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ORIGINAL ARTICLE

Medicine Science International Medical Journal

Medicine Science 2023;12(1):303-18

Dissoanalytic psychohistory: Dissoanalysis of the traumatic history of humanity and the construction of a new societal reality

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Received 10 February 2023; Accepted 27 February 2023
Available online 01.03.2023 with doi: 10.5455/medscience.2023.02.024

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Abstract

In the face of all the limitations and criticisms regarding the recognition of consciousness as a psychosocial "*singularity experience*", the construction of "*Dissoanalysis Theory: Psychocommunal Therapy*" centered on "*multiple consciousness system", "multiple reality perception*" and "*multiple memory phenomenon*", that is, a new societal reality, has become an indispensability. Based on trauma and dissociation studies, i.e. modern psychotraumatology paradigms and modalities, the "*Dissoanalysis Theory*", structured by Ozturk with the aim of creating a functional society consisting of empathetic, prudent, just, peaceful, and capable individuals, made it possible for the emergence of "*dissoanalytic psychohistory*" from a psychosocial perspective. Dissoanalytic psychohistory is intervention therapy for psychosocial crises! "*Dissoanalytic psychohistory*" structured by Ozturk within the framework of the dissoanalytic school is defined as a branch of science that does researches on childhood traumas, psychosocial perceptions of childhood, chronic oppressions, child-rearing styles, dysfunctional families, dysfunctional generations, intergenerational transmission of trauma, intergenerational transfer of psychopathology, psychocommunal dissociation, dominant leaders and mass violence and develops strategies focused on especially preventing childhood traumas and wars. Dissoanalytic psychohistory, emphasizing that the neutralization of dysfunctional generations and the future can be achieved by the administration of "*psychocommunal therapy*" of all nations in the world, is an original psychology theory that consists of a holistic synthesis of modern psychotraumatology and psychohistory paradigms with the study of intergenerational transmission of trauma and intergenerational transfer of psychopathology. Dissoanalytic psychohistory, which is the dissoanalysis of the traumatic history of humanity and the construction of a new societal reality, both analyzes and integrates the dissociative components of societies with absolute reality. Dissoanalytic psychohistory creates development-oriented shifts, "*dissociative revolutions", "integrative psychosocial movements*" and "*mass predictions*" and even functional and healthy new society profiles by raising awareness of masses of human about their actions.

Keywords: Dissoanalytic psychohistory, dissoanalysis, psychohistory, dissociative revolution, intergenerational transmission of dissociation, intergenerational development

Theory of Dissoanalysis and The Age of Mass Dissociation

Dissociation, which is a psychosocial revolution against the apparent reality of oppressive systems, childhood traumas, dysfunctional generations and violent negative child-rearing styles that are perceived as unchangeable, undividable, and indestructible or unsplinterable, is both a rebellion, a search for freedom, and a harsh psychosociopolitical critique. The hypothesis of the singularity of consciousness, which is an individual experience with its subjective and objective components, in the face of encompassing dissociative reactions associated with traumatic experiences, is not an experimentally verifiable phenomenon. In the face of all the limitations and criticisms

CITATION
Ozturk E. Dissoanalytic psychohistory: Dissoanalysis of the traumatic history of humanity and the construction of a new societal reality. Med Science. 2023;12(1):303-18.

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DOI: 10.5455/medscience.2023.02.024

regarding the recognition of consciousness as a psychosocial *"singularity experience"*, the construction of *"Dissoanalysis Theory: Psychocommunal Therapy"* centered on *"multiple consciousness system", "multiple reality perception"* and *"multiple memory phenomenon"*, that is, a new societal reality, has become an indispensability. Based on trauma and dissociation studies, i.e. modern psychotraumatology paradigms and modalities, the *"Dissoanalysis Theory*", structured by Ozturk with the aim of creating a functional society consisting of empathetic, prudent, just, peaceful, and capable individuals, made it possible for the emergence of *"dissoanalytic psychohistory"* from a psychosocial perspective. Dissoanalysis theory emphasizes the beginning of an age 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. Every moment that intergenerational development yields or evolves into intergenerational fossilization is a milestone or turning point for childhood traumas, wars and genocides. The *"Dissoanalysis Theory"*, which is structured on an axis that has the closest interactional dynamic with each individual and social element of the *"multiple consciousness system", "multiple reality perception"* and *"multiple memory phenomenon"* of the identity concept, which is differentiated with dissociative reactions and dissociative defenses in the face of traumatic experiences, has scientific roots in the long-term studies of *"modern psychotraumatology"* done by Ozturk, who is a trauma therapist, a psychohistorian and a dissoanalyst. Dissoanalysis provides very important theoretical and clinical contributions in the field of *"trauma and dissociation"*, both in the development of effective psychotherapy methods and in the structuring of modern psychotraumatology and psychohistory paradigms. Dissoanalysts, who have professional competence and efficiency in psychotraumatology, psychotherapy, suicidology and psychohistory, are defined as *"trauma therapists"* who conduct the treatment of trauma-related psychiatric diseases, especially dissociative disorders and post-traumatic stress disorder. As a psychotraumatologist and a psychohistorian, dissoanalysts develop effective psychotherapy models, modern psychology modalities, and dissoanalytic theories of psychohistory, as well as conducting scientific studies in the field of trauma and dissociation. As long as the dissoanalysis of traumatized individuals and societies controlled and governed by oppression cannot be carried out, no nation in the world can be freed the cycles of *"intergenerational transmission of violence"* and *"intergenerational transfer of psychopathology"* or even gain an orientation towards an integrative and developmental organization of life. The main purpose of dissoanalysis is to create integrative individuals and peace-oriented societies that are open to development in all nations of the world, and the *"dissoanalysis theory"* developed by Ozturk on this axis is the *"psychocommunal therapy"* itself! Dissoanalysis of psychosocial traumatic experiences facilitates our understanding of the dual dynamics and multiple components of encompassing oppressions, mass controls, cycles of violence, successive wars and terrorism, and more importantly why we still attempt to control our children by both practicing negative child-rearing styles and traumatizing and dissociating them [1-8]. Dissoanalysis is a psychohistorical and psychotraumatological whole of cumulative scientific efforts, effective psychotherapy practices, and strategies to prevent short and long-term individual and social traumatic experiences in order to end both intergenerational transmission of trauma and dissociation, and intergenerational transfer of psychopathology in the operational context [1-2].

Dissoanalytic psychohistory, which is the dissoanalysis of the traumatic history of humanity and the construction of a new societal reality, both analyzes and integrates the dissociative components of societies with absolute reality. Within the framework of the trauma and dissociation-based theoretical and clinical pattern of the dissoanalysis theory developed by Ozturk, it is possible to construct modern psychotraumatology and psychohistory paradigms. The main purpose of dissoanalysis is to create a development-oriented new society, both normal and functional, composed of humanistic, empathetic, peaceful, compassionate, just, innovative and prudent individuals. As a modern theory of psychotraumatology, the psychohistorical 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 psychosocial analysis of violence-focused negative child-rearing styles and oppressive systems on chronic childhood traumas. From the perspective of modern psychotraumatology and dissoanalytical psychohistory, are psychodissociogenic attitudes and behaviors that function within the violence-focused negative child-rearing styles and are almost *"imprisoned"* or *"hidden"* as a *"punishment tool"* within these unempathetic, violence-focused negative child-rearing styles, with a primitive nature and intergenerational transmission [1,2,6,8]. Today, social control has become an active agent in the emergence of *"cyber dissociative experiences"* and *"cyber dissociation"* phenomenon, transforming into cyber control. In oppressive societies, digital communication networks and social media applications are used to control mass consciousness and cyber dissociative experiences are imposed on individuals. Anonymous dynamics and mobile components that prevent individuals of modern society from being authentic and individualized have been defined by Ozturk as a new dissociation phenomenon in the form of *"cyber dissociative experiences"*. According to the dissoanalysis theory, all societies of the world are now both controlled and ruled through digital communication networks and social media that cause cyber dissociative reactions. Today, traumatized societies of the digital age, which experience *"cyber dissociative experiences"* at maximal rates, have now substantiated a psychosocial transformation and even started to create directed new human and society profiles. The *"Age of Cyber Dissociation"* and even the *"Age of Mass Dissociation"* have begun, especially with the dominance of directed psychodigital

DOI: 10.5455/medscience.2023.02.024

centers, which are closely related to the obedient and reversible characteristics of dysfunctional generations and conformist society profiles far from both originality and creativity that have emerged especially as of the beginning of the 21st century. The phenomenon of *"mass dissociation"* has been effective in the dominance of societies focused on *"dissociative denial"* in the face of chronic traumatic experiences and lasting oppressions. The dissociative denial created by ignoring that there are no traumatic life experiences, keeping individuals and societies away from the realization of absolute reality and imprisoning them in different and multiple realities, is the trauma of denial itself! There is nothing that distances individuals and societies from reality, from their consciousness and from themselves as much as denial, in fact, denial is a massacre of reality [9-11].

