

Review Article

Modern psychotraumatology and theory of dissoanalysis: Traumatic experiences and phenomenon of dissociation

 Erdinc Ozturk,  Gorkem Derin

İstanbul University-Cerrahpaşa, Institute of Forensic Sciences and Legal Medicine, Department of Social Sciences, Psychotraumatology and Psychohistory Research Unit, İstanbul, Türkiye

Received 04 July 2023; Accepted 25 July 2023; Available online 29 December 2023

Content of this journal is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License.



Abstract

"Modern psychotraumatology: trauma and dissociation studies" is carried out on the axis of dissociative disorders and post-traumatic stress disorder diagnoses, being both short and long-term psychological consequences of chronic childhood traumas. Post-traumatic stress disorder and dissociative disorders are major co-morbid mental disorders and, in addition, post-traumatic stress disorder comprises only a subset of the psychiatric symptoms of dissociative disorders. The main purpose of the "Dissoanalysis Theory" developed by Ozturk based on the principles of modern psychotraumatology is to create a development-oriented, psychologically normal and functional society consisting of common sense, compassionate, fair, capable and empathetic individuals. Dissoanalysis is accomplished through the treatment of individual and social traumas over the shortest possible term, the development of psychosocial theories focused on strategies to prevent childhood traumas and wars, and the neutralisation of dissociogenic components underlying intergenerational transmission of trauma and intergenerational transfer of psychopathology with a holistic orientation. The theory of dissoanalysis played an active role in the emergence of "dissoanalytic psychohistory" in the psychosocial dimension. Defined as the dissoanalysis of the traumatic history of humanity and the construction of a new social reality, dissoanalytic psychohistory both analyses and integrates the dissociogenous components of societies with absolute reality. The main goal of modern psychotraumatology, dissoanalysis and dissoanalytic psychohistory is to enable an innovative, creative, compassionate, empathetic, justice and peace-oriented society of psychologically integrated individuals to prevail in the intergenerational space.

Keywords: Modern psychotraumatology, dissoanalysis theory, dissoanalytic psychohistory, trauma, dissociation, dissociative disorders

INTRODUCTION

At the present age of global dissociation, oppressive systems have set themselves the goal of creating a traumatised society, and to a large extent they have succeeded. Today, it is virtually impossible to name an individual or a society that is not traumatised. Individuals and societies are controlled and governed by oppressive systems by traumatising them. Clinical dissociation experienced as childhood traumas increasing in a mass evolves into societal dissociation. Clinical dissociation and societal dissociation are both psychosocial phenomena that can transform into each other as well as mutually nourishing each other. According to the dissoanalysis theory developed by Ozturk, the main factor of dissociation is childhood traumas and

even the inability to metabolise childhood traumas. Traumatised individuals living in an oppressive system largely identify with and become attached to their abusers in emotional, familial, political and diplomatic dimensions. Under the influence of traumatic experiences, an individual strives to have a more "holistic" perspective and a more "dynamic" balance regarding both himself and the world to ensure the reintegration of the functions of identity, consciousness, memory and perception of the environment, which have been fragmented. According to Ozturk, dissociation is an extreme and intensive integration effort of a divided and multiple consciousness system. As a dynamic and mobile process, dissociation is a strong desire for integration or unification rather than a division [1-5].

CITATION

Ozturk E, Derin G. Modern psychotraumatology and theory of dissoanalysis: Traumatic experiences and phenomenon of dissociation. NOFOR. 2023;2(3):50-6.
DOI: 10.5455/NOFOR.2023.07.09



Corresponding Author: Erdinc Ozturk, İstanbul University-Cerrahpaşa, Institute of Forensic Sciences and Legal Medicine, Department of Social Sciences, Psychotraumatology and Psychohistory Research Unit, İstanbul, Türkiye
Email: erdincerdinc@hotmail.com

