

ORIGINAL ARTICLE

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Dissoanalytic theory of migration as a transboundary escape experience from transgenerational traumatic experiences: Regenerative dissociation and developmental migration in the face of a global monolithic cultural hegemony

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Abstract

Migration, as a transnational escape experience from transgenerational traumatic experiences, is the silent footprints of escaping from a dissociative revolution in societies controlled by global monolithic cultures, psychosocial oppression and traumatic experiences! The act of migration against dysfunctional societies dominated by monolithic cultural hegemony is both a very harsh mobile criticism and a permanent psychosocial punishment! Psychosocial analysis of subjects and communities forced to migrate in the face of psychosociopolitical traumatic experiences can be carried out on the basis of "Dissoanalytic Migration Theory" in order to ensure that development-oriented, prudent and empathetic masses prevail in all societies of the world. "Ozturk's Dissoanalytic Theory of Migration" is structured on the main motivators, traumatic nature, dissociative components and psychosocial consequences of migration! Dissoanalytic migration theory emphasizes that "psychosocial absolute reality" can be grasped and "integrative psychosocial transformation" can be realized by predominating the "regenerative dissociation" experienced through "developmental migration" on behalf of immigrants! "Regenerative dissociation", one of the associative functions of the self, is adaptive and creational "psychosocial defense patterns" that can be experienced voluntarily after chronic traumatic experiences, consecutive positive life events and especially developmental migration. "Regenerative dissociation", "associative dissociation" and "psychosocial consciousness alliance", which are closely related to "self-philosophy", are the main creators of "developmental migrations". Developmental migration in the face of a global monolithic cultural hegemony is a "mobile adaptation reaction" to the dissociative age characterized by overstimulation. In all societies of the world, the "mass dissociative fault lines" fed by psychosociopolitical oppressions, negative child-rearing styles and chronic childhood traumas are broken by developmental migrations and dissociative revolutions, and a new empathy and peace-oriented "integrative transgenerational transformation" begins! According to dissoanalytic migration theory, "dissociative revolutions", "dissociative emancipations" and "developmental migrations" create an irreversible psychosocial change in all individuals and societies so that subjects can no longer be themselves!

Keywords: Dissoanalytic theory of migration, migration psychology, regenerative dissociation, developmental migration, dissoanalysis, monolithic culture

New Types of Migration Imposed by Monolithic Cultural Hegemony and Missions of Migration

Today's oppressive psychosociopolitical systems and global monolithic cultural hegemony both traumatize and manage individuals and societies and try to assimilate and even uniformalize them through the dramatic migrations they impose [1]. According to Ozturk, the dissoanalytic translation of migration is oppression, polarization, control, violence and disengagement!

Dissoanalysis theory emphasizes that the "global monolithic cultural hegemony" imposed on subjects that are uniformalized, or dedifferentiated, creates "societal dissociation" or even "mass dissociation". Today, through societal and mass dissociation, individuals are tried to be distracted from the desire to migrate by both being kept under control in a submissive psychosocial mode and being enslaved in their homelands. Dominant leaders or dictators of oppressive systems and rigid political regimes

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use dissociative and dedifferentiating traumatic experiences and psychosociopolitical polarizations to create a "*controllable herd psychology*" or "*conformist communities without autonomy*" [1-3]. Monolithic culture is a dysfunctional and even primitive sociopsychological structure in which there is little diversity or difference within a community, the aim is to be uniformalized, and the "*obedient psychosocial mode*" is dominant. Monolithic cultures create monolithic ideas, identities, philosophies, theories and societies, all of which are agents of monopolistic and anti-developmental psychosociopolitical oppression! "*Societal dissociation*" can emerge after the subject's ambivalent attitudes and dual perception dynamics associated with "*cultural trauma*" and is especially seen in nations where monolithic culture prevails [4-6]. Obedient societies fixed on monolithic culture live far from the intention or action of migration through societal dissociation and pathological conformism, and they are not even aware that they are being controlled and exploited. In today's digital age, global monolithic culture has transformed into global cyber monolithic culture. Now all dysfunctional individuals and societies in the world are completely trapped in a "*global cyber monolithic culture*"! [7-10]. Today, "*global cyber monolithic culture*" and "*global cyber dissociative experiences*", which are hedonizing, uniformizing and objectifying, have been created through digital communication networks and social media that force subjects or communities all over the world to obey, display and imitate [9,10].

Global cyber monolithic culture and global cyber dissociative experiences lead subjects to fused or reversible dominative/submissive relationships, leading to the maximal experience of the "*controlled human syndrome*". Controlled human syndrome is characterized by a loss of awareness of absolute reality and alternating cycles of obedience-subjugation based on a primitive hedonism or immediate interest focus [4,9]. Now the global cyber monolithic culture has transformed into reality, and even in this "*borderline-routed objectifying pervasive culture*" there is no distinction between "*fantasy*" and "*reality*" and both concepts are completely intertwined. All global cyber monolithic cultures are borderline-routed; they rule cyber societies through coercion and control by giving double messages, manipulating and creating a mass hypnosis and even brainwashing. The control and exploitation of monolithic culture can only be avoided through "*developmental migration*", which is actually "*cultural refuge*" itself! According to the dissoanalysis theory, the fact that most people in a monolithic culture that is dedifferentiative and uniformitarian, leading to homogeneity of emotions, thoughts and behavior, shares the same values, beliefs, traditions, rituals and teachings with each other through "*transgenerational psychosocial transfers*" virtually normalizes societal dissociation [1,7,9]. Assimilation, conformism and acculturation, which serve an apparent "*psychosocial reciprocity*" in all migrations, function as a catalyst for the dominance of dominant monolithic cultures. "*Monolithic cultural trauma*" is a set of dissociative experiences that leave indelible traces on the identities, consciousness and memories of individuals, communities and societies after an oppressive culture that dedifferentiates and uniformizes, imposes psychosocial transformation through

manipulation and brainwashing! Subjects can protect themselves from the dissociative dynamics of this dominant and subjugating monolithic culture by experiencing individual or collective "*acultural dissociation*" in the face of monolithic cultural trauma. Ozturk defines the functional cultural ruptures and psychosocial disruptions that subjects with a traumatic past experience after being re-traumatized against the dominant monolithic culture, whether related to migration or not, as "*acultural dissociation*". In fact, the phenomenon of dissociation occurs in an opposition to assimilation, independent of culture, and with the desire to become an integrated subject! Dissociation is an effort for a new identity and a new existence in order to regain the autonomy of the traumatized subject who is divided into their own most singular parts! In all migrations, individuals and societies experience a psychosocial rupture, just like in dissociation, and try to regain their autonomy and relational reciprocity in a new life organization! It is through the "*associative functions of the self*" that individuals with a self-philosophy focused on absolute reality and relational reciprocity turn towards a progressive, empathetic, original and productive psychosocial life adventure by protecting their own identities against all ordinary and extraordinary stimuli and by neutralizing oppression and human-based traumatic experiences!

According to the dissoanalysis theory, all kinds of dissociative experiences are recorded in the "*deep memory*" as an "*ambivalent mental experience*" because they cannot be completely rejected or accepted by the traumatized subject. In all societies and periods of the world, the diachronic and synchronic psychosocial traces of migration, as a transboundary life experience, are experienced as "*ambivalent dissociative experiences*" and recorded in deep memory. Because migration cannot be a completely rejected or accepted choice under any circumstances. From a dissoanalytic perspective, migration is an ambivalent dissociative experience from every axis, and Ozturk conceptualizes the ambivalent dissociative experience associated with this migration as "*migratory dissociation*" or "*immigratory dissociation*"! [2,7]. Migratory dissociation is located at a point between acculturational dissociation and acultural dissociation! Migratory dissociation generally undertakes an adaptive mission on behalf of migrating individuals and societies, but it also includes "*dissociative migration grief*" within itself! A migration adventure that does not include "*dissociative migration grief*" is not possible. Migration, which is generally characterized by losses, sadness, hopes and changes, is actually a melancholic life experience! Individuals who neutralize the dissociative migration grief focus on "*developmental migration*", while immigrants who cannot neutralize the dissociative migration grief or even deny it focus on "*fossilizational migration*" [2,4,7,9]. Dissociogenic migration grief, experienced in all types of migration, is an ambivalent experience that makes the migrant experience both the grief of leaving behind the city or country they love and are accustomed to, and the bittersweet joy of living in a new city or a new country! In dissociative migration grief, the immigrant's grief at leaving behind the city or country they love and are accustomed to strongly suppresses the bittersweet joy of living in a new city or a new country! Dissociogenic migration grief is experienced

in short periods in a more partial, intermittent and variable rate than the typical grief in the subject or immigrant who establishes a transboundary life. The basis of long-term dissociative migration grief lies in the exaggeration and idealization of material and psychological losses. More specifically, dissociative migration grief derives from the immigrant's exaggerated desire to reunite with idealized and irreversible losses associated with forced displacement. Since dissociative migration grief creates resistance in neutralizing traumatic experiences, it shifts

the subjects from the developmental migration focus to the fossilizational migration focus. Individuals who cannot neutralize the dissociative migration grief may either not experience developmental migration in a new city or a new country, or they may experience it to a very partial extent. Developmental migration functions as a "*mobile adaptation reaction*" to the dissociative age characterized by overstimulation in the face of a global monolithic cultural hegemony (Figure 1).

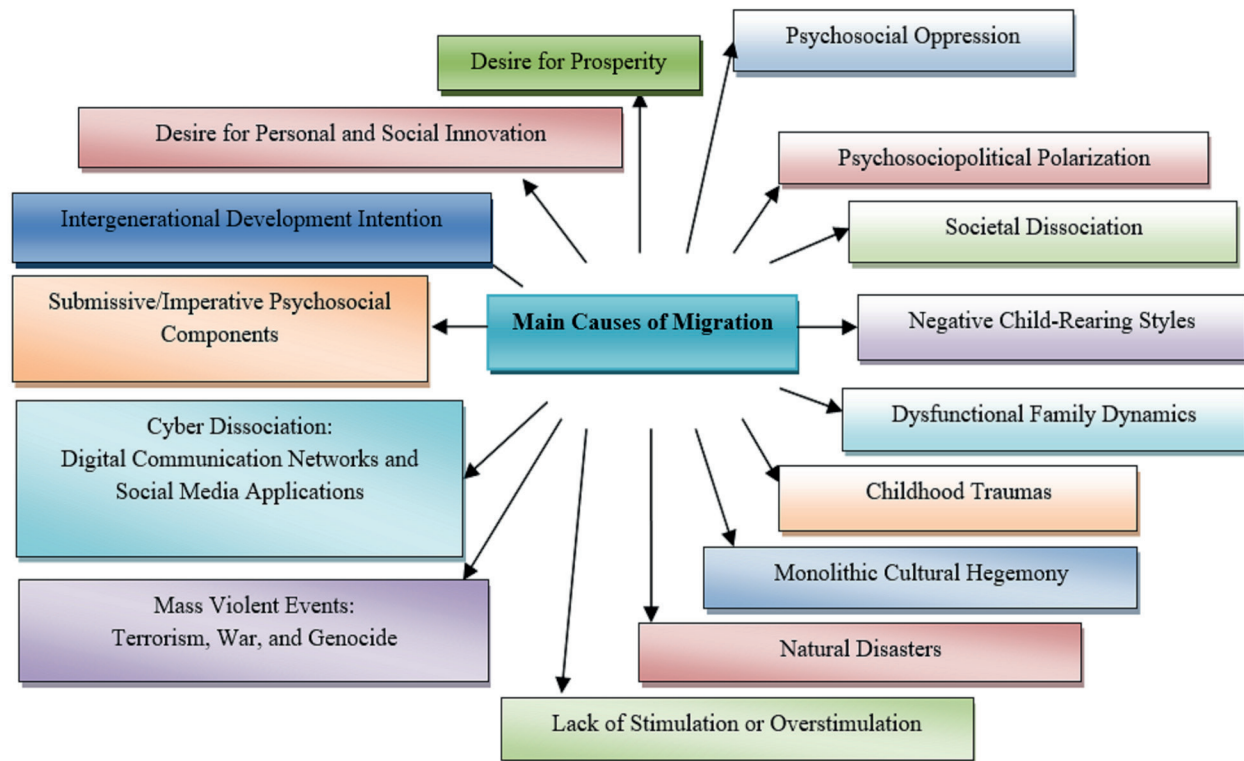


Figure 1. Main causes of migration

Dysfunctional individuals who live with a focus on pleasure and interest have neither identities nor souls; they are primitive beings who form alliances with all kinds of powers without reasoning, have lost their originality and become puppets! Dysfunctional individuals, societies and generations are the main carriers of violence-oriented negative child-rearing styles [1,5,7,11]. Whenever psychosociopolitical oppressions transform into violence-oriented negative child-rearing styles, violence-oriented negative child-rearing styles into childhood traumas, and childhood traumas into terrorism, war and genocide, intense participation in the migration adventure begins. According to Ozturk's Dissoanalysis Theory, migration is actually a transboundary escape experience from transgenerational traumatic experiences. When psychosociopolitical oppressions are removed after massive transboundary migrations, violence-oriented negative child-rearing styles begin to evolve towards empathy-oriented positive child-rearing styles. In this evolution process, pathological dissociation first transforms into "*dissociation of actual life*" and then into "*regenerative dissociation*"! Regenerative dissociation

