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# On the psychodigital components of cyber traumatization and dissociation: A psychosocial depiction of cyber societies as dissociogenic

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**Abstract**

Digital communication networks can be told to have accelerated the psychosocial change and transformation in today's societies to a large extent. With all their unique rules and mobile communication styles, it is almost inevitable to be a member of these cyber societies. These digitalized communication networks and technology-based mediums of communication enable individuals to undergo significant transformations on a psycho-sociopolitical base and normalize dissociation by revealing new human profiles that differ considerably in comparison to those in the recent past. Such dissociative experiences, in particular "cyber dissociation" which bridges the gap between clinical dissociation and actual life dissociation refer to the transformation of absolute reality into its cyber counterpart, are the consequence of part-time identity transitions between actual life and cyber life. The prolonged use of cyber identities eventually turns into a psychodigital "cyber alter personality". In this paper, we aim to explain the basic components of cyber dissociation as a clinical picture as well as discuss its psychosocial dynamics in a comprehensive way mentioning novel notions specific to the aforementioned digitalized picture. Child-rearing styles, communal tendencies as well as individual processes in regard to cyber traumatization, identities and dissociation have been explained and discussed with reference to traditional mediums of communication and classifications of clinical pictures.

**Keywords:** Cyber society, associative dissociation, cyber trauma, digital family model, cyber dissociation, communal dissociation, social abdication of consciousness, cyber alter personality, psychodigital dissociation, natural and guiding parenting style

## Introduction

Psychosocial changes and transformations of individuals and societies have followed a very slow course throughout human history. However, digital communication networks, which have been used by individuals with increasing frequency, intensity and duration, have accelerated this change and transformation. Being a member of cyber societies, which have their own dynamic rules and mobile communication styles, has now become an indispensable and fundamental priority for almost every individual [1-3]. Digital communication networks or technology-mediated communications enable individuals to undergo very important psycho-sociopolitical transformations and developments in today's society, and normalize dissociation by revealing new human profiles that differ considerably compared to individuals in the recent past, in particular "cyber dissociation"which bridges the gap between clinical dissociation and actual life dissociation [2].The digital age almost imposes "adaptation by dividing" on individuals with the promise or illusion of a more functional life experience. Digital network platforms make it possible to experience dual lives by causing a separation between the original identity of today's people and their digital identity. In this direction, "adaptation by dividing" functions as one of the defense mechanisms that individuals in modern society frequently use on digital network platforms. In today's digital age, individuals are now trying to become more functional through their "cyber alter personalities" or "cyber alter egos". This effort to adapt by division brought the "multiple personalities", "multiple lives" and "multiple realities" of individuals and transformed the existing traditional society structure into a cyber-society structure on a dissociative ground [1,2,4]. According to Ozturk and Calici, individuals in today's digital age manifest a mobile and dual psychosocial precession that is concomitant with absentmindedness, forgetfulness, outbursts of anger, impulse control difficulties, and interruptions in

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consciousness accompanied by cyber dissociation. Today's people now have to develop new internal and communicative psychogenic strategies to adapt to this digitalized life by being divided [1,4].

While the dominant attitude of the individuals who make up the traditional society silence and self-confidence in the face of the problems they experience in daily life, there has been a cultural paradigm shift towards emotional expressionism and seeking help for similar problems in the individuals who make up the modern society. Through an effort to adapt based on "cyber dissociation" to the cultural and social order which differentiates quite rapidly and today's individuals live in, their longing and motivation for a more functional life experience have increased. Academic interest in clinical and theoretical scientific studies suggesting that modern societies facilitate dissociation has increased especially in recent decades [1,5-7]. In individual and social contexts, this effect is thought to occur through either an overstimulation or a lack of stimulation which are observed in at least two different ways, i.e. the exposure of society to constant and intense information flow by the mass media, which also leads to the deterioration of the perception of reality and the fact that stimulus deprivation, as observed in rigid religious ideas, traditional rituals, and postmodern patterns of thought and behavior, enables a one-sided way of thinking [1,2,8].

