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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

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Abstract

In today's age of global dissociation, it has become necessary to deal with the social and clinical aspects of dissociation, which is a "psychosocial denial experience" in terms of ideational, emotional, relational, behavioral and sensory aspects. In dysfunctional nations experiencing psychosocial denial, democracy unfortunately functions as the majority's freedom to make wrong decisions. The freedom of the majority to make wrong decisions creates "dissociative and misanthropic masses" and causes "universal violence circulation" and despotism to prevail. Dissoanalysis and "Ozturk's Pervasive and Reversible Dissociative Fusion Theory" define the universal circulation of violence as a reversible "dissociative violence oscillation" associated with trauma, which spreads from individual to society and from society to individual. The submissive mode associated with the experience of connecting to their oppressors and dictators is contagious; it spreads from traumatized and dysfunctional individuals to dissociated and dysfunctional societies, creating fused interpersonal relationships and both conformist and sadomasochistic masses. The dissoanalytic school defines the phenomenon of dissociation, which is most closely related to chronic, complex and cumulative traumatic experiences, which can transform from the individual to the social dimension and from the social dimension to the individual dimension in the face of oppression, and even be experienced simultaneously in the individual and social dimensions, both in relational and psychosociopolitical contexts. Dissoanalytic psychohistory, which continues its development rapidly in parallel with the principles of dissoanalysis and modern psychotraumatology, has far outstripped the stable and dogmatic schools of psychiatry, psychology, and history with its integrative solution-oriented approaches and effective psychosocial prevention strategies towards the phenomenon of trauma-related dissociation and individual and mass obedience cycles against oppression. In this original article, Ozturk defined the phenomenon of "objectification trap", "controlled human syndrome" and "shared dissociative identity disorder" as the triple pillar of fused bilateral relations dominated by reversible dominative and submissive modes from the perspective of dissoanalysis theory and dissoanalytic psychohistory.

Keywords: Shared dissociative identity disorder, controlled human syndrome, objectification trap phenomenon, defector alter personality, dissoanalytic psychohistory, dissoanalysis

The Phenomenon of Dissociation and Psychosocial Abdication of Consciousness as a Repetitive Flow of External and/or Internal Traumatic Stimulus

Despite all the dogmas of globalizing psychiatry, the dissociation phenomenon, which is the subject of the most creative psychology theories and the most effective psychotherapy models in the

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history of modern psychotraumatology, is a repetitive external and/or internal traumatic stimulus flow with a complete denial before, during and after! The end of the traumatic event does not mean that the dissociation phenomenon does not continue or persists. In the dissociative internal system of the mind, staging traumatic memories hundreds of times means that the individual continues to be traumatized hundreds of times. According to dissoanalysis theory and dissoanalytic psychohistory, childhood traumas and social traumas inherit dissociative experiences to all individuals and future generations. The dissociated subject, dominated by the psychological traces of traumatic memories, is trapped in multiple memories, multiple consciousnesses and multiple identities! Dissociation phenomenon accompanies all trauma-related psychiatric disorders, and even all psychiatric diagnoses with chronic childhood traumas are co-diagnosed with dissociative disorder. The most basic psychiatric diagnosis associated with both individual -especially childhood traumas- and social traumas is the diagnosis of dissociative disorder. The therapists' neglect of dissociative experiences in trauma patients and excluding the diagnosis of dissociative disorder or omitting dissociative disorder as a comorbidity are the main reasons for the emergence of great resistance in psychotherapy processes, failure to establish therapeutic reciprocity and even exceeding the optimal treatment period. According to Ozturk, the moment when a repetitive external traumatic stimulus flow evolves into a repetitive internal traumatic stimulus flow in the dissociated individual, who is transformed into a subject with a psychiatric diagnosis by being hit by his consciousness, memory, identity and even autonomy in the face of individual and social traumas, is the emergence time of the *"traumatic self"*. The real *"dissociogenic traumatic effect"* is the fact that the repetitive internal traumatic stimulus flow inflicts a psychic impact, especially by hitting the associative functions of autonomy and identity! According to the dissoanalytic school, violence-oriented dominant negative child-rearing styles, which are widely adopted in today's *"age of global dissociation"* where *"psychosocial abdication of consciousness"* prevails enables the re-enactment of dysfunctional relationship dynamics as a developmental trauma, childhood traumas, tendency to make self-interested alliances with oppressive systems in a pathologically conformist orientation, submissive reactions to oppressors, successive and cumulative phenomena of violence that spread from individual to society, transforming from family to communities and even societies through *"psychosocial polarizations"*, *"wars"* and *"genocides"* with the same dissociative fundamental components [1-6]. Polemologically, social traumas -especially chronic oppressions, civil wars, terrorist attacks and genocides- are one of the most effective social phenomena in the evolution of violence-oriented negative child-rearing styles adopted by dysfunctional individuals and masses, into empathetic positive child-rearing styles, despite all their destructive psychosocial dynamics [3]. According to dissoanalytic psychohistory, chronic oppressions, terrorist attacks, successive wars and destructive genocides function as active agents in the negative or positive change of

child-rearing styles as *"social traumas"*. Dominant leaders, and especially dictators, create *"hypnotic psychosocial fusion"* by both dissociating traumatized individuals and societies with psychosociopolitical oppressions and polarizing strategies, and making them open to suggestion. Fascist leaders and dictators both persuade the masses to rigid political regimes and drag them into wars and genocides through *"hypnotic psychosocial fusion"*!

Psychosocial Modes, Dissociative Trauma Paradox, Dissociative Angoisse, and New Definition of Dissociative Identity Disorder

The way in which psychosocially shared *"collective traumatic pain"* and *"cumulative mass grief"* are experienced determines the dominant child-rearing style and mode of that dominant child-rearing style in the society. Dissoanalytic psychohistory identifies four basic modes, the *"autonomy mode"* and *"relational reciprocity mode"*, which are associated with dominant empathical and positive child-rearing styles; and the *"dominative psychosocial mode"* and *"submissive psychosocial mode"*, which are associated with dominant violently-focused and negative child-rearing style. According to *"Ozturk's Pervasive and Reversible Dissociative Fusion Theory"*, violence-focused negative child-rearing styles reassert the *"submissive psychosocial mode"* and *"dominative psychosocial mode"* reversible, while empathy-focused positive child-rearing styles reassert the *"autonomy mode"* and *"relational reciprocity"* simultaneously. All traumatic experiences with objective and subjective dimensions are experienced through the internalization of the transitive and holistic relationship of psychological and social components that mutually and continuously affect each other in the mind of the individual. From a dissoanalytic point of view, the psychosocial effect of traumatic experiences is defined as experiencing interruption in psychological integration after the unpredictable shocking traumatic stimulus flow weakens and impairs the associative functions of the identity targeted and penetrated, for a short or long term, the *"capacity for unaccompaniment, uniqueness, uncertainty and anxiety/angoisse tolerance"* that ensures the maintenance of functionality and competence in the subject is disabled and the evolution of the major innate *"autonomy mode"* and *"relational reciprocity mode"* into *"submissive psychosocial mode"* or *"dominative psychosocial mode"* in the face of this shocking repetitive external and/or internal traumatic stimulus flow. Disruptions in psychological integration disable the *"autonomy mode"* and especially the *"relational reciprocity mode"*, enabling the forms of immature and fused relationships that are distancing from equality. According to Ozturk, *"objectification trap phenomenon"*, *"controlled human syndrome"* and *"shared dissociative identity disorder"* are defined as the triple pillar of fused bilateral relations in which the *"autonomy mode"* and *"relational reciprocity mode"* are deactivated, while the reversible submissive and dominative psychosocial modes are dominant.

Although sadness, anxiousness, anger, embarrassment, helplessness, hopelessness, anxiety, fear, numbness, and

guilt are frequently experienced emotions in individuals who cannot feel like themselves, accompanied by a “*dissociative denial phenomenon*” during or immediately after traumatic stimuli, the most associated emotion with traumatic stimuli is “*dissociative angoisse*”. Dissociative angoisse experiences, which are closely related to suicidal ideas and suicide attempts, differ from typical angoisse in that they are experienced for a shorter time and are more controllable. Both the typical angoisse and dissociative angoisse are the main psychic catalysts of self-harming behaviors and suicide attempts. Attempts to self-harm resulting from dissociative angoisse in the traumatized subject form a resistance to the subject's suicide attempts. The “*social dissociative angoisse*” experienced during or after chronic psychosocial oppressions creates a resistance against mass sabotage. However, the social dissociative angoisse that cannot be neutralized transforms into mass sabotage, that is, psychosocial polarization, terrorist attacks, wars and genocides. According to the dissoanalysis theory, there is no traumatic process that is not accompanied by dissociative experiences, and the impossibility of the most appropriate associative response to traumatic stimuli has been conceptualized as the “*dissociative trauma paradox*”. During the dissociative trauma paradox, the angoisse experienced in the individual tends to transform strongly into “*dissociative angoisse*” and “*dissociative depression*”. The dissociation phenomenon functions as an agent to reduce the intensity and severity of the angoisses. Dissociative angoisse is frequently experienced in all dissociative disorders and especially in dissociative identity disorder. In the age of global dissociation, it has become a necessity to redefine dissociative identity disorder by evaluating it within the framework of the basic principles of dissoanalysis and modern psychotraumatology. In this context, Ozturk makes the new definition of dissociative identity disorder as follows: “*Dissociative identity disorder is a disorder that strikes the associative capacity of the subject, who splits into the most singular parts of his identity in a denial-oriented manner during or immediately after an external and/or internal repetitive traumatic stimulus flow. It is a psychiatric disease in which multiple consciousness, memory and identity systems are dominant, creating temporary interruptions in the individual's psychological integration, consciousness and memory, shaking his positive psychosocial imaginative existence and disabling his relational reciprocity, repelling him from traumatic memories.*” According to the Dissoanalytic Theory and the Trauma Based Alliance Model Therapy, host personality and alter personalities are the most singular parts of identity. The theory of dissoanalysis underlines both the recognition and identification of new alter personalities, especially the “*potent female*”, “*accompanier*”, “*flatterer*” and “*defector*”, which are frequently encountered in the psychotherapy processes of dissociative identity disorder cases. Ozturk states that the replacement of the host personality by the “*potent female*”, “*accompanier*”, “*flatterer*” and “*defector*” alter personalities or the modeling of these alter personalities by the host personality causes the emergence of fused and sadomasochistic new “*dissociative life forms*” based on

the “*objectification trap phenomenon*”.

Adversive Dissociative Projection, Pre-Dissociative Social Integration and Grief Trauma

According to the dissoanalysis theory, dissociative traumatic events or stimuli cause temporary psychosocial interruptions in the continuity of consciousness, memory and identity, the possession of thoughts, feelings and behaviors, the perception of absolute reality and the experience of relational reciprocity. The presence of systematic and/or typical dissociative experiences associated with individual and social traumas is a predictor of the individual's being in a neurotic dimension (diagnosed with a dissociative disorder) rather than a psychotic dimension. The presence of non-systematic and/or atypical dissociative experiences that cannot be associated with individual and social traumas is a predictor of a diagnosis of psychosis in the individual. After social traumas, developmental and traumatic crises, grief that cannot be experienced or postponed both individually and collectively, shifts people from the focus of empathy and compassion to the focus of anger and violence. Unlivable or delayed grief in individuals and societies is handled in two categories as “*cumulative individual grief*” and “*cumulative mass grief*”. In the context of dissoanalytic psychohistory, social polarizations, civil wars, terrorist attacks and genocides are pervasive anger and violent reactions that develop as mass sabotage against “*cumulative mass grief*” [1,7]. Grief that has not been experienced for a long time or that has been postponed begins to be experienced as a “*grief trauma*” as soon as there is a resistance in the process and neutralization of traumatic experiences. Ozturk defined the trauma caused by not being able to grieve related to death, loss or a social disaster as “*grief trauma*”. Grief trauma is divided into “*individual grief trauma*” and “*social grief trauma*”. Individual grief trauma weakens the associative functions of the identity, creates conscious and memory interruption and even consciousness and memory abdication. On the other hand, social grief trauma causes “*psychosocial abdication of consciousness*” by creating interruptions in both “*social memory*” and “*social consciousness alliance*”. According to dissoanalysis theory, the trauma of individual and social grief transforms into a “*psychosocial abdication of consciousness*,” creating masses that mesmerize both their dominative partners and their abusive dictators. However, individuals who are psychologically integrated, who can neutralize their own traumatic experiences and who can feel the pain of others in the face of traumatic events can grieve. Unresponsive, violent, negative child-rearing styles and chronic psychosocial oppressions cause traumatized subjects to delay or fail to live through their grief, even creating a herd psychology that is submissive to their oppressors and dictators and fixated on the mode of obedience! The “*social grief trauma*” of dysfunctional individuals and masses, who remain silent on both chronic psychosocial oppressions and the suffering of traumatized individuals, reasserts the “*submissive psychosocial mode*” by evolving into “*rituals of blessing of dictators*” and

"cycles of mass violence" through an "adversive dissociative projection". Adverse dissociative projection is the tendency of an individual who develops hysterical blindness to their traumatic experiences to come under the control of an oppressor and dictator as a "dissociative self-sabotage" [1,2,7]. According to Ozturk, injustices, inequalities, economic crises and psychosocial oppression, dissociative anguishes and dissociative narcissism in dysfunctional masses create two great social halves that can turn into each other and even feed off each other. This reversible dual process, dominated by social polarization, is the "societal dissociation" phase in which childhood traumas, wars, terrorist attacks and genocides come to the fore. According to dissoanalytic psychohistory, there is a "societal predissociation phase" before the societal dissociation phase. Dysfunctional societies split into their own good and bad soul mates after the "societal predissociation phase", the "good societal side" and the "evil societal side" conflict with each other. The silent mass, which seems to be inactive in this split, is completely subject to the "evil societal side" because it allies with the oppressors and dictators. While the "good societal side" is challenged with dissociative revolutions, the evil social side sabotages itself and even the whole society with terrorist attacks and civil wars! If "psychosocial consciousness alliance" or "psychosocial predissociative integration" is not achieved in the societal predissociation phase, childhood traumas, civil wars, terrorist attacks and genocides will prevail in dysfunctional societies! Societies that move away from the alliance of psychosocial consciousness are trapped in the intergenerational fossilization process, both by experiencing attachment to their oppressors and dictators, and by identifying with their oppressors and dictators! Dysfunctional community's members who experience attachment to their oppressors and dictators or identification with their oppressors and dictators become regulars of primitive and immature life forms, with a "reversible master and slave" orientation in their fused bilateral relations!

Hyperempathy, Conformism, Crisis Phobia, Fear of Normality, Hypnotic Psychosocial Fusion, Accompanying Obsession, and Hunger for Control

The main source of hyperempathy and conformism is the fear-focused "dissociative attachment" and conformism-focused "approval obsession" that emerges in the face of dominant parents who adopt violence-focused negative child-rearing styles and are the first abusers and oppressors of their own children. Dissoanalysis theory explains the continuity of individual and social obedience cycles in the face of psychosocial oppressions with "crisis phobia" and "fear of normality". All traumatic masses with crisis phobia and fear of normality are majorly hyperempathetic and conformist. Fear-focused dissociative attachment and conformism-focused approval obsessions associated with hyperempathy are the main source of oscillation and transformation between "dominative psychosocial mode" and "submissive psychosocial mode". Hyperempathetic and conformist masses, who experience a complete "hypnotic

psychosocial fusion", easily realize the expectation of an oppressor or a dictator, and because they have both crisis phobia and fear of normality, they become open to suggestion in the face of oppression and remain in the "submissive psychosocial mode". According to "dissoanalytic cyber psychology" developed by Ozturk, digital communication networks and social media applications are agents of "hypnotic psychosocial fusion" of oppressive systems and dictators. Individuals who are accustomed to staying or living in the submissive psychosocial mode submit to their dominant partner whom they admire in their fused bilateral relationships, become enslaved and use all their hyperempathies on the axis of "pathological conformism". According to the dissoanalytic school, hyperempathy and conformism allow the individual to fixate on a one-focused thought, a love that he/she thinks is indispensable, a rigid political view, and a fusion relationship. "Hyperempathy, like a lack of empathy, distances individuals from absolute reality and optimal experience of emotions". "Conformism, on the other hand, takes individuals away from their ability to control their own thoughts and behaviors, and even makes them open to suggestion". The identities of hyperempathetic individuals, who are usually dissociated, have narrowed due to traumatic experiences and have begun to function as a single focus, almost like an alter personality. Underlying the totemization of the dominative side by the submissive side in fused, immature and sadomasochistic relationships lies the "accompanying obsession" resulting from hyperempathy and conformism. Hyperempathy causes more severe psychopathologies and enslavement tendencies than lack of empathy. In hyperempathetic and conformist individuals with a dominant "accompanying obsession", on the other hand, the "tolerance of solitariness" is low. The most basic characteristics of hyperempathetic individuals are that they stay in a submissive psychosocial mode and sabotage themselves, their profession, relationships, and even their country!