Dissociation is a "*psychosocial denial*" oriented camouflage that functions through hiding the subject's "*natural self*" in multiple consciousnesses and multiple memories with the aim of escaping from recognising traumatic reality, oppressive regimes, oppressors and abusers, and even from grasping the absolute reality [4]. Existing life experiences of dissociative reactions to minimal traumas, dissociative experiences in the form of violence-oriented negative child-rearing styles, and dissociative disorders that evolve as a result of repetitive trauma cases starting at an early age are quite ordinary life experiences that demonstrate both adaptive and psychopathogenic effects in a complicated and chaotic perspective over a wide space ranging from the past to the present [2]. As Ozturk defines it, dissociation, which functions as ordinary life experiences distracting from traumatic memories, is the experience of establishing contact with multiple selves as well as internal and multiple realities by focusing on the traumatic self with alienation from oneself, the environment and time by losing the sense of uniqueness as well as the sense of possession of one's own identity during or after psychosocial oppressions, recurrent compelling traumatic events and violence-oriented negative child-rearing styles. Dissociation is the process of transformation of the individual's singular consciousness in the face of traumatic events and negative child-rearing styles into a multi-consciousness system process with the psychopathological effect of ordinary life experiences and encompassing defences distracting from the traumatic memories that the individual witnesses in his own formation while he is in the orientation of an effort to adapt by differentiating [2,3,6,7].

Modern Psychotraumatology

"*Modern psychotraumatology: trauma and dissociation studies*" are grounded on dissociative disorders and posttraumatic stress disorder, which parallel the short- and long-term psychological reflections of cumulative, chronic and complex childhood traumas starting at an early age. Dissociative disorders and posttraumatic stress disorder, demonstrating the closest relationship with traumatic life events, constitute the main psychiatric diagnoses of modern psychotraumatology [3]. Modern psychotraumatology, where dissociation studies of Pierre Janet, a science icon, are considered as starting point of dissociation studies, was defined in 2022 by Ozturk, a dissoanalyst who adopted the clinical field of psychology as his main field of study, focusing on the dissociative reactions of both people and societies affected by trauma and the psychotherapies and prevention strategies of these negative life events [3,6]. While the last quarter of a century, modern psychotraumatology has been burdened with amnesic periods related to trauma and dissociative disorders, the increasing importance and interest towards psychiatric disorders related to traumatic experiences in recent years have enabled the transformation and development of these two concepts -posttraumatic stress disorder and dissociative disorders-together. This transformation and development, on the other hand, provides important scientific contributions to the structuring of effective psychotherapy methods and the creation of innovative

psychotraumatology movements in the field of "*trauma and dissociation*" both clinically and theoretically [2,3,8].

Modern psychotraumatology: trauma and dissociation studies are centred around the diagnoses of dissociative disorders and posttraumatic stress disorder, both of which are short- and long-term psychological consequences of chronic childhood traumas [3]. Posttraumatic stress disorder and dissociative disorders are psychopathologies that have function transitions and interaction dynamics with each other and can be experienced maximally simultaneously, and even posttraumatic stress disorder involves psychiatric symptoms that are only a subset of dissociative disorders [6,9]. Dissociative disorders, covering posttraumatic stress disorder, emphasise the importance of dissoanalysts in the field of modern psychotraumatology. "*Intergenerational transmission of trauma*" and "*intergenerational transfer of psychopathology*", demonstrating a pervasive existence from individual to society, represent the current themes of modern psychotraumatology [3]. Dissociation-oriented scientific research in the disciplines of clinical psychology and psychiatry has maximally shaped modern psychotraumatology studies. In his "*Dissoanalysis Theory*", Ozturk emphasises the importance of recognising that chronic and cumulative negative life events, childhood traumas and dissociative reactions tend to repeat themselves in the "*psychosocial memory*" as well as the "*deep memory*" of individuals [1,2].