Psychocommunal Dissociation and Mass Consciousness Control

Dissociation is a camouflage focused on *"psychosocial denial"* that functions by hiding the subject in multiple consciousness and multiple memories to escape from realizing the traumatic reality or to get away from knowing this traumatic reality. In this context, dissociative reactions are psychosocial revolutionary liberation and individuation attempts of individuals and societies whose subjectivity has been taken away from them by being traumatized. According to the theory of dissoanalysis, in all times and nations of the world, the phenomenon of dissociation functions on a psychosocial dimension, so that today's *"age of dissociation"* almost imposes denial-based psychological defenses. Individuals, communities, societies and even the world are both controlled and ruled by the oppressive systems in which they exist in the space from the traumatic and dissociogenic history of humanity to the present by creating a denial-oriented *"psychocommunal dissociation"*. The denial of reality and trauma, as well as the trauma of denial, constitute the main sources of all dissociation phenomena that spread pervasively from the individual to the society [1,2,8]. However, according to the theory of dissoanalysis, social dissociation focused on the experience of the whole is actually a dystopia. Society is utopian in relation to the community and is deliberately created as inherently controllable by dominant systems. Because all individuals forming the society are not likely to be dissociated in the same time period and on the same *"external or internal reality"*. 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 societies and dystopian cultures are the main sources of dissociative experiences, even they are dissociogenic agents that force people into modalities of obedience and submission. Oppressive systems produce dissociating dominant cultures and coercive modalities of submission for individuals, communities, and societies. A minor proportion of individuals, communities, and societies that do not ally with oppressive systems or oppose dominant cultures completely reject all submission and control-oriented modalities. However, a major proportion of individuals, communities and societies that are more moderate to the oppressive system may merge around a counter-subcultural focus. In certain time periods, developmentally-oriented subcultures can become widespread and even become the norm. Communities are more related to the subject directly or indirectly and establish more reciprocal bonds. Societies, on the other hand, have a more tangential and more virtual orientation in terms of direct relationship with the subject and *"social reciprocity"*. Ozturk defined the dynamics of *"communal dissociation"* experienced in communities and in the inner clusters of societies as *"psychocommunal dissociation"* because they 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 emphasizes that there is a spread from dissociation of actual life to communal dissociation, from communal dissociation to psychocommunal dissociation, that *"maximal social dissociation"* or *"holistic dissociative structure"* is psychosocial dissociation itself [1,2,4,8,12]. The communal dissociation experienced in the face of mass consciousness control of oppressive societies is a struggle and reaction of the traumatized subject or subjects to remain original against standardization and de-uniquification! [1].

Violence Dystopia and Traumatic Selves in All Nations of the World

The traumatic anamnesis of the history of humanity and the intergenerational transmission of the psychological traces of dissociative experiences continue to necessitate the emergence of functional, psychotraumatologically and psychohistorically-oriented, new psychosocial paradigms, modalities and theories. *"Identity"* and *"self"*, as wholly human and long-term concepts, function as original psychosocial signatures of the interactions of individuals with both their inner and outer worlds on a dissoanalytic axis. The *"uncertainty trauma"*, experienced in the face of the impossibility of the most appropriate response to a sorrowful life adventure laden with traumatic experiences and chronic oppressions, ensures the maintenance of function transitions between identity and self and dissociative reactions. *"Psychotherapy of Identity-Discovery and Individuation", "Crisis Intervention Psychotherapy"* and *"Trauma Based Alliance Model Therapy"* developed by Ozturk focus on these function transitions, and *"Dissoanalysis Theory"*, which was also structured by Ozturk in recent years, has come into play as a social and even psychosocial therapy. Psychotherapy of identity-discovery and individuation, crisis intervention psychotherapy and trauma based alliance model therapy are defined as the three pillars of dissoanalysis theory. Dissoanalysis theory is structured

DOI: 10.5455/medscience.2023.02.024

on individuals, communities and societies being themselves, existing as they really are, providing their psychosocial reciprocity, and their original and independent survival. In this restructuring process, re-activating the integrative functions of the self, which was interrupted by the effects of traumatic experiences, dysfunctional family dynamics and chronic oppressions, and providing the lost optimal distance and adjustment are the most basic agents. Ozturk, the founder of dissoanalytic psychohistory, emphasizes that traumatized masses who cannot individuate are ruled by dominant leaders or dictators in herds, both by being de-uniquification and revictimized. A community or society of traumatic selves maximally adopts primitive child-rearing styles, submits to all kinds of oppression and authority, and even imprisons the countries they live in in cycles of war and violence by directing the feelings of anger and hatred made possible by their traumatic experiences, which they cannot neutralize, both to themselves and to innocent individuals, and even make mass sabotage their intergenerational destiny! A nation of maximally traumatic selves becomes pro-violent and pro-war, this proclivity for violence and war is an anger and hate-oriented projection of their negative life experiences that they cannot neutralize, with these projections the masses try to distance themselves from their own negative life experiences, and even the coverage or generalization and expansion of traumatic experiences to other people makes it possible for them to deny their real psychological pain. Traumatic individuals and societies tend to be pro-war and pro-violence in the name of trying to get rid of their negative life experiences and generalize, legalize, and even normalize traumatic experiences by directing their anger and hatred towards innocent people who are conjugated in this way, that is, they traumatize them and make them like themselves! The dissociation phenomenon associated with traumatic oscillations creates fragile human profiles that are not individuated and even individuals and societies are controlled and ruled through their traumatic experiences. Violence-oriented negative child-rearing styles, childhood traumas and chronic oppressions strike the biggest psychic impact on identity, self, consciousness, and memory. According to Ozturk's Dissoanalysis Theory; trauma and dissociation operate as a psychopathogenic and, at times, a dual and dominating force that both overlaps each other and has functional transitions with each other through disrupting the individual's interpersonal relationship dynamics, interrupting the integrative functions of identity and self, disintegrating the power of subjectivity and subjective effectiveness, forcing the person to obedience and de-uniquification modalities in the face of oppression or domination, violating personal boundaries and making them open to control and even abuse and making it difficult for the person to define and express himself [1-5].

The Birth of Dissoanalytic Psychohistory as a Psychosocial Crisis Intervention Therapy, Wounded Psychosocial Memory, and the Construction of a New Societal Reality

Dissoanalytic psychohistory is an intervention therapy for psychosocial crises! According to Ozturk, dissoanalytic psychohistory is the transformation of a major *"psychocommunal therapy"* hypothesis into reality, which is constructed at every point where the extensive traumatic components in the anamnesis of humanity, and the data obtained during the dissoanalysis process reach perfection. Ozturk defines dissoanalytic psychohistory as a scientific field which studies childhood traumas, psychosocial perceptions of childhood, chronic oppressions, child-rearing styles, dysfunctional families, dysfunctional generations, intergenerational transmission of trauma, intergenerational transmission of dissociation, intergenerational transfer of psychopathology, psychocommunal dissociation, wars, genocides, dominant leaders and psychosocial consciousness alliance and develops strategies to prevent wars and childhood traumas and is a development-oriented on creating a peaceful society. In this respect, psychohistory is actually *"psychocommunal therapy". "Dissoanalytic Psychohistory"* is an original psychology theory that consists of an integrative synthesis of modern psychotraumatology and psychohistory paradigms with the studies on dissociation-based intergenerational transmission of trauma and intergenerational transfer of psychopathology carried out by Ozturk between 2003 and 2023. According to the dissoanalysis theory, psychohistory is the psychosocial identity, psychosocial memory, and psychosocial consciousness, which is transmitted from the past to the present, between generations! *"Psychosocial identity", "psychosocial memory*" and *"psychosocial consciousness"* are transmitted on an intergenerational axis through interactive movements with every element of the human being that is related to and nourished by the self. The simultaneous co-consciousness or dissociative denialism of all individuals forming the community or society creates a *"social alliance"*, which determines the positive or negative group orientation in a psychosocial focus shifting from the singular to the plural in relation to absolute reality and absolute consciousness. In a nation consists of traumatized individuals, psychosocial memory is fragmented, disorganized, and symbolic. *"Wounded psychosocial memory"* is laden with elements that force to obey both traumatized subjects and dissociated masses, the major agents of which are ongoing oppressions, chronic childhood traumas, dysfunctional family dynamics and unempathetic negative child-rearing styles. Unless *"consecutive or chronic incidents of violence with variable rates"* of individual and social origin in the space from the history of humanity to the present are neutralized by psychosocial dissoanalysis method, mass consciousness controls in all nations of the world, chronic wars, colonial policies, dissociogenic, oppressive systems, unempathetic negative child-rearing styles, apparently normal families, dysfunctional generations, dominating interpersonal relationships and cycles of obedience will continue to exist at maximal rates! Ozturk underlines that the essence of dissociation experiences is the phenomenon of "*pluralization by fragmentation"*, which develops as a psychosocial reaction against being controlled and ruled. Every dissociative motion of dysfunctional family dynamics and dysfunctional generations ignored or denied, which clearly

DOI: 10.5455/medscience.2023.02.024

explain all the cumulative *"psychosocial maladjustments"* and *"psychosocial pathological conformism"* and even *"psychosocial sabotage"* ranging from childhood traumas fed by negative child-rearing styles to wars, causes intergenerational transfer of psychopathology and intergenerational transmission of trauma. Within the framework of the trauma-based theoretical and clinical pattern of the dissoanalysis theory developed by Ozturk, it is possible to construct modern psychohistory and psychotraumatology paradigms and to engage dissoanalysts as *"peace ambassadors", "crisis intervention specialists"* and *"psychosocial trauma experts"*. Dissoanalysis is a new theory of psychology, psychohistory and psychotraumatology that exists both as a *"psychocommunal therapy"* from a *"dualistic, dialectical and dichotomous association"* perspective and in the orientation of *"adaptive and creative evolution"* that is identical with every individual and social element. In the axis of modern psychohistory and psychotraumatology theories, chronic childhood traumas are the ones that function in violence-focused negative child-rearing styles and in fact, dissociogenic attitudes and behaviors with a primitive nature and intergenerational transmission, which are almost *"imprisoned"* or *"hidden"* as a *"punishment tool"* in these violence-focused and unempathetic negative child-rearing styles, that abusive parents ruthlessly use the reality changes they create with variable rate of their norms/normlessness and unstable attitudes both to achieve their own hedonistic interests and to control and rule their children [1-4,7,13].