Sharing an information, an artistic or academic idea or image, a thought, an emotion or a behavior on behalf of bilateral relations or social relations in digital communication networks and being one step closer to completing all kinds of processes within the motivation of restructuring by receiving quick feedback increases engagement and passion for digital communications. However, today, digital communications are not experienced in a healthy way for most individuals, and maladaptive and dysfunctional uses of digital communications can cause cyber traumatization and cyber victimization [6,9]. “Psychologically normal” individuals can establish associative links between their cyber lives which function in a cyber society, and their social and actual lives, that is, they can integrate these two lives with different thinking and behavior patterns. However, adapting to this rapidly changing digital age is difficult or even impossible for most individuals. Digital communication networks function on dysfunctional, maladaptive and pathological use on a dissociative basis for most people. As a dissociative agent, digital communication networks construct cyber societies and cyber lives on a dual basis, separate them from actual life, and cause psycho-sociological effects that compel obedience and encompass them [1,2,10].

**Transformation of absolute reality into cyber reality: Cyber dissociation**

When individuals can integrate their cyber identities they have or create during digital communication with their current identities and manage the interaction between the two, they can leave the temporary digital communication and continue their daily lives without losing their spontaneity. Cyber dissociation is an effort to adapt to high-level of stimulation and multiple realities in the digital environment. However, when the "cyber alter personality" comes to the fore in digital communications, integration becomes difficult and even disappears. This disappearance results in the individual experiencing cyber dissociation. Today, as a necessity of the digital age we live in, learning to adapt and be more functional by dividing is not evitable. This harmony by dividing continues to encompass us with multiple realities, unfortunately away from the absolute reality. This encompassment brings with it multiple personalities and dual lives or multiple lives, especially in modern and cyber societies [1,11-13].

Digital communication networks and social media applications have created cyber communities and cyber lives in which we are almost imprisoned, and today we have all become members of cyber societies. Cyber societies have different realities compared to actual life, and these realities are often the transformations of absolute realities in societies in cyber societies. Most of us both exist with cyber realities in this dissociogenic cyberspace, and become individualized and change, develop and socialize in digital communication networks. New psychosocial phases and new transformations follow each other in the history of humanity with the effect of digital communications, especially social media applications. As reemphasized by Ozturk, in today's digital age, individuals show a mobile and dual psychosocial precession characterized by absentmindedness, forgetfulness, anger outbursts, impulse control difficulties, and consciousness interruptions on the background of the dissociative nature of their cyber psychopathology, and with part-time identity transitions between actual life and cyber life. This mobile and dual psychosocial precession causes a phobic avoidance between their cyber identities and their actual identities, and creates "cyber dissociative experiences" in these individuals over time [1,2,6].

According to Ozturk, cyber dissociative experiences come into play as a defense that protects the mental structures of individuals in the narcissistic, exhibitionist, spectator, competitive and ruthless nature of this digital age, and eventually turns into cyber dissociation. Now, individuals have a cyber life and an actual life. Individuals begin to experience fluctuations between their cyber and actual lives with their dependent psychological structures. They begin to dissociate these two lives under the influence of both childhood and recent current as well as cyber traumas. In other words, individuals fail to integrate their cyber lives with their actual lives and become, thus, divided. Now, the individual's own identity, which they want to complete, and their unique and private life become dual as “cyber” and “actual” identities; and in accordance with the psychiatric picture of clinical dissociation, the individual begins to experience amnesia, outbursts of anger, identity changes, self-harming behaviors, ruptures in consciousness, loss of meaning and control. As a result, digital communication networks and social media applications create cyber dissociation in individuals of cyber society as a dissociative agent. Cyber reality is no longer a virtual simulation for the individual; it is more real than reality itself and even cyber reality has now turned into absolute reality. In other words, absolute reality and cyber reality have become the same, that is, cyber reality has become the duplication of absolute reality [1,2,4,5].

**Basic components and dissociative reflections of psychodigital communication**

In digital and visual communication, the psychological functioning of the individuals differs from their normal lives and becomes more chaotic and more unstable. In digital communication, people think fast and give quick reactions. Emotional state, on the other hand, shows instant and short-term changes. In general, in digital communication, a person is much more mobile intellectually

and psychologically than in their current life, and takes quick decisions. The individual of digital communication has to combine and integrate this digital life with their current life, at least to carry out these two lives together. If they fail to do so, they enter a dissociative process and experience divisions in their identity. This division increases in direct proportion to the time the individual spends in digital communication and dual or multiple psychopathology gains intensity. The most attractive aspect of digital communication is that it is more free and bold than real communication in actual life. In digital communication, a party can terminate this communication completely or for a certain period of time, and even communicate with other people, which is very difficult to do in face-to-face communications [1,2,4,6].

