oppression, chronic childhood traumas, violence-focused negative child-rearing styles, individual and mass-focused cyber-control experiences enable the existence of multiple memories, and multiple memories enable the existence of multiple consciousnesses. Consciousness system functions as an adaptive psychogenic shifting from single focus to dual focus and from dual focus to multiple focus in parallel with the severity, frequency and duration of traumatic experiences [1,3,4,9,11]. Now, in today's digital age, individuals have begun to learn to take action in the direction of a mobile balance and integration of the multiple consciousness system!

Individuals and societies with traumatic anamnesis create a new dysfunctional and dissociated generation because they are themselves dissociated and dysfunctional. If individuals have sufficient psychological equipment or psychogenic structuring to respond to traumatic experiences at an integrative level, they can have the opportunity to continue their life without being dissociated. This possibility can lead the individual to a complex and progressive adaptive process that forms the basis of a singular or monolithic identity perception in the original process of individual evolution. From a dissoanalytic and psychotraumatological perspective, dissociative reactions and experiences, as a result of individuals losing control over their pluralizing identities, consciousness and memory, during or after acute and chronic traumatic experiences as well as unempathetic and violent child-rearing styles may evolve into a dissociative disorder, or even into into cycles of "*psychocommunal dissociation*" on the axis of "*mass abdication of consciousness*" in society. "*Psychocommunal dissociation*" and "*mass dissociation*" were conceptualized by Ozturk in an identical nature, and if this encompassing phenomenon is experienced by the whole of humanity, it is suggested to be used under the definition of "*mass dissociation*". According to the dissoanalysis theory, the mass dissociation phenomenon occurs in two phases. In the first phase, maximally mesmerized individuals from the fascist and dominant leaders of a community or society distort the absolute reality because they allied with the oppressive system for their own interests, and they believe in these false forms of reality. In the second phase, psychologically integrated, minimal number of individuals who do not ally with the oppressive system left behind and are aware of the absolute reality, develop obsessive and paranoid tangential defenses against the false reality forms adopted by this majority and move away from absolute reality; they even reconstruct their realities according to these false forms of reality in the name of an apparent harmony. "*Psychosocial dissociation*" and "*psychocommunal dissociation*" are terms that are often used synonymously. However, psychosocial dissociation is more related to postmodern and cyber societies. Psychocommunal dissociation, on the other hand, is a broader oriented phenomenon that comprises entire societies as well as communities. For individuals who have traumatic and dissociative time perceptions of "*psychosocial dissociation*" cycles, there is only one perception of time in which the past and future are combined into present. This unified "*traumatic and dissociative perception of time*" imprisons him/herself, which he/she protects, both in the "*multiple consciousness and memory system*" and in the "*multiple internal and external reality*" world. Dual or multiple paradigms and modalities have begun to dominate in today's trauma and dissociation-centered modern psychotraumatology and psychotherapy approaches and even personality theories. In fact, the "*multiple consciousness system*" is a condition that exists in everyone, but in the orientation of the denial phenomenon that comes into play after chronic traumatization, both the adaptability and functionality of this multi-conscious system are disrupted and dissociative disorders occur with the independence of multiple memories and identities [1,4,5,12,13].

Ozturk defined this dissopathogenic presence in terms of dissoanalysis theory and modern psychotraumatology paradigms as follows [1-3]: "*Dissociation is the experience of transformation into a multi-conscious system process with the psychopathogenic effect of ordinary life experiences and encompassing defenses, which removes the individual's consciousness from traumatic memories, in which the individual's consciousness witnesses the formation of an effort to adapt by differentiating during or after psychosocial oppressions, traumatic events and violence-focused negative child-rearing styles.*" In postmodern and oppressive

societies, individual and mass-oriented control and management are carried out by creating cyber dissociation through digital communication networks, which is a dissociative agent. Digital communication networks, which are in fact dissociogenic agents, dissociate individuals and societies by exposing them to cyber traumatization multiplicity of stimuli. 713 university students took part in the doctoral thesis of Çağla Pınar Sevinç Yalçın entitled "*Evaluation of the Relationship Between Internet and Social Media Addiction and Childhood Trauma, Cyber Dissociation and Posttraumatic Growth in University Students*", completed under the supervision of Prof. Dr. Erdinc Ozturk at the Istanbul University-Cerrahpaşa, Institute of Forensic Sciences and Legal Medicine. In this study, 13.3% of the participants stated that different identities on social media influenced them, 5.5% mentioned that they confused their own identity with their different identities on social media, 6.7% stated that there was a struggle between their different identities on social media, and 8.4% reported forgotten periods of time between different identities on social media, and according to the sum of these answers, the rate of "*cyber dissociation*" was found to be 33.9%. Cyber dissociation, the most prominent psychological phenomenon of the digital age, made it possible for the multi-consciousness system to prevail over the utopia of the singularity of consciousness. Cyber dissociation is both a challenge and an adaptation effort and a search for freedom against all kinds of oppressive systems that take away the subjectivity of individuals and societies [9,11,14,15].

Trauma-Based Alliance Model Therapy

"*Trauma-Based Alliance Model Therapy (TBAMT)*", developed by Ozturk, a trauma therapist and dissoanalyst, based on "*multiple consciousness, multiple memory and multiple identity systems*", after the "*alliance*" or "*therapeutic reciprocity*" of the host personality and alter personalities in dissociative identity disorder, is a short-term, integrative crisis intervention psychotherapy that focuses on neutralizing trauma and ensuring identity integrity. TBAMT, the psychotherapy method of the dissoanalytic school, has been systematized as phase-oriented and strategic in nature in order to both neutralize the traumatic experiences of dissociated individuals and to protect them from new traumatic experiences. The TBAMT, which is specific to trauma-related psychiatric diseases, especially dissociative identity disorder, is structured based on the 30 years of clinical experience of Ozturk, who has been working intensively as a "*trauma therapist*" and "*trauma theorist*" on this psychiatric diagnosis group for 25 years in order to shorten the treatment period of dissociative identity disorder. The TBAMT is built on eight interconnected main phases as follows: "*multifocal therapeutic alliance*", "*short-term and efficient trauma practice*", "*integrative intervention and control for crises*", "*missions and strategic functions of host and alter personalities*", "*solution-oriented approaches towards insecure attachment and psychopathogenic family dynamics*", "*correction of different time perceptions and cognitive distortions of host and alter personalities*", "*integration; fusions made via the host*" and "*post-integrative psychotherapy providing autonomy*". Each main phase consists of periods of approximately three weeks, and the psychotherapy of dissociative identity disorder cases is completed in an average of six months by an approved "*professional*" dissoanalyst, and "*identity integration*" is achieved. Today, the sex ratio in cases of dissociative identity disorder has started to show a convergent distribution, as 40% male and 60% female. Especially male dissociative identity disorder cases do not prefer long-term psychotherapy methods, as long-term psychotherapies increase the frequency and severity of dissociative crisis experiences, self-harming behaviors and suicide attempts in male cases as well as female cases. Ozturk continues his theoretical and clinical studies on "*Psychotherapy of Identity-Discovery and Individuation*" which he has developed in recent years within the framework of dissoanalysis theory [1,6,8,16,17].

Theory of Psychosocial Consciousness Alliance as a Dissociative Evolution

The "*Theory of Psychosocial Consciousness Alliance*" or "*Theory of Traumatic Memory Repellent Ordinary Life Experiences*" was developed by Ozturk, the first dissoanalyst who has completed the psychotherapies of over 6000 dissociative disorder cases and over 4000 post-traumatic stress disorder cases with a high success average and definite positive treatment results, focusing on a short-term and crisis-interventing scientific clinical method, namely the "*Trauma Based Alliance Model Therapy*", based on his modern psychotraumatology studies between 2017-2022. The main concepts in this theory were defined in a creative, reflective and innovative way of thinking in the light of the paradigms and modalities in the "*Theory of Dissoanalysis*" orientation, and the secondary concepts related to the theory were restructured with a hermeneutic method as well as an integrative approach. Individuals seek a more "*integrative*" perspective and a more "*dynamic*" balance, both to themselves and to the world, in order to re-integrate identity, consciousness, memory and environmental perception functions that have been fragmented by the effects of traumatic experiences, negative child-rearing styles and oppressive systems. According to Ozturk, dissociation is an extreme and intense integration effort of the divided multiple consciousness system, which, in fact, as an encompassing psychogenic process, is the very desire and struggle of a strong integration or association beyond division! Dissociative experiences are extremely ordinary life experiences that continue to show both adaptive and psychopathogenic effects external to each other in a wide spatial range from the history of humanity to the present, in a complex, dynamic and continuous orientation. In this context, dissociative reactions, defenses and experiences begin as efforts to neutralize and metabolize the traumatic experiences of individuals, but as individuals continue to be revictimized, dissociative reactions, defenses and experiences turn into a dissociative disorder [1,3,6,8].

According to Ozturk, dissociation, which functions as traumatic memory repellent ordinary life experiences, is the experiences of individuals losing their sense of belonging to their own identities in the face of traumas and alienating from themselves, their environment and time, focusing on their traumatic selves and contacting their multiple selves as well as their internal and multiple realities without completely breaking their ties with absolute reality. Dissociation, in fact, is the experience of transformation with the psychopathogenic effect of ordinary life experiences that repel traumatic memories which an individual's originally singular consciousness witnesses with an attempt to adapt by differentiation and encompassing defenses, into the multi-conscious system process in the face of chronic pressures, cumulative traumatic events, negative child-rearing styles, individual and mass-oriented

cyber control experiences. Ozturk's "*Theory of Traumatic Memory Repellent Ordinary Life Experiences (Theory of Psychosocial Consciousness Alliance)*" is built on the "*psychosocial consciousness alliance*" of six dissociative phenomena: "*identity transitions*", "*consciousness transitions*", "*memory transitions*", "*time transitions*", "*control transitions*" and "*reality transitions*". Psychosocial opressions enable reality and control transitions, chronic traumatic experiences enable identity, memory and consciousness transitions, whereas traumatic obsessions enable time and control transitions. The psychosocial consciousness alliance is provided by subclinical dissociative defenses focused on neutralizing traumatic experiences in actual life, enabling optimal transitions of these six dissociative phenomena. These six dissociative agents function as coercive modalities for obedience or disobedience in the face of chronic and systematic opression in dissociated individuals and societies in the orientation of the limitation of possible optimal responses to traumatic experiences [1,3,12].

According to the theory of traumatic memory repellent ordinary life experiences, individuals can maintain their existence at an adaptive level by both experiencing alternating multi-consciousness experiences and multi-reality perceptions in the psychogenic circle that goes from normal to subclinical and clinical, and by optimizing them in a psychosocial consciousness alliance focus. In this theory, the elements that dualize or multiply the perception of reality by creating different "*copies of consciousness*" through "*empathy interruptions*" and "*lack of proprioception*" are continuous and systematic psychosocial oppressions, cumulative traumatic experiences, individual and mass-oriented cyber control experiences, and especially violent negative child-rearing styles. However, revictimization and cyber traumatization can transform multiple consciousnesses and multiple perceptions of reality in individuals into multiple memories and multiple identities. The more alliances individuals have in their psychosocial consciousness and perception of reality, the more integrated they are. "*Identity integrity*" which Ozturk defines as "*harmony of multiple mental functions*", is actually integration itself! The multiple consciousness systems of individuals and communities must function in an adaptive and understanding way in the orientation of "*psychological and social reciprocity*" or "*psychological and social alliance*", since the alliance of individual and social consciousness is the most basic condition of psychosocial integration. Multiple consciousness systems make it possible to test reality from different angles, and singular consciousness is both an "*illusionary consciousness*" and a "*single focus awareness*". In this orientation, the hypothesis of the unity of consciousness, memory, reality, perception of time and even identity is a huge illusion! In a world dominated by childhood traumas, violent child-rearing styles, chronic oppressions and successive wars, the singularity of consciousness is nothing but a utopia, which now requires new operational definitions of consciousness. According to Ozturk, consciousness is the experience, by re-harmonizing the pluralized mental systems with the psychopathological effects of traumatic life events, oppressive systems and controlling or insensitive family dynamics, individual and mass-oriented cyber control experiences experienced through digital communication networks, which are a dissociative agent on a dynamic and mobile axis by individuals, of a multiple singularity, multiple reasoning, multiple self, multiple judgment and awareness capacity on the associative axis rather than a hypothetical sense of singularity. [1,4,7,9,11].

Dissociative experiences and absorptive experiences are psychogenic dynamics that have functional transitions with each other in a space from harmony to disharmony. Ozturk emphasizes that absorption in ordinary life experiences, which he defines as "*hypnotic actual processes that repel traumatic memories*", functions in the narrowing of the focus of attention, and dissociation functions in the direction of shifting the focus of attention from the external cognitive focus to the intra-cognitive focus. Hypnotic actual processes and digital communication networks create dissociogenic psychovital effects on the psychosocial consciousness alliance. Consciousness can gain "*optimized linearity*" with a cooperation focused on harmony both psychologically and socially. Absorption and dissociation experiences and association experiences are maximally experienced as phobic to each other at the. In today's society, individuals almost successfully adapt to lead a life that repels individual and mass cyber control experiences encountered via digital communication networks, chronic oppressions and traumatic life experiences on the axis of a new "*psychosocial consciousness alliance*" they created on their own through their multiple consciousnesses, multiple memories, multiple realities, multiple time perceptions and multiple identities. This adaptation process is, in fact, a "*dissociative evolution*". The psychosocial consciousness alliance makes it possible to experience associative or integrative thoughts, feelings and actions with a high level of awareness and understanding. Developmentally-oriented, empathetic and creative individuals and audiences alike can demonstrate a long-term original "*intergenerational existence*" provided they can experience the psychosocial consciousness alliance. According to Ozturk, the experiences of being both conscious, very conscious, and unconscious or interruptedly-consciousness, as well as multiple perceptions of reality and multiple self-presences at the same time of traumatized people who live under encompassing oppressions, were brought up with violent negative child-rearing styles, and whose subjectivity is taken away by their individual and mass-oriented cyber-control experiences, as well as the simultaneous multiple perceptions of reality and multiple self-presentations are dissociation itself! [1,11,16,17].