Ozturk emphasizes that only integrated individuals, that is, subjects whose identity is "good" with associative functions, have "optimal empathy level" and they neutralize their grief by living without contaminating others. The dissociation phenomenon associated with individual and social traumas enables individuals to become attached to their oppressors, abusers, and dictators, both by creating a resistance in the experience of grief and facilitating the switch to a dominant psychosocial mode. According to dissoanalytic psychohistory, all social traumas and social oppressions are inherently psychogenic in nature, and so social traumas and social oppressions may also be termed "psychosocial trauma" and "psychosocial oppression". The cumulative mass grief associated with psychosocial traumas transforms into long-term psychosocial oppressions, psychosociopolitical polarizations, wars and genocides as a mass sabotage response. In individuals and societies who deny their trauma, both the grief process is delayed and the psychological pain that cannot be neutralized turns into anger and violence, and even a "hunger for control" emerges. The hunger for control causes individuals and societies to put oppression on each other, democracy to regress or

evolve into fascism, and even dictatorship and tyranny dominate bilateral relations and social communication mechanisms. Individuals and societies governed by oppressive systems, the further they move away from psychosocial integration under the influence of revictimization experiences, the more they hate normal people and communities. In traumatized communities or societies, individuals seek to tolerate their hatred by controlling and ruling other people, and even bless their dictator, to whom they "voluntarily" surrender their freedom!

Psychosocial Integration in the Face of Implicit Traumatic Pain, Implicit Dissociative Destiny, Cumulative Anger, and Mass Sabotage

According to "*Ozturk's Pervasive and Reversible Dissociative Fusion Theory*", dysfunctional societies that leave their children with their implicit traumatic pains, implicit dissociative destinies, cumulative anger and grief traumas, sooner or later disappear, shifting from the focus of intergenerational development to the focus of intergenerational fossilization, in the psychosociopolitical polarizations, terrorist attacks and wars they are regulars! Unable to grieve their chronic, complex and cumulative traumatic experiences, the masses make a life of violence their destiny under the leadership of the dictators they are attached to and worship, and eventually disappear from the stage of history. The main reason for the cycles of violence is "*cumulative anger*", "*cumulative grief*" and "*grief trauma*", which are caused by the inability to neutralize individual and social traumas. Dysfunctional societies, dominated by oppressive systems and violence-oriented negative child-rearing styles, develop a "*mass hysterical blindness*" to traumatic experiences. According to dissoanalytic psychohistory, mass hysterical blindness functions as a psychosocial womb for "*implicit traumatic pain*" and "*implicit dissociative destiny*". Mass hysterical blindness that amplifies implicit traumatic pain and implicit dissociative destiny is the main source of all intergenerational transmission of violence. Implicit traumatic pain and implicit dissociative destiny are two key components of grief trauma. Pervasive anger that develops in relation to the "*grief trauma*", blending with grudge and hate, creates misanthropic individuals and societies with a focus on violence. The grief of hedonist, imitative, competitive, narcissistic, megalomaniac, incompetent and incapable individuals lacking a social mission who identify with their abusers does not decrease with time or psychotherapy, even these primitive misanthropic people sadistically try to relieve their cumulative grieving and pervasive anger by traumatizing and dissociating innocent people. Submissive and dominative desires or modes that can be transformed into each other are contagious; these desires or modes spread from traumatized individuals to dissociated societies, creating "*dissociative masses*" mesmerized by their dictators and oppressors, and "*prepsychotic epochs*" of despotism!

In the age of global dissociation, "*intergenerational transmission of trauma*" and "*intergenerational transfer of psychopathology*"

creates dissociative individuals, even "*misanthropic masses*" and "*dysfunctional generations*". Dissoanalytic psychohistory emphasizes that social polarizations, wars, terrorism and genocides are based on cumulative traumatic experiences, psychocommunal dissociation, mass and cultural psychopathologies. Individual and social traumas that can transform into each other repetitive reactivate themselves with the "*intergenerational transmission of violence*" and "*intergenerational transmission of dissociation*". It functions as a psychopathological "*mass sabotage*" reaction against the cumulative social grief associated with social polarizations, civil wars and terrorist attacks that a country has to experience within itself, long-term childhood traumas and psychosocial oppressions that are actually kept silent or even denied. According to dissoanalytic psychohistory, dysfunctional societies sabotage themselves and even destroy themselves in the social polarizations and civil wars they create through the "*psychocommunal dissociation*" they create by dividing into two as the "*good side*" and the "*bad side*" under the influence of their mass traumatic experiences! Societies shifting from the focus of intergenerational development to the focus of intergenerational fossilization, want to destroy their violence-oriented negative child-rearing styles, to regain their old freedoms and to create a modern new society in psychosocial polarizations and even civil wars that they reveal as an "*apparently massive sabotage*". In other words, societies controlled by oppressive systems are trying to re-establish their psychosocial integration by sacrificing their "*outdated part*" and making the "*contemporary part*" dominant in the name of intergenerational development. Ozturk continues to conceptualize and elaborate on the "*associative functions of identity*" in his "*Pervasive and Reversible Dissociative Fusion Theory*", which he has newly restructured on the basis of the same modern psychotraumatology and psychohistory principles on which he bases his "*Dissociative Projective Identity Transition*", "*Psychosocial Consciousness Alliance*" and "*Dissoanalysis*" theories. The dissociation phenomenon, which occurs when the associative functions of the identity are weakened by the influence of chronic traumatic experiences, activates reversible dominative/submissive modes in the face of psychosocial oppressions. All neurotic-based individual and social psychopathologies associated with chronic traumatic experiences have close relationship dynamics and function transitions with dissociative disorders. In terms of modern psychotraumatology principles, the fact that post-traumatic stress disorder consists of psychiatric symptoms, which is only a subset of dissociative disorders, that is, dissociative disorders include post-traumatic stress disorder, makes dissociative disorders the main psychiatric diagnosis group in all mental illnesses associated with chronic traumatic experiences [1-5].

Cyber Narcissism, Psychodigital Selves, Epochal Cyber Alter Personalities, Traumatic Defection and Dissociative Defector in the Age of Dissociative Digital Tyranny

According to the dissoanalytic school, in today's age of dissociative digital tyranny, the mass-control-oriented

components of digital communication networks that function as agents of *"hypnotic psychosocial fusion"* of oppressive systems and rigid political regimes and crowd control-oriented components of social media applications almost impose *"adaptation by dividing"* and *"attachment to the oppressor"* on individuals through *"cyber dissociative experiences"* and *"collectivist cyber cultures"* or *"collectivist dominant cyber cultures"*. Today, digital communication networks and social media applications cause very important positive or negative psychosociopolitical transformations of individuals in both psychological, sociological and political dimensions, and even normalize dissociation (especially cyber dissociation that provides a transition between the dissociation of actual life and clinical dissociation) by revealing new human and society profiles. Healthy or normal, individuals can establish associative bonds between their cyber lives and their actual lives. However, it is very difficult or even impossible for average individuals to adapt to the digital age, which is changing at an extremely fast pace [8-10]. Individuals who constantly share their own photos and videos in digital communication networks and social media applications experience *"cyber narcissism"*. The prevailing culture of voyeurism, exposing and copying in cyber societies has created directed cyber swarms or cyber heaps. Cyber narcissism is a phenomenon in which the display-oriented individual sees himself as more important and more valuable than he is, and even perceives himself as superior to other people, due to the temporary and false pleasure he experiences after the *"digital appreciation"* he receives. The fact that digital communication networks and social media applications function on maladaptive and pathological use on a dissociative basis for most people reveals *"psychodigital selves"* and *"cyber alter personalities"*. Cyber dissociative experiences that function with consciousness and memory interruptions in members of cyber society are transformed into cyber alter personalities through digital communication networks and social media applications, which are a dissociative agent of oppressive societies, and individuals are managed by *"collectivist dominant cyber cultures"*. Ozturk defined the concepts of *"cyber dissociative experiences"*, *"cyber alter personality"*, *"psychodigital self"*, *"epochal cyber alter personality"* and *"objectification trap phenomenon"* as new *"cyber psychopathologies"* generally seen in individuals with internet and technology addiction.

According to the dissoanalytic school, when the cyber alter personality, for a certain period, takes the host personality and all the alter personalities under its control, the *"psychodigital self"* is born. In this process, the psychodigital self functions as the *"epochal cyber alter personality"* and completely takes the will of the dissociative identity disorder case under control and disables the host personality and all other alter personalities. In fact, the epochal cyber alter personality develops as an adaptive defense against the cyber dissociation that occurs after cyber traumatic experiences, but gradually turns into a maladaptive *"psychic cyber power"* that takes the individual under its control. In the single-minded epochal cyber alter personality, *"self-*

certainty" is in the foreground, but *"self-resilience"* is in the background or even almost non-existent. The epochal cyber alter personality, which, like all alter personalities, is a single-minded mental awareness, is especially abused by the dominant people it meets on online dating apps because it cannot see possibilities or predict traumatic events. Trapped in revictimization cycles, the epochal cyber alter personality identifies with its abusers after a while. By controlling all of the epochal cyber alter personality, host personality and alter personalities, it makes the dissociative inner system dormant or quiescent and even creates a new cyber dissociation phenomenon -epochal cyber dissociation- in which only it remains active. In individuals with internet and technology addiction, cyber alter personality and epochal cyber alter personality turn into *"psychodigital cyber alter personality"*. The epochal cyber alter personality, which functions both in bilateral relations and in the social dimension, is also the active agent of the objectification trap phenomenon. The epochal cyber alter personality is a cyber psychopathology associated with oppression and control as well as traumatic experiences. Dysfunctional and disintegrated individuals in oppressive systems, communities and societies or cyber societies experience a *"traumatic attachment"* or even *"traumatic defection"* with both their fascist leaders who are *"paternal totems"* and their dominant partners who are *"maternal totems"*, that is, they give up their freedom and self. Dissociated individuals, who become defectors by experiencing a trauma of grief and denial, devalue themselves while blessing their narcissistic abusers and dictators, and even become enslaved by both ignoring their selves and switching to their *"traumatic selves"*. According to Ozturk, the *"traumatic self"* is the main factor in the subject's high suggestibility against oppressors, abusers and dictators. Today, individuals and societies are controlled and managed by their trauma, even by their traumatic self or unhealthy parts [1,6,9-12]. According to dissoanalytic psychohistory, every dominant leader or dictator is a *"psychopolitical defector"* or *"dissociative defector"*; for the sake of potency and power, they can defend all kinds of political views without judgment, and they can influence and even control the masses with different political views. Rapid switching of individuals and dominant leaders or dictators to differing political views is a *"psychopolitical defection"* or even a *"dissociative defection"*.

Collectivist Dominant Cyber Cultures, Misanthropes with Dissociative Narcissism, Heartbeat of the Objectification Trap Phenomenon, Contra-Psychological Germination, Societal Dissociative Psychosis, Flatterer and Defector Alter Personalities

According to the theory of dissoanalysis, after the traumatized dysfunctional societies of the age of digital tyranny created *"collectivist dominant cyber cultures"* as a *"mass dissociative sabotage"*, individuals have turned into hedonistic cyber communes by devoting or imprisoning themselves to the pleasure-oriented cyber group dynamics they are in, and they have become the objects of sadomasochistic relationship whirlpools.

Ozturk calls this the “*Heartbeat of the Objectification Trap Phenomenon*”. The “*objectification trap phenomenon*” is based on the symbiotic relationship of an oppressor and a victim, and the penetration of abuse-centered psychopathology by the oppressor into the victim. The dominant woman in the objectification trap phenomenon worships her own psychopathology and uses her psychopathology to control her recessive male partner. Misanthropic female abuser with dissociative narcissism in whom ego functions are “*poor*” or “*disrupted*”, in order to get rid of the “*dissociative sense of emptiness*” characterized by independence-dependency conflict and inconsistency in object relations, manipulates her recessive male victim with a dissociative angioise, dominated by the “*submissive psychosocial mode*” or even the “*submissive psychopathological mode*”. In the objectification trap phenomenon, the abusive dominant woman, who makes the psychopathology associated with her own traumatic experiences a norm for two, enslaves her male victim by making her believe that she is in charge of making her feel special in this fused bilateral relationship. The “*hunger for control*” in dysfunctional individuals who are misanthropic, jealous, cheeky, hedonistic, incapable, in conflict with the culture they live in, and have low psychosocial productivity, is nothing but the desire to act at maximal rates of the primitive narcissistic reflection of an immature need for self-emphasis based on inferiority! As an effort to get rid of the psychopathology cycles associated with their own traumatic experiences, misanthropic individuals, who are fixated on the hunger for power and control with dissociative narcissism-oriented defenses, have begun to prefer relationships focused on “*oppression and obedience*” in choosing emotional and sexual partners. Misanthropic individuals with dissociative narcissism who have lost their psychological integration after chronic, complex and cumulative traumatic experiences ruthlessly control their partners, spouses, friends and even their children because they do not fully trust anyone and live in constant suspicion. “*Reversible misanthropes with dissociative narcissism*” and “*defectors*”, who can ally with the oppressive leaders of dysfunctional societies, defect from one political thought to another without judgment, easily switch sides or even switch to the opposite side, are actresses and actors who share the leading roles in sadomasochistic relationships.