Digitally-oriented written, audio and visual communications, and all their online versions, significantly narrow the usual face-to-face communication methods between two people or groups of people and they continue to push people towards a position that prefers to provide the continuity of thought, emotion, behavior and information exchange among themselves with this digital and mobile method. After the intensive use of social media tools and the internet, a considerable amount of individuals started to use cyber identities [2,4,14]. The use of cyber identity also provides an opportunity for individuals to make an observation on behalf of their actual identities, to analyze and to realize themselves. After these processes, the individual can change, develop and, more importantly, differentiate and become quite "different". This differentiation can be in the direction of development or in a self-sabotaging nature.The use of cyber identity enables individuals to look at themselves from a distance and from another point of view. If the visibility and popularity of these people in their current lives are sufficient in their own way, their cyber identities are usually identical with their actual identities [1,2,4].

However, people whose actual identity corresponds to their cyber identity gradually become less common to observe. Cyber identities are “artificial” and “part-time” identities which people use in digital communication for a large number of different purposes or different concerns, mostly in order to hide their original identities. Now, people continue to communicate with other people by introducing themselves in a different age, different socioeconomic level, different gender, different marital status, different political view, a different belief or a completely different identity, thanks to these cyber identities in their digital communications. Ozturk emphasizes that the prolonged use of cyber identities eventually turns into a psychodigital cyber alter personality. Ozturk, who has treated hundreds of dissociative disorder cases, states that 3-5% of them have cyber alter personalities [1,2,4,9].

**Associative dissociation: Efforts to become more integrated and more functional by dividing**

Ozturk states that digital communications continue with interruptions such as dissociative experiences. In other words, "digital experiences" are identical with dissociative experiences in terms of their psychogenic nature. However, individuals' digital communications and face-to-face communications are phobic to each other to a certain extent. In fact, even if there is a full-time possibility of digital communications, this possibility can be realized to a very limited extent within human psychobiology. For this reason, digital communication is actually the continuity of an interrupted communication, that is, the continuation process at certain intervals. Consciousness in digital communications is also interrupted most of the time, that is, it is almost impossible to spend long hours in digital communication with an uninterrupted consciousness. The number of individuals who can control their consciousness interruptions and affective instability in cyberspace and set limits to fused communications in this space is also increasing, and the communications established in this cyber space have now largely replaced face-to-face communications. Although all digital-based written, audio and visual communications are an indispensable necessity today, they often create addiction; and individuals’ actual and cyber lives, on which digitalized written, verbal and visual communications are grounded, are separated in a dissociative nature. It is as if individuals can establish different cyber lives with the need for an unconscious, semi-conscious or conscious division in order to get rid of the mediocrity and anxieties in their current lives, and then they can lead dual, dissociated and divided lives. As a result, these individuals can be more functional by dividing, or they believe or are made to believe that they can be more functional. In clinical interviews with these individuals, it is frequently encountered that they state that they are associated or integrated during this aforementioned division. Ozturk defines this process as an “associative dissociation” and emphasizes that it is in an identical nature with “psychodigital dissociation”. Ozturk emphasizes psychodigital dissociation as a preliminary state of cyber dissociation and claims that psychodigital dissociation has a strong tendency to transform into cyber dissociation. It is not surprising to come across profiles of people who are associated or functional by dividing. The large number of alter personalities in the case of trauma-related dissociative identity disorder and the dissociative psychopathology of these alter personalities are actually both an intense longing to absorb their trauma and integrate, and a fierce struggle against the abusive system in which they exist [1,2,12].

**Transformation of cyber identity to cyber alter personality and main symptoms of cyber dissociation**

According to Ozturk, while cyberbullies have a borderline personality disorder at clinical or subclinical levels, cyber victims are more likely to have a dissociative disorder at clinical or subclinical levels. People with narcissistic personality disorder as well as antisocial personality disorder are more likely to engage in cyberbullying. Among borderline personality disorder and dissociative disorders, which are characterized by chronic childhood traumas, however, the highest tendency to identify with the aggressor is observed in borderline personality disorder cases. Borderline personality disorder cases and individuals prone to this diagnosis are considered to be liable to problematic internet use and dual lives in cyberspace. These individuals tend to easily make alliances with every power-oriented system they are in. Dissociative disorder cases and individuals prone to this diagnosis, on the other hand, generally do not make alliances with the system they are in, but these individuals also adapt quite easily to both dual and multiple lives in cyberspace, without the manipulative patterns observable in the problematic internet use seen in borderline personality disorder cases. The struggle or competition for control between alter personalities, on the other hand, shows the desire for freedom and disobedience against oppression [2,15-17]. The "cyber empathy" levels of the dissociative group are quite high. In

the borderline group, narcissistic personality structure components such as lack of empathy, fluctuation between feelings of superiority and feelings of inadequacy, expectation of admiration, exaggerated sense of self-importance and need for excessive admiration are dominant [1,17,18].