In the Theory of Psychosocial Consciousness Alliance, the concepts of "*cyber dissociative experiences*", "*cyber traumatization*", "*cyber dissociation*", "*cyber alter personality*", "*digital parenting*", "*digital abuse*", and "*digital neutralization*" are of great importance in defining and analyzing today's postmodern individuals and societies. It is already a psychovital obligation for all individuals to adapt their excessive longings and sustainable motivations for an apparently more functional and more real life into their own selves with a new harmonic structure in a psychosocial orientation within a mobile attempt to adapt focused on an "*alliance/reciprocity*" with the cultural, social and cyber order which are quite different, yet hosting the individuals most of whom leave their digital footprints or a thought and even an action of setting "*self-distance*" and "*self-limit*". In today's digital age, individuals are now precariously making the "*utopian*" effort of being apparently functional through "*cyber alter personalities*", which are conjugated with a directed "*cyber dissociation experience*". Individual and mass-oriented control exercised by

dictators, oppressive systems or fascist powers is provided through digital communication networks, which is a dissociogenic agent, creating a "*mass cyber dissociation*". Mass cyber dissociation is the experience of shifting societies from the focus of freedom to the focus of obedience in the face of dictators, oppressive systems and fascist powers. The digital age imposes "*adaptation by dividing*" on individuals with this illusion of an apparently more functional and more real life experience. This effort to adapt by dividing has transformed the existing traditional societies into cyber societies on a dissociative ground, bringing with them the "*multiple memories*", "*multiple selves*", "*multiple consciousnesses*", "*multiple realities*" and "*multiple lives*" of individuals. Individuals in today's cyber societies now have to integrate their real identities with their cyber identities, which have turned into a narcissistic alter ego. This "*identity integrity*" process is quite difficult for individuals who have to adapt and even add meaning to their own lives, which can be digitally tracked, coded, backed up, controlled and managed and even traumatized. Individuals have to continue their current lives by establishing a harmonious alliance in the focus of multiple consciousnesses, multiple memories, multiple perceptions of reality and multiple selves that can be experienced during or after traumatic experiences, chronic oppressions, emotional torments, physical tortures, identity transitions, identity penetrations, identity diffusions, intergenerational transmissions of trauma, intergenerational transfers of psychopathology, postmodern enslavement policies, impositions of control, brainwashing techniques, psychogenic toxications of fashion or trends, obedient modalities, negative child-rearing styles, low stimulus, multiplicity of stimuli, the deprivation of optimal information and communication. This "*mobile harmonic presence*" is the psychosocial consciousness alliance itself.! [1,3,4,9,11,14].

Concept of Reality versus Dissociative Denial Phenomenon

The dissoanalysis and anamnesis of human history is loaded with amnesic periods of trauma and dissociative disorders, and these amnesic periods, which function as an attack on reality, are also a heavy burden for the denial of traumatic reality. Due to the inability of people, mental health professionals and societies to face the mercilessness and incompetence of this burden, this burden has now turned into a psychotoxicogen hump and has become a psychological, social and scientific posture disorder accompanied by ethical violations. Individual and social denial of the traumatic reality or the reality of traumatic events is a delusion that needs to be eliminated immediately, produced by the outdated mentality that exists in the focus of "*psychosocial consciousness interruption*". The denial of traumatic experiences that individuals and societies have experienced themselves or reported by others, enables the formation of dysfunctional masses and generations, causing these dysfunctional generations to turn into both child-haters and misogynists, and to take their place in the ranks of abusive and pro-war fascist leaders with an orientation allied with all kinds of forces. In line with psychosocial consciousness interruption, denial comes into play as a fundamental agent in both cognition and perception of reality, closely related to traumatic dissociation processes and intergenerational transfer of psychopathology [1,4,5]. According to Ozturk, reality is a concept that includes every element that can be realized by individuals and societies, whether it is immediately perceivable or not, in this context, reality includes both "*existence*" and "*non-existence*" in a broad perspective, without narrowing it down to just existence [1,2]. In terms of dissoanalysis theory, reality is a concept that expresses the whole of the elements related to existence (presence) and non-existence (absence). According to the dissoanalysis theory, denial is handled in a close relationship orientation with modern dissociation theories as a concept that should be defined multidimensionally [1]. Ozturk, who is a dissoanalyst, psychotraumatologist and psychohistorian, made the operational new definition of denial on an understandable axis as follows:

"*Denial is the dissociative reactions and defenses experienced against traumatic stimuli from the inner and outer world, oppressive systems and dysfunctional family dynamics, against aspects of reality that make us feel psychologically helpless, lose control and frighten. According to the Theory of Dissoanalysis, denial is to ignore, change, pluralize or reject the traumatizing reality. Through denial, both the intergenerational transmission of trauma is provided and the intergenerational transfer of psychopathology is maintained! In dissociative identity disorder, there is denial of self as well as denial of reality. The dissociated subject denies the self, identity and memory that has been exposed to traumatic experiences. In this context, the dissociated subject tries to neutralize his traumatic experiences by dualizing or pluralizing in a spiral of denial.*"

De-uniquification Trauma versus Dissociative Revolution

Oppressive systems and traumatic experiences take away the subjectivity of people, dissociate them and make them similar to everyone else or de-differentiate them. While the traumatized individual is deprived of his subjectivity, he/she is dissociated and turned into a "*psychogeneous object*" no longer different from other victims. Individuals who are made similar to everyone else or who experience the trauma of this are more easily controlled and even more easily managed. Postmodern de-uniquification and dissociogenic digital networks impose a life of denial on individuals and societies. While cyber traumatizations continue to create cyber victims in the space from individual to society, a massive cyber dissociation is experienced and oppressive systems provide control using digital communication networks. In cyberspace, individuals can be both "*abusers*" and "*victims*" at the same time and they deny the identity of the "*abuser*" while being a victim, and the identity of the "*victim*" while being an "*abuser*". This psychopathological cycle is experienced in dysfunctional families and generations in an identical way. Ozturk reports that denial enables the emergence of dissociative defenses that repel the individual from traumatic memories. Dissociation, which means ordinary life experiences that repel from traumatic memories, initially comes into play as a denial-focused active agent in the tendency to protect the functionality and mental health of the dissociated subject. Dissociation and denial are not the same thing, but dissociative experiences include the phenomenon of denial. As the frequency, severity and duration of the "*dissociative denial phenomenon*" increases, the functionality of the traumatized subject begins to disappear and a multiple consciousness system appears in this traumatized subject. According to Ozturk, "*dissociative denial phenomenon*" is the experience of transitioning from a single consciousness to a multi-consciousness system by losing the functionality of the individual after cumulative traumatic experiences and negative child-rearing

styles. Encompassing chronic oppressions enable experiences of "*psychosocial dissociation*" and "*mass dissociative denial phenomenon*" [1,3,9]. The inner reality, multiple consciousness, and fragmanted selves of individuals who deny their trauma are perceived as "*more real than the truth*" by the denier him/herself, even though they are not maximally shared with external reality [1]. Dissociogenic internal reality in trauma denial orientation plays an important role in providing psychological stabilization of the person. During or after every severe traumatic experience that cannot be neutralized or processed, the individual's inner reality may show a change in the denial orientation, and the subject may move further away from absolute reality, and may even experience a "*denial trauma*" by pluralizing or ignoring absolute reality. Ozturk emphasizes that the "*dissociative angoisse*" created by the absolute reality, which is either pluralized or ignored to be absent by the trauma of denial, strongly tends to transform into "*dissociative narcissism*" [1,2].

Dissociogenic dynamics between "*neutralization of trauma*", "*post-traumatic growth*" and "*revictimization*" are studied psychosocially in TBAMT, the psychotherapy method of the dissonalytic school [1,6,14]. Ozturk defines the "*neutralization of trauma*" process as a psychotherapeutic procedure that allows the individual to continue his/her current life as functionally as possible with his "*healthy part*" in the face of dissociative reactions to adverse life events. Ending the trauma dichotomy, that is, the functioning of the healthy and unhealthy psychogenic parts of the traumatized and dissociated individual simultaneously but in a manner that lacks coconsiousness or a denial-oriented or phobic manner to each other can be achieved by neutralizing the trauma in psychotherapies [1,3,6,8]. According to the dissoanalytic school, the change and transition to reality process associated with the phenomenon of denial must take place gradually and in a supportive style in psychotherapy sessions, in order to protect the psychosocial functionality of trauma cases in an optimal way and to prevent their psychological collapse, and to enable "*holistic stability*" and "*empathetic continuity*" in these cases. No psychotherapy method can create a positive change and psychological integration in cases without using trauma-centered treatment methods, recognizing the multiple consciousness and memory systems, and analyzing the most frequently used dissociative reactions and defenses! [1-3,6]. Psychological theories that are external to psychotraumatology are as unscientific as symbolically oriented psychotherapy approaches that ignore plurality of identity, consciousness, and memory. Now, long-term, denial of traumatic experiences focused and controversial, stable psychotherapy methods have both lost their functions and have been outdated and have turned their place over to short-term and trauma-centered psychotherapy methods. On behalf of today's changing mobile society and the human profile that can make quick decisions, long-term stable psychotherapy methods have been disabled, and dissoanalysis-oriented interactive, integrative and recreative psychotherapy methods with the active participation of the client have come to the fore [1,6,8,9].

According to the dissoanalysis theory, the transformation process that takes place in the space from the individual to the society is exposed to resistances in direct proportion to the basic vital illusions of the psychosocial nature, which is fixed in the face of the reality perception that is tried to be shared by the masses, and even approaches the absolute reality by functioning intermittently at the rate of exposure to these resistances and in a slow orientation. According to Ozturk, negative dissociogenic changes that threaten people's inner illusions or hit their positive predictions are controlled by the phenomenon of denial –especially the phenomenon of dissociative denial-, which enables individuals to gradually face external realities and allows individuals to include this reality in their inner world to a certain extent [1]. These traumatic events cannot be easily neutralized in the present, even if they are in the past, as severe and chronic traumatic experiences largely threaten one's positive illusions or positive life prospects. In terms of the dissoanalytic school, our complex and multi-conscious system, which perceives internal and external reality at the same time, is built on a wide life experience extending from our childhood to adulthood and functions as maximally development-oriented. The complex and multiple consciousness system provides an adaptive distancing experience focused on stability and coherence from the psychologically painful aspects of internal and external reality through the phenomenon of dissociative denial. This dissociative denial phenomenon takes away the individual's singularity of consciousness and activates a multiple consciousness system. According to Ozturk, positive predictions of individuals serve these people in an adaptive way until oppressive systems or traumatic experiences come into play. However, personal realities as well as positive predictions cannot adapt to these oppressive systems and traumatic experiences, and negative life events cannot be easily processed or neutralized. Individuals and societies that are controlled and managed by traumatizing can be freed from captivity, oppression and abuse through dissociative revolutions that they will initiate by reactivating the healthy parts of themselves. In dissociative individuals and societies, rapid transitions occur between the healthy and unhealthy parts of themselves. The healthy part represents independence, and the unhealthy part represents dependence. Fascist leaders and dictators control individuals and societies by highlighting their unhealthy parts and by traumatizing, dissociating and oppressing their healthy parts. In psychosocial terms, all revictimization and fossilization cycles take place when the unhealthy part takes control, and all development and freedom-oriented dissociative revolutions take place when the healthy part takes control. Dissoanalysts can teach individuals and societies to control these rapid transitions and even to be on their healthy side for a longer period of time, so that the neutralization of traumatic experiences can only happen when individuals and societies stay on their healthy side. In all societies of the world, intergenerational transmissions of trauma and intergenerational transfers of psychopathology can be terminated by dissociative revolutions. Dissociative revolutions are all actions taken by individuals and societies that have been controlled and managed by oppression and traumatization for many years in order to cut their bonds with their fascist leaders and to liberate them, with these actions the psychosocial consciousness alliance is established and a new developmentally-oriented human and society profile is created [1-3].

Divided Selves and Alter Personalities as Dissociative Denial Phenomena

According to the theory of dissoanalysis, individual and mass denials function as the active agents of all cycles of violence and abuse in the world. In this context, denial creates consciousness interruption as a dissociative dynamic that protects both the victim

and the abuser, causing the emergence of multiple consciousnesses and multiple memories. These multiple consciousnesses and multiple memories make up divided selves and alter personalities. Ozturk underlines that societies frequently use the "*dissociative denial phenomenon*" on behalf of other societies they traumatize. Since individual or mass acts of violence disturb the public conscience, the moments when these acts of violence are recorded on behalf of the "*victims*", "*abusers*" and "*spectators*" are dissociated from the memory and at this point, abusers assume their "*apparently innocent*" identities, while victims and spectators assume "*apparently normal*" identities. Denial is the most common and easiest way to endure individual and social traumatic experiences. "*Divided selves*" and "*alter personalities*" maximally protect both victims and abusers from feelings of helplessness, guilt, regret and shame associated with traumatic experiences. Ozturk states that individuals experience denial and dissociation in order not to experience depression and confront themselves with the cruelty committed by abusers. These experiences of denial and dissociation are the main components of individual and mass obedience cycles in the face of oppression and trauma. Denial, which has close relationship dynamics and function transitions with the dissociation phenomenon, also exists in a movement that expands from an adaptive space to a psychopathogenic space, just like dissociation. Dissociated selves and alter personalities, including denial, enable psychosocial reflections of individuals' self-sabotative and multi-axis violence-oriented existences in both adaptive and psychopathogenic spaces [1,12,16,17]. Ozturk states that the denial of the traumatic reality experienced or the reality of the traumatic events experienced causes dissociated selves and alter personalities in the victim, while the denial of the traumatic reality experienced causes borderline personality organization with a minimal prepsychotic nature in the abuser and "*authority hunger*", which is accompanied by alliances with all kinds of oppressive systems. It is a dissociative denial phenomenon rather than adaptive denial that is experienced by both parties in this process. Maximal denial experiences, which means the spread of the dissociative denial phenomenon from individuals to communities and from communities to societies, creates psychosocial dissociation that includes psychopathogenic dynamics within itself [1,7].

Dissoanalysis of Wars and Genocides as Experiences of Maximal Denial: The Dilemma of Lack of Empathy and Hyperempathy

Denial of traumatic experiences also includes an important risk of mass dissociation in psychosocial terms, and this "*mass dissociogenic risk*" is wars and genocides that emerge as "*maximal denial experiences*". The main factor of wars and genocides as experiences of maximal denial are dysfunctional families and dysfunctional generations created through childhood traumas that are almost legalized by being imprisoned in violent child-rearing styles. All over the world, dysfunctional generations vote for outdated and anti-development political parties, causing them to experience an intergenerational fossilization process in the countries they live in. Many dysfunctional individuals iconize fascist or dominant leaders or even believe they are their saviors. Dysfunctional individuals who are anti-development are both pro-war and hostile to women, children and nature. Today, masses of dysfunctional individuals are both controlled and managed by being imprisoned in a cyber society by fascist leaders and oppressive systems through digital communication networks and social media, which are a dissociating agent. Dysfunctional generations, directed by "*so-called*" artists, writers, politicians and academics through popular culture, are condemned to experience an objectified life in a hypocracy dilemma. Dysfunctional families are a hedonist, egoistic and outdated mass that cheats on their spouses, neglects their children, and makes them addicted to drugs or social media. According to Ozturk, dysfunctional family dynamics that take their roots from an intergenerational history and function as a negative child-rearing style are psychopathogenic patterns of thought, emotion and behavior that cause childhood traumas [1,4,7,9,10].