causes positive transformations on the integrative and associative functions of identity and enables the emergence of development-oriented creative human profiles! When the migration adventure, in which people move towards a development-oriented and civilized new country with the intention of moving away from wars and genocides, is completed, psychosociopolitical oppressions, violence-oriented negative child-rearing styles and childhood traumas are left in the past and in the old country; the dominant psychological traces of psychosociopolitical oppressions, violence-oriented negative child-rearing styles and childhood traumas, however, continue to exist although decreasing over generations. Individuals and societies who experience migration now enter a new "*psychosocial identification*" process. This new psychosocial identification is a life experience that neutralizes the "*dissociative anamnesis*" that distances us from traumatic experiences. Dissociative reactions and especially regenerative dissociation are inevitable in the migration adventure, which is the experience most associated with transgenerational traumatic experiences [1,7,11,12]. In all societies of the world and at all

times of the world, migration targets both individual identity, consciousness and memory and social identity, consciousness and memory. After the migration experience, both individual identity, consciousness and memory and social identity, consciousness and memory may not change completely, but they can never remain the same and even become plural! Migration often undertakes an integrating mission on multiple identities, consciousnesses and memories created by oppressive monolithic cultures and traumatic experiences. On the other hand, migration functions to transform negative child-rearing styles focused on violence into positive child-rearing styles focused on empathy. From a dissoanalytic perspective, the most important mission of migration, and especially developmental migration, is to end genocides and even "*inter-societal transmission of genocide*" or "*trans-societal transmission of genocide*"! [1,5,7]

A new psychosocietal identification and transformation process that occurs after migration will bring about either a new normality or a new psychopathology, and this psychosocial identification and transformation process is generally characterized by "*dualistic defenses*" and "*developmental resistances*". The intention to preserve and dominate the old as a developmental resistance is quite common in all experiences of transboundary space and life changes. However, the most radical result of the migration adventure is the emergence of new child-rearing styles. New child-rearing styles are the psychosocial uterus of both new human profiles in the human dimension and new alter personalities in the psychopathological dimension! From the perspective of the dissoanalytic school, migration causes developmental or fossilizational changes in the integrative and associative functions of the self! [2,6,7]. Ozturk defines migration according to its missions in 12 main categories as "*developmental migration*", "*fossilizational migration*", "*expansive migration*",

"*acculturational migration*", "*colonizational migration*", "*conventional migration*", "*survival migration*", "*dissociative migration*", "*diasporal migration*", "*imposed migration*", "*selective migration*" and "*cyber migration*". If experiences of transboundary spatial change originate from self-identification and autonomy, they are defined as "*developmental migration*". If they originate from degeneration and primitiveness, it is defined as "*fossilizational migration*". If the origin is growth and expansion, it is defined as "*expansive migration*". If they originate from assimilation and conformism, it is defined as "*acculturational migration*". If they are of interest and exploitation origin, it is defined as "*colonizational migration*". If the origin is to preserve and remain the same, it is defined as "*conventional migration*". If they originate from struggle and survival, it is defined as "*survival migration*". If they originate from division and splitting, it is defined as "*dissociative migration*". If they originate from repeated refuge and exile, it is defined as "*diasporal migration*". If they originate from oppression and obedience, it is defined as "*imposed migration*". If they are of profit and opportunity origin, it is defined as "*selective migration*". Last but not least, if they are of technology and directiveness origin, it is defined as "*cyber migration*". From a dissoanalytic perspective, these migration types have close relationship dynamics and function transitions. While "*associative dissociation*" or "*regenerative dissociation*" is frequently experienced in developmental, selective and survival migrations, "*pathological dissociation*" is frequently experienced in fossilizational, expansive, acculturational, colonizational, conventional, dissociative, diasporal and imposed migrations, and "*cyber dissociation*" is frequently experienced in cyber migrations. According to dissoanalytic migration theory, the extreme point of transgenerational development is developmental migration, and the extreme point of transgenerational fossilization is fossilizational migration! (Figure 2).

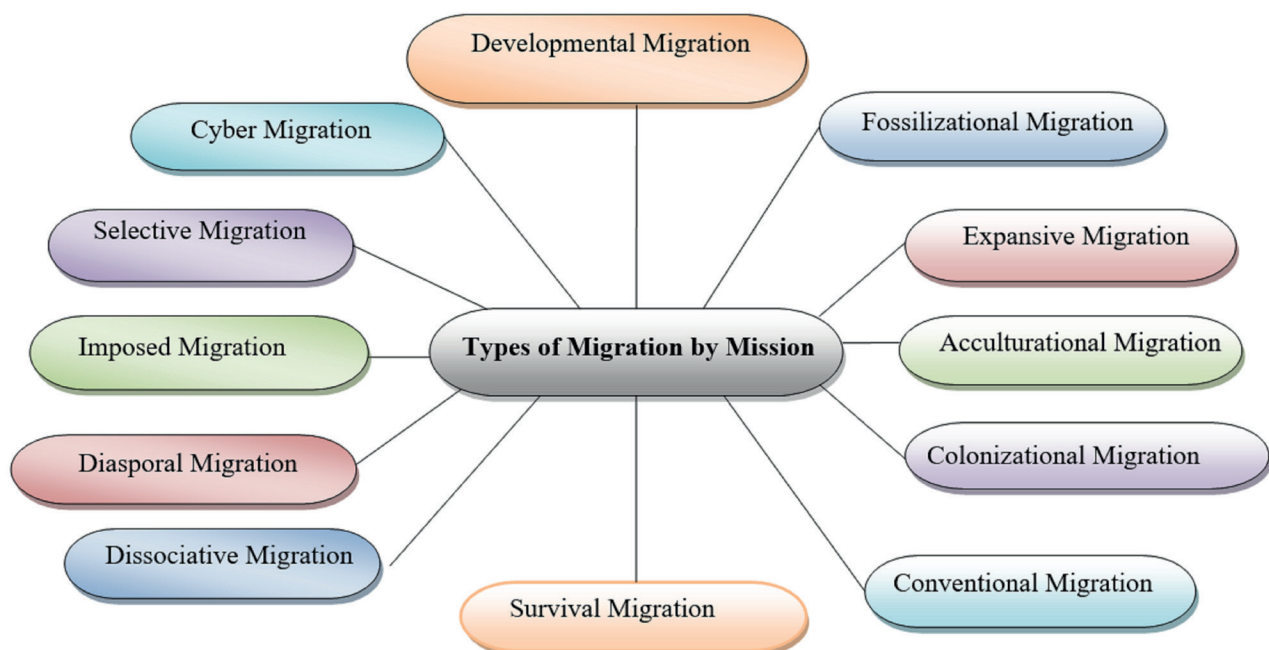


Figure 2. Types of migration by mission

Dissociation Phenomenon as an Individual and Social Identity Migration

"Dissoanalysis Theory" is defined as the "psychosociopolitical analysis" and "psychocommunal psychotherapy" of chronic psychosocial oppressions, violence-oriented negative child-rearing styles, transgenerational transmission of trauma, transgenerational transfer of dissociation, child abuse, genocides, war and migration traumas. Dissoanalysis theory which enables the psychosociopolitical analysis of humanity's traumatic history, identical forms of interpersonal relations focused on freedom and equality, transgenerational normality, and the perception and even reconstruction of new social, cultural and intellectual realities, continues its theoretical and clinical development rapidly on the international axis with its activist, original scientific structuring and short-term trauma-based psychotherapy methods against stable and dysfunctional psychology, psychohistory and psychiatry movements. In all nations of the world, individuals who cannot neutralize their traumatic experiences may become attached to their abusers or even identify with them because they cannot individuate and integrate psychologically. According to Ozturk, the world's first dissoanalyst, modern psychotraumatologist and dissoanalytic psychohistorian, dissociative "traumatic reality" can only be fully interpreted and neutralized by individuals with psychological integration! The inability to make sense of and neutralize the traumatic reality dissociates all subjects to a greater or lesser extent [2,4,6]. The phenomenon of dissociation, as an identity migration, is experienced in both individual and social dimensions. From a dissoanalytic perspective [1], only individuals who can break away from their abusers, symbiotic relationships or oppressive systems can experience a progressive and adaptive "identity migration". Identity migration can occur at an individual and social level, just like the dissociation phenomenon. In fact, all migrations are apparently physical or physical, but in reality, they are identity-related or even mental! The concept of migration gains an orientation from consciousness to memory, from memory to identity, and from identity to action. The migration odyssey, which contains within itself the possibility of neutralizing transgenerational traumatic experiences as well as enlightenment and freedom or dissociative experiences, is a completely dynamic and dual psychogenic existence with its before, during and after. Migration, despite all its apparently singular and subjective components, is essentially a plural and objective agent of psychosocial transformation!

Individual identity migration is defined as the restructuring of the unique nature of identity by using all personal potentials at an effective level in subjects who can neutralize their traumatic experiences. Dissociative reactions hide within themselves the "cumulative psychological pain" associated with traumatic experiences; in the face of this cumulative psychological pain, the self becomes plural and traumatic experiences begin to be neutralized by the subject. From a dissoanalytic perspective, dissociation is a ruminative attempt or effort to neutralize the subject's traumatic experiences! Revictimization experiences cause interruptions in the neutralization process, and the anger, shame, and anguish in the traumatized individual turn into self-

harming behaviors, flashbacks, suicidal thoughts, and even alter personalities; this exact moment is the "pathological individual identity migration" itself and the traumatized subject is now diagnosed with a "dissociative identity disorder" [6,13,14]. According to dissoanalysis theory, the subject, who cannot tolerate and neutralize chronic traumatic experiences, protects their "original or natural self" by dividing their identity, that is, by altering it, in an unconscious identity migration experience. The original self is stored partially frozen in the multiple consciousness, memory and identity system until traumatic experiences are neutralized. The original self is not the host personality; the host personality is a psychic satellite of the natural self that enables communication with alter personalities! Identity can only endure all the cumulative psychological pain associated with traumatic experiences by dissociating and alterizing or pluralizing. The dissoanalytic school emphasizes that cumulative psychological pain that cannot be neutralized turns into psychopathologies and is transmitted across generations through violence-oriented negative child-rearing styles. "Transgenerational transfer of dissociation" is nothing more than a domino effect of trauma-related dissociative experiences and cumulative psychological pain that are tried to be neutralized! In traumatized societies, when individual identity migrations transform into social identity migrations, dissociative and dysfunctional masses begin to dominate. Dissociative and dysfunctional masses become attached to both their abusers and dictators in their actual lives and form an alliance with all kinds of "psychopathological power images"! In today's age of mass migration, it is impossible for a society to be completely dissociative, even if maximally dissociative experiences prevail. Individuals and societies that can process and neutralize their traumatic experiences without dissociating, despite all psychosociopolitical oppressions and monolithic cultural hegemony, either establish a free new psycholegal structure through dissociative revolutions or move away from the primitive borders in which they live, which have been anachronized by violence-oriented negative child-rearing styles, through selective or developmental migrations. Today, "transgenerational transmission of trauma" and "transgenerational transfer of dissociation" are being attempted to be overcome or broken through via massive migrations across borders [2,3,8,11]. However, migrations contain all the psychosocial dissociogenic traces of "transgenerational transmission of trauma" and "transgenerational transfer of dissociation". Dissociative, ruminative and dominative cycles in dysfunctional and traumatized societies can only be stopped through massive migrations or empathy-oriented positive child-rearing styles and innovative dissociative revolutions!