These cyber identities, whose first motivations may be to meet different people, to enlarge their social circle, to expand their emotional relationships, to learn different information or to compensate for their own feelings of inadequacy, often appear under the control of individuals, especially in the first periods. According to Ozturk, after individuals use their cyber identities regularly for an average of six months, these cyber identities gradually begin to enter into a control struggle with their actual identities in their current lives. This struggle is often characterized by dual lives, loss of control, amnesias, and ruptures in consciousness [1,2]. Some people may use more than one and the same or different cyber identities in the first period. Integrated people with adequate ego functions stop using these cyber identities in less than six months and continue their current lives with their actual identities. In the second period consisting of sixth months, individuals often begin to confuse their actual identities with their cyber identities, and their cyber identity takes control even more often during the period of wakefulness. The individuals enter a control struggle between their actual and cyber identities. In the third period of six months, that is, when the use of cyber identity approaches about one and a half years, the individuals come under the control of this cyber identity to a large extent with the effect of cyber traumas and this identity has the possibility of transforming into a cyber alter personality. Individuals begin to experience a cyber dissociation in this process; their cyber identities now take control of them as a cyber alter personality. Individuals who begin to lead a dual or multiple life begin to communicate as themselves or as cyber alter personalities to the extent that they can take control. Even if these different cyber alter personalities are not fully perceived by the family, social and work environment, they begin to be noticed, they are regarded as strange and the individual is likely to be isolated or excluded. Individuals can cheat on their spouses or partners, acquire different jobs or hobbies with their cyber alter personalities. Individuals themselves begin to realize that they are in a dissociative transformation process, but no matter how hard they try, they cannot get rid of this transformation process unless they receive professional psychological help [1,2,19].

Individuals with cyber dissociation or cyber alter personality will now most likely to continue their lives with different personalities and different lives characterized by ruptures in consciousness, amnesias, self-harming behaviors and suicide attempts, accompanied by an affective mobility. For this reason, these cyber alter personalities, who make different decisions, start to lead an independent life even if the individual possesses a single, official identity card, and when they take control, they become the leading roles in this different life on their own. Short-term use of cyber identity does not usually turn into a cyber alter personality, but it still disrupts the adaptation of individuals to their current life and leads to consciousness interruptions at certain rates. However, there are also individuals who use these cyber identities for a short time in certain periods. In the course of time, the individual cannot control this cyber alter personality and enters a dissociative process. In this process, it is almost as if individuals try to normalize, become more functional and processearly childhood traumas by dissociating themselves [1,15,17].

Ozturk emphasizes that the use of cyber identity by individuals who are pathological in apparently normal reality actually points to their intense traumatic past. The individual with a traumatic past begins to experience cyber dissociation with the effect of cyber traumas in this process. By assuming the disappearance traumatic past that individuals could not face or solve, they tend to communicate with this new personality structure, which they could never be but very much want to be. Although this situation seems to bring some advantages in the short term, it will actually trigger the psychopathology that exists in him; the individual will become more trapped in this pathological dissociogenic vicious circle over time [1,2,17]. Today, with the widespread use of internet and social media tools and the unique psychopathogenic and dissociogenic dynamics of cyber identity use, individuals experience "cyber dissociation" experiences and develop "cyber alter personalities". Cyber dissociation is at a point between the dissociation of actual life and clinical dissociation. In this respect, the cyber alter personality is the starting point of cyber dissociation in the context of clinical psychology. According to Ozturk, dissociative experiences are discussed in five basic groups: (i) dissociation of actual life, (ii) clinical dissociation, (iii) communal dissociation, (iv) psychodigital dissociation and (v) cyber dissociation. In the dissociation of actual life and psychodigital dissociation, dissociative experiences are at a subclinical level. Not only traditional clinical dissociation, but also cyber dissociation is severe psychopathological processes that require psychiatric treatment. Communal dissociation, on the other hand, is a process necessitating long-term prevention strategies and a psychosocial treatment approach [1,2].