In terms of dissoanalysis theory, the main agents of wars and genocides are dysfunctional societies or nations. These dysfunctional societies and nations want to destroy the other functional society or nation by developing both persecutive and paranoid thoughts. Every functional structure on behalf of the dysfunctional masses is perceived as a threatening element. In fact, these functional structures become volunteer soldiers of wars and genocides carried out with the indoctrination of their fascist leaders in order to destroy the functional societies in which they become paranoid because they remind themselves of their inadequacies and traumatic past. The dissociative minds of traumatized dysfunctional generations and societies are easily controlled by the indoctrination of fascist leaders. According to Ozturk, dysfunctional families support war and genocide by dissociating their own directed dysfunctional generations through intergenerational transmission of trauma and intergenerational transfer of psychopathology. Dysfunctional societies that carry out wars and genocides partially ignore this process as an experience of maximal denial and psychosocial dissociation, and even completely deny it after years. The phenomenon of dissociative denial creates individuals and societies focused on power, control, and abuse, who are fascist leaders-sympathizers. Dissociative denial phenomenon is experienced quite often in dysfunctional masses that both by iconizing apparently humanist and fascist leaders in reality, and by experiencing an identity transition with their dominating psychological nature, they actually turn their fantasies of being fused with these incompetent ambitious fascist leaders, who are insufficient, and incapable like themselves! Fascist leaders are hyperempathetic just like dysfunctional parents, and dysfunctional societies are easily traumatized and dissociated by these hyperempathetic fascist leaders [1,4,7,9].

Both the masses and fascist leaders who experience the phenomenon of dissociative denial use their hyperempathy to direct and control others by traumatizing and dissociating them. Hyperempathy as well as lack of empathy are the most damaging psychopathogenic weapons of abusive individuals and societies on the intergenerational axis. Abusers use their hyperempathy to victimize traumatized individuals, which at a severe level indicates a disintegrated and pathogenic psychological structure. According to the theory of dissoanalysis, a decrease or increase in optimal empathy level due to negative child-rearing styles and chronic childhood traumas leads individuals to an abusive position. Only individuals and societies with optimal levels of empathy can truly experience peace, justice and equality. Both lack of empathy and hyperempathy are the main motivators of all chronic, individual and mass violence circuses. Lack of empathy and hyperempathy

create fascist leaders with dissociative narcissism and conformist or directed societies that intensely desire to perpetuate their childhood traumas to those they abuse and to societies that they choose as enemies on a paranoid axis. Individuals with lack of empathy or hyperempathy develop amnesia against their own abuses in order to get rid of the feelings of guilt that they can experience at a low level due to their dissociative narcissism, and even act out their new abuses more mercilessly, wars and genocides take place with the same psychopathogenic dynamics [1,4,7]. In terms of psychocommunal therapy, effective prevention strategies and treatment methods are developed by going down to the dissociogenic origins of individual and social traumatic experiences. In this context, the most fundamental and resistant phenomenon is "*psychosocial dissociation*". All violence-focused negative child-rearing styles, childhood traumas, successive wars, genocides, intergenerational transmission of trauma, intergenerational transfer of psychopathology, and intergenerational fossilization are actually psychosocial dissociation itself [1].

The Age of Mass Dissociation

The theory of dissoanalysis emphasizes the beginning of an era of mass dissociation, which now spreads from individual to society, on behalf of today's oppressive systems and the directed people controlled and managed by dominant leaders. Ozturk states that every moment when intergenerational development yields or evolves to intergenerational fossilization is a milestone and starting point for wars and genocides. At this milestone and starting point, violence-oriented negative child rearing styles, childhood traumas, psychosocial oppressions, sexuality-oriented cyber relations, extramarital relations, polygamous or multi-partnered lifestyles, interest-based communications and cultural corruption are experienced at maximum levels. When rapid oscillations begin to be experienced between extreme freedoms and addictions, pampering-oriented emotional abuses come to the fore in negative child-rearing styles, and physical and sexual abuses decrease compared to previous periods. In terms of dissoanalysis theory, physical and sexual childhood traumas evolve into emotional abuse and neglect in this fossilization process. Parents pamper and control their children and neglect them emotionally. Today, individuals and societies characterized by cyber dissociative experiences have already learned to continue their lives in a dysfunctional way by using dissociative defenses against negative child-rearing styles, childhood traumas, psychosocial opressions, authoritarian but inconsistent parents. Oppressive systems, dominant and fascist leaders have succeeded in creating a directed and global cyber society, and they both manage and control this cyber society through cyber dissociation. According to Ozturk, just as childhood traumas are hidden in violence-oriented child-rearing styles, cyber traumas and digital abuses are also hidden in digital network platforms through cyber dissociation experiences [1,3-5,9].

In the context of the theory of dissoanalysis, the dissociation phenomenon, which is a combination of dissociative reactions, defenses and experiences, is discussed in four main groups as "*dissociation of actual life*", "*clinical dissociation*", "*psychosocial dissociation*" and "*cyber: directed/navigable dissociation*". The dissociation of actual life, in which dissociative experiences are at a subclinical level, is aimed at maintaining harmony and functionality. Clinical, psychosocial and cyber dissociations are advanced psychopathological processes that require major mental treatment and healing [1,2,9]. Community and society-related dissociation is defined in four main dimensions as societal, collective, social and communal dissociation. According to the theory of dissoanalysis, all dissociative experiences associated with the community and society are essentially psychogenic existences. Dissociative processes appear en masse in communities and societies formed by these individuals, with a psychopathogenic orientation similar to the occurrence in individuals [1,2,18] "*Psychocommunal dissociation*" and "*mass dissociation*" have been conceptualized by Ozturk in an identical nature, and it has been suggested to use them as a "*mass dissociation*" phenomenon if these encompassing phenomena are experienced by the whole of humanity. Societal, collective, social, communal and psychocommunal dissociation is a quintet that forms the subsets of "*mass dissociation*" defined by Ozturk [1,2]. According to the dissoanalytic school, the social reflection and composition of the minimal dissociative experiences experienced by individuals are transformed into maximal dissociative experiences, that is, mass dissociation. In experiences of mass dissociation, both individuals and societies become desensitized to cumulative traumatic experiences and chronic psychosocial oppression, which makes them willing to live under the control and management of dominant or fascist leaders. In this mass dissociation process, optimal empathy is avoided, and both the lack of empathy and hyperempathy, which dominate at the same time, imprison societies in cycles of violence. [1].

Communal Dissociation: Psychological Traces of Traumatic Experiences from Individual to Society

Today, psychiatrists and clinical psychologists focus more on the clinical aspect of dissociation. However, modern psychotraumatologists, dissoanalysts and psychohistorians, who want to give an original societal perspective to this phenomenon, state that the psyche has a social structure from an intrapsychic point of view and that communal dissociation, which is associated with traumatic events experienced in individuals' intrapsychic structures, interpersonal relationships, cultural components and family dynamics, has an important role. Conceptualized as the "*extended communal model*" of dissociation, "*communal dissociation*" can greatly support individuals to maintain the functionality of their current life in any context or at any time. Communal dissociation plays an important role in the individual's ability to use his/her own consciousness and awareness in a functional and integrative way in psychosocial dynamics that arise in relation to external and internal stimuli. According to the theory of dissoanalysis, psychosocial dynamics contribute to the optimal awareness of individuals, integrated identities and consciousness in a multiaxial context. Identity, which is a concept unique to humans, does not continue to exist on its own or only in a context and away from society, even it emerges repeatedly at different times and in multiple contexts. However, individuals' socio-cultural environments can stage traumatizing and dissociating "*communal conflicts*" or "*communal dead ends*" in the direction of experiences and prejudices. Intuitive and experiential heuristic approaches can be used to a certain extent in order to analyze and reason within their own identities, the traumatizing and dissociative uncertainties associated with experiences and prejudices in complex communal conflicts and dead ends [1,3,7,19].

Individuals have a "*dissociogenic filter*" that allows them to be conscious and aware at certain times in their actual lives, and to evaluate external stimuli or events. According to the theory of dissoanalysis, when external stimuli or events threaten the psychological integration of individuals, multiple consciousness and memory systems come into play and the record of all experiences is stored in deep memory. Dissociogenic filters also come into play when it comes to anxious stimuli and feelings from the inner world of individuals. When dissociogenic filters are temporarily and functionally disabled due to the effect of traumatic experiences, interruptions in psychological integration, splits in identity begin and individuals become dissociated. Fluctuations can be seen in the continuity of individual or multiple consciousness systems of individuals, because consciousness itself already has a dynamic structure rather than a static one. However, dissociative experiences, cyber amnesias and alter personalities are inevitable on behalf of traumatized individuals and in this direction, the dissociated subject will continue to exist as a "*fragmented self*" [1,11,20]. Ozturk emphasizes that dissociative experiences with fragmented selves are quite common in individuals living in culture-oriented oppressive and authoritarian societies. The same fragmented selves are imposed on the masses of directed people living in the cyber society. This dissociation process is ruled by the relational paradox of a "*dependence-independence*" conflict, which is ruled by the way individuals maintain their dysfunctional relationships and lives, and even get stuck in these dysfunctional relationships and lives. As a result, dissociative experiences associated with traumatic cycles and conflicts can occur at both individual and communal levels. In this context, dissociation is a phenomenon located on the axis of intrapsychic and social context, which continues to exist in a pervasive pattern that expands from individual to society. Some intrapsychic reactions that occur by sharing and collaborating on a culture-based basis in communities or societies tend to transform into strong communal and collective dissociation [3,4,9].

Individuals who criticize the dominant psychosocial structure (culture) in a community or society, or reject this dominant psychosocial structure (culture) are given the feeling of being an "*unusual person*". The "*psychosocial oppression*", "*cultural impositions*" and "*primitive ideologies*" that create a "*dual consciousness*" state through the dissociogenic filters of people living in such a dual world make it possible to divide the identity into different parts. A fragmented collective identity emerges, especially in minority groups, when psychosocial oppression, cultural impositions, and primitive ideologies cause marked dissociative conflict or cannot be neutralized by individuals and societies [1,12]. Ozturk strongly emphasizes that the dichotomous existence of fragmented collective identities, despite all their differences, tries to function on the axis of holistic psychosocial consciousness. According to the theory of dissoanalysis, the "*cultural duality*" experienced in all societies of the world makes possible the existence of multiple consciousness systems, multiple memories, multiple realities and multiple identities [1]. In the normal structuring process between the individual's communal identity and self-perception, dissociation is central to the continuity of functionality [1,32]. Ozturk emphasizes that the multiplicity in each psychogenic element, which is closely related to the concept of identity in normal and pathological continuity, is the intergenerational psychological traces of dissociated selves [1,21]. According to the dissoanalysis theory, the psychological traces of communal dissociation spread from the individual to the society with the intergenerational transmission of trauma and the intergenerational transfer of psychopathology. According to Ozturk, dissociation is the usual psychogenic oscillations that the subject, who has lost his/her compass, experiences over time in order to reach the absolute reality of which he/she is phobic and his/her original self hidden behind traumatic experiences through multiple realities, multiple memories and multiple consciousnesses [1,3]. The phenomenon of dissociation provides individuals and a small part of the society or commune with the opportunity to struggle against the dynamic conflicts and psychopathogenic continuity created by opposing messages, which dynamic conflicts and psychopathogenic continuity have an interpersonal/cultural/social structure by nature. Dissociation can function as an adaptive psychological balance tool against traumatic experiences, psychosocial oppression and negative child-rearing styles in the process of existence that includes the state of subjectivity in society. This function can only be achieved when individuals can establish an optimal balance of stimuli from their environment and sociocultural conditions that affect their own consciousness and awareness. In a dynamic psychological balance process, dissociation plays a role as a basic agent that ensures the harmonization of individuals with society and their own selves. Both compelling dissociogenic social conditions and individual adaptation efforts to these conditions, as well as chronic traumatic experiences and conflicting values can lead to communal dissociation [1-3].

According to the dissoanalysis theory, communal dissociation comes into play as an active agent that interrupts different psychogenic components related to identity as well as consciousness and memory, and even creates a multiple world perception. Ozturk, emphasizes that mass control is achieved by dissociating the "*psychosocial memory*" that he conceptualized in an identical direction with "*intergenerational transmission of trauma*" and "*intergenerational transfer of psychopathology*" from a negative point of view, and "*intergenerational transmission of development*" and "*intergenerational transfer of experience*" from a positive point of view, through chronic oppression, even cyber suggestions, traumas and revictimizations. The main goal in this process is to create directed/navigable human identities and profiles. However, the dissociated psychosocial memory begins to function as the most active agent of a long-awaited positive nature "*psychosocial revolution*" after being frozen for a certain period of time. In dissociative periods when psychosocial memory is interrupted or frozen by directed and encompassing oppressions, injustices, inequalities, individual and mass violence cycles are experienced at maximum levels, and this "*mass dissociation*" can only shift to a developmental focus with psychosocial revolutions and even dissociative revolutions. While a person's identity in traditional societies is static, continuous, fixated to sameness, interaction, in modern societies identity is highly dynamic, intermittent, open to innovation and external to interaction. Ozturk emphasizes that oppressive systems and dissociative cyber societies that are directed to destroy all kinds of individual and social differences that have no tolerance for diversity create the "*de-uniquification trauma*" [1,3,9,14].

Dissociative Angoisse and Dissociative Narcissism

According to the theory of dissoanalysis, traumatic experiences are practiced in two foci: "*punishment*" and "*control*". Dysfunctional parents often perpetrate their childhood traumas primarily in the focus of punishment and secondarily in the locus of control. While abusive parents traumatize their children whom they choose as victims in the name of punishment and locus of control, they legalize themselves by thinking that they deserve these traumatic experiences. Dysfunctional parents are unable to control their dissociative angoisse and direct these dissociative angoisse to their own children as anger, hatred and violence. "*Dissociative narcissism*" and "*dissociative angoisse*" defined by Ozturk are experienced as a "*psychopathological continuity*" especially in alter personalities of dissociative identity disorder cases [1,3,4]. When the severity, frequency and duration of this experienced psychopathological continuity increases, the frequency, severity and duration of self-harming behaviors in the traumatized subject also increase, but self-harming behaviors come into play as an agent that inhibits the traumatized subject's suicide attempts. Dissociative angoisse, which is characterized by intense anxiety and depression in cases of dissociative disorder, which is most closely related to traumatic experiences, triggers all crisis experiences ranging from self-harming behaviors to suicide attempts in the dissociated individual, as it has a strong possibility of transformation into major depression. In psychotherapy sessions, angoisse in traumatized and dissociated individuals can often be confused with anxiety. According to the theory of dissoanalysis, angoisse is characterized by an intense state of anxiety and anguish, in which the psychologically unhealthy part of the traumatized subject dominates the healthy part of the traumatized subject, both not being able to recognize the causes of the event and not being able to predict its sudden violent emergence. "*Dissociative angoisse*" appears before trauma therapists as the last clinical manifestation of psychiatric cases before suicide attempts. There are close relationship dynamics and function transitions between dissociative angoisse, self-harming behaviors and suicide attempts. Dissociative angoisse is an intense oppositional response and call for help to the revictimization process of a traumatized individual with a multiple consciousness system. An optimal level of dissociative angoisse in the initial stage serves the traumatized case to maintain its functionality, control emotions, make the right decisions, and seek psychiatric help. However, when dissociative angoisse occurs together with dissociative narcissism, which comes into play as an effort to compensate for chronic childhood traumas, it makes it possible for the traumatized individual to be more revictimized, preventing post-traumatic growth, which has a devictimizing mission, and even creates the greatest resistance in neutralizing traumatic experiences. Dissociative narcissism is a situation between normal narcissism and pathological narcissism that occurs during or after traumatic events, but this situation has the possibility of turning into pathological narcissism at any time. After traumatic experiences, the subject is strongly attached to him/herself, which he/she wants to repair by trying to heal his/her own psychological wounds as soon as possible. According to the theory of dissoanalysis, this self-attachment process develops on a dissociative and narcissistic psychopathological ground and turns into dissociative narcissism. "*Dissociative narcissism*" and "*dissociative angoisse*" are phenomena that are phobic and external to each other. Although dissociative angoisse increases in traumatized and dissociated individuals, dissociative narcissism decreases relatively, sometimes both phenomena can be present at the same time. Dominant and fascist leaders with "*dissociative narcissistic*" personality play a maximal role in the formation of psychosocial dissociation. Dominant and fascist leaders apparently step in as a calming agent on behalf of the dissociative angoisses of individuals in dysfunctional societies. Dominant and fascist leaders with dissociative narcissism are the cruelest and ruthless traps that traumatized individuals fall into desperately to relieve their dissociative angoisse. While the dissociation phenomenon is clinically characterized by interruptions in consciousness, dissociative narcissism, dissociative angoisse, self-sabotage, self-harming behaviors and suicide attempts, social dissociation, on the other hand, is characterized by the oscillations between obedience and opposition to the oppressive/abusive system, social sabotage and mass violence (i.e. wars and terrorism) [1-5,7].