Acculturational and Aculultural Dissociation in the Odyssey of Migration

The assimilation experiences and identity integration of immigrant women with traumatic ethnicity are more complex than those of immigrant women who come from an average, non-traumatic, expected environment to an advanced cultural environment. Some individuals who migrate or even seek asylum in an advanced cultural structure may defensively distance

themselves from their own culture, reject their ethnic ties, cut off relations with their families, and be successful in their careers in the mainstream culture, but avoid contact with people from the same ethnic group as themselves, which is called cultural avoidance. It is conceptualized as "*cultural dissociation*". The complex and ambivalent relationship of immigrants with the cultural dynamics of the country they migrate to creates cultural dissociation [15]. "*Acculturational dissociation*", defined by Ozturk and experienced at maximal rates during the odyssey of migration, is experienced in two dimensions as "*developmental acculturational dissociation*" and "*fossilizational acculturational dissociation*". Acculturational dissociation is a process of psychocultural change that begins with the subjects' encounter with at least two different cultures, prevails with the oscillation between integration and assimilation, and results in major adaptation or minor disharmony. In terms of dissoanalytic migration theory, "*developmental acculturational dissociation*" is defined as an adaptive dual experience that emerges when the subject or immigrant, who has managed to neutralize psychosociopolitical oppressions, violence-oriented negative child-rearing styles and traumatic experiences, optimally blends or integrates the old and new culture. "*Fossilizational acculturational dissociation*" is, on the other hand, defined as the corruption of both the old and new culture of the subject or immigrant who has not been able to neutralize psychosociopolitical oppressions, violence-oriented negative child-rearing styles and traumatic experiences, and even completely ignores the old culture. Fossilizational acculturational dissociation is usually seen in hedonistic or pleasure-oriented individuals and communities or immigrants who were raised pampered by their parents, have fusional relationships, are anti-developmental and have multiple addictions. Acculturational dissociation, defined by Ozturk, is not only a trauma-based phenomenon; it is also closely related to violence-oriented negative child-rearing styles and psychosociopolitical oppressions. In fact, acculturational dissociation, which is an identity migration, also includes cultural dissociation within its scope, that is, cultural dissociation is only a subset of acculturational dissociation. In terms of dissoanalytic migration theory, acultural dissociation is a resistance or even a challenge to oppressive cultures and systems! Ozturk defines "*acultural dissociation*" as a cultural denial in which the traumatized subject both completely rejects everything that controls and dedifferentiates them and alienates them completely from themselves. The experience of acultural dissociation, which ignores or denies all cultures that impose a directed life, is a virtue that belongs only to elite and independent people!

Fraction of Psychosocial Consciousness Alliance and Abdication of Mass Consciousness

Today, with the massive increase and mass spread in the number of immigrants and refugees all over the world, following a "*fraction of the psychosocial consciousness alliance*" [1], "*migration psychology*" in modern psychotraumatology and especially in the dissoanalytic school has entered a rapid restructuring process with clinical and theoretical studies based

on trauma and dissociation. Migration, which follows a plan as a complex life experience, is both a "*developmental spread*" and a "*transgenerational relict adventure*" specific only to mobile creatures with the ability to adapt and reproduce. In this developmental spread and transgenerational relict adventure, humans and animals are included to the maximum extent and plants and other living species are included to a minor extent. Dispersion and migration of organisms characterized by limited mobility are tightly interconnected. The movement of a living species beyond its living limits after intense reproductive activity is a random "*dissociative dispersion*" with primitive purposes rather than multi-purpose and complicated natural migration and dispersion. Colonization is focused on expansion and serves the purposes of extending the life cycle of the species and gaining financial gain as well as dominating the existing culture, but colonization is based entirely on exploitation. Both dissociative dispersion and developmental dispersion and colonization are essentially migration adventures. However, while dissociative dispersion occur in a disorganized manner for primitive purposes, developmental dispersion and colonizations occur in an organized manner. Integrated societies embrace the place they live in, while dissociated societies tend to migrate because they are traumatized, which is why migrations are actually completely dissociative. According to Ozturk's dissoanalytic migration theory, psychosocial integration for migrating individuals and societies is achieved at a mediocre level after three generations, at a medium level after 5 generations, and at a good level after 7 generations. From the perspective of the dissoanalytic school [2], all human-based migrations embody both a harsh psychosociopolitical rebellion of the subject against the anachronistic society in which he is trapped and a tragic, iconic and ironic critique of system psychopathology against the primitive child-rearing styles in the place left behind. In fact, migration is the silent footprint of the escape from a dissociative revolution that needs to be carried out based on change and innovation in a society controlled entirely by monolithic cultures, psychosocial oppression and traumatic experiences! Immigrants who leave their homeland through migration condemn those left behind, that is, their own people, to be controlled and governed by monolithic cultures, psychosocial oppressions and traumatic experiences! Integrated societies with a sense of ownership never leave their homeland, while borderline societies without a sense of ownership are prone to "*repetitive or diasporal migration*" due to chronic traumatic experiences. Only developmental migrations are for psychologically integrated individuals who embody a maximally contemporary philosophy of life in their minds!

Regenerative Dissociation, Cyber Cultural Dissociation, Cyber Migration, Cyber Diaspora and Cyber Paraphilias

Violence-oriented negative child-rearing styles, dissociative reactions, defenses and disorders associated with traumatic experiences show a transgenerational transmission. However, during the developmental migration adventure, "*regenerative dissociation*" is usually experienced between generations and

transgenerational transfers of psychopathology are greatly reduced or even terminated. There are close relationship dynamics and function transitions between associative dissociation and regenerative dissociation. Regenerative dissociation is one of the associative functions of the self and has adaptive and creational defense patterns against traumatic experiences. As a dissociative agent, digital communication networks and social media applications normalize dissociation, especially cyber dissociation, which provides a transition between clinical dissociation and the dissociation of actual life, by causing significant psychosociopolitical transformations of individuals in today's society in both psychological, sociological and political dimensions, and even revealing new human profiles. "Cyber cultural dissociation" and "cultural cyber dissociation" conceptualized by Ozturk from a dissoanalytic perspective are different phenomena. The origin of cyber cultural dissociation is "cyber culture", and the origin of cultural cyber dissociation is "digitalization of culture". While cyber cultural dissociation serves to create human profiles that can be tracked, backed up, controlled and recorded, cultural cyber dissociation serves to create mutually exclusive digitalized cultural polarizations. With the normalization of cyber dissociation, "cyber cultural dissociation" begins to gain dominance [9,10]. Cyber cultural dissociation is an expanding subtype of cyber dissociation. Societies with an original philosophy or culture do not experience cyber cultural dissociation, no matter how traumatized they are. Ozturk defined cyber cultural dissociation as digital stimulus addiction, fixation on novelty, temporary distance from reality, being trapped in hedonism, inability to provide relational reciprocity and detachment from actual life. Cyber cultural dissociation is generally seen in traumatized individuals experiencing cultural, sexual and ethnic confusion. Cyber cultural dissociation, characterized by psychological self-harming behaviors and development denial, degenerates and even fossilizes individuals and societies. Adopting violence-oriented negative child-rearing styles, being under the control of dominant partners or fascist leaders, neglecting professional development, developing multiple addictions, being open to being controlled, living pleasure-oriented and acting conformist are the most obvious psychological self-harming behaviors. Cyber cultural dissociation, which creates disruptions in consciousness, memory and identity as well as the associative functions of the self, dedifferentiates individuals and forces them to "cyber migration" accompanied by a trauma of uncertainty. Cyber migration occurs through the global monolithic cyber culture creating cyber dissociation. Cyber migration, which is generally characterized by digital stimulus addiction, independence-dependence conflict and hunger for innovation, is an action aimed at changing a place or country by coming under the control of a digital stimulus. There are close relationship dynamics between the cyber diaspora and cyber migration phenomena conceptualized by Ozturk. The separation of individuals from their homeland through dissociative digital communication networks, social media applications and especially global cyber monolithic culture,

that is, forcing them to migrate repeatedly through "digital exile movements", is defined as "cyber diaspora"! Cyber diaspora is transforming into concrete or physical cyber migration at the maximum rate.

Today, cyber migration is imposed on individuals who are traumatized and controlled [5,9,10], separated and ruled, marginalized and deprived of their subjectivity, oppressed and dedifferentiated, recorded with dissociative digital tools, systematically followed, and forced into exposure and narcissism through social media applications! Choosing partners or spouses in different cities and countries through digital communication networks or social media applications results in maximum cyber migration and especially concrete (physical) cyber migration. Generally, a recessive male individual with a dependent personality pattern comes under the control of his dominant female partner with a borderline personality pattern and migrates to the city or country where her partner lives. Cyber migration is experienced both abstractly and concretely. Abstract cyber migration is characterized by being completely disconnected from the actual world and being trapped in cyberspace. Concrete (physical) cyber migration, on the other hand, is all of the sudden changes of place that the subject dreams of or manipulates in the digital dimension, but makes instant and emotional decisions in the name of spouse, lover, partner, work and life, without realizing or even reasoning whether he feels a sense of belonging or not. Cyber migration, even cyber dissociation and cyber cultural dissociation experiences are imposed on individuals and societies through digital communication networks and social media applications, which are dissociative agents. "Global cyber monolithic culture" and "global cyber dissociative experiences" have created both individual cyber psychopathologies and social cyber psychopathologies, virtually imprisoning the subjects in dysfunctional, symbiotic and directed relationships and removing them from autonomy. Cyber psychopathologies have led to "cyber paraphilias" accompanied by "cyber dissociation" and especially "attachment to abusive cyber icons". The most prominent abusive cyber icons are apparent leaders, artists, intellectuals, social media influencers, writers and politicians! Dysfunctional individuals, who move away from real icons and come under the control of abusive cyber icons, totemize their parents, friends, partners or spouses at varying rates and irresolutely continue a primitive and paraphilic life with them in the "cycle of reversible abuse". The global cyber monolithic culture's simultaneous or alternating dominance of dominant and submissive modes in romantic and sexual relationships of digital origin has created cyber paraphilias. Cyber paraphilias have been both normalized by abusive cyber icons and transformed into actual life by hedonist dysfunctional masses. Under the influence of chronic oppressions and violence-oriented negative child-rearing styles, marginalized cyber fantasies were put into action in real life and new types of sadomasochistic relationships emerged! Social media applications and dating sites, which often contain traumatic individuals with borderline personality patterns, have become the creators of cyber fantasies, cyber psychopathologies

and especially cyber paraphilias. Cyber paraphilias are the most extreme end of cyber psychopathologies! Abusive cyber icons are the long-term psychopathological consequences of borderline and violence-oriented child-rearing styles of individuals and societies that are hungry to be controlled. Abusive cyber icons that cause "*psychosocial fossilization*" are primitive, interest- and pleasure-oriented sick souls who have not been able to neutralize their traumatic experiences and have identified with their abusers! Since individuals with cyber paraphilia and cyber dissociation cannot neutralize their traumatic experiences and control their uncertainty anxiety, they lose their subjectivity by fixating on digital network platforms and settle for living a life under the control of their totemized cyber icons! Disruptions begin in the associative functions of the self through cyber dissociative experiences and cyber paraphilias, and "*dissociative submission*" behaviors, rather than independence and individuation, gain dominance in the subjects. Individuals with cyber paraphilia and cyber dissociation become slaves or even puppets of their abusive cyber icons with their pathological conformist attitudes in an apparent illusion of freedom due to their lost autonomy, and in fact, this degenerative process is the most pathological result of their "*cyber migration*" experience! Cyber migration experiences that are not accompanied by control and manipulation taken only through long-term and logical decisions can result in positive individual and social victories!

Migration Psychology, Migration Trauma, Societal Dissociative Angoisse and Dissociogenic Psychosocial Mobility

In dissoanalysis theory, migration psychology is defined as the "*intergenerational psychosocial analysis*" or even "*transgenerational psychosocial analysis*" of individuals and communities who left or were forced to leave their homeland in their new homeland. Migration psychology examines the short and long-term effects of immigrants' relocation from one settlement to another for objective or subjective reasons in order to spend some or all of their future lives after tragic or ordinary events, on the psychological states and relationship dynamics of the subjects from a holistic and dissoanalytical scientific perspective! Above all, immigrants who change their city or country to escape from natural disasters, wars, terrorism and genocide and to make changes in their current life focusing on education, work, spouse, partner, health, faith, political, economic, peace and security, desire to live prosperously in an egalitarian society, a fair settlement and a free psycholegal system. Migration psychology is a field of psychology in which scientific studies are conducted on the short and long-term individual and social psychological effects of migration, which is a major psychosocial change, before, during and after [1,2,6]. Migration psychology is actually the dissoanalysis of individuals and masses trying to get away or escape from chronic oppression, violence-oriented negative child-rearing styles, terrorist attacks, natural disasters, childhood traumas, wars and genocides! Migration, as a transboundary traumatic life experience, is a psychosocial odyssey that includes

sadness, resentment, melancholia, grief, losses and hope, focused on both giving up and new choices, increasing the possibility of individuation of the subjects and making it possible for them to sense or integrate different realities. In today's age of global violence and oppression, migration, which functions as "*dissociogenic psychosocial mobility*", is now both normalized and normed. Dissoanalysis theory strongly emphasizes that migration psychology involves the process and neutralization of chronic psychosociopolitical-based traumatic experiences or migration traumas of subjects who change cities or countries, using short-term effective psychotherapy models [2,6,7].