The dynamic development of humanity behind its traumatic anamnesis and tragic past is a highly dissociative and complicated story, laden with multiple realities in the space from both individual and social defeats to victories! For centuries, human and society, with all their dissociative elements and dual or multiple existence, are maximally positioned against their own reality continues to be the focus of the sciences of psychology, history and psychohistory. However, in order to understand today's modern human and society, most social sciences have remained outdated, and at this regressive milestone, psychohistory, as an innovative academic discipline, came into play. A fundamental importance is given to the concept of time in all sciences, and even these sciences carry out their studies in a time focus that they dominate. Psychology looks at both the past and the future from the focus of *"present time"* and even predicts the short and long-term behaviors of individuals. History evaluates the *"old time"* from the focus of "*past time"* or *"time left in the past"*. On the other hand, *"modern psychohistory: dissoanalytic psychohistory"* pioneered by Ozturk, beyond predicting the actions of an individual, has focused on predicting the general flow of the whole vital process related to every element related to the future human being, with psychosocial analysis and even dissoanalysis of masses of people in the past and present. In today's directed societies, childhood traumas and wars come into play as mass sabotage and mass consciousness controls, and they are gradually moving away from peace and empathy-based life forms or systems. Dissoanalytic psychohistory offers much more effective and applicable strategies than psychology, psychiatry, anthropology, and sociology to prevent childhood traumas and wars. Therefore, it is thought that dissoanalytic psychohistory will continue to progress by both dominating and comprising all other related sciences soon. Any history written excluding the science of psychology is misleading and even doomed to be forgotten! History writes the stories or histories of people, societies and countries of the past in an orientation that is far from optimal emotion, either numbly or with exaggerated enthusiasm, even ignoring absolute reality. None of the individual-centered psychological theories can make realistic deductions about society. Dissoanalytic psychohistory goes far beyond both psychology and history by making the most closely related and multi-focused analyzes with absolute truths of the masses as a psychosocial whole in the relationship between the individual and the society! Traumatized and dissociated masses write or construct a plural history rather than being singular because of their multiple memories and multiple consciousnesses, and in this direction, social realities are also multidimensional for most nations. Dissoanalytic psychohistory creates development-oriented shifts, dissociative revolutions, integrative psychosocial movements and strong mass predictions, even new functional and healthy society profiles, by analyzing the multiple realities and dissociative components of societies with an integrative approach, in the presence of absolute reality, and by raising awareness of the human masses about their actions. According to the dissoanalytic theory, the more alliances or unity there are in the psychosocial consciousness of the masses and their perception of reality, the more integrated they are [1,3,13].

Dissoanalytical psychohistory carries out its academic activities as a modern and original discipline oriented towards strategies to prevent individual and social traumas, with an integrating structure of the sciences of history and psychology, which have close relationship dynamics, that do not cover or deny each other. Ozturk redefined both psychohistory, the original and modern field of psychology that emerged with the combination of psychology and historical sciences, but differed from the combination of these disciplines and continued its progress by becoming original, and the relationship between psychology and historical sciences, with innovative *"trauma and dissociation"* paradigms and modalities. According to Ozturk, dissoanalytical psychohistory provides us all with an integrative and existential scientific experience in which we can put our thoughts as well as our feelings into transformation-centered action. However, this integrative and existential scientific experience is much more complicated than the catharsis issue, it is a development-oriented, encompassing and associative transformation experience itself! If we are not afraid of absolute reality in the focus of mass consciousness, psychohistory can easily illuminate the blurry places that have been waiting in the dark for a while, as the psychological traces of successive generations, with transparent lights. In the context of psychocommunal therapy, if we understand what past traumatic experiences the psychosocial elements exposed to this transparent light are part of, we can gain

DOI: 10.5455/medscience.2023.02.024

very deep and valuable insights into our care-seeking sensitivities about which we might be vulnerable, angry and numb or, even by embracing all the children of the world with a more compassionate and virtuous heart, we can create a *"new world"* free of wars, competition, injustice and violence. We can see a lot for our future, transforming in the trajectory of the pervasive invasion of the past time into the present that we wouldn't have discovered otherwise in human history, that we've been amnesic and have ignored, or even denied or feared and exhibited phobic avoidance. Because, in the context of dissoanalytic psychohistory, it is not impossible to see the psychological traces of a single traumatic experience even after hundreds of years. From the perspective of dissoanalytical psychohistory, wars are the millennial cries of children whose hearts are broken and left to loneliness, or their revenge, or even the psychological traces of the millennial traumatic experiences of children whose smiles have been stolen! These psychological traces continue to copy and repeat themselves in a mass orientation in the history of humanity for centuries as both *"intergenerational transmission of trauma"* and *"intergenerational transfer of psychopathology"*. According to Ozturk, dissoanalytic psychohistory makes possible the existence of *"psychosocial insight"* and *"mass synthesis"* experiences, namely integration, through the analysis of identical and consecutive experiences in the *"mutual and projective relationship"* of generations! If we can evaluate the history that affects us in terms of dissoanalysis theory and encompasses all times of the world, on the psychosocial axis, we can enable the existence of a competent new human and even society model that is empathetic, compassionate, and development-oriented by overcoming both our own and social dissociative obstacles [1-3.8].

The hypothesis that individuals who experience *"consciousness interruption", "memory reproduction"* and *"abdication of consciousness"* within the orbit of both traumatizing and dissociative dynamics of societies, oppressive cultures and authoritarian systems that are mesmerized by their dictators today can have an obedient, even *"impersonal"* or *"totemic"* life has already begun to transform into reality, that these experiences of *"psychosocial abdication of consciousness"* and *"psychosocial consciousness interruption"* are psychocommunal dissociation itself! The *"memory reproduction"* that Ozturk describes is the *"false positive social memory"*, in which the sum of the unreal stories and descriptions created and convinced by the masses who traumatize them but have *"hunger for affirmation"* the dictators they mesmerized are recorded! Each individual will either submit to the structure of most systems, which makes him/herself anonymous and destroys his/her *"subjectivity"*, or he/she will continue to make an effort as a dissociate, hopelessly or helplessly to try to change the system, even if they fail in their apparent solution-oriented goals, by targeting the society and the system. In fact, all neurotic disorders, especially dissociative disorders are initially adaptive reactions to abusive family, oppressive social environment, exhausting work life, and controlling manipulative systems, and as the frequency, duration and severity of traumatic experiences increase, these adaptive reactions themselves turn into a maladaptive process, which sometimes results in a *"mass dysfunctional adjustment"* such as *"social dissociation"*. 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 dependency. Fascist leaders control individuals and societies by traumatizing and dissociating them, highlighting their unhealthy parts, and oppressing their healthy parts. From a psychosocial point of view, all revictimization and fossilization cycles take place when the unhealthy part takes control, while all development and freedom-oriented dissociative revolutions take place when the healthy part takes control. Individuals and societies that are controlled and ruled by traumatizing can get rid of slavery, oppression, and abuse through dissociative revolutions that they will initiate by re-activating their healthy parts on the axis of a new societal reality they have built. Dissoanalysts can teach individuals and societies to control the rapid transitions or oscillations between dissociation and association and even to be on their healthy side for longer periods of time; neutralization of traumatic experiences is only possible when individuals and societies can stay on their healthy parts, anyway [1,2,8,14].