Modern psychotraumatology is a psychological science that evaluates both the short- and long-term psychogenic effects of acute and chronic adverse life experiences on human psychology and psychological integration as well as their transformation into lifelong psychopathologies on a comprehensive axis, and performs psychotherapy of trauma-related psychiatric disorders with trauma-oriented approaches, particularly studying "*traumatic stress*" and "*traumatic dissociation*". Modern psychotraumatology studies consist of clinical researches that maximally address the diagnoses of dissociative disorder and posttraumatic stress disorder [3,6]. The greatest scientific contributions to the discipline of modern psychotraumatology which guides the disciplines of clinical psychology and psychiatry by coming to the fore with theoretical and clinical research centred on childhood traumas, violence-oriented negative child-rearing styles, intergenerational transmissions of trauma, intergenerational transfers of psychopathology, intergenerational transmissions of dissociation, psychosocial oppressions, individual and mass dissociation experiences, are provided by "*dissoanalysts*" and "*psychotraumatologists*" [1]. Dissoanalysts completing the psychotherapy of "*dissociative disorder*" and "*posttraumatic stress disorder*" cases of traumatised individuals with a high success average, dissoanalytic psychohistorians working on the dissociogenic history of childhood and child rearing styles, and psychiatrists treating their patients by neutralising traumatic experiences play contemporary and active roles in the development of the field of modern psychotraumatology [2,10-12].

Dissoanalysis as a Theory of Modern Psychotraumatology

The *"dissoanalysis theory"*, with its dynamics of close relationship with every individual and social element of the concept of identity related to the *"multiple consciousness system"* and *"multiple memory phenomenon"* concurrently with traumatic experiences, derives its scientific origin from the modern psychotraumatology studies of Ozturk, a trauma therapist and psychohistorian. Dissoanalysis provides a theoretical basis for the development of both effective psychotherapeutic methods and innovative modalities of psychotraumatology and psychohistory in the field of *"trauma and dissociation"*. The psychosocial mission of dissoanalysis as a theory of modern psychotraumatology lies in enabling a society of psychologically integrated individuals to prevail in the intergenerational process. The main goal of dissoanalysis is to establish a development-oriented, mentally normal and functional society with compassionate, justice, capable, peaceful, empathic and prudent individuals [1,2,13]. When intergenerational development fails to prevail over intergenerational fossilisation, every moment is a starting point for psychosocial oppression, successive wars, terrorist attacks and destructive genocides. Traumatized, controlled and even governed individuals and societies can be freed from abuse, oppression and captivity through *"dissociative revolutions"* that will be initiated by reactivating the healthy aspects of themselves [1,12].

In dissociative revolutions, individuals and societies, which have been oppressed and traumatized for many years, cut their hypnotic ties with their fascist leaders -their attachment to the abuser- and take all progressive actions in order to liberate and even become themselves, thereby creating a new development-oriented human and social profile. As Ozturk, the pioneer of modern psychotraumatology, argues, as long as the dissoanalysis of *"traumatized individuals whose smiles have been stolen"* and *"societies whose memories have been fragmented"* cannot be realised, then no nation can get rid of its borderline components focusing on encompassing and chronic, violence, and even gain an orientation towards an integrative life organisation, and in this axis, the *"theory of dissoanalysis"* is the *"psychocommunal therapy"* itself [2,4]. According to the dissoanalytic theory, traumatic experiences are repeated thousands of times by individual and social memory, and in a community where the primitive child-rearing style prevails, the anger towards these traumatic experiences is paranoidised and transferred to the selected counter-community, and this transmission characterised by violence is carried out through dysfunctional generations [12,14].

Dissoanalysis is actualised through the treatment and termination of individual and social traumas at the earliest opportunity, the development of psychosocial theories focused on strategies to prevent negative life events, the structuring of trauma-centred modern psychotherapy methods for dissociative disorders that display the closest relationship with childhood traumas, and the neutralisation of the basic dissociogenic components underlying

intergenerational transmission of trauma and intergenerational transfer of psychopathology with a holistic orientation [1,2]. The dissoanalysis of psychosocial traumatic experiences performed in the direction of collective and dissociative anamnesis of childhood traumas, which maintain their psychopathological traces through intergenerational transmission, facilitates a clear understanding of the dual components of encompassing oppressions, mass controls, cycles of violence, successive wars and terrorism, and more importantly, the reason why children are still being traumatized and dissociated and why parents still try to control their children by applying negative child-rearing styles [2,15]. Therefore, dissoanalysis is a holistic integration of cumulative scientific efforts, effective psychotherapy practices, and strategies to prevent short and long-term psychosocial traumatic experiences in order to prevent both transgenerational transmission of trauma, transgenerational transmission of dissociation, and transgenerational transfer of psychopathology [1,12,14].