Today's people, who are undergoing a psychosocial transformation, are now in a structure that can be controlled, monitored and even recorded both individually and collectively, and this structure seriously hurts, traumatizes and dissociates them in a psychological manner. Frequent, severe and long-term childhood traumas lead to clinical dissociation while mass violence, wars and terrorism cause communal dissociation, and the abuse of developing technology and cyber space leads to psychodigital and/or cyber dissociation. Cyberspace has brought individuals to a position where they can be abandoned, preferred or backed up more easily, especially in relationships with digital communications. Individuals can be much different from face-to-face relationships with their cyber identities or cyber alter personalities that they want to be in cyberspace, and they can seem like they are the selves they want to be. In cyber communication, individuals are in a much more mobile situation compared to face-to-face communication, as they tend to make decisions very quickly compared to normal communication, and this process leads to more communication errors, wrong choices and cyber victimization [1,20]. Below are the main symptoms of cyber dissociation based on clinical observations by Ozturk [1]:

1. Loss of comprehension and control over timing in cyberspace as well as spending a minimum of 4 hours without self-control,

2. Periods of abstractedness over 15 and 30 minutes in the course of online days in cyberspace,

3. Gaps in the recall of online activity,

4. Fail or reluctance to leave the cyberspace and the loss of control over rage after doing so,

5. Gradual alienation from face-to-face communication and preference of cyber communication,

6. Loss of control over cyber identity or identities in the cyberspace,

7. Transformation of the uncontrolled cyber identities into a cyber personality and the take over of this cyber personality over the behaviors of the individual,

8. Self-feelings of fragmentation and differentiation from one's own,

9. Ruptures in consciousness and amnesias in cyberspace and actual life,

10. Withdrawal and distancing in social relationships, absenteeism in work or school.

Social conditions associated with excessive or under-stimulation can lead to dissociation, leading to the emergence or maintenance of oppression between individuals and societies. Disruption of the perception of reality through the intense and irrelevant flow of information originating from the media is a form of overstimulation that affects the entire society. In this respect, Ozturk emphasizes that disruption in social consciousness is experienced through psychodigital dissociation. Chronic exposure to disproportionate stimulus intensity dissociates individuals and causes a trauma-originated dissociation [8,10]. People continue to lead their lives normally at an average stimulus level. Stimulation below and above the average level in the current life of individuals causes them to enter a dissociative process. For this reason, limitation of the stimuli in individuals' current and digital lives within the optimal stimulation level is of vital importance. Digital communication or the virtual world offers an interesting environment for most individuals on the axis of an increase in digital stimulation. This environment may lead to a source of information and stimulation for an individual, or it can turn into a gate opening to a cyber trap that will harm them [2,10].

It is extremely important for our mental health and psychological integrity that we tolerate three important chaotic situations: anxiety tolerance, frustration tolerance and tolerance of uncertainty. As the frequency, severity and duration of digital communication increase, it becomes difficult for individuals to tolerate these three basic chaotic situations. This weakens the individual's ego functions and causes them to make wrong choices. It is possible to argue that cyber relations and contact established in social media have positive effects to a certain extent in order to tolerate these situations. Especially in such channels, it can be an advantage in order to provide an optimal level of disclosure and sharing tolerance for the lives of individuals. The fact that the situation in question becomes very frequent, unlimited and disconnected from the context of social reality can, on the other hand, bring along certain cyber psychopathologies on the clinical axis [2,6].

Individuals can generally make healthy decisions at an optimal stimulation level in their current lives and continue their lives in a psychologically healthy way. Living a life below (e.g. during incarceration or leading a socioeconomically limited life) or above (as in digital communication networks or social media) the optimal stimulation level drags them into a dissociated life. In particular, the high level of stimulation of social media tools can lead to "cyber dissociation" in individuals. Cyber dissociation is actually an effort to adapt to high-level stimuli in this digital environment. When individuals can integrate their online and offline identities that they have or create during digital communication and manage the interaction between the two, they can resume their original identities and their current lives when they leave digital communication. However, when the cyber alter personality comes to the fore, integration weakens or even disappears, and the individual experiences cyber dissociation. As a result, these individuals now begin to experience a divided life [1,8,10].