Psychosocial analysis of subjects and communities who left or were forced to leave their countries in the face of chronic traumatic experiences of psychosociopolitical origin in order to ensure that empathetic, prudent, and meritorious masses consisting of innovation and development-oriented individuals prevail in all nations of the world for long periods of time, can be carried out on the basis of "*Ozturk's Dissoanalytic Migration Theory*". Only in developmental migration experiences can empathetic, prudent, and creative individuals and masses demonstrate a long-term and peace-oriented original "*intergenerational existence*" and "*transgenerational development*", provided that they can experience the psychosocial consciousness alliance [1-5]. From a dissoanalytic perspective, migration trauma causes interruptions in the associative functions of the self and ruptures in relational reciprocity. According to Ozturk, the associative functions of the self are; is based on relational reciprocity between multiple systems of consciousness, memory and identity. When the associative functions of the self are interrupted or impaired, dissociative disorders and posttraumatic stress disorder associated with traumatic experiences begin to develop as subthreshold diagnoses; when traumatic experiences are not neutralized or digested, they turn into a psychiatric diagnosis. Migration trauma, which is characterized by a transboundary life experience, is transmitted to successive generations on both an intergenerational and transgenerational axis, and identical psychopathologies are observed in these successive generations. In terms of dissonalitic psychohistory, in fact, all transboundary experiences are explicitly or implicitly oriented towards "*developmental migration*" or "*survival migration*". Traumatic masses literally escape from psychosociopolitical oppressions, violence-oriented negative child-rearing styles and childhood traumas through imposed, survival or developmental migrations. Immigrants begin a new psychosocial adventure in a civilized living space where functional and positive child-rearing styles prevail and which enables them to become subjects and even to individuate [2,7,16]. Immigrants are the mobile fingerprints of both chronic psychosociopolitical oppressions and violent child-rearing styles, and these mobile fingerprints are carried to different cities and different countries in a transboundary experience!

The "*societal dissociative angoisse*" experienced during or after chronic psychosocial oppressions creates a "*holistic resistance*"

against mass sabotage. However, societal dissociative angoisse that cannot be neutralized transforms into mass sabotage, that is, psychosociopolitical polarizations, conflicts of ethnic/religious/cultural origin, terrorist attacks, successive wars and catastrophic genocides. According to dissoanalysis theory, there is no traumatic experience in which dissociative reactions do not occur, and the impossibility of the most appropriate associative response to traumatic stimuli has been conceptualized as the "*dissociative trauma paradox*". The angoisse experienced by the individual during the dissociative trauma paradox tends to turn into "*dissociative angoisse*" and "*dissociative depression*". Dissociative angoisse can be experienced at an individual and societal level. In dysfunctional masses, when individual dissociative angoisse associated with traumatic experiences cannot be neutralized, it turns into societal dissociative angoisse. Dissoanalytic theory strongly emphasizes that individual dissociative angoisses that cannot be neutralized in dysfunctional communities combine to create societal dissociative angoisses! The phenomenon of dissociation functions as a denial-oriented active agent that reduces the intensity and severity of angoisse experienced by the subjects. "*Societal dissociative angoisse*," originating from mass trauma and chronic oppression, makes dysfunctional individuals willing to fall under the control of a dominant leader who favors war and genocide [1,6,3,8]. According to the dissoanalytic school, violence-oriented dominant negative child-rearing styles that are widely adopted in today's "*age of global dissociation*" dominated by "*psychosocial consciousness abdication*" accompanied by a dissociative angoisse make it possible to reactivate dysfunctional relationship dynamics, childhood traumas, tendencies to make self-interested alliances with oppressive systems in a pathological conformist orientation, and obedience reactions against oppressors, through "*psychosocial polarizations*", "*wars*" and "*genocides*" [3,5,6,17]. From a dissoanalytic perspective, reactivations in dysfunctional societies dominated by a global monolithic culture are catastrophic and prone to massive migrations [2]. Individual migration is a movement carried out by individuals due to their own will and choice, while mass migration is a movement of individuals that is carried out generally against their will and due to psychosocial obligations. In all societies and periods of the world, individual and especially mass migration experiences are often characterized by migration traumas. Psychosociopolitical polarizations begin when intergenerational fossilization swallows dissociative revolutions! Migration is actually a dissociative emancipation in the face of psychosociopolitical polarizations. In all monolithic cultures, individuals with developmental origins who cannot migrate are either assimilated by the primitive and exploitative and abusive majority and lose their focus of development or are destroyed by civil wars. Transgenerational dissociogenic psychopathological traces of terrorism, war, genocide and migration traumas are carved into psychosocial memory and "*multiple psychosocial consciousness*" is created. Nations of multiple psychosocial consciousness are dissociative masses of people who often switch to submissive mode in the face

of oppression and violence, and are generally doomed to be ruled by dictators! The borderline masses, who make alliances with all kinds of power centers without reasoning, are accustomed to experiencing dominative and submissive modes simultaneously or alternately. Today, borderline masses are the cruelest agents of inter-communal and trans-societal violence!

Transgenerational Transmission of Trauma, Transgenerational Transfer of Psychopathology, and Transgenerational Transmission of Violence

Migration, one of the most complex psychosociopolitical components of the age of mass violence imposed by the monolithic cultural hegemony, which has its roots in thousands of years of dissociogenic history of humanity, comes into play as a completely traumatizing agent in the transgenerational space. Both transgenerational development or fossilization and obedience or autonomy in a nation have their origins in child-rearing styles! At all times and in all societies around the world, violence-oriented negative child-rearing styles are used to maintain the long-term "*cycle of control and obedience*". Dissoanalysis theory emphasizes that the oppression-based traumatizing nature of violence-oriented negative child-rearing styles creates individual and mass revictimization cycles [1,17]. Traumatic experiences and psychopathologies associated with traumatic experiences, hidden or buried within psychosocial oppressions and violence-oriented negative child-rearing styles, are transmitted to successive generations through a "*mutual revitalization cycle*" characterized by primitive individuals constituting a society choosing each other as victims simultaneously or alternately: "*transgenerational transmission of trauma*" and "*transgenerational transfer of psychopathology*"! According to the dissoanalytic school, the occurrence of traumatic experiences at similar rates in successive generations is defined as "*transgenerational transmission of trauma*", the occurrence of similar psychopathologies in successive generations is defined as "*transgenerational transfer of psychopathology*", and the occurrence of dissociative experiences at similar rates in successive generations is defined as "*transgenerational transfer of dissociation*" [6,12,17]. In dysfunctional societies, trauma and psychopathology rates are generally identical and at similar levels in successive generations. Denial of the dissociative effects of traumatic realities and chronic oppressions in a nation for long periods of time begins to be experienced as a "*psychosocial consciousness abdication*" to the extent that it prevents individuals and societies from neutralizing their traumatic experiences. Psychosocial consciousness abdication transforms into a "*psychosocial denial trauma*" and creates major dissolutions at both individual and social levels [2,3,5]. Trauma denials cause disruptions in the ability of individuals and societies to evaluate reality, thus predominating a dysfunctional psychosocial structure that is anti-developmental and pro-violence and even pro-war. Borderline masses, who identify with their abusers because they cannot neutralize traumatic experiences, and whose "*autonomy tolerance*" levels decrease beyond their

uncertainty, frustration and anxiety tolerance, take refuge in pro-war dictators and cause themselves to be erased from the pages of history through the "*intergenerational transmission of violence*" or even the "*transgenerational transmission of violence*"! Ozturk defines "*autonomy tolerance*" as the capacity of the individuated integrated subjects to maintain their independence and uniqueness in the face of oppression and dictates. Migration often functions as a psychosocial agent that reduces or stops the transmission of intergenerational or transgenerational violence. Individuals with high autonomy tolerance tend to either make dissociative revolutions by actively struggling, or to migrate by recessive struggle, rather than obeying psychosociopolitical oppressions, dominant leaders and traumatic experiences!

Integrative Psychosocial Transformation Against the Dystopia of Divided Societies

Today, the "*dystopia of divided societies*", which still exists in an obedient psychosocial mode, with the search or longing for an implicit dissociative revolution in the face of all psychosociopolitical dictates that force obedience, continues to prevail! [1,12]. The dystopia of divided societies, which is based on the conflict of civilization and culture as well as exploitation, abuse and control, ensures that the actions of "*mass conformism*" at the maximum rate and "*mass freedom*" at the minimum rate gain dominance at variable intervals. Advanced human profiles, who cannot move to another country through immigration and cannot carry out a dissociative revolution, are ignored, sabotaged, traumatized and even dissociated by the primitive human profiles that have gained the majority in their own country. The primitive human profiles of the majority either force the advanced human profiles to migrate or traumatize them and literally swallow them, turning them into primitives like themselves! The anti-science, art and civilization actions of this primitive mass are the "*Dark Waste Movement*" itself! The dark waste movement functions as an anti-developmental "*fossilizational pharynx*" and makes human-based mass traumatic experiences and mass psychopathologies the norm for that nation! [7,8,11]. According to dissoanalytic psychohistory, collective traumatic pain and cumulative mass grief originating from long-term psychosociopolitical oppressions and violence-oriented negative child-rearing styles transform into societal dissociation, creating two opposing psychopathological halves, extreme libertarian and hyper-submissive. The way in which psychosocially shared "*collective traumatic pain*" and "*cumulative mass grief*" are experienced determines the "*dominant child-rearing style*" in a society and the "*mode*" of that specific style. Dissoanalytic psychohistory describes the "*autonomy mode*" and the "*relational reciprocity mode*" in relation to the dominant empathetic, positive child-rearing styles in a society; in relation to dominant violent, negative child-rearing styles, on the other hand, it defines the "*imperative psychosocial mode*" and "*submissive psychosocial mode*" which make up the conclusive four fundamental modes. According to Ozturk, violence-oriented negative child-rearing styles alternately dominate the "*obedient psychosocial mode*" and

"*imperative psychosocial mode*". On the other hand, empathy-oriented positive child-rearing styles make the "*autonomy mode*" and "*relational reciprocity mode*" dominant at the same time. The masses that remain in the submissive psychosocial mode for a long time either become paranoid and become hostile to another country, race, belief and culture, or they become paranoid against the half they are divided within themselves and want to destroy their own counterparts, that is, themselves, which is a process similar to a snake trying to bite its own tail and swallow it. Ozturk defines this pathological process as "*psychosocial self-harming behavior*". Dissoanalytically uniformized and dedifferentiated subjects hate those who are like them the most and eventually develop paranoid and hostility towards them [3,4,17]. While psychosocial self-harming behaviors in monolithic cultures governed by dictators often evolve into terrorism, war and genocide, integrated individuals who can self-integrate individuate, unlike the primitive, self-interested and hedonist average profile, try to escape or get away from the dissociogenic and dysfunctional fossilization process by migrating. This is the "*migration of the elite minority*" or "*brain drain*" itself!

The phenomenon of migration undertakes a mission as an "*associative social shield*" and an "*adaptive psychosocial bridge*" in the dystopia of divided societies of traumatized and dissociated individuals and masses. Migration is a transboundary escape experience from transgenerational traumatic experiences, psychosocial oppressions, dysfunctional family dynamics, and especially violence-oriented child-rearing styles. Generally, through migration, a new integrated human and social profile focused on development, empathy and peace is created. These three sentences are the cornerstones of Ozturk's "*Dissoanalytical Migration Theory*"! In order to re-emphasize, migration, as a transboundary traumatic life experience, is an individual or mass-scale psychosocial odyssey that includes sadness, resentment, melancholia, grief, losses and hope, focusing on both giving up and new choices, and even increases the possibility of subjects to individuate and enables them to sense or integrate different realities. Dissoanalytic migration theory focuses on the main motivators, traumatic nature, dissociative components and psychosocial consequences of migration! Dissoanalytic migration theory strongly emphasizes that "*psychosocial absolute reality*" can be grasped and "*integrative psychosocial transformation*" can only be realized by dominating the "*regenerative dissociation*" experienced through developmental migration on behalf of migrating individuals and masses! The phenomenon of migration, which appears as a "*risky psychosocial life experience*" loaded with positive predictions about the future and personal or sociocultural expectations, and is a phenomenon generally associated with earthquakes, epidemics, oppression, wars, terrorist attacks and genocides, has its origins in "*multi-focused vital awarenesses*". From a dissoanalytic perspective, migration is characterized by a longing to reunite with the present and a new homeland that is civilly advanced, and even the desire to get away from traumatic life experiences altogether by leaving psychosociopolitical oppressions, outdated traumatizing

traditions, and violence-oriented negative child-rearing styles in the past and in the homeland, and returning to the time when a functional contemporary life organization and empathy-oriented positive child-rearing styles prevailed! [5,7,18]. Migration, which is characterized by a "*rupture*", "*separation*" and "*halving*" or "*moving away*" from a dissoanalytic perspective, manifests itself with very severe dissociative reactions! In the migration odyssey, the "*psychosocial anamnesis*" is left behind to a large extent, in the country abandoned or forced to give up, and in the past.