In the perspective of clinical psychology and psychiatry, the dissoanalytic school, is an integrated theory of modern psychotraumatology with a strong theoretical dimension that incorporates functional, proactive and integrative psychotherapy methods [1,2]. The dissoanalytic psychohistory constructed by Ozturk focuses on psychosocial identity, psychosocial memory and psychosocial consciousness that have been transmitted intergenerationally from the past to the present. *"Psychosocial identity"*, *"psychosocial memory"* and *"psychosocial consciousness"* are transferred on an intergenerational axis through interactive movements with every human element related to and nourished by itself. Within a nation of traumatized individuals, psychosocial memory is fragmented, disorganised and symbolic. In traumatized societies, psychosocial memory evolves into wounded psychosocial memory. *"Wounded psychosocial memory"* is burdened with elements that submissive on both traumatized subjects and dissociated masses, and the major agents of these submissive elements are persistent oppression, chronic childhood traumas, dysfunctional family dynamics and negative child-rearing styles with discontinuous empathy [1,2,16].

Multiple Consciousness System and Multiple Memory Phenomenon: The Dichotomy of Trauma as a Dissociogenic Life Experience

The dominant child-rearing styles in all societies living in the world create the conjugate destinies, identities, cultures, consciousness and memories of people [12]. Dissoanalysis theory, which is grounded on the phenomena of multiple consciousness systems and multiple memories, argues that the singularity of consciousness and memory for individuals in today's traumatized societies is a utopia! Furthermore, for the individuals and societies controlled and even governed by their traumas in the age of global dissociation, the singularity of consciousness and memory is only an illusion [2]. The psychosocial reflections of dissociation, which are life experiences that distract from

traumatic memories, are a dichotomy that includes both harmony and psychopathology, and even quite ordinary reactions on the axis of dependence-independence conflict. Nevertheless, individuals diagnosed with dissociative disorders, most closely associated with chronic, complex and cumulative childhood traumas, are characterised by an intense desire for harmony and a yearning for optimal balance. Psychosocial oppressions, along with chronic childhood traumas and violence-orientated negative child-rearing styles, almost disintegrate individuals' psychological systems and particularly their memories. The vital realities or psychic agents of traumatised individuals -consciousness, memory and identity- are disrupted and even fragmented into their own psychodissociogenic parts in an external orientation to each other. Ozturk defines this psychodissociogenic life experience as "*trauma dichotomy*", which is the dualisation of the individual's actual life as pre-traumatic and post-traumatic. This dualisation phenomenon represents the simultaneous functioning of healthy and unhealthy psychogenic parts of the traumatised and dissociated individual, functioning in a denial-oriented or phobic manner towards each other. "*Trauma dichotomy*" is the fragmentation into two parts of oneself, which can be interchangeable ("*interchangeable part*" or "*interreversible part*") or reversible ("*reversible part*") during or after adverse life experiences. Trauma dichotomy is a dissociogenic phenomenon that is conjugate with the transition of the supposedly singular consciousness of individuals into a "*dual consciousness system*" during or after the most traumatic experience. Following chronic traumatic experiences, dual consciousness and dual memory system is able to transform into multiple consciousness and multiple memory system [1].