To comprehend dissoanalytical psychohistory more easily, it is necessary to define humanity in the space from past to present, as well as to know psychology and history, and even to analyze the people of the past by focusing on today's people, this condition is also valid for the analysis of societies. According to Ozturk, the main mission of dissoanalytic psychohistory is to make short-term and especially long-term predictions of holistic actions of post-present human masses in the direction of development or fossilization by psychosocial analysis of pre-present human masses! According to the dissoanalysis theory, individual psychopathologies in a nation are identical with social psychopathologies, that social psychopathologies that can expand and transform from this focus of individual psychopathologies are both recognizable and predictable, neutralized, and treatable in a psychohistorical context. In a society where childhood traumas, wars, oppressive systems and even genocides prevail, psychopathology is experienced at maximal rates and (also) this cumulative experience process is transformed into mass psychopathology with a strong tendency. Traumatized individuals create traumatized societies, and traumatized societies are the main source of mass psychopathologies and psychosocial abdication of consciousness, that *"totemic societies"* experiencing a psychosocial abdication of consciousness are subject to identity atrophy, identity transition, and identity penetration, tending to be attached to an abuser willing to be dominated by their dictators into whom they are mesmerize! According to dissoanalysis theory and dissoanalytic psychohistory, persons who experience identity atrophy reluctantly follow their dictator or totemic leader, whom they believe or are made to be believed as apparently saviors both individually and socially, as if in a *"collective/multiple sabotage"* orbit. Totemic leaders appeal to

DOI: 10.5455/medscience.2023.02.024

the transformative, sadomasochistic, and traumatized souls of the masses, hypnotizing them in the name of violence-focused targets, that admiration for these totemic leaders however is not fueled by love, but by a trauma-related *"narcissistic fear"* or even a *"dissociative angoisse"*. At that moment, individuals in a multidimensional sabotage circle, begin to desire the domination of a dictator who shares a similar traumatic past with them to tolerate the uncertainty, frustration and anxiety brought on by traumatic experiences. The masses, who are hypnotized by the targets focused on violence, at the same time turn into the evil spirit twins, that is, their abusers, that at this stage, all kinds of traumatic experiences that are dissociated are expressed and even re-experienced, and victims who are *"focused on being like themselves"* are selected. According to the dissoanalytic theory, traumatic experiences are repeated hundreds or even thousands of times in individual and collective memory, and in a community where an outdated child-rearing style prevails, the anger and violence felt against these traumatic experiences are transferred by being paranoid to the chosen counter-community, that this transfer is accomplished through dysfunctional generations [1,2,4,8,14].

Traumatic experiences in the dissociative history of humanity enable the marginal acting outs, radical actions, sadistic thoughts, and hidden emotions of dysfunctional societies with multiple consciousness, and multiple memories to pass from fantasy dimension to real dimension, that these self-sabotaging transitions continue to revictimize individuals and societies by imprisoning them in almost endless traumatic whirlpools. As traumatic experiences and psychopathologies are suppressed without treatment, they turn into individual, and mass self-sabotage and these self-sabotages are passed on to successive generations. With this orientation, *"dissoanalytic psychohistory"* continues to embrace the principle of *"producing inclusive and functional scientific data"* for many different disciplines related to intergenerational transmission of trauma and intergenerational transfer of psychopathology, that in this direction, dissoanalytical psychohistory is focused on the goal of creating a peace-oriented society and a just world system. According to Ozturk, dissoanalytical psychohistory and modern psychotraumatology studies focusing on intergenerational transmission of trauma and intergenerational transfer of psychopathology emphasize that people can endure traumatic events through "*psychosocial dissociation"*, in which multiple consciousness and memory systems are the determinant agents, activated in the face of oppression and obedience. Dissociation is a normal reaction, even a harsh manifestation with divided selves, multiple consciousness and memory systems against abusive systems that traumatize and enslave individuals, objectify, and deprive them of their subjectivity. In psychosocially experienced dissociation, people are forced into obedience through violence by dominant leaders and oppressive systems, or they volunteer for domination, that the real trauma is now the oppressive system itself, and this system has taken away both their freedom and uniqueness, as well as their selves and psychogenic identities. Oppressive systems do not deliver what they promise to the people they make believe or even exploit and deceive or betray them. *"Deception trauma"* turns into a betrayal trauma in this process and continues to dissociate people. Dissociative experiences, which are now forced to be experienced in all kinds of oppressive systems for the individual, are not exotic processes, they are rather ordinary experiences. Dissociation is a normative characteristic of modern actual life in terms of *"experiential disconnection", "self-imprisonment", "gaining multiplicity in the psyche", "strengthening by dividing in the face of trauma", "interpersonal isolation"* and "*alienation from the environment"*, but this ordinary vitality can be transformed into technology addiction, hedonistic consumerism, marginal lives, and self-sabotage with the alienating effect of cyberspace from the social environment [1-4,8,15].

In terms of dissoanalytic psychohistory, the mirrors of luxury entertainment and shopping venues have made us believe that we all look better than we are, and brands that function as the rewards of capitalism have led us to think of ourselves as someone else and even to *"starring"* fantasies. It hurts us to appear as we are now, that in this perspective, the masses try to be what they want to be seen and show an intense effort to irresolutely accept a compulsory optional life that is almost unreal and only exists *"as"* or *"apparently"* [2,9,15]. According to Ozturk, the freedoms of postmodern people who are controlled through *"cyber dissociation experiences"* are as much as the number of alternatives offered to them by the dominant systems in the societies they live in or in the *"cyber castles"*, and these freedoms have now yielded to compulsory choices, that is, essentially single or dual-probability forms. In the digital age, illusions have taken the place of reality, our beliefs or thoughts unfortunately do not matter, in order to get everything, it is sufficient to act in accordance with the system in which one lives and to embellish what is requested to be heard [9-11]. Psychosocial control-oriented systems are easily believed, even through social media, but systems will certainly lie more or less, and once this is noticed, all illusions of the individual are destroyed, and the individual will either be a part of the system or will struggle with this system in the most appropriate way. However, this struggle is quite dissociative for the maximal rate of individuals with traumatic components, who experience the pluralization of consciousness, memory and reality with chronic oppressions, negative child-rearing styles and dysfunctional family dynamics. In this axis, *"social dissociation"* and *"psychocommunal dissociation"* as well as *"clinical dissociation"* are transformed into a mass system psychopathology by feeding on both maladaptive relationship dynamics and dysfunctional internal structures and even self-sabotage of traumatic individuals and communities. As reemphasized, the dissociation experienced by the individual is a clear, harsh and fair criticism against the system that enslaves individuals and takes away their subjectivity, independence and self [2,16,17]. Social dissociation is the holistic and successive psychopathology of childhood traumas hidden in the violence-oriented negative child-rearing styles applied to control and even

DOI: 10.5455/medscience.2023.02.024

rule individuals in a nation! According to the dissoanalysis theory, just as the psychopathology in individuals is identical with the psychopathology found in the whole family, the psychopathology in the family is also identical with the psychopathology found in the society [1,2].

"Fossilization processes", which are resistant to *"development processes"* in all times and in all societies of the world, continue to operate as a dystopia of violence. At this point, psychohistory, which is a science that focuses on both the psychosocial evaluation of past events and the dissoanalysis of social violence events, is paired with psychology, comes into play with "*effective and applicable solution offers"* as a short and long term *"prevention strategy"* of childhood traumas and wars. By analyzing dysfunctional families, negative child-rearing styles, intergenerational transmissions of trauma, intergenerational transfers of psychopathology, social control mechanisms, successive wars, genocides, and nations' perceptions on children, from the past to the present in the light of modern psychotraumatology paradigms and modalities, dissoanalytic psychohistory offers us predictions of future action by the masses of people [2-5,7,8]. The analysis of the time left in the past or the present moment is valuable to the extent that it can make a prediction that turns into reality for the future, and all other evaluations that diverge from reality are nonfunctional or even unscientific! The psychohistory, which continues its development as the most systematic and comprehensive science of the modern age, is a comprehensive, objective and even synoptic view in which successive individual and mass violence events are analyzed psychosocially in a space from childhood traumas to wars. In order to create a new normal generation in the hypothesis that *"every person, every community and every society is an original psychogen"*, it is imperative that all vital masses that have prevailed from past to present 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 alliance, otherwise: *"Individuals and societies that deny reality are doomed to live by dividing"!* Individuals, communities, and societies, and even the world, are both controlled, submitted and ruled 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"*. In this context, Ozturk proposes a *"psychocommunal therapy"* to break the cycles of *"traumatization"* and *"revictimization"* that expand on a dominant axis from the individual to the society. Provided that psychocommunal therapy is adopted and prevails in all nations of the world, all traumatic life events, especially childhood traumas, wars, and genocides, will not go beyond being a historical anecdote! [1,2].

Neutralization of Individual and Social Traumas from the Perspective of Dissoanalytic Psychohistory

In all phases of human history, individuals and societies have been able to make sense of both themselves and the present with dissociative and associative oscillations by establishing a *"psychosocial bond"* between the past and the future. However, the domino effects of both traumatic and dissociative experiences create interruptions in the consciousness and memory of individuals and societies in these processes of interpretation. Therefore, social memories and social consciousnesses, as well as individual memories and social consciousnesses function in a fragmented way, in fact, the social identity itself is dissociative and the traumatic and dissociative psychological traces of the past are reflected in the moment lived through an intergenerational transmission! Dissoanalytical psychohistory interprets the integrative bonds and function transitions between signs and metonymy or symbols in individual and social dissociative reactions or experiences, which are dynamics of close relationship with the traumatic past of humanity, with modern psychotraumatology paradigms and modalities in a comprehensive and solution-oriented perspective. This is exactly why dissoanalytic psychohistory is a psychosocial dissoanalysis, that is, *"psychocommunal therapy",* of the traumatic history of humanity. According to Ozturk, which is both an innovative *"science of psychology"* and a development-oriented *"society organization"* and even a *"modern mass philosophy"*, is a comprehensive dissoanalysis conducted to develop *"solution-oriented strategies"* against intergenerational transmissions of trauma and intergenerational transfers of psychopathology. The cumulative reflections of chronic and encompassing individual traumatic life experiences, which are characterized by the *"mass unconscious"* dynamics that occur on a holistic basis, create *"psychocommunal dissociation"*. The *"denial of individual trauma"* and the massive ignoring of absolute reality make it possible to experience social consciousness interruptions and memory reproductions. This process, on the other hand, creates amorphous, not-regulated, boundless, and transforming subclinical and even psychopathological *"borderline masses"* who, with their hysterical blindness, become spectators in the face of any focus of violence that expands from the individual to the society, and who allied themselves with authority figures with a *"hunger for affirmation"*, positioned in the ranks of the abusers and even bowed to them and awaited their hedonistic false rewards [1-3,7,8].