Societal Dissociation

Chronic childhood traumas transform into societal dissociative experiences concurrently with cultural traumas, and this societal dissociation phenomenon can show cumulative effects in both current and successive generations in a multiaxial manner. "*Societal dissociation*" may occur especially after dysfunctional dynamics associated with cultural trauma. Societal dissociation functions in a natural orientation similar to the phenomena of "*attachment to the abuser*" and "*identification with the aggressor*". Societal dissociation has left its mark on the Māori people, well-known in history for their freedom-loving and warrior spirit. With the influence of social dissociation reactions, the Māori people quickly adopted Western clothes and enabled their children to learn English at school. In addition, the Māori started trade by selling goods and products that were important to Europeans and that they could easily obtain. In the early periods when societal dissociation became widespread, Māori people lived separately from European groups in rural areas and only contacted them for commercial purposes. The Māori people traded weapons as well as some functional tools that were not available to European merchants before their arrival in their homeland. As the Māori's access to local food sources became more difficult and European goods became more valuable, the young Māori in particular began to migrate from traditional to large cities to experience modern life [1,3,22].

In the history of humanity, just like the Māori, all nations experience societal dissociation at different rates. Especially in Australia, various attempts have been made to increase "*bicultural awareness*" due to the fact that "*cultural trauma*", which is a function transition with societal dissociation, is experienced to a large extent. Any effort to raise awareness of "*isolated*" or "*unrevealed societal changes*" functions as an important element of "*social dissociative therapy*". Academic courses and trainings on intercultural agreement and reconciliation are now compulsory in many institutions such as schools, universities and health services, because societal dissociation can provide a certain control of the destructive effects of cultural traumas and partial protection of the functionality of individuals. According to the theory of dissoanalysis, neutralizing the cultural conflicts and traumatic experiences between the two societies makes major contributions to the social masses, who were previously in the "*minority*"

position, having difficulty in keeping their rituals and values alive, to become psychologically more integrated and peaceful. Ozturk emphasizes that communal and social dissociation creates individuals with multiple conscious systems [1,2,22,23].

Collective Dissociation

Due to the radical threat it poses to the "*humanist bond*" that integrates all world traditions and rituals in art, philosophy, science and religion neutralizing the crises that lead to collective dissociation should be among the most fundamental tasks of humanity. What makes collective dissociation a social psychological epidemic of our time is that official institutions or organizations break the bond between individuals and social values in a maladaptive orientation [1,24]. Being an individual in today's postmodern society is like living in a "*stack*" in which none of the parts or subsections of this postmodern society can be fully connected or integrated. According to the theory of dissoanalysis, solution-oriented psychosocial strategies aimed at solving or alleviating the intense and severe tensions experienced between the fragmentation of cultural associations and traditional values caused by commodification and technological innovations in all mass institutions, and the desire of people to integrate with these cultural associations and traditional values, and the sense of division have gained great importance. Churchill defined this tension or conflict characterized by mass processes as "*collective dissociation*". The phenomenon of collective dissociation is defined as the separation of this group or group into parts, the alienation of individuals from each other and the feeling of disconnection when a group or group is evaluated as a whole. In the process of collective dissociation, although social awareness studies are carried out for unity and togetherness in the mass, individuals are psychologically disconnected from the society they belong to. In this direction, the division that arises between the self or the society and the individual's self can cause his own self to be divided into parts. Deeply felt loneliness, numbness and fragmentation tend to continue to maintain their negative psychological effect, even if the person begins to re-strengthen the bond between himself and society by immersing himself in the dense crowd of mass society [1,3,24].

Churchill emphasizes that collective dissociation is both a bridge between mass society and postmodern paradigms, and a psychological phenomenon aimed at re-establishing the integrity between individuals and social dynamics in a certain way. Collective dissociation also sees a mission as a challenge to the pessimistic predictions of postmodern approaches, which advise that there is no solution to the fragmentation of the world in psychosocial terms, and that nothing can be done to stop this fragmentation. The most important indicator of collective dissociation is the elimination of the role of the public or individuals' ability to act as a whole, both in forming an opinion on any issue and in transforming it into a political policy and action. The psychological integration of individuals in the mass can be disrupted by the mainstream media, which produces content of a manipulative nature as if it were the general acceptance of the public, with an "*public opinion poll*" in which misleading results are published. People may choose to either believe that these viewpoints represent their own attitudes or ignore the ideas that are disseminated and imposed by the mass media. In this direction, in both cases, the person is almost involuntarily dragged into a collective process where he/she is basically ignored or dissociated by mass institutions [1,24]. The mobile dynamics of modern societies make it easier to experience the phenomenon of "*cyber: directed/navigable dissociation*" defined by Ozturk as well as collective dissociation, in which digital communication networks function as a dissociative agent. According to the theory of dissoanalysis, all societies of the world are now both controlled and managed through digital communication networks and social media that cause cyber dissociation experiences. "*Collective dissociation*" used to mean "*mass disintegration*" and "*psychocommunal dissociation*" defined by Ozturk are not the same phenomena, even collective dissociation is just a sub-dimension of psychosocial dissociation [1,9,11].

Social Dissociation

According to the theory of dissoanalysis, the most general feature of the dissociation phenomenon experienced at maximum rates in dysfunctional families, dysfunctional generations and dysfunctional societies is that it interrupts the functionality of individuals and societies and hits their integration capacities. Dissociative experiences continue to move by evolving in close relationship with multiple individual and social dynamics. However, in order to outline the role of social factors in clinical dissociative experiences, an integrative perspective is essential [1,4,5,13]. Dissociative experiences, which are a complex and dynamic phenomenon, are structured on a social basis and consist of multi-axis psychological components and dynamics. Social dissociation is a concept used in the sense of isolation from society and dissociation or separation from the whole. In this direction, "*social dissociation*" can occur frequently, especially in cultural formations and social cults where possession experiences are intense, in shamanistic or spiritual treatment methods [25-27]. Alter personalities in dissociative identity disorder emerge after the interaction of psychopathogenic individual dynamics associated with traumatic experiences with dysfunctional and oppressive social dynamics [3,6]. Dissociative identity disorder is a psychiatric disorder that presents with objective clinical symptoms at the maximal level and social reflections at the minor level [1,24]. Dissociative phenomena, which become evident with clinical symptoms, are closely related to the psychological dynamics of actual life [1,28,29]. According to Spiegel, dissociative phenomena are usually of an unnoticeable or imperceptible nature and involve the interaction of cognitive and social processes [1,30]. Dissociative identity disorder, which is the clearest form of trauma-related psychiatric diagnoses, is minimally affected by social dissociation, but chronic traumatic experiences on a social basis make it possible to exacerbate dissociative psychopathology both in dissociative identity disorder and in all other psychiatric diagnoses. Ozturk emphasizes that the clinical manifestations of dissociative identity disorder have "*mass reflections*" to a certain extent on social dissociation [1-3]. At the beginning of the mass reflections and foci based on social dissociation that cause the exacerbation of dissociative psychopathology, "*denial of group violence*" and "*latency of dissociation*" come first. Individuals or some small communities who are exposed to psychosocial oppression and group violence try to maintain their lives by denying this emotional and psychological violence. In cases where the intensity of emotional and psychological violence is low, dissociation performs an adaptive or protective function to a certain

extent. Ozturk emphasizes that "*latent dissociative experiences*" as well as "*hidden traumatic experiences*" make it extremely possible both the tendency to violence and the existence of dysfunctional generations that expand from individual to society. According to the theory of dissoanalysis, "*hidden traumatic experiences*" and "*latent dissociative experiences*" function as submissive agents of oppressive postmodern systems and dysfunctional societies [1-3,12].

The Dissociogenic Digital Age, Dysfunctional Generations, and the Culture of Narcissism

The postmodern parents of the dissociative digital age are no longer ideal role models for their children, and have even lost the optimal level of control over them, which is essential. It is essential that children continue to learn positive and true/real experiences from their parents so that they can model and establish healthy communication. Mothers and fathers, who are taken as a model in every society in the world, are mothers and fathers who have succeeded in being the right guide for their children and have both developed and realized themselves. Parents who can teach their children compassion, honesty, justice, love, kindness, production, trust and self-realization undoubtedly raise a psychologically integrated generation. Today, people who do not have a philosophy of life, a moral value, a belief or a tradition can use, beat, injure or even kill other people by perceiving other people as almost an object. According to the theory of dissoanalysis, the culture of narcissism has created a competitive, insensitive, dissatisfied, and dysfunctional mass of people without a self-compass. In today's dysfunctional generations, envy, mercilessness, exhibitionism, jealously, egotism and incivility seem to function as apparently normal family dynamics. At the maximum rate, youth and adults of all socioeconomic levels apparently maintain their lives, with passive aggressions, "*interchangeable*" or "*reversible*" psychopathogenic identities and the "*narcissism of their pamperedness*", without knowing how to thank and apologize, when necessary, by recklessly repeating and even intensifying the very same mistakes in a spiral of jealousy and envy. Just like their dysfunctional parents, growth panic, which has gained existence on the axis of multiple consciousness, is not worth it, having someone else do one's duties, not keeping promises, gossiping, disloyalty, hiding information, lying, distorting reality, engaging in unethical behavior, and sabotaging behaviors toward their own selves as well as society are quite dominant in these individuals [1,3,4].

This inconsistent youth group, defined by Ozturk as the "*dysfunctional generation*", comes to the fore in the dissociative digital age with its psychopathogenic features as well as its criminogenic structures. As long as there are dysfunctional families with narcissistic nature in all societies and all times of the world, this "*dysfunctional generation*" will continue to prevail at increasing rates. Because of borderline personality structure components and "*weak*" or "*disrupted*" ego functions, members of the dysfunctional generation ally themselves with all kinds of forces without being able to distinguish between right and wrong. Dysfunctional generations may compromise their values and beliefs in order to gain acceptance in the face of power. The "*symmetrical and asymmetrical abuse system*", which means their efforts to use both higher and lower levels of themselves in order to gain a status and career, while they desire to be loved, approved and appreciated by other people despite their hated and evil nature, constitute their main psychopathogenic dynamic [1,4,5]. The cyberspace-oriented lover, partner and spouse choices of today's postmodern society have evolved into a reversible "*master-slave*" relationship, which is inevitable in these sadomasochistic relationships. Dysfunctional generations have polygamous, self-sabotative sexual relations for self-interest and need satisfaction and shift to marginal experiences in cyber communication networks. These experienced self-sabotative sexual relationships almost impose cyber dissociative experiences on them. Dysfunctional generations, who are victims of cyber traumas and cyber revictimizations, identify with their abusers after a while. In fact, a large proportion of cyber alter personalities find sexual partners on digital network platforms, but there is no emotional relationship in this process. With the sexual partners found by cyber alters, fusion and psychopathological experiences are lived only in the focus of control and management. The host personality implicitly rejects this cyber partner but is forced into obedient modalities by the cyber alter personality. The host personality tries to get rid of this sexually focused cyber partner by finding new partners. Sexually-oriented cyber partners with borderline personality organization create a feeling of anger and hatred in the host personality. The cyber alter personality, on the other hand, tries to make an apparent compromise by obeying and submitting the dominant partner, who is usually addicted to sex, alcohol and drugs. He/she spends all his/her energy on fulfilling his/her orders and drifts away from him/herself to a position where he/she cannot use his/her potential, moves away from his/her goals for personal development and turns into a puppet who has lost his/her creativity. Because direction and delegation has now made him/her dependent on his/her abuser and has turned him/her into a primitive creature just waiting for commands [4,9,11].

Unfortunately, most innocent people lack the ability to cope with these pathological masses and individuals, and they even become the target persons or victims of these individuals. According to the theory of dissoanalysis, social psychopathology spreads and communal psychopathologies exposed through this social media are modeled by maximal human masses. Because, from the eyes of a mentally average child or teenager, psychopathology is both perceived and adopted as power or potency. For this reason, children or young people either take their parents or relatives, who are psychopathological to a considerable extent, as models or imitate them and turn into them in an identity transition orientation. Parents who use violent negative child-rearing styles and pamper their children unfortunately continue to raise today's murderers, fascist leaders, abusers and ruthless masses. You can never teach justice, equality, humanity and compassion to a traumatized or pampered narcissistic dysfunctional generation without a philosophy, productivity and creativity! Due to the dissociative dynamics of the digital age, parents have lost their control over their children and even come to a position controlled by their own children. Parents cannot teach their children the necessary boundaries and distance just so that they do not lose their peace, and a significant proportion of these children continue their lives as internet, game and substance addicts. Ozturk emphasizes that "*pampering, which he defines as the most extreme form of excessive permissiveness and unnecessary tolerance, causes both interruptions and dissociative reactions on the psychological*

integration of children and adolescents, as well as violence from the child to the parent". The "*digital family model dynamics*" of today's postmodern society, which creates communication chaos in the home by bringing the child and the parent to the same status, is one of the main elements of the chain of violence from child to parent and even from parent to society. On this axis, the new world order, in which the abnormality is almost normalized, has started to be structured rapidly on the axis of "*psychosocial dissociation*". With the effect of psychosocial dissociation, individuals with narcissistic personality disorder and megalomania take their revenge for their traumatic lives by directing their anger, which stems from their own complex attitudes and irrecoverable inadequacies, to psychologically normal and innocent people. In psychosocial dissociation experiences, incompetent people who make irrational decisions in a hysterical blindness siege become managers and administrators or are promoted unfairly, while logically talented and creative people are placed in more secondary and passive tasks. This process constitutes the main source of all kinds of mass crises and chronic dilemmas, even childhood traumas, wars and genocides in all systems and groups [1,3,4,7,9,31].