National Splitting Phenomenon, Relational Migration Reciprocity, Holistic and Dissoanalytic Components of Migration

From a holistic and dissoanalytic perspective, the motivation and optimistic attitudes of people who migrate from their homeland to countries with more civilized conditions to provide a new standard of living for both themselves and the world make strong contributions to the emergence of major psychosocial developments in the direction of the "*psychogenic pump effect of migration*" [2,19,20]. Dissoanalytic migration theory emphasizes that all types of migration have, to a greater or lesser extent, both developmental and fossilizational or dissociative aspects. In fact, the developmental aspect of migration derives its origin from the capacity to cope with risky psychosocial and dissociative life experiences. "*Ozturk's Dissoanalytic Migration Theory*" strongly emphasizes that migration psychology involves the process and neutralization of chronic psychosociopolitical traumatic experiences or migration traumas of subjects who change cities or countries, using short-term effective psychotherapy models. According to Ozturk, migration, which is a phenomenon generally associated with oppression, war, terrorism and genocide, is where severe cumulative traumatic events are both experienced and transmitted across generations and affect the psychological integration and individuation capacities of individuals or societies; it is, in essence, extremely expected and even challenging "*ordinary life experiences*" that create positive or negative changes on "*psychosocial functionality*" [3,7]. Seeing migration as an extraordinary vital phenomenon causes negative judgments, movements and resistance against immigration. According to the dissoanalytic migration theory, when immigrants who leave their homeland cannot adapt optimally to their new homeland, they create a point of resistance in psychosocial reciprocity, causing mass mutually phobic divisions between themselves and the hosts within the same nation. Over time, the separation of these phobic parts from the whole reveals the "*national splitting phenomenon*", and the halves or parts that hate each other drag the country into pervasive chaos, civil war and terrorism. The phenomenon of national splitting creates a separation against the global monolithic culture, even a "*societal dissociation*" and "*cultural dissociation*", so that there are two separate halves that can no longer complement each other! In dysfunctional countries where democracy reigns as the majority's freedom to make wrong decisions, two incompatible and increasingly polarized halves created by dominant leaders

who remain in power for long periods are divided into their own parts, and at that moment, the migration process is inevitable for advanced human profiles, even for everyone! [2,5].

The "*global cyber monolithic culture*" prevailing in borderline communities or societies enables cyber traps, cyber traumas, cyber psychopathologies, and especially cyber addictions and even cyber paraphilias. Today, social media applications and especially dating sites, where their controversial inherent psychosocial usefulness has almost been lost in a swamp of cyber psychopathology, and where psychopathology has become the norm, have now begun to function as a dangerous cyber trap and as the active agent of the objectification trap phenomenon! Social media applications and especially dating sites, which embody corruption and psychopathology at the maximum level, have led to the emergence of new sadomasochistic relationships and marriage styles focused on addiction, interest, pleasure, display and fetish. The modern world, which is rapidly evolving into a dystopia of violence by globalizing and digitalizing on the psychosocial axis, has now created risk societies that sabotage themselves with oppression, wars and genocides, and the "*uncertainty traumas*" frequently experienced in these risk societies. Migration, which is loaded with the "*desire to get away from traumatic experiences*" and the "*hope of individuation*" in all communities of the world, unfortunately functions as a "*traumatic psychosocial memory*" and even dissociates the masses in short and long periods [4,5,21]. The migration odyssey undertakes an extremely vital and adaptive mission in the face of natural or meteorological disasters, psychosociopolitical oppressions, violence-oriented negative child-rearing styles, brutal wars, encompassing terrorist attacks and catastrophic genocides. Transgenerational or intergenerational development is made possible when a new type of person and family emerges in society when the average proportion of families composed of peace-oriented and psychologically integrated individuals increases. The positive communication dynamics and empathy-oriented positive child-rearing styles that exist in the integrity of functional families bring, justice, prosperity and tranquility on both national and international platforms for all individuals in that society. Every moment when intergenerational development yields or evolves to intergenerational fossilization is the starting point for chronic childhood traumas, consecutive wars, terrorist attacks and catastrophic genocides, and it is at this point that most migration adventures begin. From a dissoanalytic perspective, intergenerational change continues to exist in two opposite directions: "*intergenerational development*" and "*intergenerational fossilization*" [2,3,12]. The migration odyssey shifts to a developmental or fossilizational focus in parallel with the positive or negative result of the blending of the attitudes and actions of both parties classified as "*immigrants and natives*" in a country. Ozturk defined this phenomenon, in which goodness is generally reciprocated with goodness and evil is reciprocated with evil, on behalf of immigrants and natives during the migration process, as "*relational migration reciprocity*"!

The holistic movement of families, which are the most valuable and important agents of the social network, can carry a country to an orbit where science, civilization, art and human values are at the forefront, but it can also drag that country into recurrent civil conflicts, terrorist acts and chronic wars in a spiral of hatred, anger and revenge [11,12]. Ozturk defined fossilization as an *"integrated and transitive circulation of violence"* that emerges after the hostility towards children, women, the elderly and nature in families that adopt negative child-rearing styles both exists on a conjugate primitive axis and spreads pervasively from individuals to society. Today, cycles of violence from parent to child, experienced in both postmodern and monolithic cultures as a dysfunctional family dynamic, have begun to transform into cycles of violence from child, adolescent and adult to parent. Ozturk defines this psychopathogenic process, especially associated with neglect, excessive permissiveness and pampering, as *"asymmetrical traumatic experience"* or *"reverse traumatic experience"*. From a dissoanalytic perspective, reverse traumatic experiences occur as a psychopathological reaction to violence-oriented negative child-rearing styles. According to Ozturk, *"intergenerational fossilization"* is the transformation of dysfunctional families, which both adopt and apply negative child-rearing styles, into violence-oriented and anti-development vandal societies, creating an *"anachronistic and inhuman unity of consciousness"* and the dominance of violence-oriented and anti-development vandal societies on the intergenerational axis. *"Violence-oriented and anti-developmental dysfunctional families"* and *"intergenerational fossilization"* processes play an active role in the emergence of wars and terrorism. Dysfunctional dynamics in cycles of domestic abuse find social reactivation in processes of war and terrorism. These reactivations are clear indicators of people pro-war and terrorism, family psychopathologies, dysfunctional relationship dynamics and childhood traumas, in terms of modern psychotraumatology principles and dissoanalytic psychohistory theory. In all periods of the world, in societies in fossilization processes, compassion, justice and loyalty, as well as science, art and civilization, begin to disappear. The ability of an advanced segment of these societies to exceed the average and create a developmental break can only occur through dissociative revolutions or developmental migrations that occur after long periods of time [2,3,5,11]. Today, the age of *"dissociogenic modern diaspora"* has begun under a *"mask of global exploitation"* in most nations of the world. In today's mobile age, where all kinds of inequality, injustice and economic difficulties prevail, the subjects who are apparently deceived and dragged into migration with the promise of a prosperous life, in reality, the immigrants who are satelliteized or even enslaved are experiencing a metaphorical *"dissociogenic modern diaspora"*. The concept of dissociogenic modern diaspora describes human communities who have to live away from their homeland as immigrants, workers, refugees, observers, refugees or companions, out of necessity or deception, rather than a choice. Global monolithic culture rapidly continues its pathological development as the creator of the dissociative modern diaspora and drags societies into a process of irreversible fossilization!

Psychosociopolitical Traumas and Dominant Transgenerational Psychological Traces of Migration

In order for life organizations based on justice, peace, empathy and development to gain dominance in all nations of the world, it has become a necessity today to develop effective and applicable *"dissoanalytic global intervention strategies"* against internal conflicts, wars, terrorism and even genocides that function as *"psychosociopolitical traumas"*. Dissoanalysis, a modern theory of psychotraumatology, emphasizes that successive wars, terrorist attacks and chronic oppressions, as *"psychosociopolitical trauma"*, are the most important fundamental agents in the negative or positive transformations of the child-rearing styles adopted by nations. Individual and social traumas, which have a history as old as the sad and dissociative history of humanity, both feed and feed off each other [3,8,16]. According to the dissoanalytic school, individual traumas of human or especially parental origin transform into social traumas, and social traumas of human origin transform into individual traumas of human origin in short or long term through *"dynamic psychosocial oscillations"* on a holistic axis [7]. According to Miller, violence-oriented negative child-rearing styles are *"the betrayal of the parent and society to the child"* [22]. Ozturk states that human history, full of sadness, resentment and grief, which has been largely dissociated by being removed from minds as the *"past"*, is actually a *"repetitive destiny"* in all societies and all times of the world. He also underlines that the old times, which we distinguish ourselves and even our present by calling it *"history"*, has turned into the *"collective anamnesis"* and *"dissociative odyssey"* of all today's traumatic children [3,7]. In terms of dissoanalytic psychohistory, migration symbolizes the subject's separation from his mother, that is, their homeland, which oppresses, traumatizes, objectifies and dissociates! [3,17]. Migration is a mobile adaptive odyssey carried out with multiple consciousness, memory and identity systems associated with traumatic experiences. Metaphorically, migration is the separation of traumatized subjects from their oppressive societies, violence-oriented negative child-rearing styles, and dysfunctional parents! Today, we witness with surprise and sadness how dysfunctional parents turn both their own families and the world into hell through their violence-oriented negative child-rearing styles. Dysfunctional parents, who bequeath to the world the collective anamnesis and dissociative odyssey of the children they traumatized, are the main creators of all global cycles of violence!

Dissoanalysis of individual and social traumatic experiences combined with the *"collective anamnesis"* and *"dissociative odyssey"* of all the traumatic children of the world with an intergenerational or transgenerational transmission makes it very easy to clearly understand the violence, terrorism, wars, genocides, migration, psychopathology that exist today, and especially why we apply violently negative child-rearing styles to our children, thus still traumatizing and dissociating them. Consecutive wars, terrorist attacks and chronic oppressions, which have an endless existence in the space from the past to the present, have a very

negative effect on child-rearing styles as social traumas or mass sabotage [2,18]. Dissociative reactions that develop in the face of individual and social traumatic experiences cause subjects to either be unconsciously fixed in the global monolithic culture in a negative way or to be involved in the migration odyssey in a positive way. In any case, fixating or migrating to the dominant and oppressive monolithic culture that exists after all traumatic experiences are quite normal defensive actions. According to the dissoanalytic approach, migrations are the emancipation of the masses from the "*obedient psychosocial mode*" in the face of oppression, wars, terrorist attacks and genocides! Submissive psychosocial mode is characterized by transgenerational fossilization. Excessive freedom and excessive dependencies evolve in the long term into submissive behavior and pathological conformism, even creating individuals and societies that admire both their abusers and dictators! Chronic oppression, successive wars, encompassing terrorist attacks and irreversible genocides, which evolve into a "*global conundrum*" or even a "*mass crisis*" as "*major psychosociopolitical traumatic experiences*" that are difficult to terminate, neutralize and predict, are "*catastrophic psychosocial knots*" that require urgent intervention; unless effective dissoanalytic interventions are made to this global conundrum or mass crisis, migrations will be much more viral than in previous periods [2,4,23]. Transboundary oppression and transboundary freedoms transform into transboundary wars and transboundary genocides, which are the main sources of transboundary mass migration! Dissoanalytic migration theory emphasizes that migration functions as a neutralization agent in transgenerational transmissions of trauma and transgenerational transfers of psychopathology, so that migration literally writes a new destiny for all people. Migration is all about "*psychosocial renewal*" and "*psychosocial transformation*", and all immigrants and successive generations have "*dominant transgenerational psychosocial psychological traces*" of the migration odyssey!

Global Monolithic Cultural Hegemony and Associative Functions of the Self

In the age of mass dissociation where global monolithic cultural hegemony prevails, the most current and most heated issue that is the subject of academic and political debates is the "*migration phenomenon*", which is a completely traumatic and dissociative process before, during and after. The "*dissociogenic origins*" of the phenomenon of migration, which brings with it both individual and social traumas, multi-dimensional losses and grief rituals, date back hundreds of thousands of years. Especially in imposed migrations, exaggerated or long-term grief is experienced, while in developmental migrations, grief is postponed or experienced in the optimal period without delay. Postponing or partially experiencing grief in migration can push the immigrant into a process of "*psychosocial fossilization*". It is characterized by psychosocial fossilization processes, fused relationships, pleasure and substance addictions [5,7,24]. From a dissoanalytic perspective, the phenomenon of migration, which turns into individual or mass action in the face of traumatic experiences

as a "*conscious renunciation*" or even a "*forced choice*", can be experienced as a process of development or fossilization depending on the "*associative functions of the self*" [6,7,16]. "*Developmental acculturational dissociation*" and "*regenerative dissociation*" experienced in developmental migrations individuate individuals as well as societies. The "*fossilizational acculturational dissociation*" and "*pathological dissociation*" experienced in fossilizational migrations alienate individuals or societies from themselves. The dissoanalytic school emphasizes that the lack and excess of stimuli in the migration odyssey creates disruptions in the immigrant's adaptation to reality and impulse control. If oppressive systems, monolithic culture or unlimited freedoms prevail in the place of migration, subjects often experience a "*fossilizational migration*" accompanied by dissociogenic consciousness interruptions and reality blindness. If an optimal psychosociopolitical system prevails in the place or city and country of migration, subjects generally do not dissociate and continue their functionality in actual life, a process generally characterized by "*developmental migration*". According to the theory of dissoanalysis, transgenerational fossilization creates traumatized and dissociated dysfunctional families, dysfunctional generations, dysfunctional societies, and even dysfunctional nations, where psychosocial oppressions, successive wars and terrorist attacks are experienced to the maximum extent as "*active agents forcing migration*" in all these dysfunctional masses of borderline nature [2,7,25]. Migration, which is a transboundary life experience, begins a frozen or interrupted process of "*psychosocial transformation*" and "*psychosocial renewal*" when the subjects' traumatic perception of time changes and prevents the intrusion of past and future time into the present.