Within the theory of dissoanalysis, there are function transitions and close relationship dynamics between the pluralisation of consciousness and the pluralisation of memory. "*Trauma dichotomy*" is a "*dual consciousness system*" in which the dissociative subject, whose actual life is divided into two as pre-traumatic and post-traumatic during or after negative life events, and begins to react psychologically with a "*dual consciousness system*" in which psychogenic elements of "*double reality*" or even "*double memory*" origin, differing from each other, whose existence he perceives or does not perceive do not belong to any part at the same time. "*Intergenerational transmissions of trauma*" and "*intergenerational transfers of psychopathology*", on the other hand, distract dissociated individuals and societies from the focus of the dual consciousness system and imprisoned them in the "*multiple consciousness system*" and "*multiple memory phenomena*". Psychosocial oppressions, chronic childhood traumas, violence-oriented negative child-rearing styles, individual and mass cyber-control experiences foreground multiple memories in individuals, while multiple memories foreground multiple consciousnesses. In parallel with the severity, frequency and duration of traumatic experiences, the consciousness system performs an adaptive and conformist psychogenic function with the tendency to transform from singular focus to dual focus as well as from dual focus to

multiple focus. However, in the face of oppressive systems, this adaptive and conformist psychogenic function is transformed into modalities of obedience [1,2,12,17].

Deep Memory and Deep Consciousness According to the Theory of Dissoanalysis

According to the dissoanalysis theory consciousness is a multiple psychogenic phenomenon controlled by the experience of real-time and spontaneous or designed mental actions that are optimised through structured integrative internal and external evaluations of both past and future contingencies, with a focus on the present moment. The singularity of consciousness, which is a maximally individual experience with its subjective and objective dimensions, is not empirically verifiable. In response to all the limitations and criticisms concerning consciousness as an "*experience of singularity*", the modern theoretical approach of "*Dissoanalysis*", including the concept of "*Deep Consciousness*", has been proposed [1]. Memories of traumatic experiences are recorded and stored in the "*deep memory*". Along with memories related to traumatic experiences, memories related to dysfunctional family dynamics in which both distance and adjustment problems occur together with negative child-rearing styles that cause intense guilt and shame are also stored in the deep memory. Such memories in deep memory can be intact without cognitive distortion or transformation. Deep memory is the highest level in the classification of multiple memory systems. What may sometimes be perceived as contradictory information or statements of trauma cases by experts with little clinical experience is actually only "*apparently contradictory information*" [2]. Psychotherapists working on the basis of deep memory and deep consciousness can easily eliminate the "*hiding tendencies*" as well as the "*apparently contradictory information*" that appears as a resistance in trauma cases. Essentially, none of the traumatised individual's information is contradictory, and it is only the multiple consciousness system itself that creates this apparent contradiction. The maximal amount of psychogenic and mental functions have dynamics of close interrelationships with consciousness or systems of consciousness and dissociogenic transitions of function. It is the delegated parts of the consciousness system that constitute the primary requirement for the control of the whole. Nevertheless, the system of multiple consciousness is indivisible which cannot be dealt with separately. The integrative state of the multiple consciousness system is identical with the deep consciousness. Deep consciousness is the core of the individual's multiple consciousness system. In multiple consciousness systems, deep consciousness renders it possible to realise absolute reality as the hidden, secret and most original existence [1,2].

Dissoanalytic Psychohistory, Traumatic Selves, Traumatic Oscillations and Psychotherapy of Identity-Discovery and Individuation

The theory of dissoanalysis has been the active agent to the emergence of "*dissoanalytic psychohistory*" in the psychosocial