Digital Communication Networks as a Dissociative Agent, and Social Abdication of Consciousness

According to the theory of dissoanalysis, the digital age both imposes and sustains individuals to adapt by dividing, apparently with the promise of a more functional and more desirable life experience. This effort to adapt by dividing has transformed the existing traditional society structure into a cyber society structure on a dissociogenic ground, bringing with it the multiple selves, multiple memories, multiple lives and multiple realities of individuals. The psychosocial changes and transformations of individuals and societies have followed a rather slow course throughout history. However, digital communication networks and social media platforms, which have been used by individuals with increasing frequency, severity and duration, have accelerated this psychosocial change and transformation. Being a member of cyber communities or societies with their own rules and forms of communication has become an indispensable priority for almost every individual. In this context, dissociative digital communication networks or technology-mediated communications cause major psychosociopolitical changes and transformations, even development, in the psychological, sociological and political dimensions of individuals in today's postmodern society, and normalize the "*psychosocial dissociation*" and especially the "*social abdication of consciousness*" by revealing new human profiles. Ozturk emphasizes that "*reality change*", "*reality plurality*", "*memory blur*", "*identity confusion*" and "*cyber alter personality*", even "*social abdication of consciousness*" are created in postmodern societies through digital network platforms and social media applications. In postmodern societies, cyber controls are carried out through "*digital abuse*", "*digital addictions*" and "*cyber traumatization*", and individuals are especially addicted to social media in this cyber control orientation. Oppressive systems and fascist leaders have transformed traditional societies into cyber societies in order to track, record and manage individuals more easily. Today, cyber masses are both controlled and managed through the social abdication of consciousness [1,9,14,32,33].

Interpenetration of Cyber Reality and Absolute Reality in Postmodern Societies

According to the theory of dissoanalysis, digital communication networks and social media applications, as a dissociative agent, normalize dissociation -especially cyber dissociation, which bridges the clinical dissociation with the dissociation of actual life and enables a "*bilateral psychogenic transition*"- at the maximum level by differentiating the consciousness systems of individuals in today's society compared to individuals in the recent past, and by revealing new human profiles. Digital communications continue with interruptions, just like the psychogenic nature of a dissociative experience. In other words, digital communications are identical with dissociative experiences in terms of their psychogenic nature. Today, as a necessity of the digital age we live in, we have to learn to adapt and be more functional by dividing. Adaptation by dividing continues to encompass us with multiple realities, away from absolute reality. This encompassment brings together multiple selves, multiple lives, multiple memories, multiple consciousnesses and multiple realities, especially in today's digital age [1,3,9]. Now, individuals of postmodern societies have been enslaved, anonymized and de-differentiated in parallel with the limited and even guided options offered to them in cyberspace.

Online movements and shares of people in digital communication networks are recorded, directed, managed and even controlled by a cybernetic system. In this direction, Ozturk conceptualized cyber dissociation as "*directed/navigable dissociation*". "*Cyber dissociative experiences*" come into play as a psychogenic defense that protects the mental structures of individuals in the narcissistic, grandiose, exhibitionist, spectator, competitive and merciless nature of this digital age, and eventually turns into cyber dissociation. Now, individuals have an external or internal cyber life and a real life to each other. The individual, who is almost "*stimulated and novelty seeking addict*", begins to experience oscillations between cyber and real life. Under the imposition of oscillation, the individual begins to phobicize or even dissociate these two lives from each other, with the effect of both childhood traumas and recent actual and cyber traumas. In this direction, the individual cannot integrate his/her cyber life with his/her real life at the maximum or optimal level and experiences a "*cyber split*". Now, the single and original life that the individual wants to complete becomes doubled in the focus of "*cyber identity*" and "*true identity*", and even the individual begins to experience amnesia, anger outbursts, identity changes, self-harming behaviors, consciousness interruptions and loss of control in the psychiatric alure of clinical dissociation in which he/she is trapped. According to the theory of dissoanalysis, digital communication networks and social media applications create cyber dissociation in cyber society individuals as a dissociogenic agent. For the individual, cyber reality is no longer a virtual simulation just like a cyber alter personality, it is more real than reality, and absolute reality itself has now been transformed into cyber reality, and even absolute reality and cyber reality have become the same, that is, cyber reality has become the "*identical twin*" of absolute reality [1,3,9,11,14,33].

Hypothetical Denial, Creational Dissociation and Authentic Reality

According to the dissoanalytic theory, the phenomenon of denial is constructing a new reality or ignoring these realities in the face

of both absolute and traumatic reality, which is psychologically painful, with the effect of flashbacks of traumatic experiences that strongly attack the individual's deep memory and consciousness. Dissociated individuals record first-time copies of their traumatic memories in their deep memories. There are multiple copies of traumatic memories in different memories, as each traumatic event is tried to be neutralized over and over again through flashbacks. These copies of the traumatic event are essentially identical, but the earliest copy recorded in deep memory contains the most extensive details about the traumatic event. "*Hypothetical Denial*" was conceptualized by Ozturk as a fundamental phenomenon associated with multiple consciousness and multiple memory systems. Hypothetical denial shows an identical existence with "*creational dissociation*". "*Creational dissociation*", is the experience of consciously and for a certain period of time being away from one's self, identity and values in order to put forward a new approach by focusing on a specific scientific, artistic or theoretical goal. Hypothetical or conjectural denial is the individual's reaching authentic reality by denying the absolute reality after experiencing creative thinking styles, alternative emotion acquisitions, marginal imaginations, new definitions of objects, integrative mental processes and original sensations in the systematic of a harmony of intuition and logic. Hypothetical denial is the ability to grasp, construct and define a more fundamental, more original and more functional reality in the face of a possible rejection of reality. Hypothetical denial is actually the creational experience of a conscious dissociation structured in the name of "*a specific purpose*" and "*experience of a new reality*". Ozturk argues that "*psychopathogenic hypothetical denial*" dynamics that occur during or after traumatic experiences are an active agent in the formation process of alter personalities in dissociative identity disorder. Psychopathogenic hypothetical denial also comes into play in psychosocial dissociation processes. The hypothetical denial phenomenon is a planned short-term "*associative dissociation*" experience that continues to spread rapidly in the focus of a more preferable creative thinking style on behalf of today's society. Any reality that loses its functionality is doomed to be transformed, to experience denial or reject even to be ignored! Ozturk, a trauma therapist, dissoanalyst and psychohistorian, argues that all kinds of oppressive systems in human history, like mass traumatic experiences, have created "*psychosocial denial*" and "*psychosocial dissociation*" and that new psychiatric diagnostic criteria and subtypes of clinically related dissociative disorders should be established, since mass traumatic experiences and oppressive systems create multifocal interruptions in the psychological integration of individuals [1,3,9].

Dissociative Denialism versus Denial of Traumatic Reality

According to the theory of dissoanalysis, "*dissociative denialism*" is the act of denying the traumatic reality and trauma self of the individual who experiences interruptions in internal and external locus of control after psychosocial traumatic experiences. Ozturk emphasizes that as the frequency, severity and duration of psychosocial traumatic experiences increase, the individual rapidly transitions from dissociative denialism to a dissociative disorder. According to the theory of dissoanalysis, the dissociated subject's "*ignoring*" or "*rejecting*" the traumatic reality and the trauma self causes the pluralization of absolute reality and even consciousness. According to Steiner, while the capacity of individuals to observe the truth is strong, reality itself can be interpreted distortedly by these individuals, which in the process of interpretation emerges the "*phenomenon of denial*". Steiner also states that denial is "*a borderline state of reality*". There are function transitions between false representations involving the denial of reality and dissociative defense mechanisms that manipulate the perception of reality and result in the violation of reality [1,3,35]. According to the theory of dissoanalysis, absolute reality disappears at maximal rates in crowds and loneliness, so that real reality experiences can only be experienced by mirroring through "*identical bilateral communications*" [1]. Ozturk states that there are psychosocial oppressions, childhood traumas, violence-focused negative child-rearing styles and dysfunctional family dynamics in the etiology of both the dissociative denial phenomenon and dissociative denialism. According to him, "*psychopathological denial*" symptoms that maximally move away from absolute reality are the major predictors of a psychiatric disease which is closely related to psychologically challenging experiences, namely "*dissociative disorder*" [1,3,4]. In terms of psychotraumatology and psychohistory, denial is a dissociative phenomenon that spreads pervasively on both the individual and social aspects. Individual and social denials are the major agents of psychosocial dissociation. According to Ozturk, psychosocial dissociation enables the existence of a fossilization in the focus of a denial of development of the masses and even enables the staging of the historical repetitions of the cycles of violence, which are accompanied by all abdications of consciousness extending from the individual to the society. Psychosocial denial, on the other hand, dissociates the holistic memories of all nations in the world, creating profiles of ruthless and unfair people who are both willing to obey and tend to wage wars [1,4,7,35,36]. According to the theory of dissoanalysis, dysfunctional individuals both shy away from and hate him, think they love him, and fall under his control by denying their traumatic past and establishing an unrealistic and even delusional ambivalence with a dominant and fascist leader in an abdication of consciousness orientation. Traumatized and dysfunctional individuals try desperately to experience the feeling of being able to hold on to their alienated society, while volunteering to obey their reversible identities with an authentic and even delusional ambivalent bond established with an identical dominant and fascist leader, since they live in a dissociative, narcissistic and psychopathogenic encompassment [1,4,7].

Dual Consciousness, Multiple Consciousness, Developmental Migration and Creational Dissociation

"*Dual consciousness*" is the internalization of the difference between how others "*negatively*" see you and how you "*positively*" see yourself. In order to scientifically reveal the effect of culture on trauma and dissociation, psychosocially focused "*dual consciousness*" and "*cultural identity change*" studies should focus on both normal and psychopathological aspects [37-39]. According to the theory of dissoanalysis, individuals exposed to two dominant cultures for long periods of time experience dual consciousness in a cultural duality. Immigrants' experiences of dual consciousness and cultural dissociation continue even if they return to their homeland [1-2]. Mensah, a South African immigrant working at a mostly white university with students and academics in the central United States, has explored the phenomenon of "*dual consciousness*" from the perspective of a psychotherapist.

With this perspective, he defined the self, which is characterized by individuals' awareness capacities and abilities for their dual consciousness, as "*hybrid me-ness*". The concept of consciousness in Mensah's dual consciousness phenomenon is more identical with the presence of "*stranger*" in a cultural environment that is relatively inflexible in terms of psychogenicity than race [40]. In this dual consciousness process, there is an intense struggle for the integration of different selves with various psychosocial contexts [1,37]. Ozturk defines permanent city or country change as "*developmental migration*", which serves for a positive restructuring of one's self in a way that will enable one to get rid of the negative living conditions and psychopathogenic dynamics and enable them to use their potential [1,3,41]. According to Ozturk, unlike in forced migrations, "*creational dissociation*" rather than dual consciousness is experienced on behalf of individuals with psychological integration in developmental migrations. "*Creational dissociation*", to put it once again, is the experience of consciously and for a certain period of time being away from one's self, identity and values in order to put forward a new approach by focusing on a specific scientific, artistic or theoretical goal. Developmental migration-oriented creational dissociation, on the other hand, is the experience of leaving permanent and innovative psychosocial traces by establishing positive associations of an individual who strives to live with a focus on freedom and change in a society below the average in terms of socioeconomic and cultural values and by establishing positive associations in a society above the average in terms of socioeconomic and cultural values, where the individual is positioned through developmental migration, on both their original and acquired countries, according to the theory of dissoanalysis. Creativity continues to exist as the highest achievement of developmental migrations in a challenging and adaptive dissociogenic life orientation. Developmental migrations are the most permanent psychosocial dynamics that break the chaotic negative life experiences and chronic traumatic life cycles. Ozturk states that the main motivation of the developmental migration process is the individual's effort to escape or get rid of the psychopathological, primitive and violent negative child-rearing styles applied by both his own family and his own society. The fact that individuals reach a more humane life at the intergenerational level after this process is the "*psychogenic pump effect*" of migration defined by deMause [1,3,7,19,42]. Ozturk emphasizes that dual consciousness and multiple consciousness are locomotive agents in individual and social denial dynamics, that "*psychopathological denial*" makes it possible for individuals and societies to create "*illusory consciousness* systems" that isolate themselves from absolute reality [1,3,43]. However, being a radical supporter or captive of a singular consciousness system further distances both individuals and societies from the perception of absolute reality. According to Ozturk, it is only possible with "*psychocommunal association*" that people can grasp the absolute reality of their double consciousness and even the multi-consciousness system more easily [1,2].

The Dissociogenic History of Humanity, and Psychocommunal Association

"*The traumatic and dissociogenic history of humanity*", according to the theory of dissoanalysis, continues to function through "*reality denials*", "*trauma denials*" and even "*denials of trauma*" which repeat in the duality of harmony and disharmony experiences that are external or tangential to each other in a dysharmonic dynamism of dystopian symbols, signs and fictions, which are almost a nightmare on the psychosocial axis in all times and societies of the world. In the variable rate stimulus bombardment of the digital age, it is very difficult for most individuals and societies to accept reality as it is or as it exists. These individuals and societies are more prone to accept reality by evolving, changing or even pluralizing it in their inner focus, so that absolute reality can never be perceived in its original and singularity in psychosociopolitical platforms! Dissoanalytically, oppressions, negative child-rearing styles, childhood traumas, lack of stimuli, multiplicity of stimuli, lack of optimal knowledge and experience cause dissociative denials and metamorphoses on "*psychosocial consciousness*" and "*awareness of absolute reality*". Today's people, who have undergone a psychosocial transformation, are now in a structure that can be controlled, monitored, recorded, backed up and even traumatized by the systems in which they live, and this "*external manageability*" severely traumatizes and dissociates them. Psychopathogenic dynamics originating from both "*individual/clinical dissociation*" and "*psychosocial dissociation*" experienced in the face of "*traumatization*" and "*alienation*" and even "*de-uniquification*" processes caused by oppression and control in postmodern societies make the existence of mass violence cycles possible. Ozturk emphasizes with great importance that nations and communities are "*controlled*", "*obedient*" and even "*managed*" by creating "*psychocommunal dissociation*" by the oppressive systems and fascist leaders in which they are imprisoned [1,4,5,7,9,12].

According to the theory of dissoanalysis, it is possible to experience both dissociative disorders and post-traumatic stress disorder as well as dysfunctional family dynamics for centuries through "*intergenerational transmission of trauma*" and "*intergenerational transfer of psychopathology*". Feelings of compassion and justice can never be taught to a primitive generation (or to their fascist leaders) that is raised with childhood traumas, non-empathetic violence-focused child-rearing styles and dysfunctional communication dynamics which are either "*semi-consciously*" or "*interrupted-consciously*" experienced in a dissociogenic family atmosphere that mostly serve as a punishment tool. In any case, a person who lacks compassion and justice cannot be a real leader and even drags his own society into the process of "*intergenerational fossilization*". Ozturk, a dissoanalyst and psychohistorian, defined the phenomenon of "*fossilization*" as an integrated and transitive "*circulation of violence*" that emerged after the spread of child hostility and misogyny in families that adopted negative child-rearing styles from individuals to society. "*Intergenerational fossilization*" is the transformation of dysfunctional families that adopt and practice negative child-rearing styles into violence-oriented and anti-developmental vandal societies by creating a "*unity of outdated consciousness*", and that both violence-oriented and anti-developmental vandalist societies prevail on the intergenerational axis. Justice, innocence, compassion, creativity and loyalty begin to disappear as well as durableness, science, philosophy, art and civilization in societies in fossilization processes at all times of humanity. The fact that an advanced part of these societies can create a developmentally-oriented break by exceeding the average can only be realized through just wars, innovative and dissociative revolutions or developmental migrations that emerged after the extensive periods of time [1,4,7,14].