The traumas of inequality, injustice, ruthlessness and dedifferentiation traumas have turned into dissociative destinies on behalf of societies all over the world, as oppressive systems impose the rule of individuals who are marionetted by narcissistic dictators under the influence of power hunger. Psychopathogenic modalities that compel obedience in the face of oppressive systems trap both individuals and societies in childhood traumas and war whirlpools, on this axis, self-sabotage turns into mass sabotage! The forced adoption of the defense of denial in the face of mass violence in the digital age has been a major factor in the construction of a dissociated new world order and the creation of a perception of multiple reality. Psychosocial traumatic life experiences can only be neutralized by the *"dissoanalysis*

DOI: 10.5455/medscience.2023.02.024

method", a *"psychosocial therapy"* developed by Ozturk within the framework of dissoanalytic psychohistory and modern psychotraumatology theories. As long as the dissoanalysis of traumatized individuals and societies cannot be carried out, no nation can get rid of its violence-oriented borderline components or even have a developmental and integrative life organization. As reemphasized, the main purpose of dissoanalysis is to create integrated individuals and societies that are open to both development and innovation. Dissoanalysis is the development of psychosocial theories focused on prevention strategies in order to both end and treat individual and social traumas as soon as possible and the structuring of clinical-based modern psychotherapy methods with psychotraumatology and psychohistory perspectives on dissociative disorders, which show the closest relationship with chronic childhood traumas that start at an early age, and neutralizing the basic dissociative components underlying these individual and social traumas with a holistic orientation. This neutralization process, which provides individual and social integration, can be carried out under the leadership of dissoanalysts, psychohistorians, psychotraumatologists and trauma psychotherapists who are peace ambassadors in all societies of the world. Natural and guiding parenting style is a short-and-long-term response to violence-oriented negative child-rearing styles, dysfunctional family dynamics, childhood traumas, trauma-related psychopathologies (dissociative disorders and post-traumatic stress disorder) and incidents of social violence that prevent the existence of both healthy parents and children and development-oriented societies on the psychosocial axis [1,2,18].

Traumatic Social Memory, Intergenerational Transmission of Dissociation, and Uncertainty Trauma

The traumatic memory of every oppression-oriented society, which is dominated by dysfunctional relationship dynamics and dependency-independency conflicts, shows intergenerational transmission with dissociative reactions, and this intergenerational transmission creates an *"uncertainty chaos"*. The uncertainty chaos begins to be experienced as an *"uncertainty trauma"* on behalf of individuals and masses when it cannot be defined, grasped, stopped, or neutralized. According to Ozturk's *"Dissoanalysis Theory"*, wars and childhood traumas co-existing in a holistic space with a close or long-term sequence with identical psychohistorical and psychosocial axis dissociative dynamics that can be strongly transformed into each other, are the two most effective agents in the transformation of this uncertainty chaos into the uncertainty trauma, but wars are both more severe and more destructive than the sum of the traumatic components that make it possible to exist! Dissoanalytic psychohistory defends the fact that it is possible to comprehend both *"the past moment"* and the *"present moment"* objectively and self-consciously through the analysis of human behaviors and motivations on a psychosocial basis that exist in the background of historical events in all times of the world and in all societies of the world [1,2]. The further one goes back in history, the more primitive the perception of children and child-rearing styles become, and the higher the frequency, severity and intensity of wars and childhood traumas. According to Ozturk, the founder of dissoanalytic psychohistory, and deMause, who is a doyen of psychohistory, it is possible to say that, directly proportional to violence-focused negative child-rearing styles, in the past children grew up in dysfunctional families like those of today's trauma-related dissociative identity disorder cases, and that dissociative experiences were the norm. The tragic past of all humanity intersects with the traumatic and dissociative past time, almost encompassing the present with wars and childhood traumas. If the necessary psychosocial precautions are not taken, the present and the future moment will become a reality that is much more frightening than the time left in the past, even a nightmare focused on mass violence [1-3,19,20].

Psychohistory states in a clear wording, that from the existence of humanity to today's space, the references made by adults to the concept of child and the importance they give to the concept of child vary and move from period to period. Positive references to the concept of child, especially to girls, and the importance or value given to this concept show a metamorphosis or differentiation in direct proportion to the level of development of the society in different times and cultures. In this metamorphosis or differentiations, both the individual experiences of people and the experiences of the societies affected by these individuals are very effective [4,13,20]. According to Ozturk, dissoanalytic psychohistory undertakes the mission of neutralizing the traumatic memories and dissociative reactions of all societies in the world. This traumatic memory in a collective nature, that is, traumatic collective memory and dissociative reactions, operating as the *"locomotive agent"* of all kinds of violence in the space from the individual to the society, can only be effectively and successfully intervened in the short and long term with the therapeutic approaches developed by both psychotraumatologists and dissoanalysts and the strategies to prevent traumatic events constructed by psychohistorians. If a psychohistorical solution is not brought to the traumatic memories and dissociative reactions of all societies, every place and every moment of humanity will both witness the uncertainty chaos and experience the uncertainty trauma chronically in the intergenerational process. "*Traumatic social memory"* is the active agent of *"intergenerational transmission of trauma", "intergenerational transfer of psychopathology"* and *"intergenerational transmission of dissociation"* [1,3,4,8]. A history that is dissoanalytically distant from psychology and even blind to a holistic psychosocial method lacks both half of its body and soul. In developmental orientation, dissoanalytic psychohistory continues its multi-focused scientific development at maximum speed already including history and psychology within its scope! [1,2].

Ozturk, who is the first psychohistorian and dissoanalyst of Turkey, emphasizes that individual traumas that cannot be intervened and treated are transformed into social traumas by

DOI: 10.5455/medscience.2023.02.024

showing a cumulative change and differentiation and even gaining a holistic presence on a collective axis. Social traumas experienced with mass movements during or immediately after individual traumas gain a holistic existence on a collective axis contain intergenerational transmission of trauma and intergenerational transfer of psychopathology [1,4,7]. According to Ozturk's Dissoanalysis Theory, the wars which turn into social sabotage after staying silent in the face of individual traumas or trying to suffocate these traumas with silence are a long-term revenge of both the tragic face of all traumas and every dissociative element of the human being tried to be inauthentic, objectified or even nullified! The hidden subjects of these long-term revenges are evil parents, whose psychological traces of childhood traumas hidden in their violence-oriented negative child-rearing styles are destroyed by brutal wars and dissociative revolutions, and a new development-oriented human and society profile is created. In this new profile of people and society, primitive child-rearing styles with a dysfunctional nature are abandoned, and positive child-rearing styles with a functional nature are reached, and even a different humanistic regime is created with the original collective realities born in this process [1,2,8].

In intergenerational transmission of trauma, dysfunctional families function as an active agent together with *"apparently normal family dynamics"* and *"violence-oriented negative child-rearing styles"*, and this process itself leads to intergenerational transfer of psychopathology. The active agent of this intergenerational transfer of psychopathology is the empathy interrupted, violent, and inconsistent child-rearing styles, which also imprison childhood traumas. Intergenerational transmission of trauma and intergenerational transfer of psychopathology show an identical nature to each other in dysfunctional generations. Psychocommunal dissociation is experienced at a major rate in dysfunctional generations. According to Ozturk, *"psychocommunal dissociation"* 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, which is why parents living in the same period mostly adopt the same child-rearing style. The dominant negative child-rearing style in a society is the main source of intergenerational transmission of trauma and intergenerational transfer of psychopathology [4,5,7,21]. In terms of psychohistory, child-rearing styles both change and develop at a very slow pace, and similar psychopathologies and childhood traumas are seen at close rates in successive generations with largely identical child-rearing styles [4,18]. This dissociogenic process is the very intergenerational transfer of psychopathology and intergenerational transmission of trauma, which are the most effective agents of the emergence of wars and mass violence! Wars and incidents of mass violence condemn the traumatized and psychologically frozen borderline societies to live as voluntary slaves of their chosen totemic dictators on a vandalistic psychopathogenic axis, both by inhibiting the dissociative revolutions and by making these borderline societies adopt outdated negative child-rearing styles! [2,4,7,22].