From a dissoanalytic perspective, developmental migration generally deactivates the "*submissive psychosocial mode*" and "*dominative psychosocial mode*" in immigrants, while it activates the "*autonomy mode*" and "*relational reciprocity mode*". Only dramatic and massive migrations can ensure that "*psychosocial coping strategies*" and unempathetic negative child-rearing styles can be renewed in a society and left in the past or in the previous place of residence. The migration odyssey undertakes an extremely normal, vital and adaptive mission in the face of meteorological disasters, psychosociopolitical oppressions, brutal wars, chronic terrorist attacks and catastrophic genocides [4,6,7]. According to dissoanalysis theory, the associative functions of the self serve as a buffer against psychopathologies that may develop in relation to these negative life events in individuals exposed to migration trauma. The stronger the associative functions of the person's self, the more the traumatized subject will be able to both process and neutralize the migration trauma [2,16]. Before understanding the phenomenon of migration, which makes possible a functional new life organization focused on empathy, development and peace, dissoanalysis of psychosociopolitical traumatic experiences that manifest as chronic oppression, successive wars, terrorist attacks and catastrophic genocides facilitates our perception of the dual dynamics and multiple components of oppressive management

strategies, subordination modalities, cycles of mass violence, and why we still exert control over our children by both employing unempathetic negative child-rearing styles and dissociating them [3,7]. Trauma, dissociation and migration function together in oppressive monolithic and postmodern societies as concepts that are often external or half-blind to each other but have both adaptive and psychopathogenic components! The history of world migration is actually a sad collective anamnesis of traumatized and dissociated children, even of all humanity, with its before, during and after. The migration odyssey leaves more or less "*psychosocial scars*" on the bodies, identities and souls of immigrants, which are transferred from generation to generation! Immigrants are about to leave the antagonistic role given to them in today's new world order, which is increasingly globalized and transformation-oriented, which carries major psychosocial risks, and they are about to gain even greater victories over the natives.

"Dark Waste Movement": Anti-Development and Anti-Humanist Mass That Defends the Primitive Child-Rearing Styles of the Dark Ages

The "*dark waste movement*" nourished by monolithic culture has now turned into a "*global fatal conundrum*"! Although child-rearing styles, which are closely related to transgenerational development or transgenerational fossilization, show a rather slow development in the psychohistorical process in terms of empathy, the primitive and pathological child-rearing styles of ancient times that deMause emphasizes still exist today [17,25,26]. Parents who kill, injure, abandon, spoil, manipulate, even sabotage or sacrifice their children are like hazardous waste that has leaked from the dark ages to the present day. Today, unempathetic violence-oriented techniques are still used in child-rearing styles to a considerable extent by dysfunctional families. Unfortunately, academics, managers and political masses with borderline personality patterns who form alliances with all kinds of power centers in different cultures and different countries can share and adopt the psychopathological life views of these dysfunctional parents and even defend these primitive ideas recklessly and without judgment. It is very difficult to combat the fossilized, untransformable and unrefined dangerous thoughts, feelings and behaviors of the outdated and violent masses in their child-rearing styles [3,8,12]. Ozturk named this dangerous anti-humanist aggressive group and their actions the "*dark waste movement*". Followers of the dark waste movement are the creators of individual and social violence all over the world today, as they defend and implement the violence-oriented negative child-rearing styles of the dark ages. This psychopathogenic mass, which is anti-development, leaks the dissociative primitive ideas and thoughts of the dark ages into today's society like waste. Followers of the dark waste movement, where lack of self-actualization and lack of impulse control prevail, hate progressive, hard-working, productive and creative people. Primitive masses who embrace the dark waste movement corrupt the countries they live in and turn them into a swamp where "*psychosocial fossilization*" prevails, as they apply

transgenerational violent primitive and regressive child-rearing styles! Followers of the dark waste movement live with primitive and outdated waste ideas, emotions and behavior patterns that have infiltrated them through an intergenerational transmission from the dark ages and have been largely abandoned by that society, because they oppose trauma studies, childhood trauma and war prevention policies. Activists of the dark waste movement around the world direct their anger and violence verbally or physically at groups they encounter randomly or against whom they create imaginary or unreal hostility [6,8,11]. Disadvantage groups, excluded groups, vulnerable groups and marginalised groups are among the sometimes random and sometimes selected targets of the dark waste mass. In addition, the dark waste movement targets innovative people and groups who have important roles in the development of society and have qualities that can attract the masses. The dysfunctional mass with this borderline personality organization is pro-violence and war because they grew up with violence-oriented negative child-rearing styles, and can easily drag a society or country into ethnic or political chaos and terrorize it.

Dysfunctional masses supporting the dark waste movement can commit acts that harm animals other than humans and even the entire nature. The dark waste movement, in short, is the penetration of the dissociogenic and psychotoxic reflections of the primitive child-rearing styles of the dark ages into the present day, and is a movement with a regressive nature that is against civilization, development and trauma studies. Activists of the dark waste movement traumatize and even dissociate individuals and societies in the name of establishing control. This mass defends oppression, control and hedonistic primitive thoughts and ideas, and feeds on violence and chaos. Acts of terrorism, successive wars, and genocides that function as dark waste movements are undertaken to regain locus of control and power, to take revenge on the injured alter personalities of this primitive dissociated mass, who have a traumatic past and have identified with their abusers, to cleanse the blood from the wounds inflicted on their souls by their evil parents, to repair their split selves, and to regain the focus of control and power they lost by being traumatized. [3,5,8,17]. For the power-hungry narcissistic activists of the dark waste movement, status and power are the most valuable things and being "*rejected*" is an unbearable psychopathogenic burden under any circumstances! From a dissoanalytic perspective, underlying the dark waste movement lies reversible personalities consisting of prepsychotic or dissociated self-parts that have gone beyond the limits of neurosis and become self-confident after attachment to and even identification with their abusers, where dissociative defenses and borderline personality organization are at the forefront, showing a longitudinal phobic avoidance of chronic traumatic memories. These reversible personalities often include "*dissociative narcissism*" and "*dissociative angoisse*". Dissociative narcissism is a defense method developed by subjects against their inability to process their traumatic experiences. Dissociative angoisse, on the other hand, derives its origin from the uncertainty and denial

traumas. Activists of the dark waste movement, who identify with their abusers, cannot confront their traumas or neutralize their traumatic experiences due to their complex, comorbid and reversible personality structures, and they develop a reverse reaction, hating all traumatized people and even mental health professionals who undertake the psychotherapy of dissociated individuals. The cycles of hatred, anger and violence of the dark waste movement, adopted to a large extent in dysfunctional societies and to a minor extent in postmodern societies, expand by targeting all individuals and all communities outside themselves and turn into social or mass violence, including civil conflicts, succession wars and terrorist attacks, and even vandalism [1,6,8,12]. The dark waste movement is characterized by hostility towards development, culture, science, art, women, children, nature, race and belief, and is one of the main factors that pushes people towards both developmental migration, survival migration and imposed migration!

Regenerative Dissociation and Associative Dissociation

According to the dissoanalytic school, "*regenerative dissociation*", one of the associative functions of the self, is adaptive and creational "*psychosocial defense patterns*" that serve transgenerational development, which can be consciously experienced both after chronic traumatic experiences and precisely after consecutive positive life events and especially after developmental or selective migration. A successful education and professional life increase the subject's creativity and synthesis ability by causing more regenerative dissociative reactions than traumatic experiences. Integrated individuals who embrace their profession can become highly productive by voluntarily temporarily keeping their cognitive functions at the highest level, that is, by experiencing regenerative dissociation. Regenerative dissociation is frequently experienced in subjects who move away from concrete pleasure focuses and devote themselves to science, art and humanity, that is, science and art icons. From a dissoanalytic perspective, regenerative dissociation is the ability of individuals to use their own potential at the highest level, different from their usual, ordinary and average life, accompanied by the ability to intervene in a crisis, a creative equipment and the capacity to establish high-level connections. In order to be the best, subjects voluntarily and temporarily break away from their usual selves and differentiate themselves in a positive direction. However, positive human relationships or the roles of a good spouse, mother, father and child have no relationship with regenerative dissociative experiences. Positive human relationships and the ordinary roles of actual life can function as a positive psychogenic catalyst only in monotonous technical work. Regenerative dissociation is seen to a large extent in high-level human profiles who devote themselves to science, art, their country or humanity, and who have multi-axis psychosocial missions or achievements! While there is a possibility of regenerative dissociation in developmental [1] selective and survival migration experiences, pathological dissociation is generally experienced in other migration

experiences, especially fossilizational and imposed migrations. The phenomenon of regenerative dissociation enables thinking, feeling, attention, creativity, intelligence and language to function at the highest level in subjects who can temporarily consciously disconnect from their concrete aspects and focus fully on their abstract aspects. Prepsychotic and psychotic individuals cannot experience regenerative dissociation, which is the highest dimension of psychological integration and normality. In this context, regenerative dissociation is one of the most fundamental determinants of the distinction between neurosis and psychosis. Regenerative dissociation is essentially a planned and controlled "*associative dissociation*" experience. According to dissoanalysis theory, associative and regenerative dissociation continues to spread, albeit slowly, as a more preferable creative thinking style for today's digital network society. According to Ozturk, the natural self in a normal individual turns into an "*integrative self*" in the developmental space. However, in individuals who cannot metabolize their traumatic experiences, the integrative self disintegrates into its own parts. In terms of dissoanalysis theory, the separation of the integrative self into its own parts is an associative dissociation. Individuals can neutralize their traumatic experiences only by experiencing associative dissociation, and this is exactly the moment when psychological integration occurs. Both associative dissociation and regenerative dissociation, experienced through a "*co-conscious multiple self system*" capable of metabolizing traumatic experiences, using potentials at the highest level, and achieving psychosocial adaptation, are the most optimal level of normality or psychological integration. From a dissoanalytic perspective, the highest level of normality is regenerative integration. In today's digital age, traumatized individuals with regenerative integration capacity have already learned to integrate through an "*associative cyber dissociation*" channel that they experience with their multiple self-systems in the face of dissociative stimulus bombardments, and especially to integrate whenever they want! [1,3,5,6,27]. Dissoanalysis theory [2] states that there is a significant correlation between regenerative dissociation capacity and psychological integration, synthesis ability and holistic thinking. In the regenerative dissociation experience, all associative functions of the self operate at the highest level. Regenerative dissociation, which functions as a psychogenic revolution in the normality of actual life, is essentially a "*reintegration of the mind*" or even the re-existence of the mind!