dimension. Dissoanalytic psychohistory, that is the dissoanalysis of the traumatic history of humanity and the construction of a new social reality, both analyses and integrates the dissociative components of societies with absolute reality [1]. Following the mass identity transition that expands from individuals to communities and then to society in the face of psychosocial oppression, traumatised and dissociated individuals are transformed into fake and virtual identities or puppets, acting in a "mass" or "herd", losing both their subjectivity and autonomy, robotised, controlled and managed by digital communication networks and social media applications, identical to each other and yet far from the absolute reality. Today, the traumatic anamnesis of human history and the intergenerational transmission of psychological traces of dissociative experiences enable the rapid emergence of functional new psychosocial paradigms, modalities and theories oriented towards modern psychotraumatology and dissoanalytic psychohistory [3,18]. The concepts of "identity" and "self", being completely human-specific and psychosocial in nature, function as the "original psychogenic reflections" of the interactive interactions of individuals with both their inner and external worlds on a dissoanalytic axis. In the dissoanalytic school, the "uncertainty trauma" experienced in the face of the impossibility of the most appropriate response to a life adventure burdened with traumatic experiences and chronic oppressions ensures the maintenance of the function transitions between identity and self as well as dissociative phenomena [1,2]. "Psychotherapy of Identity-Discovery and Individuation", "Crisis Intervention Psychotherapy" and "Trauma Based Alliance Model Therapy" developed by Ozturk focus on these function transitions. Psychotherapy of Identity-Discovery and Individuation, Crisis Intervention Psychotherapy and Trauma-Based Alliance Model Therapy are defined as the "clinically oriented triple pillar" of dissoanalysis theory [18-20]. Dissoanalysis theory is structured on the individuation of individuals, communities and societies, their existence as they are in reality, ensuring their psychosocial reciprocity, and their survival in an original and independent manner and in this structuring process, the most fundamental agents are the reactivation of the integrative functions of the self, which have been interrupted by traumatic experiences, dysfunctional family dynamics and chronic oppressions, and recovering the optimal distance and the adjustment that was lost [1,2].

The theory of dissoanalysis suggests that traumatised and dissociated individuals' feelings of helplessness, reactions of freezing and obedience in their painful childhood evolve into feelings of jealousy, anger and hatred in their adulthood! Ozturk, the founder of dissoanalytic psychohistory, emphasises that traumatised masses that are unable to be themselves are ruled in herds by dominant leaders or dictators by both de-uniquification and revictimising them. Dissoanalytic psychohistory is an intervention therapy for psychosocial crises, particularly sociodissociogenic polarisations, internal conflicts, wars, terrorism and genocides! Ozturk defines dissoanalytic psychohistory; childhood traumas, psychosocial perceptions

of childhood, persistent oppressions, psychosociopolitical polarisations, child-rearing styles, dysfunctional families, dysfunctional generations, intergenerational transmission of trauma, intergenerational transmission of dissociation, intergenerational transfer of psychopathology, psychocommunal dissociation, wars, terrorism, genocides as a branch of science focused on creating a development-oriented peaceful society focusing on research on dominant leaders and the psychosocial consciousness alliance and developing strategies to prevent wars and childhood traumas, in this direction, dissoanalytic psychohistory is actually a "psychocommunal therapy" or "psychosocial crisis intervention therapy" [17,18].

Communities or societies constituted by "traumatic selves" adopt majorly primitive child-rearing styles, are submissive to all kinds of oppression and authority, and even direct the feelings of anger and hatred arising from their traumatic experiences which they cannot neutralise, towards themselves and innocent individuals, thereby trapping the countries they live in in cycles of war and violence and making mass sabotage their intergenerational destinies! A nation characterised by maximally traumatised selves becomes pro-violence and pro-war and becoming pro-violence and pro-war are an anger and hatred-oriented projection of their negative life experiences which they cannot neutralise, thus the masses try to distance themselves from their own negative life experiences, and even the inclusion or generalisation and expansion of traumatic experiences to other people enables them to deny their main psychological pain. According to the dissoanalytic psychohistory, traumatised individuals and societies becomes pro-violence and pro-war in an effort to get rid of their negative life experiences, and generalise or legalise and even normalise traumatic experiences by directing their anger and hatred towards innocent people whom they envy or paranoidise and persecute, which is the only way to become conjugate with them, that is, to traumatise them and liken them to themselves! The dissociation phenomenon associated with "traumatic oscillations" has the potential to create fragile human profiles that are vulnerable to direction and even individuals and societies are controlled and managed through their traumatic experiences. Violence-oriented negative child-rearing styles, childhood traumas and chronic oppressions create the greatest psychological impact on identity, self, consciousness and memory. According to the Ozturk's Dissoanalysis Theory, trauma and dissociation operates as a dual and dominating force that disrupts the interpersonal relationship dynamics of the individual, interrupts the integrative functions of identity and self, disintegrates the power of subjectivity and subjective activity, forces the individual to obey and allocate modalities in the face of oppression or domination, violates individual boundaries and makes them vulnerable to control and even abuse, prevents the individual from defining and expressing himself/herself, is psychopathogenic and at times both covers each other and has function transitions with each other [1,2,18].