Dissociative Odyssey of Traumatic Childhood, Intergenerational Transmission of Destiny, and Dissociative Revolution

"Modern psychohistory: dissoanalytic psychohistory" modalities and paradigms function to create integrated individuals and societies that are not always traumatized or dissociated or even self-sabotaging. However, it is clearly understood that the further back in the history of humanity, the more tragic, traumatic, and dissociogenic, the history of childhood is [1,3,4,20]. Psychohistory provides preliminary guidance to many disciplines and fields related to individual and social traumatic experiences, especially psychotraumatology, psychiatry, clinical psychology, law, history, anthropology, forensic psychology, sociology, forensic medicine, and psychological counseling. Psychohistorians, psychotraumatologists and dissoanalysts need to know modern psychotraumatology principles and modern dissociation theories as well as be able to functionally apply trauma-centered theory and current treatment approaches of clinical psychology or witness this process to be able to conduct short and long-term theoretical and clinical studies on a *"traumatic and dissociative tragic odyssey of childhood"* or the *"real history of childhood"*. In this context, Ozturk's *"Trauma Based Alliance Model Therapy"* is one of the most up-to-date and systematic treatment models based on both psychotraumatology, dissoanalysis and psychohistory paradigms and modalities. This psychotherapy model, which has dynamics of close relationship with psychohistory such as dysfunctional family dynamics, negative child-rearing styles, and intergenerational transmission of trauma, is recommended to be used in the treatment of many mental disorders, especially trauma-related dissociative disorders, and post-traumatic stress disorder [2,4,5,8,18,23].

According to the dissoanalytic psychohistory school, the more trauma and dissociation-centered scientific research a society or nation has on the *"real history of childhood"* and "*perceptions of childhood"*, the more change and development-oriented that society or nation is. The perceptions of childhood in the past of each society penetrate their perceptions of today's childhood, and this perception changes and develops in a positive direction only in quite large time spaces. Childhood perceptions of all individuals and societies are exactly identical with those individuals and societies' perceptions of both self and humanity, that most people and masses who sabotage themselves or cannot prevent themselves from being traumatized continue to exist in a dissociogenic time circle focused on taking revenge on the other(s) for the chronic negative life experiences they have experienced or almost made their destiny. Therefore, a traumatic and dissociative, tragic odyssey of abusive identities' own childhood lies for every individual or social violence event. Wars are psychosocial sabotage of dissociated adults with chronic childhood trauma histories reflected from the past

DOI: 10.5455/medscience.2023.02.024

to the present! Only integrated individuals make efforts for the peace of the community or society. The neutralization of individual and social traumas must be done immediately, which can only be achieved with *"psychocommunal therapy"*, which is emphasized by Ozturk, for the peace to be adopted and prevailed in all nations of the world. Psychocommunal therapy functions as breaking a cycle of control and obedience that extends from the individual to the society, that it is a dissociative rebellion or dissociative revolution from this perspective. Against the mainstream psychosociopolitical system that protects and glorifies perpetrators, individuals' awareness of the submissive attitudes imposed on them and their development-oriented effort not to be controlled makes it possible to perform psychosocial therapy by increasing mass awareness [1-4].

Adults, who abuse children, are attached to their perpetrators, and even identify themselves with them, that they see in each child their own traumatized state or the short-term happy childhood that they ignore, is gone or that they have forgotten or remain amnesic, and they target that innocent child whose reflection of this past their parents and society punished for thinking I am *"bad"*. On the other hand, these adults show violence and anger towards their own childhood by taking the place of their bad parents who punished them, over the child they traumatized. In fact, while most parents traumatize their own child, with whom they are still in a fusion relationship, by beating, humiliating, neglecting, or pampering, they punish the extension of themselves that they cannot break away from, that they cannot separate from and that they consider themselves to be, in a masochistic way. The anger and hatred felt towards the children they abuse is the process of pouring in the hatred and anger against their helpless childhood by transforming their *"inner poison"* into violence, that the process of pouring in this inner poison by transforming it into violence expands from children to women and the elderly, including the entire society that they thinks hates themselves. The child to whom the person is violent symbolizes his/her own childhood, the woman/women to whom he/she is violent symbolizes his/her mother who does not protect and does not love him/her, the elders whom he/she abuses symbolize his/her grandparents who do not guide him/her, and the society he/she is violent with symbolizes the mass of people who remained silent when he/she was a child. This dissociative projective process is experienced as "*intergenerational transmission of destiny"* and "*intergenerational transfer of psychopathology"*. Now, the individual traumatizes innocent children and turns them into his/her likes as a revenge for his/her childhood lost in his own traumatized past in the wars of which he/she was a party, and symbolically punishes and even physically destroys the bad mothers who make him/her nothing [3-5,18].

A malevolent new generation, exposed to childhood traumas and ruthlessly raised, even sacrificed, by being trapped by negative child-rearing styles and by their own family and social environment becomes a carrier and a mediator element of both individual and social violence, and this cycle of individual and social violence shows a maximal intergenerational transmission on a dissociogenic ground. The encompassing cycle of violence extending from the individual to the society can only be explained by the phenomena of *"individual:pathological dissociation"* and *"social:mass dissociation"* [1,2,4]. Psychohistory has valued trauma and dissociation before many disciplines. The *"dissoanalytical psychohistory"* theory developed by Ozturk, can explain the chronological development, intergenerational transmissions and basic dynamics of the traumatization and revictimization processes associated with chronic dissociative reactions, which is based on childhood traumas and the phenomenon of denial, in a much wider space and with a more understandable clarity than clinical psychology and psychiatry in terms of psychotraumatology [2,3,24,25]. Ozturk, who developed the theory of dissoanalysis, emphasizes that an age of *"mass dissociation",* which now spreads from individual to society, has begun on behalf of today's oppressive systems and directed people who are traumatized and even dissociated and controlled and ruled by dominant leaders or dictators. Individuals and societies that are controlled and even ruled by traumatizing can be freed from abuse, oppression and captivity or voluntary slavery through *"dissociative revolutions"* that they will initiate by re-activating their healthy parts. Dissociative revolutions are all actions taken by individuals and societies that have been ruled by oppression and traumatization for many years to cut their hypnotic ties with their fascist leaders and to liberate them, that with these actions, a psychosocial consciousness alliance is achieved, and a new development-oriented human and society profile is created [1].

The child-rearing styles, which are maximally dominant in all societies living in shared times or phases of the world, create people's identical destinies, identities, cultures, consciousness, and memories. On the same axis, negative life experiences and childhood traumas make it possible for people to intergenerational transfer of psychopathology that exist as identical to each other. Intergenerational transmissions of trauma and intergenerational transfers of psychopathology do not leave the individuals and societies in which they exist without being psychosocially exhausted, and they enable the existence of the directed masses that they freeze and even numb their souls and emotions! [5,7]. According to the dissoanalysis theory, traumatic experiences, which are synonymous with history of humanity, are used as a control agent by oppressive systems to create a herd psychology by generalizing and even dissociating individuals. Oppressive systems, dictators or fascist leaders rule -with *"mass traumatic experiences"*- whole societies by traumatizing them at the same time and with the same methods! By enabling social dissociation through mass traumatic experiences and chronic oppressions, in the face of these traumatic experiences and chronic oppressions, it is ensured that individuals who obey maximally exist [1,2,10,11,14]. As we go back in the history of childhood, it is seen that there is greater neglect and persecution, and that children are exposed to more violence, intimidation, sexual abuse and even murder by their families.

DOI: 10.5455/medscience.2023.02.024

These incidents of major negligence, persecution, violence, intimidation, and sexual abuse are used in the past as well as today to dissociate children and take them under control. The traumatic history of childhood, which is a complete nightmare, is the history of dissociation, even anamnesis. According to dissoanalytical psychohistory, how a subject traumatized by his/her own parent traumatizes his/her own children in the same way can only be explained by the *"intergenerational transmission of trauma"* and *"intergenerational transfer of psychopathology"*. Through *"intergenerational transmission of trauma", "intergenerational transfer of psychopathology"* and *"intergenerational transmission of dissociation"*, the same destiny (*"intergenerational transmission of destiny"*) is shared or experienced in successive generations [2,5,13,18,19].