According to Ozturk, "*regenerative dissociation*" is defined as being able to accept the absolute reality as it is, without associating it with personal concepts within ourselves, and to use our potentials in the most psychosocially adaptive and effective way on this uncontaminated absolute reality route. From a dissoanalytic perspective [1], regenerative dissociation is both a revolutionary and a creative phenomenon. Only individuals who are psychologically integrated and able to neutralize their traumatic experiences can experience regenerative dissociation. Regenerative dissociation is a complicated and complex life experience that gradually evolves into creativity and wisdom

through transboundary psychological components and stimuli, just like in the developmental migration odyssey! Dissoanalysis theory [2] states that regenerative dissociation is the ability to simultaneously disintegrate, integrate and synthesize in the name of a creative goal. The experience of connectedness and disconnection at the same time enables a higher level of synthesis and integration ability in the subject! Ozturk emphasizes that in all traumatized individuals and dissociative identity disorder cases, regenerative dissociation is strongly felt and experienced before, during and after psychological integration. Subjects who can experience regenerative dissociation easily neutralize negative life events because they have stronger and more creative coping strategies against traumatic experiences. From the perspective of the dissoanalytic school [1], individuals with regenerative dissociation capacity are both immune to suggestion and hypnosis, and in the face of trauma, they use fight and flight reactions rather than freezing, submission and dissociation reactions. The terminal point of regenerative dissociation is regenerative integration. Regenerative integration is the process of establishing new connections and making new syntheses between creative ideas, original thoughts and multi-origin emotions. From the perspective of dissoanalysis theory, which has as its mission a resistant, empathetic, prudent and neutralizing psychosocial structuring in the face of chronic oppressions, dysfunctional family dynamics, violence-oriented negative child-rearing styles and traumatic experiences, regenerative integration is actually individuation, which Ozturk defines individuation as follows [2,4]: *“Individuation is a creative whole of our efforts to overcome life, preserve our originality, maintain our optimal interpersonal distance and realize our potentials by making our psychogenic existence, which has been broken by traumatic experiences, better and more developed than before. The main thing in human history is to individuate and to exist again by individuating; every person who fail to do so experiences a repetition on the stage of history and turns into a copy or even is condemned to extinction.”*

Mass Dissociative Fault Lines, Psychosocial Consciousness Alliance and Developmental Migration

The repetitive and variable rate of traumatic stimulus flow in the migration odyssey makes the *“psychosocial mode of reversible submission and domination”* prevail on behalf of immigrants, causing them to experience denial and grief trauma and fear of losing their autonomy. According to dissoanalysis theory, when external traumatic stimuli threaten the psychological integration of individuals, multiple consciousness and multiple memory systems come into play and the record of all traumatic experiences is stored in deep memory. Associative filters found in the natural self and pluralistic personality come into play when there are anxious stimuli and feelings coming from the inner world of individuals. When antidissociative filters are temporarily and functionally disabled due to traumatic stimuli, interruptions in psychological integration, divisions in identity, personality and self begin, and individuals become dissociated

or altered [1,2,27]. Now, in the age of mass violence and dissociation, it is possible for conformist society individuals, who are traumatized and managed by chronic oppressions and controlled through digital communication networks and social media applications, to live a life away from dominant monolithic cultures, wars, imposed migrations and traumatic events, with their multiple consciousnesses, multiple memories and multiple realities and to adapt to current life on the axis of a *“psychosocial consciousness alliance”* they have created. According to dissoanalysis theory, the cultural ruptures experienced through all the imposition-based *“dramatic great migrations”* that occur after psychosociopolitical oppressions, successive wars, terrorist attacks and genocides in every period of human history, pave the way for individuals who are the target of development, creating a new normality in a new society, a new human profile and makes it possible for a new functional family structure to prevail [1,2,7]. From a psychocultural perspective, during the migration process, sometimes changes occur in a negative direction, contrary to the expectations of immigrants, and sometimes changes occur in a positive direction, identical to the expectations of immigrants. The main goal of the migration process on behalf of immigrants is the desire of individuals to reach a more prosperous and civilized life at an intergenerational and even transgenerational level [6,7]. According to Lloyd deMause, the doyen of psychohistory, migrations generally create a *“psychogenic pump effect”* in nations, enabling individuals and societies to reach a higher level of life organization [19]. Ozturk conceptualized city or country changes, which both enable the individual to get rid of the outdated psychosocial dynamics in which he lives and enable him to use his personal potentials, as *“developmental migration”* because they serve a holistic restructuring of the individual in the psychosocial context. According to dissoanalysis theory, developmental migration is characterized by regenerative dissociation and associative dissociation experiences and even regenerative integration. In every society in the world, *“migration”* does not generally create positive psychological effects on individuals, but *“developmental migration”* is the most typical example of positive psychological effects on immigrants [2,16].

According to the dissoanalytic theory of migration, *“dysfunctional family dynamics”*, *“transgenerational transmission of trauma”*, *“transgenerational transfer of dissociation”*, *“transgenerational transfer of psychopathology”*, *“transsocietal transmission of trauma”*, *“transsocietal transmission of dissociation”* and *“transsocietal transmission of genocide”*, which are the main components of individual and mass traumatic experiences, can only be completely eliminated through dissociative revolutions focused on freedom and individuation or enormous mass migrations [7,11,28]. Today, countries are tolerant to immigrants or refugees because an intellectual and advanced segment of the society, generally raised within the society, exceeds the average and creates a break in the direction of development, as in the migration process, and because they do not have a normal life experience. Only some of the hundreds of people

who immigrate to all countries of the world will leave their traumatic experiences, dissociative reactions and defenses in their past or where they are at the moment and will take positive, permanent steps for the psychosocial development of both themselves and human history [6,12]. According to Ozturk, "*regenerative dissociation*", "*associative dissociation*" and "*psychosocial consciousness alliance*", which are closely related to "*self-philosophy*", are the most powerful creators of "*developmental migrations*". It enables peaceful, empathetic and meritorious societies to exist in the long term. Thousands of people who migrate will make great efforts in the name of "*transgenerational development*" and will proudly write the psychological traces of their own "*psychosocietal freedom*" on the pages of their national history in the long term, and even the dominant psychological traces of the immigrants' psychosocietal freedom will be carried on a transgenerational axis [2,29]. Psychosocial consciousness alliance enables individuals and societies to experience associative or integrative thoughts, feelings and actions with a high level of both awareness and insight. In developmental migration experiences, free, empathetic, prudent and creative individuals and masses can show an original and uninterrupted "*intergenerational existence*" and "*transgenerational development*" with a focus on peace, provided that they can experience psychosocial consciousness alliance and regenerative dissociation [1,11]. Developmental migrations involve a very pervasive and empathetic mass transformation in the psychosociopolitical systems of all societies in the world. "*Mass dissociative fault lines*" fed by chronic psychosociopolitical oppressions, violence-oriented child-rearing styles and childhood traumas in all times and in all societies of the world are broken by developmental migrations and dissociative revolutions, and a new "*integrative transgenerational transformation*" focused on empathy begins!

Psychotraumatological Dynamics and Dissoanalytic Components of Developmental Migration

Despite its sociological, economic, political, religious, geographical, anthropological and traumatic or philosophical components, migration is essentially a completely psychogenic phenomenon! In fact, migration has included or will include all people and societies across generations. The primary abstract agent in the migration adventure is the idea of spatial change; the secondary concrete agent is, on the other hand, the roads. The transformation of individual traumatic experiences of human origin into social traumatic experiences of human origin alienates both people and the masses from their identities, memories, consciousness and themselves. Dissoanalysis theory [2] and modern psychotraumatology-oriented [5] psychiatry, clinical and social psychology practices illuminate the main components of the migration phenomenon from past to present and develop effective therapeutic approaches and prevention strategies for trauma-related psychopathologies, especially posttraumatic stress disorder and dissociative disorders, which are associated with both psychosocial crises and traumatic experiences

that immigrants frequently experience. Posttraumatic stress disorder, dissociative disorders and depression disorders are the leading psychopathologies associated with migration trauma in immigrants [6,29]. Immigrants who leave social traumas such as war, terrorism and civil conflict behind, that is, in their homeland, generally experience adaptation problems, loss of intellectual reciprocity and alienation from themselves when they reach their new homeland, which is characterized by different culture and different norms; they may even develop many psychiatric disorders such as dissociative disorders, posttraumatic stress disorder and somatoform disorders. Dissociative experiences that occur in immigrants during or immediately after migration are approximately ten times more common than dissociative experiences in the normal population [7,17,30,31]. In dissoanalytic migration theory, "*migration trauma*" is defined as the "*whole of traumatic dissociogenic events*" experienced by immigrants, refugees and asylum seekers during or immediately after the transition to the targeted countries, and the psychopathological reflections of this whole of traumatic dissociogenic events on immigrants.

Large-scale and planned mass migrations are one of the fundamental dynamics that determine the psychosociopolitical history and future of both the reached country and the abandoned homeland. While the negative effects of migration traumas are processed by immigrants both individually and collectively, these individuals are often diagnosed with dissociative disorders, major depression disorder and posttraumatic stress disorder. In fact, an "*institutional betrayal trauma*" is encountered with disorganized interpersonal attachment and a complete loss of trust in the sociopolitical system [16,32]. According to Ozturk, "*migration trauma*" and "*migration dissociation*", which are the dissoanalytic components of migration, are transferred to successive generations through sociocultural agents, child-rearing styles and psychosocial memory: "*Intergenerational and transgenerational transfer of migration trauma, intergenerational and transgenerational transfer of migration dissociation!*". However, regarding migration trauma, it is misleading to focus only on traumatic life events during or immediately after the migration process. From a modern psychotraumatological and dissoanalytical perspective, both "*psychosociopolitical oppressions*" and "*psychosociopolitical traumas*" that individuals and societies experience before migration and which are the main sources of migration should be included within the scope of migration psychology. "*Migration trauma*" is experienced by individuals and societies in an interrelated oscillatory psychosocial nature and on a cumulative and synthetic axis in three phases: before migration, during migration and after migration [2,5,16]. When the experienced migration trauma cannot be neutralized, individual or mass grief evolves and a dysfunctional psychosocial structure emerges, and even at this point, immigrants either create a new monolithic culture as a form of social sabotage or become even more fixated on the former monolithic culture they want to escape from!

Dramatic Developmental Migration as Predictor of the Emergence of Regenerative Integration

The main mission of migration is to carry the hopes and joy of life of people in a country where psychosociopolitical oppressions, violence-oriented negative child-rearing styles and monolithic cultures prevail, to a free country across borders, to separate from the lost dreams of conformist individuals, and even to create a spirit of independence and revolutionary consciousness. Migration dissociation is generally temporary dissociative experiences that occur as a result of migration traumas that the subject cannot neutralize in the short or long term. Migration dissociation ends when the subject neutralizes the traumatic experiences associated with the migration odyssey! From a dissoanalytical [2] perspective, migration is a move away from traumatic events, traumatic places, traumatic memories, traumatic countries or even a *"transboundary individuation experience"*! The ultimate goal of the migration process is for individuals and societies to reach both a better level of welfare and a healthier civilized life on a transgenerational basis. Developmental migrations are the most permanent *"dissociative association"* dynamics that make it possible to break chronic and complex *"psychosociopolitical trauma cycles"* [1,7]. Dissoanalytic migration theory emphasizes that the most fundamental motivation of the developmental migration process is the individual's effort to move away from or escape from the violence-oriented negative child-rearing styles that are devoid of empathy and practiced by both his own family and his own society. Only *"dramatic developmental migrations"* can ensure renewal in a society and leaving psychosocial coping strategies, monolithic oppressive cultures and violence-oriented negative child-rearing styles in the past or in the previous place of residence [7]. Some of the thousands of people who migrate will take great steps for the development of both themselves and human history by leaving their traumatic experiences in the past or neutralizing them, and these great steps [5,7] will be the dominant footprints of *"transgenerational development"* and *"regenerative integration"*. In all societies of the world, *"regenerative integration"* can be experienced at the maximum level in individuals who experience developmental migration and have psychological integration. Regenerative dissociation of a creative nature is the experience of a person voluntarily and for a certain period of time gaining an authentic awareness by moving away from himself, his identity and his judgments in order to put forward a functional approach focused on an artistic, scientific or theoretical goal. Developmental migration-based *"regenerative dissociation"* is the ability of individuals who aim for freedom and change in a society below average in terms of sociocultural values and family functioning to leave permanent original *"psychosocial legacies"* on behalf of themselves and the new society they migrate to by establishing positive natural associations based on absolute reality in a new society that is above average in terms of sociocultural values and family functioning through developmental migration. Predictor of the emergence of regenerative dissociation is dramatic developmental migration!

Psychosociopolitical oppressions, which function as a *"trauma dichotomy"* and dualize the lives of individuals and societies into parts before and after the trauma, paves the way for integrated individuals who can neutralize the traumas of *"adaptive psychosocial ruptures"* and *"dramatic developmental migrations"* seen after wars, terrorist attacks and devastating genocides; and by subjectifying them or even making them their own, it will make it possible for a mass of people where optimal freedom prevails, or even a new *"functional life organization"*, to exist in a new transboundary community or a new transboundary nation [1,5,7]. From a dissoanalytic perspective, developmental migrations are the most adaptive and challenging psychosocial dynamics or actions that enable the breaking or ending of dissociative experiences and chronic traumatic experiences. Ozturk emphasizes that the main motivation of the developmental migration process is the individual's effort to get rid of the psychopathological, primitive and violence-oriented negative child-rearing styles implemented by both his own family and his own society [2,11]. In terms of the dissoanalytic school [1] and dissoanalytic psychohistory [3], the fact that individuals reach a more humane, more civilized and more functional life in the transgenerational space after developmental migrations is, as it is wanted to re-emphasise, the *"psychogenic pump effect"* of migration itself, as deMause [19] describes it! Psychosociopolitical traumatic experiences, oppressive systems and the dark waste movement can only be ended with the development-oriented irreversible actions of a dissociative revolution. The *"oscillatory reflections"* of the phenomenon of migration, combined with dissociative defenses, which are life experiences that distract from traumatic memories, are a *"psychosocial dichotomy"* that includes both adaptation and psychopathology. From a dissoanalytic perspective, negative life experiences before the migration process cause disruptions in the psychological integration of immigrants by provoking dissociative experiences originating from migration trauma, that is, *"migration dissociation"* [2,7,11]. An intense search for harmony and a longing for optimal balance prevail in subjects and immigrants who experience dissociative experiences that develop after childhood traumas of individual origin and catastrophic wars and terrorist attacks of social origin [3]. Before the construction of a development-oriented and functional new world, dissoanalysis of social traumas such as wars, forced or imposed migrations, terrorist attacks and genocides makes it easier to understand the multiple components of why we still resist ending chronic oppressions, submissive modalities and cycles of mass violence [1,7]. In terms of dissoanalysis theory [2], the act of migration is both a very harsh mobile criticism and a permanent psychosocial punishment for the dysfunctional societies dominated by the monolithic cultural hegemony in which immigrants live and leave!