CONCLUSION

The phenomenon of dissociation exists and functions with the

same psychosocial dynamics at all times and in all nations of the world, while today's "age of global dissociation" imposes denial-based defences on all of us [1,2,21]. Individuals, communities, societies and even the world are kept in a "submissive psychosocial mode" by creating a denial-oriented "psychocommunal dissociation" by oppressive systems, rigid political regimes and fascist leaders in the space from the traumatic and dissociogenic history of humanity to the present. Traumatized individuals are controlled and ruled by oppressive dissociogenic systems by keeping them in submissive psychosocial mode. The submissive psychosocial mode imposes on individuals and societies the experience of the phenomenon of denial [18]. The fact that the "dissociogenic encompassment" created by the denial of traumatic life experiences distances individuals from the realisation of absolute reality and imprisons them in different and multiple realities is the denial trauma itself!... Nothing alienates individuals and societies from reality, from their consciousness as well as from themselves as much as denial!... Along with trauma denials, "absolute reality denial" and "denial traumas" are both the main components and the main sources of all dissociation phenomena and dominative/submissive cycles that spread from individual to society [1,2]. Individual and social traumatic experiences, which cannot be removed like a "dissociative boomerang" and even show an intergenerational transmission, confront us today by being transformed into vandalism, terrorism, wars and even genocides. Individuals and societies that have been traumatized, controlled and even ruled can be liberated from wars, oppression and captivity or voluntary slavery through "dissociative revolutions" that they will initiate by reactivating the healthy versions of themselves. Dissociative revolutions are all the challenging actions taken by individuals and societies, which have been controlled and even ruled by both oppression and traumatization for many years, in order to cut their hypnotic ties with their fascist leaders and to liberate themselves; with these challenging actions, the psychosocial consciousness alliance is achieved and a new development-oriented functional human and society profiles are created [1-3].

According to the dissoanalytic school, the shaking "dissociative revolutions" that emerge out of awareness of the psychocommunal dissociation and dominative/submissive cycles associated with silent or denied mass traumatic experiences and ongoing oppression create developmentally and empathically positive child-rearing styles, individuals who can get individuated and freedom-based integrated societies. When the ratio of development-oriented and psychologically integrated individuals to the average increases, a new and original human profile emerges. The ultimate goal of modern psychotraumatology, dissoanalysis and dissoanalytic psychohistory is to make it possible for a progressive, empathetic, capable, justice, creative and peace-oriented society of integrated individuals to prevail intergenerationally. [1,2,4]. Both parents and mental health professionals who refuse to take dysfunctional families, childhood tragedies, childhood trauma and violence-oriented child-rearing styles seriously are inevitably contributing to the continuation of cruelty in the world [22-25]. By

analyzing dysfunctional families, negative child-rearing styles, transgenerational transmissions of trauma, transgenerational transfers of dissociation, 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 [12,18]. Childhood traumas and violence-oriented negative child-rearing styles are the betrayal of childhood by the society! [1,12,23].

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.