In some of the cases of dissociative disorder (especially dissociative identity disorder) co-diagnosed with borderline personality disorder, the host personality is temporarily transformed into a defector. In some cases of pure dissociative identity disorder, the host personality changes temporarily, most likely to a flatterer and less likely to a defector. Among trauma-related psychiatric disorders, individuals diagnosed with only dissociative disorder do not form alliances with oppressive systems and abusers at the maximal rate. According to the dissonalytic school, in sadomasochistic relationships, flattering reactions are given rather than fighting, fleeing, fawn and freezing against traumatic experiences. The flattering response is usually an unconscious or semi-conscious reaction focused on soothing or even pleasing the abuser or oppressor in order to avoid further

harm. In cases of dissociative identity disorder, at the moment of “*traumatic milestone*”, which is the most shocking traumatic event, first the host personality is formed, which is the “*primary split*”, and after the ongoing revictimization, alter personalities are formed, which is the “*secondary split*”. In the primary split, the host personality functions as an alter personality as an “*accompanier*”, “*flatterer*”, and “*defector*”. In fact, dissociated individuals try to repair themselves and move away from traumatic memories by repeatedly copying their pre-traumatic milestone through their host personality. However, after alter personalities are formed in the secondary split, the host personality ceases to be “*accompanier*”, “*flatterer*” and “*defector*”. The original accompanier, flatterer, and defector alter personalities come into play during this splitting phase. After the secondary split, the accompanier, flatterer, and defector alter personalities come under the control of the potent female alter personality and the persecutor alter personalities. In fact, in primary split, the host personality separates from the identity and declares its independence. In the secondary split, the identity from which the host personality is separated, is divided into alter personalities and these alter personalities declare their independence. According to the “*Trauma Based Alliance Model Therapy*”, which is the main treatment method of the dissonalysis theory, the mission of the “*accompanier alter personality*” is to simply accompany the host personality, the mission of the “*flatterer alter personality*” is to both accompany and pamper the host personality, while the mission of the “*defector alter personality*” is to both accompany the host personality, pamper it, and flatter it! When the “*alter personality balance*” in the dissociative inner system turns negative, that is, when the number of alter personality with negative nature is higher than the number of alter personality with positive nature, accompanier, flatterer and defector alter personalities come under the control of “*potent female alter personality*” and “*persecutor alter personality*”. Accompanier, flatterer, and defector alter personalities are traumatic subjects that play a leading role in the fused bilateral relationship dynamics in which they are controlled and even managed. “*Potent female alter personalities*” defined by Ozturk carry the skills of coping with traumatic experiences and overcoming crises. Potent female alter personalities are feminine icons or feminine totems of all dissociative internal systems. They have an oppositional or antagonistic nature to potency, abuse, and control. Having a feminine and dominant potency, these alter personalities never form alliances with the oppressive system. Potent female alter personalities, who have all kinds of strength and equipment to fight against traumatic experiences and abusers, have an activist nature, fond of their freedom. Potent female alter personalities are the alter personalities who, with their indomitable, warlike and high-energy nature, can take control at any time and have the most ability to intervene in the dissociative inner system in cases of dissociative identity disorder. The potent female alter personality can control or even manage the entire dissociative inner system on her own. The defector alter personality voluntarily seeks to be under the control of the potent female alter personality in order

to be protected from the persecutor alter personalities that they fear in the semi-closed dissociative inner system. The defector alter personality comes under the control of the persecutor alter personality in order to be protected from the abusers out there -in actual life-. However, the defector alter personality comes under the control of the potent female alter personality in order to be protected from the persecutor and especially the abuser alter personalities in the semi-closed dissociative inner system. If the defector alter personality ignores the warnings of the potent female alter personality and continues to be abused in the semi-closed dissociative inner system, the potent female alter personality turns into a *"dominative female alter personality"* or even a persecutor alter personality, and begins to control and even manage the defector alter personality. Today, the fused bilateral relations of the semi-closed dissociative internal system have begun to transform into the cyber system and society. Now psychopathology expands from inner worlds to real relations and bilateral relations are managed by psychopathologies! Today, dysfunctional individuals communicate through their own psychopathology and the psychopathology of their partners. Narcissistic and traumatized dysfunctional individuals form fused relationships with each other over their bad sides (complexes, fantasies, inconsistencies and fears). Dysfunctional individuals with *"poor"* or *"disrupted"* ego functions try to solve their dilemmas about themselves and their partners by making use of healthy people. In this dissociative projective process, normal individuals function as a *"temporary strong ego"* on behalf of dysfunctional individuals. However, dysfunctional individuals with a fear of normality persecute normal people and even use them as *"hate objects"* or *"trauma containers"*! For dictators and dominant leaders, all members of their own society are *"hate objects"* and *"trauma containers"*! However, dictators, and especially fascist leaders, sacrifice the flatterers first, because flatterers who have no identity or significance for dictators and fascist leaders are easily dispensable. According to dissoanalysis and dissoanalytic psychohistory, dictators and dominant leaders rule their nations with rigid political regimes and psychosociopolitical oppressions because they hate people and societies under the influence of *"parental transmission of trauma"*!

Defectors are submissives who give up their selves for their own benefit, allow their dominant partner to penetrate their identities, and voluntarily adopt the imposing personal principles of their sadistic partners while ignoring their own personal principles. Ozturk conceptualized this obedience process as a *"contra-psychological germination"* phenomenon. While most dissociative identity disorder cases with developmental traumatic experiences have *"defector alter personality"*, most dissociative disorder cases have *"defector parts"*. Ozturk defines the defector alter personality as a single-focused sadomasochistic psychogenic existence that allies with oppressive systems and abusers. According to the *"Dissociative Projective Identity Transition Theory"*, the *"defector"* in terms of *"alter personality function"* and *"alter personality balance"* enters into the

control of a feminine power in order to neutralize the dominant and abusive male control in the external and internal systems. Experiencing the grief and denial trauma, the defector is phobic to emotionally based arguments and crises in bilateral relationships and tends to enslave, often without any fight or defeat. Defectors do not respond to traumatic experiences such as fighting, fleeing, freezing or fawning; the only reaction the defectors give to their abuser in the face of traumatic experiences is to flatter. The defector, who is a regular in self-interested sadomasochistic relationships, is brainwashed and puppeted by his dominant female partner. The defector, who can no longer break away from his abuser, is a flatterer himself! Like the defector, the accompanier always accompanies his abuser because of the fear of loneliness and does not want to break away from his abuser. The flatterer, on the other hand, pampers and accompanies his abuser for his own benefit and can distance himself from his abuser at will. In *"hyperempathetic individuals"* (*"accompanier, flatterer and defectors"*), *"tolerance of solitariness"* is relatively low. Individuals who cannot actualize themselves are dragged into the position of *"victim"* in self-interest-oriented and fused sadomasochistic relationships because they cannot live physically and psychologically alone. In interest-oriented fused relationships, the accompanier and flatterer often consciously concomitant. Hyperempathetic and conformist, the defector usually flatters consciously at first and semi-consciously or unconsciously when he becomes a puppet.

According to the dissoanalytic school, there are three phases of grief and denial trauma. In the first phase, individuals and societies experiencing the grief and denial trauma are revicted by experiencing the same traumatic experiences over and over as a *"self sabotage"* and *"mass sabotage"*. In the second phase, attachment to the abuser, oppressor and dictator develops in individuals and societies experiencing the grief and denial trauma. In the last phase, individuals and societies experiencing the grief and denial trauma identify with the abuser, oppressor and dictator, or they turn into abusers, oppressors and dictators! Both misanthropic individuals in society and defectors in dissociative identity disorder do not grieve. The defector alter personality described by Ozturk and the flatterer alter personality are not the same. However, when the flatterer alter personality changes from *"accompanying mode"* to *"submissive mode"*, it can become a defector alter personality. Host personality with depressive mood in a case of dissociative identity disorder with low *"tolerance of solitariness"* narrows itself down in the face of traumatic experiences by splitting into a *"flatterer alter personality"* that is amnesic to these traumatic experiences. Splitting of the host personality causes short-term dissociative psychosis. According to dissoanalytic psychohistory, short- or -usually-long-term *"societal dissociative psychosis"* occurs when clinical dissociative psychosis is experienced or seen at maximum rates in a dysfunctional population. In *"societal dissociative psychosis"*, the dominant leaders of dysfunctional societies either implement psychosociopolitical polarization strategies or make war and genocide decisions! The flatterer is a submissive

alter personality that accompanies and pampers the depressed host personality. All individuals who experience reversible sadomasochistic relationships, such as the objectification trap phenomenon, usually have a defector or flatterer alter personality or *"defector or flatterer part"*. According to the dissoanalysis theory, submissive individuals are like host personalities that have narrowed their identity, sometimes they are even host personalities, they think with one focus and do not realize that they are obeying! Even if the submissive individual is not dissociated, they are accustomed to living in the *"submissive psychosocial mode"/"submissive mode"* as it narrows their identity. The fact that traumatized individuals remain in the *"submissive mode"* and narrow their identity -the host personality- is due to the fact that alter personalities have not yet emerged in this submissive mode. Submissive individuals are almost like a host personality, but because the host personality narrows itself down, they act as if they are a single-minded alter personality, cannot think multi-focused, and flatter or fawn in the face of oppression or authority. Cases of dissociative disorder, and particularly individuals with subclinical dissociative disorder, are usually in the submissive mode. From a dissoanalytic point of view, dissociative identity disorder is an exit from the submissive mode and even a rebellion against the entire oppressive and abusive system! Cases of dissociative disorder go out of submissive mode when they evolve into dissociative identity disorder. The potent female alter personality is a *"symbol of freedom"* in dissociative identity disorder! The potent female alter personality is the single most important alter personality that causes the case of dissociative identity disorder to get out of submissive mode! The coward alter personalities in the dissociative inner system cooperate with and flatter the persecutor alter personalities. However, as these alter personalities come under the protection of the persecutor alter personality due to the fear they experience, the severity of the abuse they experience increases. From a dissoanalytic perspective, dysfunctional families function as *"psychopathogenic uteri"* of cases of dissociative identity disorder. In this context, every parent who stays silent in the face of abusive parents in dysfunctional families is a flatterer. Egoist people, who remain inactive spectators in the face of all individual and social traumatic experiences in actual life, are flatterers who make alliances with the oppressive internal or external system and only try to protect themselves!

According to dissoanalytic psychohistory, dictators control individuals and societies by traumatizing them -creating individuals with subclinical dissociative disorder- by suppressing the healthy sides of the masses and by highlighting their unhealthy sides and even by creating a *"false positive social memory"*. Today, oppressive systems, dictators and fascist leaders have succeeded in creating a manipulated and traumatized global cyber society. Digital communication networks and social media applications, which are dissociative agents, separate cyber life and actual life. The dictators of the age of digital tyranny forcefully impose *"adaptation by dividing"* on the individuals they rule, ostensibly with the promise of a more functional life experience! According

to the dissoanalysis theory, adapting by dividing is one of the defense mechanisms that individuals in modern society use quite frequently against cyber-traumatic experiences in digital network platforms and social media applications. Digital network platforms and social media applications, which have turned into a cyber tyranny through the addictive dynamics of dissociogenic psychosocial control systems, almost require the experience of dual lives based on a separation between the original identity and digital identity of today's people. In today's age of oppression and control-oriented digital tyranny, individuals who experience *"cyber dissociation"* or even *"hypnotic social fusion"* are now trying to become more functional by creating multiple realities through *"cyber alter personalities"*, *"epochal cyber alter personalities"*, *"psychodigital selves"* and *"cyber alter egos"*. The effort to adapt by dividing, experienced through *"cyber alter personalities"*, *"epochal cyber alter personalities"*, *"psychodigital selves"* and *"cyber alter egos"* that emerge when the frequency, severity and duration of cyber dissociative experiences increase, has transformed the existing traditional society structure into a cyber society structure on a dissociative ground, bringing with it the *"multiple memories"*, *"multiple consciousness"* and *"multiple personalities"* of individuals. When individuals can integrate their cyber identities with their original identities during digital communication and manage the interaction between two psychogenic parts, they can exit digital communication at any time they want, and continue their actual lives without impairing their spontaneity and functionality. In this context, cyber dissociation is actually an adaptation effort developed against variable rate high-level stimuli and multiple realities in the digital environment. Today, individuals and societies accompanied by cyber dissociative experiences and defenses traumatized by digital communication networks and social media applications have already learned to continue their lives in a dysfunctional way, sometimes in a functional way, despite their negative child-rearing styles, childhood traumas, psychosocial oppressions, authoritarian and inconsistent parents. Digital communications continue with interruptions, just like the psychogenic nature of a dissociative experience. In other words, digital communications are identical with dissociative experiences in terms of their discontinuous psychogenic nature. Today, as a necessity of the digital age we live in, we have to learn to adapt by dividing and be more functional. However, adaptation by dividing to traumatic experiences distances us from absolute reality and encompasses us with multiple realities. From a psychosociopolitical point of view, this dissociative siege brings with it multiple memories, multiple consciousnesses, multiple selves and multiple lives that can easily switch to submissive mode, especially in digital network societies, in the face of oppression [1,2,8-11].

Holistic Reflections of Dissoanalysis Theory and Dissoanalytic Psychohistory from Individual to Society: The Dissociative Revolution Against the Universal Violence Circulation and the Submissive Psychosocial Mode

In today's dysfunctional societies, democracy unfortunately functions as the freedom of the majority to make wrong decisions. The freedom of the majority to make wrong decisions creates "*dissociative and misanthropic masses*" dominated by dominative and submissive psychosocial mode cycles, causing "*universal violence circulation*" and despotism to prevail. "*Ozturk's Pervasive and Reversible Dissociative Fusion Theory*" defines the universal circulation of violence as a "*dissociative violence oscillation*" associated with trauma that spreads from individual to society and from society to individual. The submissive mode in the face of oppression transforms from the individual dimension to the social dimension and from the social dimension to the individual dimension. The submissive mode associated with the experience of attachment to their oppressors and dictators is contagious. The submissive mode spreads from traumatized and dysfunctional individuals to dissociated and dysfunctional societies, creating fused interpersonal relationships and both conformist and sadomasochistic masses. According to Ozturk's Pervasive and Reversible Dissociative Fusion Theory, childhood traumas and dissociative defenses always want to repeat themselves in the "*collective memory*" in the social focus as much as the "*deep memory*" in the individual focus. Childhood traumas and dissociative defenses are transformed into mass sabotage through social polarization, psychosocial pressures, wars and genocides. Through the "*intergenerational transmission of dissociation*", both individual traumatic experiences are transformed into social traumatic experiences and social traumatic experiences are transformed into individual traumatic experiences. According to the dissoanalysis theory, dissociation is not only a harsh psychosociopolitical critique but also an irrepressible revolt, a strong search for freedom, and a "*psychosocial revolution*" against the traumatizing reality of oppressive systems and political regimes, childhood traumas, dysfunctional family dynamics, and violence-oriented and dominant negative child-rearing styles, which are perceived as indestructible, indivisible and unsplitable. The phenomenon of dissociation is a camouflage focused on "*psychosocial denial*" that functions by hiding the original or "*natural self*" of the subject in multiple consciousness and multiple memories, in order to avoid noticing the traumatic reality, oppressive regimes, dictators, oppressors and abusers and even to move away from grasping the absolute reality! According to the dissoanalysis theory, the hypothesis of the singularity of consciousness, which is a completely personal experience with its subjective and objective components against the encompassing dissociative reactions and defences that are closely related to traumas, is not a phenomenon that can be verified experimentally. In the face of all the limitations and criticisms regarding the recognition of consciousness as a "*psychosocial singularity experience*", the construction of a "*Dissoanalysis Theory (Psychocommunal Therapy)*" based on "*multiple consciousnesses system*", "*multiple reality perception*" and "*multiple memory phenomenon*" has become a necessity. "*Dissoanalytic psychohistory*" has been structured on the basis of "*dissoanalysis*" developed by Ozturk

as a modern psychotraumatology and psychohistory theory in order to create a functional society composed of empathetic, prudent, just, competent and peaceful individuals at the maximal rate [1-3,7,13,14].