Functional/normal families are the primary and fundamental factor behind the functioning of psychosocial association, communal dynamism and social mobility as a transformation or even a development experience. According to Ozturk, families are the smallest and most complete whole, which determines both the main feature of a nation's integration, dynamism or stagnation, as well as its mode of existence, and is responsible for every action of psychosocial processes associated with the mass spirit of that age! A society of functional families, characterized by maximally positive communication dynamics and empathy-focused child-rearing styles, favors justice, peace, and equality. Violently-oriented and anti-development dysfunctional families and the "*intergenerational fossilization*" process, in which these dysfunctional families are the active agents, play a fundamental role in the emergence of wars and terrorism. The dissociative dynamics in cycles of domestic abuse are also socially reactivated in the processes of war and terrorism. In terms of psychotraumatology and psychohistory, these re-activations are the clearest indicators of family psychopathologies and childhood traumas in pro-war and pro-terrorism individuals. Because only in the focus of a "*developmental consciousness unity*", individuals or societies that are psychologically healthy and integrated can create a new peace-based world by teaching their children primarily reality, empathy, loving nature, being compassionate and fair in the intergenerational process! According to the theory of dissoanalysis, a new world based on peace, empathy and reciprocity is possible with the combination of "*psychocommunal association" and "psychosocial association*" experiences, which Ozturk defines as "*mass integration*". Psychocommunal and psychosocial associations can only be experienced in a society when the maximum number of individuals raised without trauma is present [1,4,5,7].

In the psychocommunal and psychosocial consciousness alliance systems, only major dissociative revolutions and dramatic developmental migrations can enable regeneration and renewal, psychosocial coping strategies that no longer work, and negative child-rearing styles to be left in the past or in the past. Psychosocial traumatic experiences and oppressions can only be destroyed by the developmental actions of a creative and libertarian dissociative revolution. Today, countries show maximum tolerance to immigrants or refugees because it is not an ordinary life experience that an advanced part of society, who grows up from within the society, exceeds the average and creates a break in the direction of development as in the migration process. Of course, some of the thousands of people who have migrated from all countries and societies of the world will take great steps for the development of both themselves and the history of humanity by leaving their negative life experiences, traumatic experiences and dissociative reactions in their past or where they live at that moment. According to the theory of dissoanalysis, cultural secessions that emerged after great and dramatic migrations at all times in human history can pave the way for individuals who want to take a step forward, making it possible for a new normality, a new human profile and a new functional family structure to exist in a new society. According to Ozturk, "*dissociative association*" is the most mightful catalyst of "*psychocommunal consciousness alliance*" and "*developmental migrations*". However, the phenomenon of "*psychocommunal dissociation*" brings with it experiences of mass control and management in relation to oppression [1,3,4,7].

Psychocommunal Dissociation: Experiences of Mass Control and Management

Individuals, communities and societies, and even the world, are both controlled and managed by the oppressive systems that live in the space from the traumatic and dissociogenic history of humanity to the present, creating a denial-oriented "*psychocommunal dissociation*". As well as the trauma of denial, denial of reality and trauma constitute the main sources of all dissociation phenomena that spread from the individual to the society [1,2]. However, social dissociation focused on experiencing the whole is actually a utopia, even a dystopia. When utopias are realized or noticed, they turn into a dystopia. In fact, with a more realistic approach, all utopias are actually dystopias. Society is utopian to the community and was created deliberately as a controllable nature by dominant systems. Because all individuals forming the society are not likely to be dissociated at the same time and on the same "*external or internal subject*". Communities come together to form society, and the communal dissociations experienced individually in these communities are transformed from psychosocial dissociation to mass dissociation. The notion that society, made up of individuals and communities, is monolithic is completely unrealistic. Just as ideas or actions that are subgroups of a mainstream thought or dominant system, communities within the same society experience their own unique dissociations. Dystopic fictions and dystopian cultures are far from establishing an obstacle or a barrier to dissociative experiences for whatever reason, even they are dissociative agents that force people to obedience and compliance modalities. Oppressive systems produce dissociative dominant cultures and modalities that enforce obedience for society, communities, and individuals. Minor proportions of societies, communities, and individuals who do not ally with oppressive systems or oppose dominant cultures completely reject all obedience and control-oriented modalities. However, more moderate individuals, communities and societies in a major proportion may unite in an opposing subculture focus. In certain time-outs, growth-oriented subcultures can become pervasive and become the norm. Communities establish more related and more reciprocal ties with the subject, either directly or indirectly. Societies, on the other hand, have a more tangential and more virtual orientation in terms of direct relationship with the subject. Ozturk has defined them as "*psychocommunal dissociation*" because the dynamics of "*communal dissociation*" experienced in communities and in the inner clusters of societies take place and function on a psychogenic basis. Communal dissociation, psychocommunal dissociation and psychosocial dissociation are phenomena that have both function transitions and close relationship dynamics with each other and are also subgroups of mass dissociation. Ozturk strongly reports that there is a spread from psychological/clinical dissociation to communal dissociation, from communal dissociation to psychocommunal dissociation and in this respect, "*maximal social dissociation*" or "*holistic dissociative structure*" is psychosocial dissociation itself [1,2,7,18].

According to the theory of dissoanalysis, there is a distinction of maximal importance between the communal and the social. So much so that this distinction, the dissimilarity between community and society, is a fundamental difference that has long been scrutinized in the orientation of sociology and social psychology

paradigms [1]. The concepts of society and community are at the center of the sociological system of the German Sociologist Tönnies. Community refers to the natural and organic forms of group existence, while society refers to the artificial group held together for a conscious common purpose. While the community arises from the organic relationship of man with his environment, from the spontaneous bonds that develop between individuals and groups; society, on the other hand, arises from the selective relationship of man with his environment, from the artificial bonds that develop between individuals and groups [1,44]. Tönnies' distinction between community and society is similar to French sociologist Durkheim's concepts of "*mechanical solidarity*" and "*organic solidarity*", which focused on demonstrating the transformation from traditional society to modern society. Tönnies sees community and society as two different compositional groups, explaining in depth the changes in social relations caused by the transformation of traditional rural society into modern industrial society and the way these interactive masses come together in the form of the transformation process from community to society [45]. According to the theory of dissoanalysis, the hypothesis that a society has a completely monolithic culture, traumatic experiences, and dissociative experiences is purely an illusion. Because the society consisting of communities is a large and apparently ideal structure where psychosociological transitions are experienced, while the community is a more vital reciprocal structure for the establishment of spontaneous communications and the realization of absolute reality. According to Ozturk, the community is more real than the society that while the dynamics of close relationship, compassion, cooperation, companionship and empathy are dominant in the community, fashion, competition, exhibit, control and direction are dominant in the society [1,2].

According to the theory of dissoanalysis, individual and social denials are experienced externally to each other at minimal rates, while at maximal rates they are experienced internally to each other. On the axis of psychotraumatology, "*individual denials*" and "*social denials*" are identical to each other. In this direction, the phenomenon of individual dissociation cannot be fully perceived without understanding the "*psychocommunal dissociation*" defined by Ozturk [1]. In terms of modern psychotraumatology and psychohistory paradigms, everything that is social in humans is actually a psychogenic existence, and this psychogenic existence encompasses the whole from the inner world of the individual to the relational world. According to Lloyd deMause, the doyen of psychohistory, the concept of so-called "*social structure*" is the split of large communities into small representative groups with specific roles within the group fantasy. Representation groups consist of individuals who have commonalities in defense mechanisms and child-rearing styles. Group fantasies necessitate the formation of hierarchy within themselves in the tendency to create social violence. In human history, places of worship such as temples, churches, synagogues and mosques are examples of representative groups. Places of worship are considered social institutions that represent group fantasies of "*commitment*". In addition, representational groups such as the army, the state, capitalism and revolution are defined in psychohistory. The army represents the "*birth*" group fantasy, the state "*care*" group fantasy, capitalism "*property*" group fantasy, while the revolution represents the "*end*" fantasy of outdated negative child-rearing styles, even a "*development*" fantasy [1,2,7,46,47]. Today, modern psychotraumatology has undertaken an important mission in the emergence of trauma-focused and effective new psychotherapy methods. The doyen of modern psychotraumatology and a science icon, Pierre Janet's "*Psychological Analysis*" method, which focuses on trauma and dissociation in a comprehensive and innovative style, still continues to guide trauma therapists. The real history of trauma and dissociation began with the scientific studies of Pierre Janet, who made the first operational definition of alter personality as "*successive existences*" [1,2,48].

According to Ozturk, the pioneer of the modern psychotraumatology movement, when the ratio of development-oriented and psychologically integrated individuals to the average increases, a new prudent human profile and functional family model are made possible to exist in the society. The family is both the most important and the most valuable psychogenic agent of the society in which knowledge, experience, compassion, justice, loyalty, tradition and strategies for coping with traumatic experiences are transferred from parent to child in intergenerational development. In this transfer, negative reinforcements can take place as well as positive reinforcements, so that intergenerational alteration functions in two externally opposite directions, "*intergenerational development*" and "*intergenerational fossilization*". The holistic movement of these families, which are the most valuable and important agents of the psychosocial network, may carry a country to an orbit where science, art and human values are at the forefront; it may also expose that country to traumatic and dissociogenic life experiences that are fed or strengthened by wars and even genocides in a spiral of anger and revenge. In this orientation, mass psychopathologies continue their psychotoxic existence in a negative relationship with "*intergenerational development*" and a positive relationship dynamic with "*intergenerational fossilization*" which consists of two components, "*intergenerational transmission of trauma*" and "*intergenerational transfer of psychopathology*". Intergenerational fossilization has ensured that most countries and societies that do not value women and children, reject absolute reality and are comforted by their own delusional existence, are eventually doomed to go out of existence [1,3-5,7]. Dissoanalysis theory emphasizes that intergenerational fossilization occurs through the holistic movement of traumatized and dissociated dysfunctional families [1].

Identity Transition, Identity Penetration and Identity Diffusion in Postmodern Societies

According to the theory of dissoanalysis, the concepts of "*identity transition*" and "*identity penetration*" are handled in two dimensions, individual and social, in the orientation of the phenomenon of "*psychocommunal dissociation*". Dispersing or losing one's self in another person is conceptualized as "*individual identity transition*", while a person's dispersing or losing him/herself in any group or society is conceptualized as "*social identity transition*". Identity transitions turn into the phenomenon of "*identity loss*" through traumatic experiences and psychosocial oppressions, resulting in the process of penetration of dominant cultures and political systems into the identity of individuals at a major rate and this penetration process is defined in two different ways as "*individual identity penetration*" and "*social identity penetration*". Individual and social identity influences that develop in the face of oppressive systems are encountered quite frequently

in both asymmetric and manipulative life forms and in command and obedient life forms [1,3,7,12]. Dysfunctional individuals and societies give their votes at maximal rates to outdated political leaders who, like themselves, have dysfunctional, fascist, narcissistic, megalomaniac and borderline personality organizations. According to the theory of dissoanalysis, traumatized individuals with borderline personality organization fixate on a fascist leader with a borderline personality organization in order to control and manage themselves in a fossilization focus and iconize him. Being controlled and managed by a fascist leader does not hurt or traumatize them because that leader is a mirror image or a prototype of individuals in a dysfunctional society or even a soul mate of their own psychopathological identity!

In postmodern and oppressive societies, dissociation functions as reactions or phenomena that have both adaptive and psychopathogenic orientations external to each other. According to Ozturk, submissive identities that submit to psychosocial oppression and experience an identity split cause identity diffusion by influencing or penetrating some of the unsubmissive identities. "*Identity diffusion*" is when individuals' identities become identical to each other in the direction of obedient modalities in the face of psychosocial oppression. According to the theory of dissoanalysis, the dissociogenic orientation of obedient or submissive individuals makes it possible for fascist leaders or other dominant individuals to make an identity transition on them. After this mass identity transition, individuals turn into fake and virtual identities that move in "*heaps*", have lost both their subjectivity and autonomy, become robots, have lost their individual life compass, controlled and managed by digital communication networks and social media applications, identical or congruent with each other but far from reality. At the moment of and right after the ruptures in individual and social development, history is almost frozen and fixated at the same time. Staying fixated at the same time causes a negative psychosocial shift from the focus of intergenerational development to the focus of intergenerational fossilization [1,4,9,12].

The Phenomenon of Identity Atrophy in Postmodern Societies

According to the theory of dissoanalysis, individuals who experience psychocommunal dissociation in the face of oppression and control-oriented traumatization in postmodern societies are almost trapped in the phenomenon of "*identity atrophy*", which has two components, "*identity dissolution*" and "*identity narrowing*" defined by Ozturk. "*Identity dissolution*" is the dissociogenic reaction of the individual in the tendency to obey in the face of oppression and control, moving away or even breaking away from the original aspects of his identity, and this process of distancing and breaking away from his identity shifts him to a conformist focus. "*Identity narrowing*", on the other hand, is the alienation of the individual who has a dissociative reaction in the tendency to obey in the face of pressure and control, the alienation of his own identity, ignoring that his identity does not exist, and even restricting or reducing it. Individuals with identity atrophy are dragged with irresolute euphoria after fascist leaders, who they believe to be heroes or are persuaded to be heroes, who are their so-called saviors. This involuntary euphoria makes it possible for fascist leaders to give themselves an identity penetration and identity transition. Identity atrophy is the process of transforming into a controllable and reversible psychogenic structure after individuals narrow their self-identity by giving control of their own identity to their oppressors for simple interests in the face of oppressive system, symbiotic relationship and alternating foci of abuse. This reversible psychogenic structure causes multiple life philosophies, multiple consciousness and memory systems to be experienced at the same time in the same individuals, which can contain both harmony and disharmony on a dual axis [1,3,9,12,14].

Dissociative Projective Identity Transition: A Modern Theory of Psychohistory and Psychotraumatology

"*Theory of Dissociative Projective Identity Transition*", was structured by Ozturk on the axis of modern psychohistory and psychotraumatology and focused on the analysis of the holistic dynamics of the processes of "*denial of reality*" and "*psychocommunal dissociation*". In human history, social structures and the leaders of these social structures are fundamental parts of the formation processes of psychoclasses [1-3]. According to Lloyd deMause, the doyen of psychohistory, leaders in this context are the main personalities who are the carriers of the unusual projective identifications of group fantasies [46]. The unfortunate situation of the leader and the people of the other country, which the fascist leaders suddenly became paranoid and turned into an object of hatred before the war, results in the experiences of psychocommunal dissociation within the societies living in the same country with the fascist leader. The pro-war rhetoric and actions of the fascist leader are often disapproved by a major mass, comprising more than half of his own population [1-3,7]. Ozturk defines the "*dissociative projective identity transition*" that functions through transfer of a features that they already possess but deny or disgust, or parts that they want to remove from themselves, to the other party that they choose as an "*enemy*" or "*victim*" (by dissociating them from themselves and perceiving them as if they belong only to them) by individuals after having become paranoid, as the main defense system of the dynamics of hostil communication, wars and genocides within and between communities or societies. The part(s) of the individuals themselves, which are desired to be dissociated and not desired, are transferred or even reflected to the other party, who is selected and marginalized as the object of hatred. In this transfer and reflection process, the "*individual*" or "*mass: community/society*" is traumatized and dissociated and forced to differentiate from its essence. In the orientation of an internal cognitive distortion as "*you are only what I see, what I want to see, even what I want you to seem!*", a dissociative chaos is created by hyperempathically perceiving and predicting which defenses the other individual or the mass will use. At the same time, the individual or mass chosen as the enemy or victim is made responsible for this crisis and almost turned into a hate figure [1,2].