According to Ozturk, individuals who experience a loss of control and a disruption of consciousness between their current and digital life almost fluctuate between their actual identity and cyber identity or cyber alter personalities, and this dual or multiple life dissociates them. These dissociative experiences cause individuals to cross boundaries (psychological distance and regulation problems) in communication and cause loss of value and meaning. Individuals of modern society can now change their jobs, spouses, religious beliefs, traditions and political views quickly and easily and can position another option without thinking too much. This process has created the reversible human profile. In order to survive at this time and in these conditions, individuals have almost become able to choose to "be in a political nature". This choice, on the other hand, will turn them away from becoming themselves and playing the leading role in their lives, on a dissociative psychological ground, and make them almost like satellites of other people. Although cyber dissociation is not experienced as intensely as clinical dissociation at the beginning, childhood traumas in the past and cyber traumas recently experienced in the digital environment (cyber victimization) transform this subclinical dissociative psychopathology of the individual into a clinical process on the axis of hyperdigital stimulation [1,5,8].

**Digital identity, digital visibility, digital popularity and digital icons**

Cyber society is quite different from modern or traditional societies due to its dynamics of mobile communication and its rapidly changing and developing dissociative nature and being based on the digital visibility of individuals. The comfort and accessibility of this digital visibility makes it very easy for individuals to rush into cyber societies [2,14,21]. Digital visibility and popularity are the most addictive weapons of social media tools. Our digital identities constitute our most important personal showcase both in our private and business life, and all our shares on social media tools, which are our digital footprints, make us visible, accessible, followed, monitored, rivalled and modeled. This digital visibility and popularity has become one of the most indispensable addictions today. In this addiction, privacy no longer matters. Cyber societies actually serve individuals to express their true identities, feelings and thoughts in crowds whenever they want, and to hide them whenever they want, even if they are far from privacy. What individuals hide is the original self, the sum of the parts they have not changed, that is, everything that they do not present and share as virtual reality. Freedom in cyberspace

is a utopia. Because the cyber environment draws you in with everything, makes you addicted, and generally takes away the chance to make a choice and engulfs you with everything in the name of digital visibility and popularity, uses it, consumes it, and after consuming it, it produces new icons on the axis of digital visibility and popularity. Today, Hollywood icons can be told to have been replaced by digital icons. Even if you are not a singer, an actress or a politician, you can become a “digital icon” with a new digital identity or cyber identity that you will acquire on social media, regardless of your mediocrity or originality. It doesn't matter much about the job you do or your physical appearance. You can be a candidate for digital icon in all social media applications with your digital scandals, discoveries, art, science, originality or mediocrity, photos or videos you take. It is possible to popularize oneself for a while with a few plastic interventions, some image and a mask of marginality [1,2,11].

**Control, obedience and digital arrest in cyber societies**

Cyber societies are actually structured as a challenging, clear and harsh criticism of traditional and modern societies. The search for leaders and authority in traditional and modern societies is not in question in cyber societies. Rules and communications are mobile and determined by the current needs and expectations of that era. Control and obedience no longer matter, and cyber society is an uncontrolled and disobedient place. Individuals of the cyber society as well as its rules and communications are mobile and volatile, and characterized by double-messages and multiple realities. You can first recreate yourself in the cyber society, then popularize it, consume it, perform your "digital arrest", watch and have your digital arrest watched, and then be reborn with a new reality and a new cyber identity. This cycle of “digital visibility and popularity” continues in a cumulative and dissociative nature with new “digital arrests” and new “digital births”. The concept of "digital arrest", which Ozturk expresses in this dimension, and the concept of "psychological arrest" developed by Ozturk, show similarities with the desire to catch death after the denial of the fictions or illusions of the person that one dreams of or wants to be. Concurrent with their narcissistic culture, today's dominant systems continue to promote digital icons as a control agent over individuals in cyber societies [2,16,17].