Dissoanalytic psychohistory emphasizes the beginning of an "*age of mass dissociation*" that now spreads from the individual to the society on behalf of today's dominant leaders, their oppressive systems and their directed people controlled and ruled by their rigid political regimes. Every moment when intergenerational development yields to intergenerational fossilization in the age of mass or global dissociation is a starting point for childhood traumas, psychosocial oppressions, social polarizations, wars and genocides. "*Dissoanalysis Theory*", developed on an axis that has the closest interactional dynamics with each individual and social element of the concept of identity that is restructured by differentiating with dissociative reactions and dissociative defenses in the face of oppressive political regimes, chronic traumatic experiences and violently negative child-rearing styles, "*multiple memory phenomenon*", "*multiple consciousness system*" and "*multiple reality perception*", has its scientific origins in the long-term studies of "*modern psychotraumatology: trauma and dissociation*" conducted by Ozturk, a psychotraumatologist, a trauma therapist, a psychohistorian, and a dissoanalyst. Dissoanalysis theory is the whole of development-oriented modern psychotraumatology and psychohistory studies focused on structuring effective psychotherapy practices carried out in order to stop "*intergenerational transmission of trauma and dissociation*" and "*intergenerational transfer of psychopathology*", developing empathy-oriented positive child-rearing styles, repelling psychosocial oppressions, integrating psychosociopolitical polarizations, neutralization of all traumatic experiences, ending wars, eradication of genocides, the creation of a new world where peace reigns, developing strategies to prevent short and long-term individual and social traumas. "*Trauma Based Alliance Model Therapy*", "*Crisis Intervention Psychotherapy*" and "*Psychotherapy of Identity-Discovery and Individuation*" are effective and short-term psychotherapy methods developed for trauma-related psychiatric diagnoses -especially dissociative disorders and post-traumatic stress disorder- within the framework of the basic principles of dissoanalysis theory. In Ozturk's "*Dissoanalysis*" and "*Psychosocial Consciousness Alliance*" theories, the elements that alter and pluralize the perception of absolute reality by creating consciousness interruptions are chronic psychosocial oppressions, social polarizations, chronic traumatic experiences, dysfunctional family dynamics and violence-oriented negative child-rearing styles. The more alliances there are in individuals' psychosocial consciousness and absolute reality perceptions, the more integrated they are psychologically. In this direction, both "*individual consciousness alliance*" and "*social consciousness alliance*" are the most basic conditions of psychological integration. The dynamic and progressive profiles of postmodern masses, which differ from past to present, highlight multiple memory, multiple consciousness and multiple identity systems.

Minimalist, authentic and libertarian individuals, who stand out as the “*elite minority*” in today's society, are about to be able to lead a life away from chronic, oppression and traumatic experiences through their multiple realities, multiple consciousnesses and multiple identities as well as to adapt to the ordinary and unusual dissociative dynamics of actual life on the axis of a new “*psychosocial consciousness alliance*” they have created [1,2,4,5,7].

According to dissoanalysis theory and dissoanalytic psychohistory, traumatic experiences are identical with the dissociative history of humanity. The dictators of oppressive systems and rigid political regimes use dissociative and dedifferentiative, traumatic experiences and psychosociopolitical polarizations to create a controllable herd psychology. The dictators of oppressive systems and rigid political regimes rule by controlling all individuals of their own society simultaneously and with the same dissociative methods through mass traumatic experiences -political oppressions, hypnotic social fusion, cyber fascism, variable rate cyber stimulus bombardment, social polarizations, economic crises, civil wars, terrorist attacks- and psychocommunal dissociation! With mass traumatic experiences, dissociogenic social polarizations and encompassing political oppressions, “*psychocommunal dissociation*” or even “*psychosocial dissociation*” is made possible, creating individuals who are maximally obedient in the face of these mass traumatic experiences and encompassing political oppressions. According to Ozturk's dissoanalysis theory, all societies in the world are now controlled and managed through digital communication networks and social media that cause cyber dissociative experiences. Today, the hypothesis that apparently modern but actually primitive societies, who are mesmerized by their dictators, and individuals who experience “*consciousness interruption*”, “*memory reproduction*” and “*abdication of consciousness*”, on the axis of both traumatizing and dissociative dynamics of oppressive cultures and authoritarian systems can lead an “*submissive*” or even “*sadomasochistic*” life by moving away from freedom and individualization has already begun to turn into reality. “*Psychosocial abdication of consciousness*” and “*psychosocial consciousness interruption*” experiences are “*psychocommunal dissociation*” or even “*psychosocial dissociation*” itself! Ozturk defined the phenomenon of “*memory reproduction*” as a “*false positive social memory*” in which the sum of the unreal stories and descriptions created and convinced by dysfunctional masses in the “*hunger for affirmation*” of their mesmerized dictators are recorded. Dysfunctional communities with false positive social memory become attached to their abusers and oppressors because they are amnesic of their own traumatic memories. All individuals who can comprehend the absolute reality will either continue to be revictimized by submitting to the fascist structure of most oppressive systems or rigid political regimes that destroys their “*subjectivity*” or struggle to change the existing order in which despotism prevails, by targeting the society and system they live in, but will gain great victories with the libertarian dissociative revolutions they

put into action! [1,2,7,13].

Ozturk emphasizes that an age of mass or global dissociation has begun, which spreads from individual to society, on behalf of today's directed (through ruling) people who are traumatized and even dissociated by oppressive systems and dominant leaders or dictators. Individuals and societies that are controlled or even managed by traumatizing can be freed from abuse, oppression and slavery or voluntary enslavement through “*dissociative revolutions*” that they will initiate by re-activating their healthy sides. Dissociative revolutions are all the challenging actions of individuals and societies that have been controlled and traumatized for many years to break their hypnotic attachments with their fascist leaders and to liberate them. With these challenging actions, a psychosocial consciousness alliance is achieved and a new development-oriented human and society profile is created. In all times and nations of the world, the phenomenon of dissociation functions with the same psychosocial dynamics, and even today's “*age of global dissociation*” imposes denial-based defenses on all of us! Individuals, communities and societies, and even the world, are kept in a “*submissive psychosocial mode*” by creating a “*psychocommunal dissociation*” focused on denial by oppressive systems, rigid political regimes and fascist leaders from the traumatic and dissociogenic history of humanity to the present. “*Absolute reality denial*” and “*denial traumas*”, as well as trauma denials, are both the main components and the main sources of all dissociation phenomena and dominative/submissive cycles that spread from individual to society. According to the dissoanalytic school, the shocking “*dissociative revolutions*” realized at the moment of awareness of psychocommunal dissociation and dominative/submissive cycles associated with mass traumatic experiences and pervasive oppressions that are silenced or denied create development and empathy-oriented positive child-rearing styles, individuals who can be individuated, and libertarian integrated societies. When the ratio of psychologically integrated and development-oriented individuals with a psychosocial consciousness alliance to the average increases, a new and original human profile becomes possible. The main goal of modern psychotraumatology, dissoanalysis and dissoanalytic psychohistory is to enable a progressive, empathetic and creative society of psychologically integrated individuals to prevail intergenerationally [1,2,7,11].

The Objectification Trap Phenomenon as a Control-Focused Dissociogenic Form of Gaslighting toward Memory, Consciousness, and Identity

Sex is the single most important thing in life for hedonist and conformist dysfunctional individuals who lack the emotionality of actual life and optimal intellectual equipment. Dysfunctional individuals, who cannot realize themselves, experience relational reciprocity and identify with their profession, become victims by being traumatized or even revictimized in sadomasochistic relationships in order to experience an obsessive sexuality. Dysfunctional families and generations

in terms of dissoanalytical; they cannot effectively cope with both social traumas and developmental and traumatic crises, and even become trapped in *"cycles of intergenerational transmission of violence and psychopathology"*. Dominative, psychopathological individuals with narcissistic, exhibitionist and megalomaniac natures have become a focus of power in dysfunctional families or communities and cyber societies. Individuals with a narcissistic, exhibitionist, megalomaniac and dominant structure, who cannot cope with the feelings of inferiority, insecurity and inadequacy experienced in the face of not being able to neutralize the childhood traumas and violence-oriented child-rearing styles experienced within the dissociative dysfunctional family dynamics, control their partners, especially in the recessive structure they choose, by traumatizing or even revictimizing them. Female individuals with pathological dissociative narcissism often engage in exploitative attitudes and behaviors against the identity of their recessive male partner who has dissociative angioise in their emotional relationships, try to satisfy their egocentric needs by controlling him, and attempt to resolve their emotional dilemmas by attacking both his memory, consciousness and identity. The *"objectification trap phenomenon"* was defined by Ozturk as a dissociogenic form of gaslighting with a control focus on memory, consciousness and identity seen in bilateral relationships, especially in married couples and romantic partners.

The *"objectification trap phenomenon"*, applied by the oppressor or abuser as a *"control-centered emotional and fusional manipulation technique"*, causes interruptions in the victim's memory, consciousness and identity. In gaslighting processes, the dominant individual uses oppression and control-oriented, submissive sentences to her recessive partner as follows: *"All my efforts are always for your own good"*, *"Look, you're lying to me again, don't comment on me anyway, you don't even know yourself"*, *"It will be a bad choice for you to leave, but I never know what will happen to both of us if you go"*, *"You misremember again, if you had not acted angry and had been a honest person, this chaos would never have happened"* or *"Actually, we don't really think much differently from each other, but right now you have to act as I want and you can only exist with me"*. Dysfunctional individuals ruled by oppressive systems, rigid political regimes and ruthless parents, according to Ozturk's Dissoanalysis Theory and Dissoanalytic Psychohistory, are trying to avenge their own traumatic experiences and even unconsciously neutralize these traumatic experiences by controlling their partners and infusing them with their own *"internal poison"*. Because dysfunctional individuals perceive psychopathology and narcissistic dominance as power or authority, they tend to obey more pathological and dominant or potent individuals than themselves [2,4,5,8,11,15]. Dominant individuals perpetuate their recessive partners' feelings of shame and guilt in order to maintain their fear-focused dissociative attachment to themselves, that is, they drag them into a submissive position by constantly embarrassing, humiliating and criticizing them. In fact, extrovert dominant individuals manage

their introverted recessive partners with the hesitation obsession they reveal by constantly controlling them. It is inevitable to experience the objectification trap phenomenon, as *"dissociative attachment"*, which provokes feelings of guilt and shame accompanied by the *"hesitation obsession"*, even strikes self-confidence and causes loss of independence, causes interruptions in the memory, consciousness and identity of the recessive male partner controlled by the dominant female partner!

Fear of Uncertainty, Identity Transition, Identity Penetration, and Identity Dissolution in the Objectification Trap Phenomenon

In terms of dissoanalysis theory, the *"objectification trap phenomenon"* is discussed in two dimensions as individual and social. The loss of oneself in another person is conceptualized as *"individual identity transition"*, and the loss of oneself in any group or society is conceptualized as *"social identity transition"*. Identity transitions turn into a phenomenon of *"disidentification"* through traumatic experiences and psychosocial oppressions, resulting in a process of major penetration of dominant cultures and rigid political systems into individuals' identities. This penetration process is defined in two dimensions as *"individual identity penetration"* and *"social identity penetration"*. Individual and social identity penetrations that develop in the face of oppressive systems, rigid political regimes, dominant partners/spouses and dysfunctional parents are frequently encountered in both asymmetric and manipulative life forms as well as in directed and submissive life forms. Traumatized and dissociated individuals with borderline personality organization and *"fear of uncertainty"* in dysfunctional societies, according to dissoanalysis theory and dissoanalytic psychohistory, fixate and even iconize a violent and pro-war fascist leader or dictator with a borderline personality organization in order to control and govern themselves in a focus of *"opposite fusional reaction"* and *"dissociative projective identification"*. Individuals who experience the grief and denial trauma in dysfunctional societies desperately try to regain their lost internal control, spontaneity and individual freedoms after the *"submissive psychosocial mode"* in which they are trapped by being enslaved by a dictator, that is, an oppressor in a *"fantasy of the apparent savior"* or a *"dissociative utopia"* of their own creation. However, individuals in submissive psychosocial mode become puppets by becoming objects in the iconization process of dictators. Being controlled and ruled by a fascist leader or dictator does not hurt or traumatize them because that dominant leader is a reflection or a prototype of individuals living with a sense of *"power and potency hunger"* in a dysfunctional society, and even a soul mate of their own psychopathological identity! Submissive individuals act as if they were single-minded alter personalities because they both narrow their identities and suffer identity penetration of the oppressor, are unable to think multi-focused, and are both flattering and obedient in the face of oppression or authority. Psychopathology -especially narcissism and megalomania- is perceived and blessed as a symbol of power or authority by

objectified individuals, and even a "*psychopathology fetishism*" is experienced in this dissociative projective identity transition process. Individuals of today's age of mass dissociation are controlled and even managed by oppressive systems and fascist leaders by being both dedifferentiated and objectified, puppetized and psychopathologized through digital communication networks and social media applications [2,8,9,13].

Digital communication networks and social media applications, a dissociative agent in today's age of digital tyranny, switch individuals and societies to the submissive psychosocial mode through "*cyber traumatization*" and "*stimulus bombardment*", making them vulnerable to control and rule by oppressive systems and rigid political regimes. According to the dissoanalysis theory, the "*societal dissociation*" experienced in oppressive and hedonistic postmodern societies functions as a "*dual sociopsychological phenomenon*" with both adaptive and psychopathogenic aspects external to each other in the face of psychosocial oppression and social polarization. Submissive identities, which are dissociated by submitting to chronic traumatic experiences, rigid political regimes and psychosocial oppressions in a society, affect some of the unsubmitive identities and even penetrate them, causing the "*submissive psychosocial mode*" to dominate through identity dissolution. Identity dissolution creates a herd psychology by dedifferentiating all individuals in a society and dominates the submissive psychosocial mode. The phenomenon of "*identity dissolution*", which develops as a pathological defense against chronic traumatic experiences and ongoing psychosocial oppressions and serves to create herd psychology, is that the consciousness, memory and even identities of the controlled individuals become identical to each other in the "*submissive psychosocial mode*" orientation. According to Ozturk, the psychodissociogenic nature of fawning, freezing and flattering behaviors in the face of psychosocial traumas and psychosocial oppressions makes it possible for fascist leaders, cruel dictators, ruthless parents, dominant partners and sadistic spouses to make an identity transition on traumatic individuals. Traumatized and dissociated individuals following a mass identity transition from individuals to communities and even society, turn into fake and virtual identities or puppets that move in a "*herd*" or "*heap*", have lost both their subjectivity and autonomy, become robotic, have lost their self-compass, are controlled and managed by digital communication networks and social media applications, are identical to each other but far from absolute reality. According to Ozturk, whenever the "*submissive psychosocial mode*" that emerges in the face of traumatic experiences and encompassing oppressions causes ruptures in individual and social development, date is almost frozen and one is fixed in the same "*traumatic time*". Being fixed in the same traumatic time causes a negative psychosocial shift from the focus of intergenerational development to the focus of intergenerational fossilization. According to dissoanalysis theory and dissoanalytic psychohistory, dysfunctional family dynamics, violence-oriented negative child-rearing styles, childhood traumas, oppressive political regimes, psychosocial

polarizations, wars and genocides prevail in all societies that shift from the focus of intergenerational development to the focus of intergenerational fossilization [1,7,8,11,16,17]. According to dissoanalytic psychohistory, a society made up of individuals who flatter their oppressors and dictators in the face of traumatic experiences and chronic oppressions will sooner or later perish in their own wars, moving away from absolute reality and optimal empathy!

Dissociative Angoisse, Dissociative Narcissism, and Dissociative Projective Identity Transition as Active Agents of the Objectification Trap Phenomenon

According to the dissoanalysis theory, psychologically integrated or normal individuals can neutralize their traumatic experiences. They can avoid negative life experiences by predicting possible traumatic experiences, and they can even use their own will at the maximal rate in the optimal decisions they make and the right choices they make. Psychologically integrated or normal individuals do not physically, sexually, or emotionally harm, direct, or even control others, either to themselves or to others. All neurotic psychiatric disorders are actually defensive psychological reactions to oppressive systems, dysfunctional family dynamics, violent negative child-rearing styles, and childhood traumas. Subclinical psychiatric symptoms, which initially develop with a focus on adaptation to traumatic experiences, turn into psychiatric diagnoses with the increase in the frequency, severity and duration of traumatic experiences, and a maladaptive process commences. In the objectification trap phenomenon, the dominant woman shifts her control, which she lost in the internal focus, to the external focus, after the dissociative narcissism she developed as an "*opposite fusional reaction*" to the oppressive systems and childhood traumas she lived in. She tries to regain the lost control by manipulating, gaslighting, and directing her recessive male partner with dissociative angouisse. The recessive male partner, on the other hand, suppresses or denies his hatred of the dominant female partner for fear of punishment, and turns to the opposite feelings, that is, he attaches to his abuser with apparent love and admiration, but in reality with fear and hatred! The dominant woman puts oppression on her male partner to both neutralize her own traumatic experiences and activate her frozen feelings, creates interruptions in consciousness and memory, that is, creates her recessive natured, traumatized and dissociated past soul's mate in the present [2,6,14].