Traumatic Power Hunger, Dissociative Deadlock, Mass Abdication of Mind, Iconic Totems and Psychosocial Death

According to Ozturk's Dissoanalysis Theory, traumatic experiences turn into traumatic obsessions and traumatic obsessions turn into dissociative deadlock, resulting in a dualized perception of time and lives without a self-compass. Chronic traumatic experiences, successive wars, genocides, and terrorism enable intergenerational transfer of psychopathology through dissociative deadlocks. Ozturk defines dissociative deadlock as *"mass dissociative anxiety"* created on individuals and societies by experiencing the dilemma of adapting to traumatic experiences and submission at maximum rates. According to the dissoanalysis theory, the mass dissociative anxiety that develops after the subjects' traumatic event cycles absorbs both the emotions and the souls of all people at the same time and creates obedient masses that tend to be revictimized, which is literally a psychosocial death! [1,2,7,22,26]. Anachronistic societies that experience intergenerational fossilization in the face of intergenerational development adopt violence-oriented negative child-rearing styles, simultaneously traumatizing their own children en masse and creating successive experiences of dissociative deadlock. Since societies in the intergenerational fossilization process resist change and development, they become hostile to just, modern, and compassionate people, even leaders. This mass of anti-change and anti-development is because they are chronically traumatized by their own parents through negative child-rearing styles, helplessly bond or cling to their dictators, who traumatized them, just like their own parents, or take shelter in a state of unconsciousness in order to feel a temporary sense of trust, which is called attachment to the abuser and mesmerization to their dictator in order to avoid both the uncertainty and the difficulty of control caused by their contradictory thoughts, feelings and behaviors! [1,4,5,14]. The cruel masses who succumb to oppression, admire their perpetrators, and allied with their dictators, sabotage themselves by choosing good people who are not as bad as them in the focus of being an opponent of change and development and even they move away from common sense and reality and cast their societies into wars, economic difficulties, inequalities, and injustices by voting for primitively oriented political parties without a self-compass. Individuals and societies, that are apparently committed to their dictators, but are controlled and ruled through traumatizing and dissociating by their dictators, reject a positive natural change or development by being attached to both outdated and irrational political and cultural values in a conflict of independency-dependency. The masses, who cannot neutralize their traumas and obey their perpetrators with a focus of pathological narcissism, always take their revenge from honest, innocent, and progressive people. Egoistic and self-interested individuals, who have been brought up by traumatizing, always direct their hatred and anger, which they cannot express, to good people and even they form a *"narcissistic alliance"* with any dominating power and oppressive system [2,7,14,26,27]. According to the dissoanalysis theory, individuals with denial of development or innovation and resistance to change due to their violence-oriented child-rearing style, individuals project their repressed anger against their perpetrators, whom they mesmerize by transforming the chaotic psychopathogenic dynamics associated with independency-dependency conflicts into mass dissociative anxiety and dictators, whom they believe to compensate for their loss of control and will by dominating themselves onto innocent subjects and societies they marginalize! Through the *"narcissistic alliance"* they have formed with their dictators, individuals deny their traumatized past and live in a *"dissociative power hunger (traumatic power hunger)"* focused on control! Dissociative power hunger is the main resource for dominant leaders and narcissistic dictators who have become apparently *"iconic totems"* now obeyed on behalf of the masses who have formed a narcissistic alliance with them and are experiencing a *"abdication of mind"* [1,14].

Denial Traumas: Dissociative Amnesia of Bygone Childhood and Traumatic Moments

A major proportion of individuals and societies that cannot metabolize and neutralize traumatic experiences undergo a *"denial trauma"* and make it their own *"dissociative destinies"* with an intergenerational transmission [1,2]. According to the dissoanalytic school, the denial traumas are the trauma created by ignoring or dissociating traumatic experiences! The denial traumas are one of the main elements of intergenerational transmission of trauma and intergenerational transfer of psychopathology. The denial traumas are both the architects of the empathy-interrupted negative child-rearing styles and the most fundamental agents in the formation of all cycles of violence, wars, and genocides [2,4,13,26]. Ozturk defines dissoanalytical psychohistory as *"an innovative psychology and life science"* which tries to understand today's individual and society by analyzing the past moments of humanity and the actions of its existence, life philosophies and even psychosocial dynamics, predicting the future individual and society, recording and interpreting the movement and function transitions between human and society in a wide-time and intergenerational space [3,4]. Ozturk, a psychotraumatologist, a dissoanalyst, and a psychohistorian, states that his studies of *"intergenerational*

DOI: 10.5455/medscience.2023.02.024

transmission of trauma", "intergenerational transfer of psychopathology" and *"intergenerational transmission of dissociation"*, which he pioneered in clinical psychology and especially psychotraumatology, are fundamental issues closely related to domestic violence, family psychopathology, childhood traumas, individual and social dissociative experiences in the axis of *"apparently normal:dysfunctional family dynamics"*. Dysfunctional family dynamics in the intergenerational transmission of trauma function with violence-oriented negative child-rearing styles, and the maladaptive presence of this process or the time left in the past leads to the intergenerational transfer of psychopathology. Child-rearing styles both change and develop at a very slow pace in terms of psychohistory, and similar psychopathologies, dissociative reactions and childhood traumas are seen in successive generations. Dysfunctional families create a dysfunctional generation both by causing negative life experiences in their own children and by continuing to traumatize them with violence-oriented, inconsistent, unempathetic, and negative child-rearing styles. These merciless, self-centered, rude, and pleasure-oriented dysfunctional generations function as the primitive architects of all traumatic experiences, wars and natural massacres in today's dissociative societies [1.3-5.7].

Ozturk, a clinical psychologist, psychotraumatologist and dissoanalyst, continues to develop psychohistory, founded by Lloyd deMause, whom he considers the most valuable theorist in human history, based on intergenerational transmission of trauma, intergenerational transfer of psychopathology, intergenerational transmission of dissociation and psychocommunal dissociation by structuring it on the axis of dissoanalysis. Ozturk's psychotraumatology and dissociation-oriented style: *"dissoanalytic psychohistory"*, which stands out with his studies on intergenerational transmission of trauma and intergenerational transfer of psychopathology, has made psychohistory quickly accepted in Turkey, making it an academically interested area [1,4,8,18,25]. deMause, who enabled psychohistory to exist and prevail at the academy of psychology all over the world, has universalized his ideas based on "*social psychotraumatology"* by establishing the links between trauma and dissociation and social dynamics in most of his articles [19,28]. Ozturk and deMause dealt with trauma and psychopathology transmissions that expand from the individual to the society as dual but integrative and successive processes, always considering the psychosocial part and the whole relationship in their theoretical and clinical studies [4,18,19]. Ozturk emphasizes that apart from psychoanalytic approaches, psychotraumatology paradigms and dissociation theories, namely the dissoanalytic school, are a locomotive agent in the development of psychohistory. Psychohistory targets parents, especially mothers, as the first abusers of children. Since the first moments of history of humanity, parents have sacrificed their own children by killing them and exhausted them psychologically and physically. And nowadays, although parents beat their children less often, they continue to sacrifice their children in a dissociative way by humiliating or pampering them. In this context, the ritual of sacrifice has been transformed from the dimension of physical abuse to the dimension of emotional abuse at the maximal rate. Ozturk emphasizes that today's parents continue to make their children dependent on them, traumatizing and even dissociating them by discriminating children, sabotaging their children, hindering their education, neglecting them, giving them parental denial, and pampering them. According to the dissoanalytical school, this process starts at an early age and becomes chronic, forming the basis of both borderline individuals with a false and evil nature, dissociated individuals with a focus on denial and obedience, and dysfunctional societies that are pro-war and pro-violence [1,3,4,7].

Scientists who come out of a society that was brought up with the denial traumas, become blind to traumatic realities and dissociative experiences, and they cannot even objectively analyze the human profiles of the age they live in from a psychocommunal perspective. Denial traumas enable individuals to establish a fusion and dissopathogenic communication with both other individuals and society. Individuals who establish fusion communications through dissociative projective identity transitions sabotage both themselves and other subjects and society. Because, on behalf of the individual who experiences the denial trauma, other subjects and society are unconsciously an extension of himself/herself, even a copy of himself/herself, and the person continues to torture himself/herself on a successive and chronic axis in the masochistic encompassing and self-sabotage of the denial trauma that he/she experiences by persecuting them and conveying his/her anger and hatred to them [1,2]. Parental violence, sibling violence and child-to-parent violence are among the focus topics in dissoanalytic psychohistory studies. A dysfunctional family dynamic and a dissociative negative child-rearing style, the discrimination of children, causes sibling jealousy to evolve into sibling violence. Ozturk reports that seven consecutive generations are the factor in the process of *"intergenerational transmission of violence",* especially that five consecutive generations are the determinant, and three consecutive generations are almost the locomotive agents. According to the dissoanalytic theory, intergenerational transmission of violence is identical with intergenerational transmission of trauma, intergenerational transmission of dissociation, and intergenerational transfer of psychopathology [1,4,5,7].

Transitioning from a violent and primitive child-rearing style, which is owned or defended and applied to one's own child, to a more empathetic and higher-level child-rearing style in an intergenerational process can only take place over centuries. The fact that this change and development process in child-rearing styles takes so long or is slow can clearly explain why childhood traumas, which are used as a punishment tool in the interruption of mass consciousness, violence-focused and unempathetic child-rearing styles from hundreds of years ago, still exist today. In order to create a global peace society in the world, this clear certainty has made it an existential, vital and scientific necessity

DOI: 10.5455/medscience.2023.02.024

to associate childhood trauma prevention strategies with child-rearing styles, recognizing the function transitions and cause-effect relationships between them, and restructuring them in the direction of short and long-term *"dissoanalytic solutions"*. In the process of structuring dissoanalytical solutions, which has become a necessity, all mental health professionals, especially dissoanalysts, psychohistorians and psychotraumatologists, have important missions. Fighting against childhood traumas, misogyny, racism, wars, and genocides should be the primary duty of all virtuous people of the world [3,4,18]. Dissoanalytic psychohistory is a manifesto against both psychology schools and academics against to trauma studies, and against all outdated and oppressive societies that have adopted violent negative child-rearing styles! Long-phase trauma denials begin 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. Ozturk defines the trauma caused ignoring of a negative life experience as *"denial trauma"*. The denial trauma creates disintegration on individuals and societies that individuals and societies experiencing denial trauma begin to use dissociative defenses by moving away from associative experiences. Dissoanalytic psychohistory is the most realistic and most modern psychosocial analysis of people and societies, both past and present, and is therefore the longest-termed science of the future. Dissoanalytical psychohistory is a holistic whole of psychosocial and traumatic facts that the mainstream history and psychology schools deny or dissociate at maximal rates, and the denied realities drag societies into the intergenerational fossilization process. According to Ozturk, dissoanalytical psychohistory continues to develop rapidly by including modern psychotraumatology within its scope. A modern psychotraumatology away from psychohistory: trauma and dissociation studies can never reflect the absolute reality! Dissoanalytic psychohistory is both the traumatic and dissociative anamnesis of humanity revealed with absolute realities, and the construction of a new development-oriented societal reality [2,3,5,7,8].