**Conclusion**

The digital communication networks of today's postmodern societies have created an ambitious, competitive, exhibitionist, discourteous, reversible, insatiable, lying and merciless mass of people focused on the culture of narcissism, and have made possible the existence of psychodigital dissociation. This psychodigital dissociation, on the other hand, evolved into cyber dissociation, revealed new differentiating social profiles and caused disruption of communal consciousness and even social dissociation. On behalf of the recent past and today, the importance given to trying to understand and explain every concept, every emotion, every thought, every behavior, every communication and relationship by bringing together different realities and different disciplines has increased. Today, it is clearly known that both chronic childhood traumas and unempathetic violence-focused negative child-rearing styles, as well as the use of the internet and social media in the axis of increased digital stimulation, cause long-term dissociative psychopathologies in adults, and the number of clinical studies in this area is increasing rapidly. There is a strong possibility that cyber dissociation will transform into clinical dissociation. Moving from a single life to dual or multiple lives weakens the ego functions of individuals, making them victims both in actual life and in cyber life. For most individuals, this is far from being integrated from dual and multiple lives, turning into divided lives where the person is amnesic or has disruptions of consciousness [1,2,5,6,22].

Due to the dynamics of the digital age, parents have lost their control over their children and even come to a position controlled by their own children. With the effect of social disintegration, grandiose individuals with personality disorders take their traumatic lives from them by directing their own complexes and inadequacies to normal and innocent people, also revenging on their own traumatic experiences from them. Families cannot teach their children the necessary boundaries and distance so that their peace of mind is not disturbed, and a significant proportion of them continue their lives as internet, game and substance addicts. On this axis, a new world normal in which abnormality is normalized has begun to be structured. Unfortunately, most innocent people lack the ability to cope with these pathological masses and individuals, and they even become targets or victims of these individuals. Communal psychopathology spreads through digital communication networks and is modeled after by most people. In today's society, parents are no longer role models for their children and even lag behind them in terms of psychosocial equipment. In order for children to model their parents, it is essential that they continue to learn from them. Parents, who are taken as a model in every society in the world, are those who have succeeded in being a guide to their children and have been able to improve themselves. Parents who can teach their children honesty, justice, kindness, productivity, trust and self-improvement undoubtedly raise a good generation [1,2,23-25].

Today, an increase in the number of individuals with dissociative identity disorder is observed after childhood traumas, parental rejection, child separation, pampering, insensitivity, and violence-focused negative child-rearing styles with double messages and lack of empathy. Unfortunately, individuals with dissociative identity disorder continue to be abused by their external and internal abusers both in their external and internal world. Unless these individuals are psychologically treated, they may be exposed to cyber traumas as frequently as the traumas in their current lives. However, after a certain period of time, many apparently normal individuals in the cyberspace can become imprisoned in a dysfunctional life by being under the control of their cyber identities and cyber alter personalities. Individuals in today's society have to integrate their cyber identities and cyber alter personalities, which have turned into an alter ego, with their actual identities. This integration process is very difficult for individuals who have to adapt to their lives in a digitally traceable, backupable or even controllable nature [2,23,26].

In the "Natural and Guiding Parenting Style" developed by Ozturk, parents should both protect their children from all possible traumatic experiences and teach them coping strategies related to such negative experiences. According to Ozturk, those who can best use their intuitions, insights and predictions about their children, can guide them in the best way with their natural, empathetic and clear approach techniques, trust-based emotional reciprocity among their

children, and have the basic rules and expectations at the optimal level. Parents with natural and guiding parenting styles also have to be taught to use digital communication at the most optimal level. Parents, who use digital communication at an optimal level, must provide their children with the ability to use digital communication at this optimal level, especially until the pre-adolescence period. Otherwise, these children will be victims of all cyber addictions and cyber psychopathologies in their cyber lives, in which they are trapped under the influence of their parents' negative child-rearing styles. Every child models their parents to a great extent. For this reason, parents should be able to use digital communication networks and social media applications at an optimal level, and they should be able to teach their children the ability to use these digital networks optimally. These last two sentences are actually a definition of psychotraumatologically new "digital parenting" and according to Ozturk, digital parenting should function on the basis of natural and guiding parenting. Parents, who cannot use digital communication networks optimally, create the "psychopathogenic digital family" type and even make their children vulnerable to cyber traumas and continue to create a dysfunctional generation with cyber addictions and cyber psychopathologies [1,2,6,23,27-33].The transformation of traditional societies into cyber societies is now largely complete. Virtual reality, which is synonymous with absolute reality, has covered all human communities. As the final sentence in this direction, it is possible to say that today cyber lives have ceased to be a virtual simulation and have turned into reality, and they are almost imprisoned in cyber dissociative experiences that make it possible and even normal to experience a social abdication of consciousness or communal dissociation.

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*The authors declare that they have no competing interests.*

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