Ozturk states that psychocommunal fantasies related to wars, genocides and massacres are realized through "*dissociative projective identity transition*" in a different direction than projective identification. "*Dissociative Projective Identity Transition*", is defined as the transformation of the desire to impose the parts of one's own identity, which he rejects in his own self-identity, to another's identity by force, into action on the axis of an "*internal cognitive distortion of reality*". Communities and societies, just like individuals, turn their desire to impose the parts they reject in their holistic self-existence to the identities of other communities and

societies by force, on the axis of "*internal cognitive distortion of mass reality*". Dissociative projective identity transition processes are experienced both individually and communally during or after "*trauma denials*" that every experience experienced communally or socially is a psychogenic existence [1-3].

Dissociative projective identity transition, which spreads from individual to society, creates the phenomenon of "*psychocommunal dissociation*". On the other hand, psychocommunal dissociation comes into play as the main motivator of wars, genocides and massacres. The most basic psychocommunal fantasy associated with wars, genocides and massacres is the phenomenon of "*objectification*". In a denial of reality, individuals and societies are traumatized, and individuals and societies that are almost sacrificed by their oppressors or abusers can be cut like cardboard, thrown from a height like a vase, and shot like prey, because they are objectified in this denial of reality. Ozturk emphasizes that as psychosocial dissociations create clinical dissociations, clinical dissociations also create psychosocial dissociations with a holistic structuring. In fact, psychosocial dissociation and clinical dissociation are maximally conjugate phenomena. In this context, the dissociated individual, who is traumatized and controlled and managed, can cut him/herself like a cardboard or throw him/her self from a height like a vase because he/she is both objectified and perceives his/her own existence as an object. In oppressive and postmodern societies, denial of reality is experienced at maximum rates on behalf of individuals and societies that perceive their own existence as an object. Reality denials or denials of reality, are experienced by both abusers and victims. The abuser tends to ignore the pain he inflicts, the victim the pain he experiences. Because the "*denial of reality*" hits the "*synthetic functions*" of the ego, the oppressor or abuser cannot grasp the gestalt and can easily tolerate the pain it creates on the other side. Denial of reality is largely fueled by psychosocial oppressions, violent negative child-rearing styles, dysfunctional family dynamics, and childhood traumas. The denial of reality intensifies at the moments when "*rejection of guidance*" and "*anti-developmental*" experiences continue in individuals and societies. When denial of reality becomes severe, individuals transition to an abusive identity, become pro-war, and traumatize and even dissociate people [1,3-5,7].

Individuals and societies that deny absolute reality live as enemies of science, art and philosophy, and by putting into action all kinds of marginal and fusion psychopathological relationship patterns, they target women, non-heterosexuals and children in a heteronormative and violence-oriented primitive culture focus and even specifically choose them as victims. According to the dissociative projective identity transition theory, heteronormative communes or communities try to get rid of the intense anger, shame and guilt they feel in the face of their own psychopathological dilemmas, marginal and dual lives by stigmatizing, traumatizing and dissociating innocent people. Reality is lost in the crowd and in loneliness, and absolute reality experiences can only be experienced through "*identical bilateral communications*". In this direction, being in the crowd and being alone significantly increases the degree of denial of reality. The denial of reality is actually escaping from reality or even ignoring that it does not exist, which in this respect is a purely dissociative reaction. In the clinical perspective, suicide comes into play as an inevitable end for dissociative cases who cannot deny the reality. Ozturk underlines that denial in trauma cases inhibits self-harming behaviors and suicide attempts [1-3]. According to the theory of dissoanalysis, wars, genocides and massacres represent the self-harming behaviors of societies as psychocommunal fantasies, and childhood traumas underlie these social self-harming behaviors.

Denial Trauma

According to the theory of dissoanalysis, "*trauma denials*" are trapped to dissociative defenses in an individual or social orientation as a distancing experience from negative life events. Trauma denials initially serve to adapt just like dissociative reactions and dissociative defenses, but eventually turn into an individual and social psychopathology. Long-phase trauma denial begins to be experienced as a "*denial trauma*" as soon as it prevents the processing, that is, the metabolization and neutralization of the traumatic experiences in the anamnesis of individuals and societies. Remembering is a moment; denial is, however, an eternal tomorrow. Ozturk defined the trauma caused by the ignoring of a negative life experience as "*denial trauma*". The trauma of denial creates dissolution on individuals and societies that individuals and societies experiencing denial trauma begin to use dissociative defenses by moving away from associative experiences. According to the theory of dissoanalysis, denial, which is the most used defense mechanism in human history, has two components: "*individual denial*" and "*social denial*". Hypothetical denial, on the other hand, is to be able to grasp, construct and define another more fundamental, more original and more functional reality in the face of the voluntary and temporary rejection of a reality in the "*probability*" orientation. The hypothetical denial phenomenon is a creative psychogenic experience used at maximal rates by modern theorists. It is impossible to understand today's people and society without experiencing the phenomenon of hypothetical denial. Ozturk emphasizes the necessity of systematically structuring hypothetical denial experiences on a creative axis with the longing and intention of reaching a more authentic reality [1,2].

Trauma denials, through self-sabotage, interrupt the ability of individuals and societies to evaluate absolute and adaptive reality, leaving them behind the times in an anti-developmental, even pro-war and pro-violent structuring focus, even making it possible for them to disappear en masse or go out of existence as a dysfunctional mass. "*Dissociative projective identity transitions*", finds a new psychosocial form as the raw material for traumas of denial. Each element with the denial trauma sees both the other and the society as one and the same, and begins to fuse with them and establish a dynamic psychopathological relationship. On behalf of the person experiencing the denial traumas, other individuals and the society they live in, through dissociative projective identity transitions, almost turn into their bad side or their bad identical soul mate. Denial traumas enable individuals to establish a fusioned and dissopathogenic communication with both other individuals and society. Individuals who engage in fusioned communications through dissociative projective identity transitions sabotage both themselves and other subjects and society. Because, on behalf of the individual who has experienced the denial trauma, other subjects and society are unconsciously an extension of him/herself or even a copy of him/herself, and the person continues to torture him/herself on a successive and repetitive axis, in the masochistic siege and self-sabotage of the denial trauma by

persecuting them, conveying his/her anger and hatred. According to Ozturk, individuals and societies that cannot perceive every different situation on the axis of equality continue to live their primitive lives accompanied by a "*denial trauma*" directed by the experiences of "*psychocommunal dissociation*" or "*psychosocial dissociation*" that they shared and even made their destiny [1-3].

A major proportion of individuals who are unable to metabolize and neutralize traumatic events experience the denial trauma and make it their destiny through an intergenerational transmission. Denial traumas are the main factor of the intergenerational transmission of trauma and the intergenerational transfer of psychopathology. The denial traumas are both the architects of non-emphatic, negative child-rearing styles, and the most fundamental agents in the formation of all cycles of violence, wars and genocides. The denial trauma as defined by Ozturk, is the main motivator of all dissociative acts of the individual as a "*self-sabotage*". Core-sabotage differs from self-sabotage in that it includes both individuals and other individuals and society. Because individuals become themselves by perceiving themselves both from their own eyes and from the eyes of society. According to the theory of dissoanalysis, it is a creational whole of our efforts to overcome life, to protect our originality, to provide our optimal distance and to realize our potentials by making our psychogenic existence, which was broken by traumatic experiences, better and more developed than before. The main thing in the history of humanity is to become oneself, every person who cannot become himself experiences a repetition on the stage of history and turns into a copy and even is doomed to disappear. Individuals who cannot become themselves become psychotoxic and establish fusioned communications and relationships, and in time, these communications turn into non-reciprocal transmissions in which respect, boundaries and privacy disappear, multi-axis and interest-oriented but psychopathogenic need for affective domain increases. Fusioned communications accumulate cumulatively, creating "*anger-spreading*", fusioned dissociative societies. Fusional and dysfunctional societies that experience realizations of fantasies of "*admiring the abuser*" in a reality distortion are ruled by narcissistic and dominant leaders in the totemic act of a self-fulfilling prophecy [1,2].

According to the dissociative projective identity transition theory developed on the axis of modern psychohistory and psychotraumatology, fascist leaders not only play the dominant parent role in the community or society, but also activate the primitive defense systems required by the reversible identity transitions that shift from the focus of reality to the focus of denial in the development and fossilization dilemma of psychocommunal fantasies at a collective level. According to deMause and Ozturk, fascist leaders are always the carriers of the group's dissociated feelings of humiliation, which can easily transform the group's massive feelings of inferiority into an "*emotional vampire*" or "*integrative monster*", that is, "*social alter*", spewing anger and hatred. In psychohistorical terms, this is the main psychogenic dynamic underlying mass dead ends, massacres, genocides and wars as well as personal ones! It is quite difficult to fight against the pro-war, fossilized, untransformed and unrefined dangerous thoughts, feelings and behaviors of the vandal masses from a psychosocial point of view. Ozturk called the dangerous anti-humanist aggressive mass of these vandal masses and their fossilized actions the "*dark waste movement*". Primitive masses, adopting the dark waste movement focused on "*fossilistic unity of consciousness*", are the most important architects of individual and social violence experiences all over the world today, as they advocate and practice violence-oriented negative child rearing styles in the dark ages. These primitive masses are anti-development and anti-change, infiltrating the primitive ideas and thoughts of the dark ages into today's society like waste, and by expanding, they harm both individuals and societies. They cannot adapt to the modern societies in which they live or migrate, they defend violent, archaic and regressive negative child-rearing styles, they are against trauma-oriented scientific studies and policies to prevent childhood traumas. They live with primitive and outdated waste ideas, emotions and behavior patterns that have infiltrated them through an intergenerational transmission from the dark ages and largely abandoned by modern societies. They direct their tendencies of jealousy, envy, anger, hatred and violence in a ruthless encompassment of "*psychosocial dissociation*" against people, communities and societies that they have paranoidized and declared enemies [1,3,7,19,42]. Accordingly, the phenomena of societal dissociation, collective dissociation, social dissociation, communal dissociation, psychocommunal dissociation and psychosocial dissociation will be evaluated below with a new integrative perspective within the scope of the "*theory of dissoanalysis*" and "*denial trauma*" developed by Ozturk.

From Societal, Collective, Social and Communal Dissociation to Psychocommunal Dissociation and Psychosocial Dissociation

According to the theory of dissoanalysis, some primitive communities and some societies or nations in human history have to heal and develop on their own in the psychosocial dimension, or even to regress or even disappear. Every individual and every audience with a "*denial of development*" and a "*denial of guidance*" will eventually go out of existence. In outdated and postmodern societies, fusion communications and dysfunctional relationship dynamics function as "*psychotoxicogenic agents*" and even these psychotoxic agents make it possible for maladaptive and psychopathogenic thought, emotion and behavior styles to emerge. Individuals and societies with "*psychogenetic adaptive resistance*" and "*sociogenic adaptive resistance*" are trapped in a "*psychocommunal dissociation*" vortex by inventing "*single traps*", "*double traps*", "*triple traps*" or "*multiple traps*" in a psychosocial sabotage encompassment. "*Psychocommunal dissociation*" which Ozturk defines as "*mass denial*" is not a communal, societal, social or collective dissociation. Psychocommunal dissociation includes all of them, but it is not just the sum of these phenomena, it is different and more than the sum of them. Psychocommunal dissociation emerges as a new "*holistic dissociation phenomenon*" by being different from these four dissociation types together or simultaneously and even becoming original from them. Psychocommunal dissociation is the sabotative mobilities of obedience and acting out on the axis of a "*psychosocial abdication of consciousness*" in the face of excessive oppression or extreme freedom of the encompassing psychopathogenic effects of the ignoring processes that expand from the individual to the society, created by the gathering of masses with individual trauma denials. The concept of "*psychocommunal dissociation*" is also used as "*psychosocial dissociation*". However, psychosocial dissociation was conceptualized by Ozturk in the focus of the peak point of psychocommunal dissociation and the "*maximal dissociation*

experience encountered in the community/society". According to Ozturk, "*psychocommunal dissociation*", more specifically, is the isolation of individuals and masses from multiple communications, multiple stimuli and multiple realities. In psychocommunal dissociation, the process of focusing on a single reality, a single philosophy or belief system with a radical motivation is experienced [1-3]. Psychocommunal dissociation is not the same thing as "*societal dissociation*", which is used to mean isolation, alienation, and separation from society, or becoming separate or autonomous [1,49-52]. Psychocommunal dissociation is also not the same as "*social dissociation*", which is used to mean alienation and isolation from society or disintegration from the whole [1,53-55]. Similarly, psychocommunal dissociation is still not the same thing as "*collective dissociation*" which is used in the meaning of a "*mass disintegration*". Some individual conflicts refer not only to one's psyche, but also to a social context. It can be said that dissociative processes can occur collectively in societies formed by these individuals, similar to the formation of individuals [1,24]. In such cases, the intrapsychic dissociation shared by different individuals becomes "*collective dissociation*".

The concept of "*psychocommunal*" refers to a smaller audience, for example, to explain divorce in terms of group norms of people living in a country or region. The concept of "*psychosocial*", on the other hand, refers to all human communities living together -for example, the psychosocial dynamics of violence-, that is, to explain the dynamics of a behavior entirely from this group of people. In general terms, the concept of psychocommunal refers to an apparently smaller party, while the concept of psychosocial refers to whole human communities living together [1-3,56]. In this respect, while the concept of "*psychosocial*" is actually much more comprehensive than the concept of "*social*", it is "*apparently*" more comprehensive than the concept of "*communal*". The concept of psychocommunal, on the other hand, is more comprehensive in terms of its psychogenic nature than the concepts of social and psychosocial. Individuals experience real communication and interactions in communities rather than societies. Ozturk proposed and conceptualized the phenomenon of "*psychocommunal dissociation*" in order to explain the next dimension of the phenomenon of "*communal dissociation*", which is relatively unlikely to be experienced. This phenomenon is located on the border between "*communal dissociation*" and "*psychosocial dissociation*", and even basically, social dissociation can be explained more effectively only under the concept of psychocommunal dissociation. The maximal proportion of a group of people may experience social dissociation, and since this ratio does not cover the entire population, it is appropriate to use the concept of psychocommunal dissociation to explain this experience. In the face of the reality of psychocommunal dissociation, social dissociation is both a complete dystopia and a complete utopia. The masses who experience psychocommunal dissociation refuse to receive conscious help and fight against traumatic experiences in order to change their traumatized existence, and even intensely desire to be governed by narcissistic fascist leaders. Psychocommunal dissociation enables intergenerational transmissions of trauma and intergenerational transfers of psychopathology. Individuals and societies with "*rejection of development*" and "*rejection of guidance*" do not receive help, do not accept support, do not progress, and do not even treat their children in a benevolent and compassionate way. It reveals "*psychotoxicogenic communication dynamics*" by feeding on traumatic experiences, violence-oriented negative child rearing styles and psychosocial oppressions. Parents who adopt and practice violence-focused negative child-rearing styles are exposed to violence by their own children, who they traumatized, just as they were from their own parents, they experience psychocommunal dissociation by giving their dominant and fascist leaders psychohistorical clues as to how they should treat themselves, and even come under the control of these dominant and fascist leaders with an obedient modality in the face of oppression. Psychosocial dissociation is a comprehensive phenomenon that includes all mass dissociations. Through the psychosocial dissociation created by oppressive systems, all societies of the world are ruled by dominant leaders at maximal rates [1-5,7,57].