Ozturk emphasizes that "*dissociative projective identity transition*" is an active agent in the objectification trap phenomenon. "*Dissociative projective identity transition*" is defined as the transformation of the desire to impose the parts of one's own identity, which he/she rejects in his/her own self-identity, to another's identity by force, into action on the axis of an "*internal cognitive distortion of reality*". Individuals who engage in fusion communications through dissociative projective identity transitions sabotage both themselves and other subjects and society. Because, on behalf of the masochistic, self-sabotative

and traumatized individual who experiences the denial trauma through the phenomenon of dissociation, other subjects and society are, in the unconscious, an extension of himself or even a copy of himself. In the objectification trap, the dominant female individual with an apparently sadistic nature is actually torturing herself while emotionally abusing her recessive male partner! In other words, the dominant female individual with the borderline personality pattern actually tortures herself in the sadomasochistic siege of the denial trauma she has experienced for many years by persecuting other people, transferring her anger and hatred to her fusion partner, and even controlling everyone in her life with her own psychopathology. According to dissoanalysis and dissoanalytic psychohistory, the dominant female individual who is controlled and managed by their ruthless parents, cruel abusers and fascist leaders, even establishing “*dissociative projective identification*” with their oppressors or experiencing “*dissociative projective identity transition*” tries to solve her own traumatic and dissociative deadlocks in a primitive way by making her recessive male partner experience the modes of being controlled and directed in her past, by objectifying him or making him a satellite or even puppetizing him. Dissociative projective identity transition, which is frequently experienced in the objectification trap phenomenon seen in dysfunctional families, sadomasochistic bilateral relationships, interest-based marriages and academic mobbing, shifts the control focus from the internal dimension to the external dimension, causing submission cycles in the face of systematic oppression [2,5,14,17].

Clinical Appearances and Psychotherapeutic Reflections of the Objectification Trap Phenomenon

In romantic partners or couples who experience the “*objectification trap phenomenon*” with function transitions with “*dissociative narcissism*”, “*dissociative angoisse*” and “*gaslighting*” dissociative disorders, post-traumatic stress disorder, borderline personality disorder, body dysmorphic disorder, alcohol and substance use disorder are frequently diagnosed. The objectification trap phenomenon is characterized by chronic childhood traumas, outbursts of anger, sexual dysfunctions, self-harming behaviors, cyber dissociative experiences, identity confusions, dissociative narcissism, amnesias, suicide attempts, dissociative angoisse and dissociative projective identity transition on behalf of both the abuser and the victim. As reemphasized again, “*dissociative projective identity transition*” is defined as the transformation of the traumatized person's desire to impose the parts of their own identity that they reject or deny on someone else's identity by force, on the axis of an “*internal cognitive distortion of reality -multiple reality-*”. The male victim in the objectification trap phenomenon actually experiences a “*dissociative projective identity transition*” while enslaving the dominant female lover or partner, the oppressor, who traumatizes and dissociates him in the internal cognitive distortion or denial of a reality, even making her a totem. In the objectification trap phenomenon, there are reversible roles of “*abuser*” and “*victim*”. Role changes are experienced quite

frequently in the simultaneous or sequential relationships of individuals, where the more psychologically pathological one controls and abuses the other.

Alcohol and substance use, which is frequently seen in dissociated individuals, serves the purpose of getting away from traumatic memories. In the objectification trap phenomenon, couples are often traumatized and addicted to alcohol and drugs. Under the influence of alcohol and substance addictions, they gradually shift towards sadomasochistic fetishism, which in their eyes now transforms abnormality into normality. They become incapable of having sex without the use of alcohol, drugs or even fetishistic rituals. In the objectification trap phenomenon, couples generally live as a commune by communicating with other couples who have a similar “*master versus slave*” relationship. The dominant primitive and hedonistic female partner usually prefers a polygamous life, which she hides from her recessive male partner. In this phenomenon, couples make digital collections of their sexual partners and are regulars on online sexual partner dating sites. They usually apply to psychotherapy centers due to self-harming behaviors and suicide attempts that flare up after alcohol and substance addictions. In the first psychotherapy sessions, they do not talk much about their partners due to their fetishistic obsessions and symbiotic relationship dynamics, but after a while they express that they are extremely afraid of being abandoned by their blessed lover. In later psychotherapy sessions, they state that they hate their partners, but they cannot give up on them even though they are deceived and transformed into servants. According to Ozturk, at least one of the narcissistic and megalomaniac parents, who have a “*tramatizing child-rearing style*” based on “*pampering*”, of the bohemian and marginal life-pretentious individuals who are in the objectification trap phenomenon characterized by the denial and grief traumas, is alcohol and/or substance addicted. The “*pampering phenomenon*” functions as a “*tramatizing parental attitude*” in dysfunctional families [1,2,6,13-15]. The objectification trap phenomenon can transform into the controlled human syndrome, and the controlled human syndrome transform into shared dissociative identity disorder.

Controlled Human Syndrome: Controlled Man Syndrome and Controlled Woman Syndrome

“*Controlled Human Syndrome*” was defined by Ozturk as a fused and sadomasochistic life form with a “*master-slave*” mode, which is formed by the intertwining of the traumatic self of two individuals, one introvert and the other extrovert, who have dissociative experiences associated with chronic childhood traumas. In this fused and sadomasochistic primitive life form, the “*victim*” introvert is ruled by the extroverted individual/partner who is the “*abuser*”. In general, “*Controlled Human Syndrome*” is distinguished in two categories: “*Controlled Man Syndrome*” and “*Controlled Woman Syndrome*”. Controlled man syndrome defines the dependent or withdrawn introverted male partner and his psychopathology, who has been subjected

to long-term and systematic emotional abuse by his extrovert dominant female partner. Controlled woman syndrome, on the other hand, defines the dependent or recessive female partner and her psychopathology who have been subjected to long-term and systematic emotional abuse by the dominant male partner. While controlled woman syndrome is dominant in traditional societies, controlled man syndrome is dominant in postmodern and cyber societies. Shared dissociative identity disorder is the most extreme psychopathological form of controlled human syndrome. "Controlled Man Syndrome" and "Controlled Woman Syndrome" have the same dissociogenic 10 phases, but this part is only about controlled man syndrome. The dominant female partner controls the dependent or recessive male partner in the following 10 consecutive phases, each lasting approximately two months, which can be seen together at the same time:

- 1-The construction of a marginal and apparent romance,
- 2-An attempt to persuade a bohemian and fused life form,
- 3-The pampering and denial trauma in the face of the duality of hate and love,
- 4-Submission and domination cycle,
- 5-Establishment of dominance by bombardment of orders,
- 6-Dissociative emasculation and infantilization,
- 7-Forbidden grief, social isolation and shared dissociative confusion,
- 8-Puppeteering and dissociative conformism,
- 9-Identity penetration and de-identification,
- 10-Objectification versus dissociative emancipation.

Dissociative Phases of Controlled Man Syndrome

1.The Construction of a Marginal and Apparent Romance: In the first phase, the extrovert dominant female individual does not reveal her true feelings regarding her introverted male partner, but creates a false, festive, exaggerated and apparently romantic atmosphere. An apparent romance devoid of relational reciprocity, empathy, respect and love, romance lacks the sensuality and normality of actual life, and is even characterized by marginal and psychopathological relationship dynamics. As the frequency, severity and duration of these marginal experiences, which are interesting at first but then create dual and inconsistent feelings in the dual relationship, the mind of the recessive male individual becomes increasingly blurred, he experiences interruptions in consciousness and memory, and gradually becomes dependent on his dominant female partner.

2.An Attempt to Persuade a Bohemian and Fused Life Form: In the second phase, the introverted, recessive individual with dissociative angiois, who thinks that he is loved by his

extrovert dominant and dissociative narcissistic female partner, and who believes or is made to believe that he has made the best decisions for himself and his relationship, becomes open to suggestion. Experiencing a psychopathological relationship, the couple drifts away from the usual structure of actual life with the dynamics of "somasochistic mode" and drifts into a bohemian and fused life. A recessive male individual, who tries to adapt to a psychotoxic bohemian lifestyle that he is not accustomed to, or who tends to the somasochistic lifestyle offered by his dominant female partner in a hyperempathetic and conformist way, will experience significant decreases in occupational and social functionality over time. In this phase, "attachment to narcissistic abuser" occurs, dissociative amnesia develops and "master-slave" relationship begins.

3.The Pampering and Denial Trauma in the Face of the Duality of Hate and Love: In the third phase, the introverted recessive male individual believes that he is both loved and hated by his extrovert dominant female partner. Towards the end of this phase, the recessive male individual turns into a "hate object" whether he obeys his dominant partner or not. The dominant female partner uses her recessive male partner as a "trauma container" and avenges her entire traumatic past by spewing her obsessive love and hate at the same time on him. Trapped in the narcissistic castle of his master by suffocating with rewards and punishments at varying rates, the recessive male individual cannot realize that he functions as a "trauma container" and "hate object". The recessive male individual, who is both pampered and used as a "trauma container" and "hate object" by his dominant female partner, experiences a "denial trauma" and becomes open to suggestion and control. In this phase, while the "dissociative denial phenomenon" is occurring and moving away from absolute reality, sexual psychopathologies occur intensely in the fused couple.

4.Submission and Domination Cycle: In the fourth phase, the extrovert dominant female partner exerts maximal control over the introverted recessive male individual and takes all the important decisions herself, but acts as if she allows him to make some unimportant decisions. The recessive male individual consoles himself with the financial opportunities provided by his dominant female partner and glorifies his totemized master. In this symbiotic relationship, two immature individuals, who are individuated, extrovert and introvert, are actually looking for a cure for their fear of loneliness, happiness and uncertainty. As soon as the dominant partner, who is pathological in bilateral relations, is perceived as a power center, the submission process begins clearly. Whoever's psychopathology is more severe or dominant in a fused relationship will subjugate the other. However, in new relationships, usually dominative and submissive modes, master and slave roles change or reverse, that is, if the victim becomes the abuser, the abuser becomes the victim.

5.Establishment of Dominance by Bombardment of Orders: In the fifth phase, the extroverted dominant female partner

completely takes over the will of the introverted recessive male individual by dominating the introverted recessive male individual through a bombardment of orders. The recessive male individual now becomes an servant or butler, following the orders of the dominant female partner. All decisions are taken by the dominant female partner, and even the recessive male partner does not have the right to make a choice. The life of the recessive male individual is organized by the dominant female partner, namely the master, and a crisis is created when these organizations are not followed. In this phase, the male victim, who surrenders all control of his life to the narcissistic female abuser he mesmerized through "*adversive dissociative projection*", gradually turns into a submissive or even a slave in his fusion and sadomasochistic primitive life form.

6.Dissociative Emasculation and Infantilization: In the sixth phase, the extrovert dominant female partner, who turns into a "*maternal totem*", makes her introverted recessive male partner a satellite of herself by emasculating and even infantilizing. Generally, the dominant woman with a borderline personality pattern traumatizes, devalues, and even nullifies her male partner with an ambivalent behavior pattern and "*dissociative emasculation*", both by humiliating, unfairly criticizing and giving orders, as well as by praising and rewarding her. In the dissociative emasculation and infantilizing phase, the recessive male individual is regressed to the position of an submissive child, who is pushed away from the male role, even adulthood, by his dominant female partner, who is scolded and controlled. In this phase, in which the grief and denial traumas come to the fore, the associative functions of the identity of the introverted male partner begin to weaken considerably and transfer all control to the dominant female partner.

7.Forbidden Grief, Social Isolation and Shared Dissociative Confusion: The seventh phase is the process of forbidden grief, social isolation, and shared dissociative confusion. In the face of all the emotional abuse and control of the extrovert dominant female partner, the introverted male partner cannot become depressed or even grieve for his lost freedom. Because in this fused relationship, the female oppressor does not even give the right to complain or lament the male slave she keeps under her command. The obsessive dominant female partner requires her recessive male partner to always obey and serve her with a smiling face. The dominant female partner completely cuts off her dependent male partner from her own family and friends, thus capturing her in this pathological dual relationship cycle. In fact, in this phase, the dominant female partner reflects the anger that stems from her own traumatic experiences, which she cannot neutralize, to her recessive male partner, and even imposes a similar traumatic life on her. In this phase, where sadomasochistic acts peak, a "*shared dissociative confusion*" is experienced as the roles of lover and parent are mixed, and normal or ordinary sexuality is largely avoided. Paraphilias-voyeurism, masochism, fetishism, partialism- start to appear in the recessive male partner living under the control of the dominant female partner. The

dominant female partner, on the other hand, leads a polygamous and sadistic sex life.

8.Puppeteering and Dissociative Conformism: In the eighth phase, the extrovert dominant female partner turns the introverted, recessive male partner that she controls into a puppet by holding all the strings. The recessive and/or dependent male individual, who has become a puppet, now enjoys following the orders of his dominant female partner and uses all his energy only to accompany and flatter her. For the male victim, who transfers all the responsibility of his own life to his female master, the only fusion-oriented option is "*dissociative conformism*". The choices and decisions of all individuals who are puppeted by showing dissociative conformism in bilateral relationships become determined by their dominant partners, and even they become "*traumatized toys*" of their masters, that is, "*anger projection tools*".

9.Identity Penetration and De-identification: In the ninth phase, the introverted, dependent and/or recessive male partner adores the extrovert, dominant and sadistic feminine power, which he later narcissistic and even totems after increasing sexual fetishism and even sexual masochism. The long-term feelings of anger, helplessness and shame that cannot be expressed to the dominant female partner increase the severity of sexual psychopathologies in dependent male individuals. The dominant female partner with the borderline personality pattern penetrates the identity of the male partner with the dependent and/or avoidant personality pattern and even deidentifies him. In this phase, the individual experiencing controlled man syndrome becomes depersonalized, estranged from his own thoughts and even his identity, and becomes unaware of the insults and manipulations of his oppressor by assuming an artificial identity that his dominant female partner wants or desires. The main mission of the addicted male partner is to follow all the orders of his female master with an emotionless poker face, to accompany him with admiration and to approve everything he does right or wrong. The submissive and directed male individual is condemned to a dysfunctional "*copied and fake life*" under the command of his incorporeal and normalized ill-spirited dominant female partner!

10.Objectification versus Dissociative Emancipation: The introverted and dependent individual who experiences controlled man syndrome starts to gain awareness of his interest-oriented relationship after his depressive mood, which usually occurs in the last phase, and tries to get rid of this "*traumatic and dissociative fusion*". The male partner is now bored with the dominant female partner and even starts to hate her. However, the male victim has already been turned into a submissive or even objectified by his dominant female partner, who controls his thoughts, feelings, behaviors, memory, consciousness, and identity. It is now very difficult for the dependent male partner, who is dissociated in this pathological relationship network, to be liberated again or to be a subject! The male partner falls into "*dissociative depression*" in direct proportion to realizing that he is objectified, develops

suicidal thoughts and questions this fused relationship, which is a destruction for him. The control of the dominant female partner extends from the self of the recessive partner to her own self and in fact she wants to control herself. For the dominant female partner, the self of the recessive male partner symbolizes her former servile self. As the hyperempathetic and conformism of the recessive partner increases, the dominant woman who has identified with her abusers becomes more cruel. If the recessive male partner can protest his dominant female partner by switching to his *"natural self"* and challenge the dissociative fused life form he lives in, he can end this psychotoxic relationship as soon as he realizes that his dominant female partner has needs, feelings and thoughts that are valid only for her, and realizes that he does not want to be like her and turn into her and that he does not deserve such a sadomasochistic relationship that hits his identity and autonomy as well as separating from all his feelings of inferiority and immature defenses. This process is the return of *"internal dissociative revolution"* to *"dissociative emancipation"*! In this last phase, in which dissociative emancipation usually does not occur, the psychopathology, crises, bohemian life and scandals of the dominant female partner gradually increase, while the dependent male partner turns into only a *"accompaniment object"*. The male partner is now an *"accompanier"* or *"flatterer"* or even a *"defector"*! This stage in the dissociative relationship is the last chance for the male partner. The introverted male partner can recover from this psychotoxic relationship and cycles of submission, to control, usually by starting a trauma-focused psychotherapy process in the objectification phase! If the recessive male partner cannot get rid of the fusion relationship in which he is managed and even objectified, and the ill-spirited dominant female partner in this last phase, he will have to live a large part of his life as a *"unidentified servant"* who has been under control. At this last point, the controlled man syndrome experienced turns into *"shared dissociative identity disorder"*, as the associative functions of the identity of the introverted male individual, whose dominant female partner is no longer able to escape from the objectification trap, weakens considerably.