References

- Öztürk E. Dissoanaliz ve psikotoplumsal bilinç alyansı kuramı: inkar travması ve dissosiyatif yansıtımlı kimlik geçişi. Öztürk E, ed. Psikotraumatojji. 1st edition. Ankara: Türkiye Klinikleri. 2022;1-40.
- Ozturk E. Dissoanalysis as a modern psychotraumatology theory: denial trauma and mass dissociation versus dissociative revolution and psychocommunal therapy. Med Science. 2022;11:1359-85.
- Öztürk E. Modern psikotraumatojji ve dissosiyasyon teorileri. Öztürk E, ed. Psikotraumatojji. 1st edition. Ankara: Türkiye Klinikleri. 2022;41-69.
- Ozturk E. Shared dissociative identity disorder and defector alter personality: controlled human syndrome and the objectification trap phenomenon as a gaslighting form based on dissociative narcissism from the perspective of dissoanalysis theory and dissoanalytic psychohistory. Med Science. 2023;12:495-521.
- Ozturk E. Trauma based alliance model therapy. Med Science. 2021;10:631-50.
- Ozturk E. Trauma and dissociation: basic book of psychotraumatology. 2nd edition. İstanbul Nobel Tıp Kitabevi. 2020.
- Ozturk E, Erdogan B. Dissociogenic components of oppression and obedience in regards to psychotraumatology and psychohistory. Med Science. 2021;10:1059-68.
- Ozturk E, Derin G. Psychotraumatology. Aydın İnsan ve Toplum Dergisi. 2020;6:181-214.
- Ozturk E, Erdogan B, Derin G. Psychotraumatology and dissociation: a theoretical and clinical approach. Med Science. 2021;10:246-54.
- Öztürk E. Psikotarih açısından çocuk yetiştirme tarzları ve çocuk istismarı. Türkiye Klinikleri J Foren Med-Special Topics. 2016;2:24-34.
- Ozturk E. Psychohistory trauma and dissociation. In: Celbis O, ed. Turaz Akademi - Adli Bilimler 2018. 1st edition. Ankara: Akademisyen Kitabevi. 2018;92-106.
- Ozturk E. Dissoanalytic psychohistory: dissoanalysis of the traumatic history of humanity and the construction of a new societal reality. Med Science. 2023;12:303-18.
- Öztürk E. Psikotarih, travma ve dissosiyasyon: çocukluk çağı travmaları, savaşlar ve dissosiyasyonun anamnezi. Öztürk E, ed. Psikotarih. 1st edition. Ankara: Türkiye Klinikleri. 2020;1-21.
- Ozturk E. Dysfunctional generations versus natural and guiding parenting style: intergenerational transmission of trauma and intergenerational transfer of psychopathology as dissociogenic agents. Med Science. 2022;11:886-904.

15. Ozturk E, Derin, G. Terror and Trauma: a Psychotraumatological Assessment. In: Asıcıođlu F, ed. International Security and Terrorism. Ankara: Türkiye Klinikleri. 2020;14-24.
16. Ozturk E, Erdogan B. Betrayal trauma, dissociative experiences and dysfunctional family dynamics: flashbacks, self-harming behaviors and suicide attempts in post-traumatic stress disorder and dissociative disorders. Med Science. 2021;10:1550-6.
17. Ozturk E. Cyber dissociative experiences and mass consciousness control: the age of cyber dissociation from the perspective of theory of dissoanalysis. NOFOR. 2023;1:26-30.
18. Öztürk E. Dissoanalitik psikotarih: Soykırımların, baskıların, çocuk istismarlarının ve savaş travmalarının dissoanalizi. Öztürk E, ed. Savaş Psikolojisi. 1st edition. Ankara: Türkiye Klinikleri. 2023;1-35.
19. Öztürk E. Trauma based alliance model therapy: pyschotherapy of dissociative identity disorder. In: Öztürk E, ed. Psychological Trauma and Dissociation. Ankara: Türkiye Klinikleri. 2018;31-8.
20. Öztürk E. Disfonksiyonel aile modellerinden fonksiyonel aile modeline:"Dođal ve rehber ebeveynlik stili". Öztürk E, ed. Aile Psikopatolojisi. 1st edition. Ankara: Türkiye Klinikleri. 2021;1-39.
21. Ciydem E, Bilgin H, Ozturk E. Investigation of the effect of childhood traumas on mental health and family functionality in context of intergeneration line. Child and Adolescent Social Work Journal. 2018;1-18.
22. Miller A. For your own good: Hidden cruelty in child-rearing and the roots of violence. Macmillan .1990;3.
23. Miller A. Thou shalt not be aware: Society's betrayal of the child. Macmillan. 1985.
24. Demause L. The psychogenic theory of history. J Psychohist. 1997;25:112-83.
25. Kate MA, Jamieson G, Middleton W. Parent-child dynamics as predictors of dissociation in adulthood. European journal of trauma & dissociation. 2023;7:100312.