Social Alter, Consciousness Narrowing and Mass Empathy Interruption

The "*social alter*" phenomenon described by Lloyd deMause, a science icon and psychohistory doyen, clearly demonstrates the strong link between trauma and psychosocial dissociation. The emotions that individuals deny due to their traumatic past, constitute a social alter that is almost dissociated, "*hidden*" within the personality of those individuals, but interactive with the society they belong to. People's social alters unite in group or mass environments and behave independently or in isolation from these individuals, dragging them after them and even turning into an encompassing social personality that manages them. The cumulative anger of their own traumatic childhood, which the abusive individuals negatively buried in their "*internal history*", in the "*scapegoating*" and "*sacrifice*" processes of the masses formed by the combination of social alters, in an unconscious effort to destroy, is reflected on all traumatized children who are perceived as "*bad*" and even to their mothers. The anger trapped inside the social alters and the violence transmitted to others range from lynching in civilian life for obscure reasons, starting from mockery and exclusion, to the mass murder or sacrifice of these traumatized and dissociated children, who are perceived as bad in wars, together with their mothers -which is, in fact, a projection of the image of own mother who does not protect or abuse the individual. The behavior repertoires in social alters, which are separate and integrated, although complex, come into existence with different collages and gain dominance in the social arena repeatedly. The main difference between social alters and alter personalities in dissociative identity disorder is that social alters replace denial of recent actions sustained by group collusion with amnesia and ignore emotional bond to those actions. Thus, although the person is co-conscious of the actions and feelings of his/her own social alter, he/she is unaware of the connections between him/her and the rest of his/her emotional life. A person never goes to fight against an enemy in his/her own mind, but against an enemy that appears by chance. In this psychosocial dissociation process, as scapegoats volunteer to be sacrificed, social alters emerge as a result of the combination of the identity group spirit with the delusional group fantasies. Despite the certain sluggishness of group trance, it is a life that seems emotionally more vital than everyday life! When the group usually ends with a trance-breaking "*clap*," people revert to their basic or original personality, experience a tremendous emotional breakdown as vital parts of themselves are lost, momentarily confused, and mourn intensely about the end of the

group action. This psychosocial dissociative experience is similar to the fact that cases of dissociative identity disorder often feel more connected to their real emotions when they are "*dominated*" or in control of the alter personality. The nations that are the home of our social alters appear to be an impersonal history because social events do not appear to be the result of any individual's intentions or feelings, even though they actually exist. Because the social alter is amnesic to the emotional bonds between society and the self, individuals can deny responsibility for what they do, and mass violence, wars, and genocides can occur completely without cause [1,19,42,46,47].

Lloyd deMause, the most valuable and most creative theorist in the history of psychohistory, gave an important place to the psychogenic changes of humanity and the historical group fantasies that emerged from the interaction between the psychoclasses that came into existence after these changes. Each new generation brings and even constructs both a new psychoclass and a new "*child-rearing mode*" and a new "*child-rearing style*" on the historical scene. Although psychoclasses in a society consist of people with the same child-rearing style, they also contain different group defenses, which often cause internal and mass conflicts because these group defenses cannot be tolerated and neutralized by other psychoclasses. These internal and mass conflicts evolve into wars and genocides as social traumas in groups experiencing "*growth panic*" according to deMause and "*consciousness narrowing*" and "*massive empathy interruption*" according to Ozturk, leading to pauses and even collapses in art, science, philosophy and child-rearing styles. According to deMause, the root of this mass violence is group fantasies about the emergence of new psychogenic modes and new psychoclasses after the socieatal sabotage of social alters. According to Ozturk, the root of this mass violence is the longing desire to move from an old and archaic psychosocial consciousness alliance focused on fossilization to a new development-oriented psychosocial consciousness alliance. Because development only comes into being with the slaughter of fossilization, so that ancient and outdated communities sabotage themselves and go out of existence, making it possible for new and modern communities to emerge. According to the theory of dissoanalysis, as the boundary of the psychoclass within a given population expands or transcends, the "*psychosocial chaos*" and "*dissociative projective conflicts*" between new growth panics and conjugate defense mechanisms will become more severe. Dysfunctional families, which cannot serve development, become outdated as a "*social waste*" in the societal process and even become fossilized and become an obstacle, a risk factor and a "*negative life factor*" for the younger generations with their anti-developmental structures and existence. Ozturk defined the most extreme form of dysfunctional families that are "*focused on violence and abuse*" as a "*social waste*" which play a major role in the intergenerational transmission of trauma-related psychopathologies due to their negative child-rearing styles and anti-developmental nature [1-5,7,19,42].

Deep Memory and Deep Consciousness

Consciousness is a multi-nature psychogenic phenomenon that can be experienced and controlled by optimizing real-time and spontaneous or designed mental actions in a moment-oriented orientation with respect to both past and future possible situations through normative and structured integrative internal and external evaluations. According to the theory of dissoanalysis, the singularity of consciousness, which is a personal experience with its subjective and objective harmony, is not a phenomenon that can be verified experimentally. The "*theory of psychosocial consciousness alliance*", which is centered on the "*multiple consciousness system*", has been structured with the concepts of "*deep memory*" and "*deep consciousness*" in the face of all criticisms regarding consciousness being a "*singularity experience*". The concepts of "*deep memory*" and "*deep consciousness*" were first defined in the method of "*trauma based alliance model therapy*" developed by Ozturk specifically for multiple consciousness systems. Memories of traumatic experiences are recorded and stored by "*deep memory*". In deep memory, memories related to dissociative traumatic experiences as well as negative child-rearing styles that cause intense guilt and shame, and dysfunctional family dynamics that enable both distance and adjustment problems are recorded and stored. These cumulative memories of a dissociative nature in deep memory can be preserved as they are without any cognitive distortion or transformation. Deep memory is the highest level structure in the multiple memory system hierarchy. Information or statements of trauma cases that may be perceived as contradictory from time to time by clinically inexperienced specialists are actually just "*apparently contradictory information*". Psychotherapists who work with deep memory and can contact deep consciousness can easily eliminate the "*hiding tendencies*" of trauma cases as well as the "*apparently contradictory information*" that we encounter as a resistance. Normally, no traumatized individual's knowledge is contradictory, and the only thing that creates this apparent contradiction is the existence of the multiple consciousness system. The definition of dozens of types of consciousness, anyway, indicates the existence and reality of the multiple consciousness system. In fact, the hypothesis that humans have only one consciousness has not been conclusively proven on any scientific platform. There are dynamics of close relationship between psychogenic and mental functions at the maximum rate with consciousness or consciousness systems and dissociogenic function transitions. The hypothesis of the unity of consciousness has now turned into a utopia on the plane from the past to the present! Perhaps consciousness is an "*apparently singular*" plural that the system of consciousness is much more than the totality of its parts. The delegated parts of the consciousness system constitute the primary requirement for controlling this whole. However, the multi-consciousness system cannot be divided and its parts cannot be considered separately. All the elements in the multi-conscious system are transmissional and alternating in a dynamic direction without breaking from the whole. The multi-consciousness system is a dynamic presence that is reborn with every element in existence. The integrative state of the multiple consciousness system is identical with deep consciousness. Deep consciousness is the core of the individual's multiple consciousness system. Unlike other defined consciousnesses, the deep consciousness defined in multiple consciousness systems makes it possible to comprehend the absolute reality as the hidden, latent and most original existence. Deep consciousness continues to operate in an "*authentic/original consciousness*" orientation, apparently or to a certain extent as "*synthetic consciousness*". Ozturk conceptualized multiple consciousness systems, which have a holistic existence with their social and individual components, as "*psychosynthetic consciousness*". Psychosynthetic consciousnesses are a new and different whole, which is formed on the axis of a mobile mental

balance by integrating the separate parts in their functional holistic, but cannot be split or disintegrated. It is impossible to separate the elements of this whole without experiencing traumatic experiences and encompassing chronic oppression [1-6]. The theory of dissoanalysis emphasizes that digital communication networks create differentiations in people's consciousness levels and these multiple consciousness systems continue to exist in cyberspace, which makes it possible to experience emotions and intuitions at maximal rates. To reiterate, dissociated individuals record first-time copies of their traumatic memories in their deep memories. There are multiple copies of traumatic memories in different memories, as each traumatic event is tried to be neutralized over and over again through flashbacks. These copies of the traumatic event are essentially identical, but the earliest temporal copy recorded in deep memory contains the most extensive details about the traumatic event [1,9,11].

Individuals and Societies Who Deny Reality are Doomed to Live by Division

Dysfunctional families create dysfunctional generations and dysfunctional societies that experience mass dissociation. According to the theory of dissoanalysis, reality denials and trauma denials are passed on to successive generations through dysfunctional families. In all times and societies of the world, dysfunctional families both traumatize their own children and cannot protect them from other traumatic experiences and negative life experiences from outside the family. The basic reality here is that both psychopathology disrupts the family structure and the family is in an existential dysfunctional structure. Ozturk emphasizes that parents, who blend their logic and emotions at an optimal level in the "*natural and guiding parenting style*" that he developed, should use their preconceptions about these realities correctly as well as their intuition that can grasp the realities of their children. Natural and guiding parenting style, in a psychosocial axis, functions as a short and long-term prevention strategy against violence-oriented negative child-rearing styles that inhibit the existence of healthy parents and children as well as developmentally-oriented societies, dysfunctional family dynamics, childhood traumas, trauma-related psychopathologies (i.e. dissociative disorders and post-traumatic stress disorder) and cases of social violence [1,4,5].

In the theory of dissoanalysis, the phenomenon of denial is a massacre of reality in which to become numb to the phenomenon of reality, to change and distort absolute reality, means to give up forever both emotional and creational psychovital presences in all thoughts and behaviors. The dissociative encompassment created by the ignoring of traumatic life experiences, keeping individuals away from the realization of absolute reality and imprisoning them in different and multiple realities is the denial trauma itself! There is nothing that distances individuals and societies from reality, their consciousness and themselves as much as denial! In fact, denial is a dissociative dynamic and reflection of the psychopathogenic parts of maximally singular conscious experiences. Dissociative projective identity transition comes into play as an active agent both in the emergence of denial and in the pluralization and metamorphosis of reality. Trauma denials disrupts individuals and societies' adaptive defenses and ability to assess reality through self-sabotage, imprison them in the focus of an outdated structure that is pro-war and violence, leaving them behind the times lived; they even enable mass consciousness to be retained or to gradually go out of existence as a dysfunctional "*social waste*" or "*negative life factor*" [1].

According to the dissoanalytic theory, the more alliances the masses have in their psychosocial consciousness and perception of reality, the more integrated they are. "*Psychosocial consciousness interruption*" and "*psychosocial empathy rupture*" are, on the other hand, experienced as mass dissociation. Today's "*multi-world perception*", "*multiple self-perception*" and "*multiple reality perception*" strongly trigger the existence of multiple consciousness systems. The "*co-conscious holistic presence*" of the multi-conscious system is a complete "*original integration*" experience itself. Multiple consciousness systems make it possible to test reality from different angles, where singular consciousness is an "*illusory consciousness*" and a "*single focus awareness*". The hypothesis of the unity of consciousness, reality, perception of time and even identity is a big illusion! In the perspective of Ozturk's theory of dissoanalysis, in today's society, individuals are about to adapt to a life that is away from oppression and traumatic life experiences with their multiple consciousnesses, multiple realities, multiple time perceptions and multiple identities, and adapt to a new "*psychosocial consciousness alliance*" that they have created. In this context, the "*psychosocial consciousness alliance*" makes it possible for individuals and societies to experience associative or integrative thoughts, feelings and actions with a high level of awareness [1,2].

In the hypothesis of "*every person, every community and every society is an original psychogenic*", in order to create a development-oriented and new normal generation, it is imperative that all vital masses that have a presence and a spirit undergo an adaptive positive transformation in order to reach the absolute reality in the intergenerational spaces of the integrative and creative focuses of the psychosocial consciousness alliances. Otherwise, "*individuals and societies that deny reality are doomed to live by division*". Individuals, communities and societies, even the world, are controlled, subordinated and managed by the motivational and oppressive systems in which they live in a wide space from the traumatic and dissociative history of humanity to the present, creating a denial-oriented "*psychocommunal dissociation*" or "*psychosocial dissociation*". In the theory of dissoanalysis, it is thought that development-oriented, empathetic and creative individuals and masses can show a long-term, original and healthy "*intergenerational presence*" provided they can experience the psychosocial consciousness alliance. As long as the dissoanalysis of "*traumatized individuals whose smiles have been stolen*" and "*societies with shattered memories*" cannot be carried out, no nation or any psychogenic mass can get rid of its borderline components, which are encompassing and focused on chronic violence; let alone gaining a direction towards an integrative life organization. In this context, the "*theory of dissoanalysis*" is the "*psychocommunal therapy*" itself [1].

In all societies of the world, intergenerational transmission of trauma and intergenerational transfer of psychopathology can only be terminated by dissociative revolutions. Dissociative revolutions are all actions taken by individuals and societies that have been controlled and managed by oppression and traumatization for many years to cut their ties with their fascist leaders and to liberate

them. Together with these actions, the psychosocial consciousness alliance is established, creating a new developmentally-oriented human and society profile. To emphasize for the last time, the main purpose of dissoanalysis is to create a developmentally-oriented society, both normal and functional, composed of compassionate, just, peaceful, empathetic, innovative and prudent individuals. As a modern theory of psychotraumatology, the psychosocial mission of dissoanalysis is to ensure that a society of psychologically integrated individuals prevails in the intergenerational process. The theory of dissoanalysis which is structured on the field of modern psychotraumatology, that is, trauma and dissociation, is dedicated to Pierre Janet and Lloyd deMause. The doyens of psychology and psychiatry in all societies and times of the world, have been structuring their psychotraumatologically-oriented ideas and theories without being satellites of mainstream approaches or schools or forming alliances with them in any circumstance, being contaminated and denying traumas also without turning them into marketing products. This challenging process itself, which still illuminates the present, enables them to become both scientists and "*icons of science*" immortalized in the space from the past to the present, while at the same time enabling them to still lay a strong and original foundation for today's modern psychotherapy paradigms and modalities. Pierre Janet, the only doyen of psychotraumatology! and Lloyd deMause, the most valuable theorist in human history! All these final sentences of mine are dedicated to them! [1-6].

Conflict of interests

The authors declare that there is no conflict of interest in the study.

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