Shared Dissociative Identity Disorder

The *"Shared Dissociative Identity Disorder"* (SDID) was defined by Ozturk as the mutual experience or transfer of dissociative psychopathology associated with alter personalities, which occurs in traumatized individuals in oppressive systems, polarized societies, rigid political regimes and dysfunctional families, in fused close relationship dynamics. The SDID, which generally presents itself as the most extreme clinical manifestation of *"contra-psychological germination"*, *"psychic castration"*, *"dissociative emasculation"* and *"objectification trap"* phenomena, is a newly discovered and realized subtype of dissociative identity disorder in clinical psychology and psychiatry applications. Cyber dissociative experiences (i.e. accompanier/flatterer/defector/cyber/epochal cyber alter personalities) are maximally dominant in the SDID. In simpler terms SDID, it is a psychiatric disorder defined as the sharing of

alter personality and identity penetration phenomenon, usually by two people, in cases of dissociative identity disorder. In hundreds of dissociative identity disorder cases treated by Ozturk, the SDID cases consisting of 3 people were also encountered. The first 3-personality-SDID case is a married couple (mother and father) aged approximately 45 years of age and their 25-year-old daughter who witnessed the death of many close relatives due to cancer. The second case of 3-personality-SDID is an 18-year-old brother and two 20- and 22-year-old sisters who have been subjected to long-term physical and emotional violence from their parents, aged approximately 50 years. The third case of 3-personality-SDID is a 29-year-old male individual who is in an open relationship and his female partners aged 25 and 27. All individuals in these 3 personality SDID cases commonly had a *"accompanier"*, *"flatterer"* and *"defector"* alter personality.

The SDID, is the imprisonment of a young man who subclinically meets the diagnostic criteria of dissociative disorder or dissociative identity disorder, accompanied by an introverted, recessive and/or dependent personality pattern, chosen by the female individual as her lover or partner in the objectification trap phenomenon through penetration of his alter personality by a generally dominant and extroverted young woman diagnosed with dissociative identity disorder with histrionic and/or narcissistic personality pattern and comorbid borderline personality disorder, by emotionally abusing and controlling him, creating another alter personality in him or penetrating her own alter personality in him. It is a rare yet also possible form of SDID that the extrovert dominant male partner penetrates the introverted recessive female partner. In SDID cases, the extrovert dominant female with a diagnosis of dissociative identity disorder usually ensures the formation of alter personalities in the introverted recessive male partner who meets the diagnostic criteria of subclinical dissociative disorder or dissociative identity disorder, whom she controls by applying emotional abuse and gaslighting, or makes it possible for her to realize alter personalities (especially accompanier, flatterer and defector alter personalities) with which she is not co-conscious. An extrovert dominant female patient with a diagnosis of dissociative identity disorder causes at least one of her own alter personalities (persecutor/accompanier/flatterer/defector/submissive woman) to appear in the identity of the introverted recessive male partner of her identical soul mate through *"dissociative projective fusion"* and *"contra-psychological germination"*. In terms of dissonance theory, in SDID, it is aimed to relieve traumatic pain by sharing the testimony of an *"accompanier alter personality"* and a *"flatterer alter personality"* or a *"defector alter personality"*, which are usually shared in a fused bilateral relationship. SDID is experienced through the *"potent female alter personality"* replacing the host personality for a certain period of time or the host personality modeling this dominant alter personality or even the penetration of the potent female alter personality into the host personality. The process by which the internal dissociative system of a case of dissociative identity disorder -alter personalities- penetrates the external fused bilateral relationship -the partner- is the very

process of the SDID!

In more than 5000 dissociative disorder case series and over 1500 dissociative identity disorder case series, in which Ozturk completed their psychotherapy with a high success average and confirmed positive treatment results using the *"Trauma Based Alliance Model Therapy"* method, the rate of SDID was seen to be 2-3%. SDID is experienced as a *"somasochistic close relationship psychopathology"* in symbiotic or fusion interpersonal relationships of primitive and immature nature. In addition, SDID, which is a *"bilateral relationship psychopathology"*, is often seen between lovers, although it is experienced between husband and wife, mother-daughter/son, father-son/daughter and sister/brother. Generally, the dominant female partner with body dysmorphic disorder or histrionic personality disorder and borderline personality disorder, sadistic, obsessive, alcohol and drug addicted, recessive implicit dissociative identity disorder controlled by emotional abuse or subclinical dissociative disorder and sexual identity confusion. By depriving him of his right to choose, she almost makes him a puppet, even feminizes her, transforms him into an object and makes him a slave to herself. Ozturk defined SDID as a subtype of dissociative identity disorder associated with *"dissociative narcissism"* and *"dissociative angoisse"*. He stated that *"dissociative narcissism"* and *"dissociative angoisse"* are found as a *"pathological continuity"* in the host personality and especially in the alter personalities of dissociative identity disorder cases. *"Dissociative narcissism"* and *"dissociative angoisse"* (to each other) are phobic and external phenomena. Although dissociative angoisse increases in traumatized and dissociated individuals, dissociative narcissism decreases relatively, sometimes both phenomena can be present at the same time. According to dissonalytic psychohistory, the internal dissociative systems of traumatized individuals are transformed into external dissociative fused interpersonal relationships or external dissociative fused social relationships or even psychosocial dissociation through chronic psychosocial oppressions. In the formation of psychosocial and psychocommunal dissociation, *"dissociative narcissistic"* dominant male leaders who are *"paternal totems"* play a maximal role. Traumatic masses with dissociative angoisse unconsciously or semi-consciously desire to be ruled by dissociative narcissistic dictators -paternal totems- [1,6,13,18,19].

Evaluation of a Male Case in Terms of Dissonalytic School Diagnosed with Dissociative Identity Disorder in the Psychotherapy Process, with Prominent Shared Dissociative Identity Disorder

A 28-year-old male, single, only child, engineer and graduate student, continues his outpatient psychotherapy with the diagnosis of dissociative identity disorder. The patient, whose Dissociative Experiences Scale (DES) averaged 40, was also diagnosed with alcohol use disorder, erectile dysfunction, fetishism disorder and binge eating disorder. The patient, who

has a total of 10 alter personalities (namely *"potent female"*, *"submissive woman"*, *"accompanier"*, *"flatterer"*, *"defector"*, *"child"*, *"persecutor"*, *"talented"*, *"gay"* and *"epochal cyber"* alter personalities), has been staying at the house of his girlfriend who has been abusing him emotionally for three years. The case of male dissociative identity disorder, who frequently reads on dissociation, has changed psychotherapists 5 times before, and stated that long-term treatments do not work, emphasizes that he wants to receive short-term psychotherapy. The case, who rarely makes eye contact, has a depressive mood, speaks in a low voice and has suicidal thoughts, was cheated on by his ex-girlfriend 4 years ago. The male case, who stated that he had a controlling mother and a negligent father, and that he witnessed his mother always controlling his father during his childhood, experienced a short-term homosexual relationship at the age of 21. The male case, who was diagnosed with dissociative identity disorder, has been with three dominant women with a masculine attitude and emotionally abusing him, whom he met on online sexual partner finding websites, for about two years. He couldn't break up with his girlfriend, whom he had beaten twice for cheating on him before these three dominant women. The repetitive answers given by the male case diagnosed with dissociative identity disorder in the Rorschach test, such as *"people fighting"*, *"puppets"*, *"black cloud masses"*, *"mud"*, *"water-splitting ship"*, *"transvestite waiters"*, *"vagina"* and such were psychodynamically related to dependency-independence conflict, angoisse, feelings of insecurity, sexual conflict, and sexual obsession. The male case with shared dissociative identity disorder has separated from his emotionally abusive girlfriend for three years and completed his master's after being integrated with *"Trauma Based Alliance Model Therapy"* (TBAMT) in 12 sessions and providing post-integrative psychotherapy providing autonomy for about 3 months. TBAMT, the short-term psychotherapy method of the dissonalytic school, is generally a trauma centered, strategic, both crisis intervention and an integrated psychotherapy method focused on the processing of trauma following the alliance of the host and alter personalities in dissociative identity disorder. Ozturk also benefited from the *"Crisis Intervention Psychotherapy"* and *"Psychotherapy of Identity-Discovery and Individuation"* that he structured in the pre- and post-integration treatment of this case [1,2,18,19]. The SDID case, who decided to seek for treatment as he constantly lied, had amnesias, failed to act spontaneously and get out of his girlfriend's control and therefore was unable to realize his potential, has stated the following in relation to *"objectification trap phenomenon"*, *"contra-psychological germination phenomenon"* and *"controlled man syndrome"*:

"My girlfriend, who is the same age as me, has been treated by a retired psychiatrist for 5 years with the diagnosis of dissociative identity disorder, body dysmorphic disorder and borderline personality disorder, but she does not use the antidepressants recommended to her and the psychotherapy she continues does not work. We met her on the dating site, and she invited me to her house that very night. It was as if it wasn't me texting with her, it

was as if a digital identity (epochal cyber alter personality) that existed in my mind but that I didn't have, took control of me. At first she was compassionate, cheerful and funny, but suddenly she turned into a marginal, inconsistent and sadistic woman. She told me that she has 12 alter personalities and even introduced me to some of her alter personalities. For three years she controlled me as if I were a child, and even created a "child part" in me. After years of oppression and control by my girlfriend against me, this child part turned into a child alter personality -the servant- and a monster -persecutor alter personality- was formed inside me, which was exactly like her, and then another submissive female alter personality was added to it. My accompanier, flatterer, and submissive female alter personalities come into play, which has the ability to accompany my command and control freak girlfriend when I can't stand her. I am experiencing an identity transition between me and my girlfriend, and it is as if all of us, all of our personalities, make up one person!"

"I'm almost ruled by my girlfriend's wishes, we have breakfast whenever she wants, we go to the bar whenever she wants, and we make love or sleep whenever she wants. Perhaps I am experiencing a pathological (dissociative) attachment because I was fondly her servant at the beginning. She always sabotages me, calls me 5-6 times a day even at work and never gives me a chance to write my master's thesis. Even if I come home tired from work, I have to do a social program with her every night outside the home. If I don't, she's constantly throwing fits, destroying me for days. She constantly complains about her life, drinks alcohol as she complains, it made me addicted to alcohol like her. Sometimes I really need to think that she loves me but can someone who can't love herself ever love someone else? Most of all, I hate her for forcing me to enjoy listening to the disgusting songs she chose while drinking wine and eating the terrible dishes she just learned and cooked. My mom and dad insist that I marry my girlfriend because she's rich. I realized that I don't love her anymore, but I can't leave, maybe it's easier for me to live under the control of a feminine and dominant power that offers me financial opportunities. I leave this evil woman who makes me infantile, feminized and even de-identified hundreds of times in my mind, but in reality I can never do that!"

"She cut me off from all my family and friends, we only see her friends and spend time with her narcissistic and alcoholic family. I don't have any private space left, it's constantly messing with my cell phone, checking my call logs and my messages. She thinks I'm cheating on her with other women or even men. She keeps asking me to apologize even though it's not my fault and for reasons I can never understand. Maybe she is cheating on me and sometimes I feel like cheating on her too. My girlfriend doesn't allow me to meet my friends alone while doing social programs that I'm not involved in. She doesn't allow me to improve myself and even wants me to always remain her satellite. Most of the house expenses are covered by my credit card. She wants me to wake her up with nice words every day and always prepare breakfast for me. She slapped me once for forgetting

our anniversary and then immediately hugged me. She is trying to make me jealous by showing me hundreds of absurd photos she has taken and archived with her exes. I'm so tired of her hedonistic world, her primitive life, her suffocating nature and her guarding. Now that my girlfriend is forcing me to have sex every night, I'm sick of sex. I feel like I'm in my girlfriend's prison, not her house, and I can't get out or break out of this prison anymore!"

"In our relationship, it's like she's the man and I'm the woman. When my girlfriend treats me just like my mother, who is cruel, ruthless and inconsistent, I feel like I am without identity and even a victim, I see myself as her slave, even as if I am a part of her that she hates. After my girlfriend drinks wine and gets drunk every day, she forces me to accompany her old-fashioned songs, which she sings with her detonated and squeaky voice. She either makes me do almost all the housework or requires me to accompany her while she does the housework. I don't understand how it is that I do everything she says, even if I follow every order without thinking, she is never satisfied, she treats me as if I was a child or even a servant, she gives me orders one after the other and she always criticizes me ruthlessly. I'm starting to feel stupid now. I can't even read a book alone at home, even when I'm writing my thesis, she says I neglected her. She spends almost all her money on cosmetics. She asks her alcoholic parents for money to have plastic surgery. It's also confiscating my salary and credit cards for staying at her house. Our relationship is constantly under the occupation of her family, relatives and friends. While the defector, servant, or submissive female alter personality inside me enjoys serving her, my main personality (host personality) and most of my alter personalities hate her. I am disgusted with myself or my parts (accompanier/flatterer/defector alter personalities), that is almost a companion, a flatterer, and a satellite. I wish there was a different tomorrow and I didn't see her heartless body, soulless existence and freaky face when I wake up!"

(Quoted from a case diagnosed with dissociative identity disorder with prominent SDID, with his approval)

Dissoanalytic Cyber Psychology, Psychic Castration, Dissociative Emasculation, Cyber Feminization, Opposite Dissociative Projection, Dissociative Attachment and Maternal Totem

While the origin of power functions in favor of men in traditional societies, the origin of power in modern societies functions in favor of both men and women as a step towards equality. "Dissoanalytic cyber psychology" defined by Ozturk is based on the phenomena of cyber traumatization, cyber revictimization and cyber dissociation. According to "dissoanalytic cyber psychology", digital communication networks and social media applications are agents of "hypnotic psychosocial fusion" of oppressive systems and dictators [1,8,9,13]. Dissoanalytic cyber psychology emphasizes that the origin of power in cyber societies

has shifted from the male side to the female side, especially in recent decades, with the effect of the "cyber feminization" phenomenon. The shift of the "control focus" from men to women in the age of digital tyranny has made it possible to create new life forms based on feminine power in family, work, spouse and romantic relationships. Ozturk defines it as "dissociative emasculation", when dominant or potent women have control over their recessive male partners by having them do their private work and isolate them socially. Some traumatized and recessive male members of cyber society have almost volunteered to live a fused relationship under the control of a dominant feminine power by making an "opposite dissociative projection" to the oppressive and masculine natured system in which they live and cannot react. Some female members of cyber society with traumatized and borderline personality patterns try to control or even manage their male partners by making a "power-oriented primitive alliance" with the system of oppressive and masculine nature. Childhood traumas and punitive mother attitudes that some male individuals in the digital network society cannot integrate into their consciousness, or even deny, have imprisoned them in a dominant feminine power-oriented fused relationship. According to Ozturk, recessive male individuals who develop uncertainty and fear of individualization in the face of an inconsistent and dominant mother try to neutralize the control and pressure in the outside world by re-experiencing the control and pressure their close relationships with a feminine power, which is the symbol of "maternal totem", unsuccessfully. However, uncertainty and fear of individualization lead dysfunctional individuals into obedient psychosocial mode, turning them into puppets or even objects. In today's dissociative cyber societies, it is almost imposed to maintain sexual and emotional relationships under the control of a dominant partner and on a sadomasochistic axis. Ozturk defines it as "psychic castration" when dominant women enslave their male partners, weaken their sense of self, deprive them of their power, discourage them from their personal values, and criticize their sexual identity intensely and unfoundedly. According to dissoanalysis theory and dissoanalytic psychohistory, men who cannot fight or even submit to the oppressive systems in the society ruled by dominant leaders or dictators, who have a "paternal totem" associated with a violent negative child-rearing style, come under the command of his dominant female partner, the oppressor, who is a "maternal totem" associated with a violent child-rearing style with which he has an apparently reciprocal emotional and sexual relationship in a "fusional counter-reaction" or "opposite dissociative projection" orientation, they become puppets and even desire to be crushed under the feet of a feminine power. In fact, both submissive and dominative individuals have childhood traumas, similar violence-focused negative child-rearing styles, "pampering phenomenon"-oriented "traumatizing parental attitude" and dissociative psychopathologies. Men who experience long-term "contra-psychological germination", "psychic castration" and "dissociative emasculation" under the control of their dominant female partners are increasingly alienated and distanced from

heterosexual relationships.