Intergenerational Transmission of Dissociation versus Psychosocial Consciousness Alliance

"Intergenerational transmission of trauma", "intergenerational transfer of psychopathology" and *"intergenerational transmission of dissociation"* are the main fields of study of dissoanalytic psychohistory. In order to reemphasize for the last time, dissociative revolutions are all actions taken by the masses, who have been ruled by oppression and traumatization for many years, in the name of breaking their hypnotic ties with their fascist leaders and liberating them, that a psychosocial consciousness alliance is provided, and a new development-oriented human and society profile is created with these actions. According to Ozturk, psychohistory, which means *"dissoanalysis:psychosocial therapy"* of human history, is a complicated analysis and neutralization of individual and social traumas and violence incidents that feed on negative child-rearing styles and function as a "*punishment tool"* in the tendency to *"control"* or *"rule"*. The *"silent screams", "hidden tears", "amnesic reflections", "dominant effects"* and *"psychopathological traces"* of individual and social traumatic experiences that cannot be removed like a *"dissociative boomerang"* and even show an intergenerational transmission meet us today, transforming into vandalism, terrorism, wars and even genocides. If the *"self-histories"* of individuals and societies are forgotten, their past experiences are suppressed, or if their memories are covered up with the effect of traumatic experiences, the mass psychopathological traces of these experiences will be seen as self-sabotage in the thoughtless act of individuals and societies that in any amnesic state, self-sabotage or dissociative boomerangs are doomed to be experienced again and again. That's why childhood traumas and wars ruthlessly continue to come into existence. By confronting us with our traumatic past, full of fear and shame, that we neglected, ignored, helplessly escaped, and denied, psychohistory allows us to remove our dissociative barriers and silent witnessing in order to build a better future for both our own children and all the children of the world [1,4]. Dissoanalytic psychohistory is a *"dissoanalysis: psychocommunal therapy"* of childhood traumas and wars, and is a modern psychology science based on psychotraumatology, which emerged with an integrative combination of psychology and historical sciences focused on the virtuous common goals of humanity and continues its development at a great pace. Dissoanalytic psychohistory is actually the psychosocial analysis of the difference between stated intention and actual behavior in individuals and societies, and the hypocrisy in the history of humanity, that is, saying something and doing something else [1,3,4,8].

Dissoanalytic psychohistory enables us to realize the fact that we are ruled by our dissociative barriers and traumas, even to rewrite our wounded destiny trapped in the cycle of abuse, and to experience our grief at an optimal level by neutralizing our anger to establish a more just and peaceful future for all the children of the world by confronting all of us with a harsh tone with the *"traumatic past of humanity*", which we hide with fear and deny by drowning in silence. The motivation and hope of creating a development-oriented, compassionate, and virtuous new generation of a society whose dissociative barriers have been removed is revived [1-4,7,18]. Lloyd deMause, a science icon, makes the operational self-definition of this science with his sentence: *"Psychohistory is the science of historical motivation no more, no less"* [28]. Psychohistory, recognizing the relationship between mother and child as the most sensitive, fragile and permeable balance in life, in fact, is a long-term analysis of individual and social traumas fed by negative child-rearing styles and historical motivations in violence. Dissoanalytic psychohistory tells us in a critical and sharp way how bad-spirited mothers with borderline personality organization allied with oppressive systems turned the world into a hell and stole the smiles of humanity with venomous and hateful dysfunctional generations created by their violent

DOI: 10.5455/medscience.2023.02.024

and unempathetic child-rearing styles and fascist leaders they mesmerized, that dysfunctional generations and fascist leaders, architects of these evil mothers who wrote the traumatic and dissociative history of childhood, are the active agents of the emergence of both individual and social traumas in the world. Self-focused hedonistic *"bad-spirited mothers"* in the borderline personality organization who do not adopt their children, cannot establish a secure attachment with their children and refuse to be parents, turn the destiny of the world into a real nightmare as well as their own children. In the anamnesis of every perpetrator and supporter of violence, there is definitely a mother who *"sacrificed"* or *"kept silent about the sacrifice of her children"* with a violent and unempathetic negative child-rearing style and a father right next to the mother [3-5,7].

Individual and social traumas isolate people through dissociative experiences focused on shame, somatization, regret, and denial, and even alienate them from all *"experiences of humanity"* and distance themselves from their selves [1,29]. According to Ozturk, traumatic experiences are only apparently individual because the individual is essentially a psychosocial being and traumatic reactions are experienced on a psychosocial axis and in a dissociative nature. In today's age of mass dissociation, the cycles of violence that become increasingly evident and perpetual intensify the *"shadow of society in individual traumas"*. The weight and visibility of the effects of social determinants in individual traumas lead dissoanalysts and psychohistorians to reconstruct the main components of mass violence cycles in a psychosocial and even dissoanalytic context. According to dissoanalytic psychohistory, while intergenerational transmission of trauma, intergenerational transfer of psychopathology and intergenerational transmission of dissociation occur with the transformation of individual traumatic experiences into social traumatic experiences it distances the individuals and communities it covers from their beliefs, identities, consciousness, and selves [1,3,8,24,30]. Every person or society, that cannot become the self, experiences a repetition, and turns into a copy! A subject who becomes distant from his/her natural self through traumatic experiences continues his/her life with dissociative reactions and then de-differentiate. The individual denies his/her original identity and true self, and even creates new identities and selves to adapt to traumatic experiences! According to Ozturk, dissociative individual and social traumas act in silence, steal people's smiles in silence, and walk barefoot through fires, turning their fate into a nightmare with silence, that *"silence"* and *"silent testimony"* is actually a betrayal. Anyone who remains silent in the face of trauma, are the most ruthless murderers who form self-interested alliances and kill people's souls without making good or bad judgments against all kinds of power centers with a borderline personality disorder organization! Sometimes a mother, sometimes a father, and sometimes a sibling or anyone else, who are actually soul killers, are no different from the abuser if they are *"silent witness"* to the traumatized person's life. According to Ozturk, *"Mothers are both the memory, the history and the destiny of their children and societies, and good mothers always create good generations"*. The murderers of all times and all societies in the world are ruthless parents, who are the evil actors of *"intergenerational transmission of trauma", "intergenerational transfer of psychopathology"* and *"intergenerational transmission of dissociation"*. The motto of dissoanalytic psychohistory is *"one's pain is all our pain; one's mourning is all our mourning"*. Evil-spirited parents inherit hundreds of dissociative psychological traces of their own children's divided minds, which will continue to exist until they die, as well as traumatic experiences [1,2]:

"A little girl who took shelter in my memories and looks like me looks for her lost mother in the halls of my mind every day. I am startled for thousands of moments by the silence of my mother's fake smiles leaking from yesterday as a nightmare turns into reality. Most of all, I can't forgive her, I don't forgive her, and I don't want to forgive her. I want to erase that person who makes us satellites of her by suffocating us all with her silence for her own egoist interests from all my memories, but I can't erase her. My father is the man who stole my future by destroying my feelings and hopes and to whom my mother was devoted! Not being able to even feel the numbness kills me inside myself every day. When my traumatic memories both hit and loot my todays like an assassin, I can cut my body and realize that I am still alive. The pain of inflicting harm on my own body is keeping me from my planned suicide attempts. There is a woman in the mirror who always looks at my bleeding wounds and even still suffocates me with the nightmares of her silence for hundreds of years and wakes me up from all my sleeps. My childhood lost in pain is looking for me knowing that he will never find me. The shame that my family inflicted and the anger I felt towards them distance me from all people and from myself. I can no longer cry to my sacrificed old self and no longer hide, hide, and hide in my tears. Nowadays, the only thing that consoles me is my own soul wounds still bleeding, which I can endure as if experiencing someone else's pain and mourning. The never-healing wounds that both my relatives, others, and the past bleed and that surround my soul at every moment... I'm not me, I'm in places that never existed and now I'm a dead woman imprisoned in her own nothingness. I am now a completely different person in the nothingness of myself, watching the evils done to me from afar just like my mother and watching every scene of my sacrifice thousands of times in my mind!"

Quoted from a dissociative identity disorder case

Conflict of interests

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

Financial Disclosure

The authors declare that they have received no financial support for the study.

Ethical approval

Ethical approval is not required for this study

DOI: 10.5455/medscience.2023.02.024

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