While "dominative psychosocial mode" develops in traumatized individuals who identify with their abusers, "submissive psychosocial mode" develops in individuals who allied with the oppressive system or oppressors. However, since these psychosocial modes are of a reversible nature, both individuals and societies may switch to one of the two modes in a certain period, and to the opposite mode in the successive period. There are close relationship dynamics and function transitions of the phenomena of "intergenerational transmission of trauma" and "intergenerational transmission of dissociation" in mass violence cycles that expand from individual to society. Violence-focused negative child-rearing styles and dysfunctional family dynamics, in which childhood traumas are hidden, are reactivated through revictimization processes in the dissociated subject, fused relationship-oriented dominative/submissive partner choices, since they exist as developmental traumas. Both fascist leaders and dominant parents and abusers in the objectification trap phenomenon use the same "dissociative control system". Just as fascist leaders control and manage by traumatizing individuals and societies, making them switch to psychosocial submissive mode, suppressing their healthy sides and highlighting their unhealthy sides, and even creating a "false positive social memory", dominant individuals in bilateral relations control and manage their recessive partners by traumatizing and dissociating them with the same methods. In the objectification trap phenomenon, which is a postmodern "cyber society psychopathology", dominant female individuals who experience the denial and grief trauma dissociate their recessive male partners by suppressing their healthy sides and highlighting their unhealthy sides. Inequalities, injustices, hunger for power and control in traditional societies are also seen in postmodern and cyber societies. Mass-control psychopathogenic components of oppressive systems and societies are transformed into intimate relationship dynamics. In the objectification trap phenomenon, while the recessive male individual becomes an dependent personality by serving or caring for his dominant female partner whom he admires and totemizes, he experiences "dissociative attachment" associated with "evil mother image", and even tries to compensate or neutralize his "intimacy phobia" and "fear of uncertainty". Dissoanalytically introverted male individual makes the motherhood of which he was deprived to his extrovert dominant female partner through an "opposite dissociative projection". In this fused relationship, he becomes feminine (dissociative emasculation) and becomes a slave, even a "girlfriend" or an "accompanier", especially a "flatterer" serving the female oppressor who is a "maternal totem". Being under the control of an inconsistent feminine power is nothing but the imago effect of the pathological mother -to the present- that the recessive male individual perceived or thought to be powerful in his childhood! Fulfilling the commands of the dominant female partner on behalf of the recessive male partner, or even "mothering" her, stems from the need and expectation to take back from someone else, the female master, the attention

and importance that his own inconsistent mother did not give emotionally. In other words, the recessive male partner assumes the role of a caring parent towards his dominant female partner and he desperately awaits the same caring parent role from the dominant female partner. The recessive male individual's acting as a servant/butler to his master, in other words, taking on the role of caregiver, causes him to think that he loves his dominant and abusive female partner and develops a traumatic or "*dissociative attachment*" with her. Traumatic or dissociative attachment perpetuates the objectification trap phenomenon on behalf of the recessive male individual. In terms of the dissoanalytic school, the recessive, conformist and hyperempathetic male individual tries to erase the psychopathological traces of the neglectful mother of the dominant female partner by turning into a self-sabotaging "*defector*", an "*accompanier*" or a "*flatterer*" through the "*opposite dissociative projection*". However, as the recessive male individual obeys and serves his dominant female partner, he totemizes her even more in his own eyes, and even more so, by pampering and narcissism as a dysfunctional mother pampers her child, she emotionally oppresses her at the maximal rate. The recessive male partner's attempt to eliminate the dissociative anguise associated with the fear of trauma and uncertainty, under the command of a dominant feminine power in a conformism orientation, causes the narcissism associated with the fear of trauma and unhappiness in the dominant female partner, namely the oppressor, to evolve into pathological narcissism. Although the recessive man likes to be controlled by the narcissistic female totem at first, he gets bored of this control and cheats on her physically and/or emotionally. In the objectification trap phenomenon, neither the male nor the female partner establishes a real emotional intimacy and reciprocity! Already, only the similar traumatic experiences they shared brought them together and forced them to experience a sadomasochistic fused relationship [2,4,5,13].

In the objectification trap phenomenon, the motto "*the trauma of one of us is both ours*" is dominant at the beginning, while the motto "*the destiny of one of us is the destiny of both of us*" prevails at the end. The dominant woman, who is diagnosed with dissociative identity disorder and usually has borderline personality disorder and/or body dysmorphic disorder co-diagnoses, enslaves a recessive dissociated man to make her feel special and tries to avenge her reactions to the masculine oppressive system by dissociating and subordinating a man. The roles of master and slave experienced in the objectification trap phenomenon may be reversed in the couple's new relationship. In sadomasochistic fused relationships, men and women tend to switch to a submissive mode in the face of a stronger and more pathological authority figure than themselves. However, in sadomasochistic fused relationships, men and women tend to switch to the dominant mode in the face of weaker people. Individuals who go into dominative mode by identifying with their abusers choose partners with childhood traumas to manipulate them more easily, and even use all their hyperempathies to control them by revictimizing and dissociating

them. Submissive mode is generally dominant in individuals who allied with oppressive systems and oppressors. According to the dissoanalytic school, individuals allied with oppressive systems switch to a submissive mode against individuals who identifying with their abusers. In this phenomenon, the dominant female partner was pampered by her father -neglected by her mother- and raised in other pathological family models, especially the "*incestuous family model*". The male partner was especially punished by his manipulative mother -neglected by his father- and raised in other pathological family models, especially in the "*extratensive family model*". As a developmental trauma, dominant female individuals of the objectification trap phenomenon, who were brought up by dissociation with violence-focused negative child-rearing styles and dysfunctional family dynamics, tend to see their recessive male partners as an object and turn them into slaves, as they turn into an object in their own fused and pathological "*parental life form*". The dominant female individual enslaves her recessive male partner, usually by having her switch to child alter personality, defector alter personality, epochal cyber alter personality and submissive female alter personality, hindering all individual development and even alienating her from her family and friends and making her dependent only on herself. As the male individual, who tries to neutralize his childhood traumas in the phenomenon of the objectification trap in which he is trapped, acts as the servant of his extrovert dominant female partner through an "*opposite dissociative projection*", that is, as long as he gives care to her, he not only experiences a new "*attachment to the oppressor*" but also puts his "*abusive and neglectful mother imago*" into action with his dominant female partner, who is a "*maternal totem*" in this psychotoxic relationship, through an "*opposite fusional reaction*". The duration of the objectification trap phenomenon is directly proportional to the dominant female partner's ability to switch her recessive male partner to the child alter personality, defector alter personality, epochal alter personality, and submissive female alter personality throughout the relationship. The introverted, recessive male individual with an immature structure, who is often abandoned by his lovers, cheated on, lacks self-confidence physically and psychologically and even has a multidimensional "*ugliness fetishism*", experiences a symbiotic relationship with a "*evil-spirited*" extrovert dominant woman who has a borderline personality pattern, just like his mother who emotionally abuses him and experiences "*psychic castration*", becomes revictimizing, and sabotages himself, even moving away from the male role. Some of the recessive male individuals try to compensate for the relational reciprocity they could not establish with their sadistic and neglectful fathers by taking shelter in rigid political regimes and fascist leaders, but they are only "*victims*" in this "*traumatic defection*" process. The dysfunctional family dynamics of all nations fuel submissive psychosocial modes in the face of long-term oppression. Traumatized and dissociated individuals try to neutralize their increased dissociative anguise and diminished tolerance for uncertainty during psychosocial polarizations and economic crises under the control of a

dominant and narcissistic leader. In the face of the uncertainty and denial trauma, individuals in dysfunctional societies feel the need to experience a temporary and apparent sense of security by being under the control of an oppressor or a dictator. Submissive and direction-oriented individuals who engage in fused and sadomasochistic relationships largely advocate either rigid political regimes and fascist leaders, or marginal life experiences and dysfunctional relationship types. Luxurious, hedonist, conformist, and misanthropic individuals in the sadomasochistic relationship network are enemies of humans, animals, and nature, and are generally addicted to technology and the internet. In the objectification trap phenomenon, both the components of the oppressive system, childhood traumas, and dysfunctional family dynamics penetrate the recessive and/or introvert male individual, enabling him to develop a fear-focused "*dissociative attachment*" to his extrovert dominant female partner, even submission [2,4,5,11].

A Defector versus an Oppressor

Like oppressors, the dominant partner or spouses use all their psychopathogenic energies to servile their partners, that is, to objectify them and even to distance them from absolute reality. In the objectification trap phenomenon, dominant individuals try to satisfy their dissociative narcissism by trapping the memories of their recessive partners with dissociative angoisse, weakening their consciousness, and attacking the associative functions of their identities. The dominant female individual, usually with conscious or semi-conscious orders, repeated abandonment threats and double messages, blurs the mind of the recessive male individual and makes him switch to submissive mode. Seeing the smile on the face of the dominant female partner turns into a conditional and repetitive reward for the male partner (namely the "*defector*") who is now under control. In the objectification trap phenomenon, for the recessive and/or dependent male individual, taking action in an submissive mode becomes an inevitable imposition in the sabotage of giving up his unique identity, principles and values. The emotional abuse and manipulation of young adult dominant women with borderline personality organization, who are maximally single and minimally married in postmodern cyber societies, are experienced as an "*objectification trap phenomenon*". However, in masculist and patriarchal societies, this phenomenon occurs mostly from men to women. The objectification trap phenomenon is generally experienced in the first 3-5 years in dating relationships, but longer-lasting ones are also encountered, even in symbiotic married couples [2,8,9,11].

Today, some of the young female individuals with borderline personality pattern who have a "*traumatic anamnesis*" or "*traumatic amnesia*" turn into identical soul mates of their abusers in the past and, like these abusers, go on a hunt for "*victim*" in actual life, especially in online dating applications. These people are usually hedonist individuals who have normlessness, imbalances, transcendence and multiple addictions, live hidden

lives and polygamous relationships, but have no social or philosophical perspectives. Dominant young adult women are far from having healthy or optimal emotional relationships because they were raised by their parents -especially their narcissistic fathers- to be pampered and financially rewarded. Ill-spirited dominant women use all kinds of ethical and unethical persuasion strategies to more easily control the men they meet in cyberspace and who are largely socioeconomically and intellectually inferior to them; they are often confined to their own -rarely shared- homes, applying both emotional oppression, and gaslighting to turn them into objects and divert them from their self-compass, while expecting them to meet their contradictory high expectations and tolerate their complex psychopathogenic personalities. Forgetting the anniversaries and birthdays of their acquaintances, skipping the purchase of some items in the shopping lists they convey, and failing to follow the simple orders given in actual life are the only "*apparent*" main reasons for the "*pervasive crisis whirlpools*" that are lurking in wait for them with a longing and an ill spirit. Dominant young women with ill spirits, who try to get rid of their own feelings of inferiority and inadequacy by humiliating men, gain control by creating awareness and memory interruption in their male partners through false accusations and double binds [2,6].

Young adult women with borderline personality patterns, who are the dominant and symbiotic actresses of the objectification trap phenomenon, perplex their male partners, whom they transform into companions, even defectors, with unnecessary "*message bombardment*" at any time of the day through digital communication networks. In fact, they cut them off from all their social circles and families and turn them into a dependent and single-minded alter personality or satellite that shows pathological conformism, who only fulfills the orders given by her without questioning and waiting helplessly. Dominant women objectify and even make them believe that they are loved by breaking the will of their recessive male partners, who are both admiring and fearful, in every pervasive crisis whirlpool they cause. Dominant women, who are order and control freaks, do not want their recessive male partners to rise professionally, to come next to or in front of them socioeconomically, and they prevent every possibility of their partners' development with the most insidious and malicious consciousness. The main purpose of the objectification trap phenomenon is to prevent the dominant young woman from losing her control on her recessive male partner by sabotaging the personal and professional development of him, leaving him behind in every aspect and even making him a servant, and to exploit her partner, the victim, both materially and morally. According to the dissoanalysis theory, the dominant young women of the objectification trap phenomenon, after fully surrendering the will of recessive young adult males whom they believe they can largely control and test them over and over again with sadistic methods, impose on them a possibly short-lived marriage without consent, and in their marriage they further puppet and even enslave their wives [2].

These dominant young adult women, who are not accepted by their social circles due to their unusual lifestyles, jealousy, normlessness and inconsistency, try to overcome their traumatic obsessions, physical and psychological disabilities by controlling and managing their male partners. Because they usually have borderline personality disorder and/or body dysmorphic disorder, they consider their recessive male partners are to make them feel special at all times. Dominant and ill-spirited women turn to other partners and self-sabotative marginal sexual activities in the form of acting-out at the same time, but often covertly -rarely openly- from their male partner. Since they are afraid of looking old in their advancing age, they become regulars of unnecessary aesthetic operations and find male partners much younger than themselves. The recessive male victims of the objectification trap phenomenon are generally low intellectual dissociated young adult male individuals who do not receive proper guidance from their parents, are exposed to the emotional neglect of their particularly disinterested father, and are driven to live under the control of dominant female partners with a contradictory nature, in a fusional and psychopathogenic reflection orientation of a controlling mother. For this reason, they cannot be aware of this systematic psychopathogenic enslavement process in which they are trapped in a *"reality denial blindness"* for many years. They can only attempt to get rid of (dissociative emancipation) this objectification trap phenomenon after they realize the control process that they are trapped in through some crisis experiences or psychosocial dysfunctions such as realizing being cheated on, being addicted to alcohol or drugs at the imposition of a borderline dominant young adult female partner, inability to realize oneself, not using one's potential, losing the course of life, experiencing dissociative depression, being involved in a sensation, and being fired. In the objectification trap phenomenon, the helpless male victim, unconsciously or semi-consciously escaping both his own sexual confusion and feelings of insecurity and inadequacy, punishes his own evil-spirited twin, that is, his other half, by denying his traumatic experiences and by entering into the control of a dominant feminine element or power, which he assumes to be totemic, on the axis of an *"internal multi-reality distortion"*. He even sabotages himself because he cannot get rid of the encompassing dissociative effects of the grief trauma he experienced in the face of cumulative negative life events [2,6].

Trauma Denial and Denial Trauma as Dissociative Agents of the Reversible Objectification Trap Phenomenon with Prominent Maternal and Paternal Totems

In the objectification trap phenomenon, *"trauma denial"*, *"grief trauma"* and *"denial trauma"* function as dissociative agents. These dissociative agents, which have close relationship dynamics with the phenomena of *"contra-psychological germination"*, *"psychic castration"* and *"dissociative emasculation"*, bring sadomasochistic, fused and control-oriented relationships, and even impose the management of dysfunctional societies with dictators. *"Mass grief"* and *"grief trauma"* as well as *"trauma denial"* and *"denial trauma"* ensure that obedience modes prevail

in individuals and societies in the face of oppression or control, and even prevent the community or masses from realizing that they are controlled and deprive them of their freedom. *"Trauma denials"* initially serve to adapt just like dissociative reactions and dissociative defenses, but over time it turns into both an individual and a social psychopathology. Long-phase trauma denials begin to be experienced as a *"denial trauma"* as soon as it prevents the processing, i.e., metabolization and neutralization of the traumatic experiences in the anamnesis of individuals and societies. Ozturk defined the trauma caused by assuming the absence of a negative life experience as *"denial trauma"*. The denial trauma creates disintegration on individuals and societies. These individuals and societies experiencing the denial trauma use dissociative and immature psychological defenses instead of associative, that is, integrative bonds and mature psychological defenses, and even defect in a primitive life form under the control of dictators, which is a *"paternal totem"*. According to Ozturk, denial has two components as *"psychogenic: individual denial"* and *"sociogenic: social denial"* and is the most used defense system in the traumatic history of humanity. Individuals with denial trauma see themselves, both others and society as the same, and establish fused and psychopathological relationships with them. On behalf of those who have experienced denial traumas, all individuals and the society they live in turn into their evil side or evil identical soul mates through dissociative projective identity transitions. The denial traumas enable individuals to establish a fusion communication with both others and society and to obey in the face of oppression. Individuals who establish fused communications through dissociative projective identity transitions and even become order and control freaks but cannot become themselves, sabotage both themselves and other subjects and society in an independence-dependence conflict [1,2,14]. According to dissoanalytic psychohistory, the reflections of the controlling and dominative mode penetrating from family, community and community to society can be seen in bilateral relationship. Lloyd deMause, who is both the most valuable theorist in human history and the doyen of psychohistory, masterfully emphasizes the transformation of individual traumas into social traumas in his studies. Ozturk, the founder of dissoanalytic psychohistory, states in many of his articles that Lloyd deMause, a science icon, made unique scientific contributions to the field of psychohistory and modern psychotraumatology, and that he was the only genius of the last century [1,3,6,20].

In this article, from the perspective of dissoanalysis and dissoanalytic psychohistory theory, *"objectification trap phenomenon"*, *"controlled human syndrome"* and *"shared dissociative identity disorder"* were defined as the triple pillar of fused bilateral relationships dominated by alternating submissive and dominative modes. In all types of fused relationships where the recessive partner submits to the dominant partner, there are common traumatic experiences, trauma denials and denial traumas, and even dissociative components that can turn into each other, namely *"submissive and dominative modes"*.

"In all immature and fused life forms, where inequality and sadomasochism prevail, every evil that people forgive grows back to them!" In long-term *"master versus slave"* relationships, some dominant partners are apparently an oppressor, and some recessive partners are apparently a victim. The recessive male partner almost transfers all the responsibilities of his life to the dominant female partner. The male partner always forgives or ignores the mistakes made by the dominant female partner, whom he has blessed as a *"maternal totem"* and chosen as his master, but never warns her. In the long run, the recessive partner sabotages both the dominant partner and the relationship. Now, at this step, the dominant partner turns into an hate object and the *"reversible objectification trap phenomenon"* is experienced in the fused bilateral relationship. The recessive partner further increases the pathology of the dominant partner through its long-term pathological conformism. Whenever the dominant partner's power weakens, the recessive partner who takes control gradually turns into an abuser. In this last step, the dominant partner gradually becomes the victim, and reversible master and slave roles are experienced between the partners at the same or consecutive times. *"Ozturk's Pervasive and Reversible Dissociative Fusion Theory"* is a modern psychotraumatology approach that deals with reversible individual and social objectification trap phenomena from a dissoanalytic perspective. Dictators, as a paternal totem, make almost all members of society switch to submissive psychosocial mode, creating a phenomenon of *"social objectification trap"* and a phenomenon of *"hypnotic social fusion"*. Rarely, all traumatized and dissociated individuals of society make dissociative revolutions by switching both themselves and their leaders to the *"psychosocial autonomy mode"*, which is both the collapse of the social objectification trap phenomenon and the disintegration of hypnotic social fusion. The collapse of the social objectification trap phenomenon and the disintegration of hypnotic social fusion are shifting nations from the focus of intergenerational fossilization to the focus of intergenerational development!

Ozturk's Pervasive and Reversible Dissociative Fusion Theory

According to the dissoanalysis theory, individuals become individualization if they can make an optimal evaluation focused on development and integration by perceiving their identities both from their own eyes and from the eyes of society in the presence of absolute reality. According to Ozturk, becoming individualized is a creative whole of our efforts to make our psychogenic existence, which was shattered by traumatic experiences, even better and/or more advanced than before, to experience our grief by neutralizing it without turning into anger, to protect our originality or natural self, to use our potentials, to provide our optimal distance and adjustment. Individuals who cannot be themselves become psychotoxic and trapped in fused and sadomasochistic relationships, and even their fused and sadomasochistic relationships gradually turn into non-reciprocal transmissions, which are far from sincere feelings and emotions,

where respect, boundaries and privacy are not left, interest-oriented and inferiority complex-based psychopathogenic attention needs increase. Fused and sadomasochistic relationships associated with traumatic experiences and insecure attachments show a cumulative aggregation creating *"anger-spreading and hypnotized dissociative societies"*. Dysfunctional and hypnotized dissociative societies that experience the realization of their *"attachment to female abusers"* fantasies in a reality distortion with dominant women who are *"maternal totems"* in their bilateral relationships, on the other hand, put their longing to be ruled by megalomaniacal dominant leaders who are *"paternal totems"* into action with a self-fulfilling prophecy. The ill-spirited dominant women in the objectification trap phenomenon have taken their place in history and today, sometimes as the mother of a mixed-up dictator, and sometimes as the wife, mistress or lover of a psychopathic fascist leader. These dysfunctional and ill-spirited dominant women want crisis, chaos and war, they are the prompters of abusers, dictators and oppressive systems! According to dissoanalytic psychohistory, all revictimization and fossilization cycles take place when the unhealthy side of the individual or society takes control, while all development and freedom-oriented dissociative revolutions take place when the healthy side of the individual or society takes control. Dissoanalysts, psychotraumatologists, psychohistorians and trauma therapists can teach individuals and societies to control these rapid transitions and to be on their healthy side for a longer period of time. Neutralization of traumatic experiences can only happen when individuals and societies can stay on their healthy side [1-3,7]. In all societies of the world, intergenerational transmissions of trauma and intergenerational transfers of psychopathology can be terminated with *"dissociative emancipation"* and especially *"dissociative revolutions"*. Dissociative revolutions are all defiant actions taken by individuals and societies that have been controlled and managed by oppression and traumatization for many years in order to break their symbiotic ties with their fascist leaders, to move away from the ideas of war and to liberate them. With these defiant actions, a psychosocial consciousness alliance is achieved, empathy-oriented positive child-rearing styles are adopted, a new peace-oriented progressive human and society profile is created [1-3,5,7,21].

"Ozturk's Pervasive and Reversible Dissociative Fusion Theory", is a modern psychotraumatology theory based on reversible individual and social objectification trap phenomena. To emphasize for the last time, the universal circulation of violence in this theory is defined as the oscillation of trauma-related dissociative violence that spreads from individual to society and from society to individual. According to *"Ozturk's Pervasive and Reversible Dissociative Fusion Theory"*, the submissive mode in the face of psychosociopolitical polarization, trauma and oppression transforms from the individual dimension to the social dimension and from the social dimension to the individual dimension. The submissive mode is contagious; it spreads from traumatized and dysfunctional individuals to dissociated and

dysfunctional societies, creating mesmerized sadomasochistic masses and fused interpersonal relationships into their dictators and oppressors. The knowledge and development-phobic ignorance of dysfunctional communities and societies created by oppressive psychosocial systems, violent negative child-rearing styles, inconsistent parental attitudes and the hypocritical dogmas of postmodernism that promise freedom and democracy are arrogant, exhibitionist, immoral, limitless, aggressive and dominant. While the sense of shame, guilt and compassion disappears in these dysfunctional and reversible masses, the obedient and submissive modes become dominant in the face of authority. Dysfunctional and reversible masses, who avoid grieving by identifying with their aggressors, oppressors and abusers, almost impose on other people the traumatic experiences they suppress in their deep memory, and even make them live!

According to the dissoanalysis theory, *"master and/versus slave"* relationships are made possible by transforming both individual traumatic experiences, social traumatic experiences and social traumatic experiences into individual traumatic experiences through the *"intergenerational transmission of dissociation"* and the *"dissociative denial phenomenon"*. According to dissoanalytical psychohistory, the apparently leader -actually dictator- elections in democracies, which means the freedom of the majority to make wrong decisions in dysfunctional postmodern societies, and the apparently lover -actually dominant partner- choices in the dissociated individuals' fused bilateral traumatic relations are all experiences of *"attachment to the oppressor"* and *"transformation into a defector"*! As it should be emphasized again, every dominant leader or dictator is a *"psychopolitical defector"*. For the sake of potency and power, it can defend all kinds of political views without judgment and can influence or even control the masses with different political views. The rapid switching of individuals and dominant leaders to divergent political views is a *"psychopolitical defection"*. The *"associative functions of identity"* weaken and gradually deteriorate in individuals who experience the *"objectification trap phenomenon"*, *"controlled human syndrome"* and *"shared dissociative identity disorder"*. According to *"Ozturk's Pervasive and Reversible Dissociative Fusion Theory"*, *"associative functions of identity"* weaken and even deteriorate with the effect of psychosocial oppressions, social polarizations, negative child-rearing styles, dysfunctional family dynamics and childhood traumas. All dysfunctional individuals and masses whose *"associative functions of identity"* are weak or impaired experience *"dissociative oscillations"* between *"submissive psychosocial mode"* and *"dominative psychosocial mode"*. Moreover, by shifting from the focus of intergenerational development to the focus of intergenerational fossilization, they become a defector just like their dominant leader or dictator; they sabotage and even destroy themselves and their communities!

The Rise and Psychosocial Reflection of Hypocritical Dogmas: Dissociative Experiences as Legacies of Societies with Stolen Smiles and Childhood Traumas

In today's age of global dissociation, it has become a necessity to deal with the social aspects as well as the clinical aspects of dissociation, which is a *"psychosocial denial experience"* in terms of intellectual, emotional, relational, and even sensory aspects. Dissociative experiences that spread from individual to community are the legacy of childhood traumas, violence-oriented negative child-rearing styles, dysfunctional family dynamics and psychosocial oppressions to future generations. In other words, societies with stolen smiles, controlled or even managed by childhood traumas, *"pampering phenomenon"* focused *"tramatizing parental attitudes"* and psychosocial oppressions, inherit dissociative experiences to all of us. All neurotic disorders begin as an adaptive defense against childhood traumas, violent negative child-rearing styles, and psychosocial oppressions in dysfunctional families or dysfunctional societies. However, as the severity, frequency and duration of traumatic experiences in dysfunctional masses increase, this adaptive defense -preneurosis- turns into a psychopathological reaction that evolves from a subclinical level to a clinical level and becomes a psychiatric diagnosis that disrupts adjustment. The fact that childhood traumas function as a punishment tool within the widely adopted violence-oriented negative child-rearing styles in dysfunctional societies enables the emergence of the *"dissociative denial phenomenon"* and *"grief trauma"*. The dissociative denial phenomenon and the grief trauma is the main reason for both the transformation of childhood traumas into psychosocial polarizations, wars and genocides in all times of the world and in all societies of the world, and the domination of the submissive psychosocial mode in the face of psychosocial oppression! The age of global dissociation started with the transformation of traditional societies into postmodern and conformist cyber societies. Mass-control psychopathogenic components of oppressive systems, rigid political regimes, and dysfunctional families have penetrated the relationship dynamics of cyber society. Ruthlessness, inequality, injustice, exhibitionism and power hunger in traditional societies are much more common in postmodern and cyber societies. In cyber societies, arrogant, envious, narcissistic, megalomaniacal, imitative, exhibitionist and reversible individuals are forced to submit to oppression and live in independency masses or herds, who are made uniform and even generalized by switching to the submissive psychosocial mode with variable rate stimulus bombardments and digital appreciation! *"Cyber accompanies"*, *"cyber flatterers"* and *"cyber defectors"* are positioned against the exhibitionist cyber icons of cyber societies.

The holistic movement of the digital footprints of our cyber identities, which can be seen, monitored, tracked, recorded and controlled in a fascist format by oppressive systems, which is a dominative tool of collectivist dominant cyber cultures, traps us all in a motivation-oriented *"social cyber dissociation"* experience! In fact, there is no such thing as *"cyber freedom"*; it is solely another name for cyber fascism and a hypocritical dogma of cyber societies! The oppressive systems and dictators of the age of global dissociation have succeeded in creating a

"traumatized cyber society" dominated by "cyber control" and even "cyber fascism". In the face of the traumatizing repetitive and variable rate cyber stimulus flow, cyber society individuals, who are divided into their smallest parts -cyber alter personalities- in their actual lives, lose their autonomy by experiencing denial and grief trauma in the "reversible submissive and dominative psychosocial mode" they are stuck in. In fact, they are condemned to live as "symbiotic and successive psychogenic copies" in their fused bilateral relationships that hit the associative functions of their identities. The concepts of freedom, justice and equality are hypocritical dogmas of dictators in today's age of dissociation, where apparently democracies rule! Today, individuals of dysfunctional societies who both experience attachment to their oppressors and dictators and identification with their oppressors and dictators have become regulars of primitive and immature life forms with a "reversible master and slave" orientation in their sadomasochistic and fused bilateral relationships! According to dissoanalysis theory and dissoanalytic psychohistory, psychosocial oppressions, violence-oriented negative child-rearing styles, childhood traumas and dysfunctional family dynamics leave dissociative experiences to all societies of the world at all times of the world! The basic motto that has always been wanted to be dominated in the history of humanity is to become individualized and remain free. Every person who cannot become himself/herself and free, or even turns into a defector, experiences a repetition on the stage of history and turns into a copy and even disappears without leaving any psychosocial traces! People become themselves by changing and developing with the society they live in. Love of the society is the greatest love of all; for one can only love another as much as love of the society. Ozturk emphasizes the following sentences related to "jealousy" and "copied lives" in postmodern and cyber societies: "Jealousy and imitation are the most severe and pathological forms of appreciation. The essence of psychological integration is to become individualized every person who cannot become himself/herself experiences a repetition and becomes a copy. Every copy submits to the original and makes it even more immortal!" The dissoanalytic school defines the phenomenon of dissociation in both relational and psychosociopolitical contexts, which is most closely related to chronic, complex and cumulative traumatic experiences, which can transform from individual to social and from social to individual dimensions, and can often be experienced simultaneously in individual and social dimensions. Dissociative defections are apparently an escape from the mobile prisons of individuals' psychosociopolitical identities governed by their traumatic experiences! As a result, dissoanalytical psychohistory, which continues to develop rapidly in parallel with the principles of dissoanalysis and modern psychotraumatology, has far outstripped static and dogmatic approaches to psychiatry, psychology and history with its integrative solution-oriented approaches and effective psychosocial prevention strategies towards the phenomenon of dissociation and individual and mass submission cycles in the face of chronic oppression!

Conflict of interests

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

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Ethical approval

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