Regenerative Integration in the Face of Social Trauma and Societal Dissociation

According to the dissoanalytic school [1], war, terrorism and genocide, which function as major social traumas, continue to increase on a global scale. On the other hand, fragile individuals

under oppression and control in global cyber monolithic cultures have literally begun to seek harmony with their new "*cyber alter personalities*" or "*cyber dissociative fragments*"! From a dissoanalytic perspective, regenerative dissociation comes into play as a neutralizing adaptive agent in the face of social traumas and societal dissociation! To re-emphasize, the endpoint of regenerative dissociation is "*regenerative integration*", this phenomenon is the subject's ability to establish new connections and make new syntheses between creative ideas, original thoughts and multi-origin emotions. In the sad history of humanity, mass traumas make it possible for societal dissociation to exist and cause migration to take action immediately in all communities of the world. These findings of action are actually a migration dilemma; half of the immigrants who love their country do not want to leave their country despite traumatic experiences, while the other half of the immigrants want to escape or get rid of these traumatic life experiences. In the dissoanalytic migration theory, this process is defined as the "*double tendency of migration*" or "*double migration knot*". In the dissoanalytic [2] context, the phenomenon of "*psychocommunal dissociation*" or "*psychosocial dissociation*" brings about experiences of mass control and management in relation to the imposed chronic oppressions, and even imposes migration on individuals and societies. From the perspectives of modern psychotraumatology and dissoanalytic psychohistory, humanity continues to reflect the pain felt from wars, terrorist attacks and genocides for thousands of years in their own cultures, arts, languages, songs and laments due to their devastating effects and "*dominant psychological traces*" across all generations. On the other hand, in some oppressive societies and borderline masses, unfortunately, wars and genocides are normalized and even glorified. The dark waste movement, which is a vandalist movement that generally prevails in dysfunctional societies, is supported by borderline masses, dominant leaders and fascist politicians [3,8,12,17].

Ozturk emphasizes that wars and genocides occur through dictators or fascist leaders with a "*fossilizational self*" and conformist and dysfunctional individuals who obey these dictators and fascist leaders. Dissoanalysis [2] defines the "*fossilizational self*" as the "*primitive self-state*" that has completed its development, characterized by individual and social sabotage-origin and psychological self-harming behaviors of adults who have not been able to process and neutralize their childhood traumas. The traumatic anger and traumatic hatred of fascist leaders with fossilizational self expand from themselves to the society they live in and transform into wars and genocides. Dictators or fascist leaders actually unconsciously wish to destroy the violence-oriented negative child-rearing styles that were dominant at that time through these wars and genocides, and even want to punish the entire society that traumatized them! In the eyes of dictators and fascist leaders, society is bad because the society coded as bad represents the bad parents of dictators and fascist leaders. In terms of the dissoanalytic school, the dictator and fascist leader, on the one hand, punishes his own childhood, that is, the evil society in which he grew up,

just like his own evil father, as a switch to his harsh and cruel "*paternal totem alter personality*". Dictators and fascist leaders test their citizens whether they will leave their country through migration by applying a version of the violence-oriented child-rearing styles applied to them in childhood! Dictators and fascist leaders, unlike immigrants, did not leave their countries despite all the violence in their past, but turned into monsters with a very alter personality [1-6]. Dissoanalytic psychohistory [3], which continues its development as "*the dissoanalysis of the traumatic history of humanity and the construction of a new psychosocial reality*", analyzes the dissociative components of groups or societies in the light of absolute reality in order to create a life organization focused on development, innovation, egalitarianism and peace. According to dissoanalytic psychohistory, dysfunctional parents sabotage both themselves and the society they live in by falling under the control of fascist leaders with fossilizational self! According to dissoanalytic migration theory, the main motivations and main purposes of war and terrorist acts are to control and rule the envied and even paranoid societies or countries by traumatizing and dissociating them, and to exploit and force them to migrate. "*Migration trauma*", which is among the main areas of study that the dissoanalytic school focuses on, is maximally experienced in the social dimension rather than the individual dimension. Integrated people who experience migration trauma, which is also defined as the injury of the "*psychosocial body*", focus on "*belief*" and "*self-philosophy*" in order to continue their lives in a more meaningful and healthy way, accompanied by a "*psychosocial associative dissociation*" and even "*psychosocial regenerative dissociation*" in search of harmony [7,16].

Belief and Self-Philosophy as Associative Social Shields in the Migration Odyssey

From the dissoanalytic perspective, "*belief*" and "*self-philosophy*", which function as "*associative social shields*" in the migration adventure, enable individuals and societies to remain psychologically integrated and themselves in the face of "*synthetic traumatic events*" experienced. Belief is a psychogenic experience that increases the uncertainty, frustration, anxiety and autonomy tolerance levels in the subject, and in which the person intuitively accepts a certain claim or assumption as true or false. Self-philosophy is the ability to think systematically and deeply about one's own existence and meaning. Dissoanalytically, insightful and empathetic individuals with a self-philosophy can establish "*relational reciprocity*" with other people and use their intellectual and emotional potential at the most optimal level! Associative social shield is the "*relational reciprocity*" of the community that provides trust and peace during or after human-origin social traumas such as psychosocial oppressions, imposed migrations, wars and genocides. According to Ozturk, "*intersectional sequential traumatic experiences*" in individuals who experience imposed migration deal a blow to the protective dimension of the "*associative social shield*" that protects the psychological integration of the subject. Significant loss of

functionality of the associative social shield during and after imposed migration causes dissociative experiences to dominate in the traumatized individual's self, consciousness and memory [7,16,33,34]. Rather than focusing on the short-term negative psychological effects of migration trauma on individuals, it is necessary to take into account the long-term psychological effects of this migration trauma, which have become commonplace, and the integrative psychosocial relationship dynamics of the new country where immigrants will build their lives. Integrative psychosocial relationship dynamics function as a "*protective shield*" in the process of metabolizing and neutralizing the negative psychological effects of migration trauma on individuals [16]. From the perspective of the dissoanalytic school, countries of immigration should enable both the neutralization of the short and long-term psychopathological effects of migration trauma on the subjects and the optimal experience of integrative psychosocial relationship dynamics for immigrants focused on establishing a new and functional life [2,7]. Self-philosophy and belief, as associative social shields, ensure that the subject maintains the optimal distance and adjustment against all migrations, whether traumatic or not, and ordinary or extraordinary life events!

Migration Trauma and Migration Grief as Individual and Social Destiny

According to dissoanalysis theory, dysfunctional individuals who cannot neutralize their traumatic experiences lose their autonomy, identify with their abusers, and become manipulative, hedonistic and violent! "*Annihilation anxiety*", which is common in dysfunctional individuals, originates from their cumulative traumatic experiences and the abusers they totemize. Fusional relationships, paranoid projections and self-sabotage are inevitable on the part of dysfunctional individuals who cannot bear their inner feelings of emptiness and loneliness! Violent dysfunctional individuals who cannot perceive absolute reality form alliances with all kinds of power centers without reasoning because for them, life is based only on obeying or making others obey. After long-term periods of obedience of dysfunctional individuals, where reversible dominative and submissive experiences prevail, their anxiety about annihilation transforms into actions of destroying other people. War, terrorism and genocides are long-term ruminative actions of childhood traumas. As a life experience that removes traumatic memories, migration literally requires individuals and masses to leave behind the places they have lived, traditions, subjects they have intersected with, their origins, and even themselves in the past and a part of their social memory, in the name of "*human sameness*" and "*vital equality*". In this process, "*migration trauma*" transforms into "*grief trauma*" at a maximum rate [5, 17]. As it has been emphasized repeatedly, migration is a completely traumatic process with its before, during and after, and by its nature, it brings with it synthetic traumas, psychosocial losses and, as a result, grief. Even though immigrants who are forced to leave their own country leave their homeland, which is familiar with war, conflict and a chaotic environment, this journey often constitutes the beginning of a long dissociative

period in which they may be exposed to other traumatic events. From a dissoanalytic perspective, unexperienced or postponed grief, which occurs in long stages during the migration process, begins to be experienced as a "*grief trauma*" as soon as it creates resistance in the process and neutralization of traumatic experiences.

Ozturk defined the trauma caused by the inability to grieve related to death, loss or a social disaster as "*grief trauma*" on a dissoanalytic axis. Grief trauma is divided into two: "*individual grief trauma*" and "*social grief trauma*". Individual grief trauma weakens the associative functions of identity, creates an interruption of consciousness and memory, or even abdication of consciousness and memory. Social grief trauma, on the other hand, creates disruptions in both "*social memory*" and "*social consciousness alliance*" and causes "*psychosocial consciousness abdication*" [2,4]. In migration cases, both individual grief trauma and social grief trauma are usually experienced. Grieving immigrants are aware that their identities and homelands have not been completely lost or destroyed, but their own identities are also going through some kind of change with the traumatic psychosocial reflections of the migration odyssey. Depending on the associative functions of the self, the psychosocial traumatic experiences associated with this migration experience are metabolized and incorporated first into the subject's identity and then into the group identity in an adaptive and integrative axis. According to dissoanalysis theory, individual and social grief trauma transforms into "*psychosocial consciousness abdication*", creating masses that become mesmerized by both their dominant partners and abusive dictators. Individuals who are psychologically integrated, able to neutralize their own traumatic experiences and feel the pain of others in the face of traumatic events can grieve at an optimal level without dissociative reactions. Violent, negative child-rearing styles which are left unresponded and chronic psychosocial oppressions cause traumatized subjects to postpone their grief or fail to experience it, and even create a herd psychology that submits to their oppressors and dictators and is fixed in the mode of obedience; at this point, migration becomes a "*social flood*". In social flood migrations, "*individual destiny*" and "*social destiny*" are literally rewritten [1,3,7,17]. As it is inevitable to emphasize again, dissociogenic migration grief, experienced in all types of migration, is an ambivalent experience that makes the migrant experience the grief of leaving behind the city or country he loves and is used to, and the joy of living in a new city or a new country at the same time! Dissociogenic migration grief is experienced in long periods by a subject or immigrant who establishes a transboundary life in a more partial, intermittent and variable rate than the typical grief.

Locking in Migration in an of Effort for Emancipation from Global Monolithic Cultures and Oppressive Systems

Today, in all countries where global monolithic cultures and oppressive systems dominate, individual traumatic experiences of human origin are transformed into social traumatic experiences of human origin, and social traumatic

experiences of human origin are transformed into individual traumatic experiences of human origin! [4,7,23]. According to dissoanalytic psychohistory, social traumas and social oppression, such as all imposed migrations, are psychogenic in nature, and therefore social traumas and social oppressions can also be conceptualized as “*psychosocial traumas*” and “*psychosocial oppressions*”. Cumulative mass grief associated with psychosocial traumas transforms into long-term psychosocial oppressions, psychosociopolitical polarizations, wars, terrorism and genocides as a response to mass sabotage. In individuals and societies that deny their traumas, the grief process is postponed and the psychological pain that cannot be neutralized turns into anger and violence, and even “*hunger for control*” and “*obsession for rule*” emerge. The hunger for control and the obsession for rule cause both individuals and societies to put oppression on each other, democracy to regress into fascism, and tyranny to gain dominance [4,23,35]. The further individuals governed by oppressive systems and societies where monolithic culture prevails move away from psychosocial integration under the influence of revitalization experiences, the more they begin to hate normal people and communities, and even make psychopathology, especially dissociative experiences, the norm for everyone! Dysfunctional masses, where unfounded and unrealistic pervasive hatred prevails as a societal dissociation dynamic, brutally and unjustly condemn and even humiliate the functional masses. In traumatized communities or dissociative societies, individuals want to eliminate their pervasive hatred by controlling and managing other people whom they have demonized on a symbolic level, and even blessing their dictators to whom they have “*voluntarily*” surrendered their freedom! [3,4].

Dysfunctional and disintegrated individuals in oppressive systems, communities and societies, or in cyber societies, experience a “*traumatic attachment*” or even “*traumatic defection refuge*” with both fascist leaders, who are “*paternal totems*”, and their dominant partners, who are “*maternal totems*”, and their monolithic culture or global cyber monolithic culture; in other words, they give up their freedom, self and identity. In today's age of mass control, subjects and communities who are able to recognize that both oppressive systems, monolithic cultures, and global cyber monolithic cultures function as “*totemic agents*” are locked into the process of developmental migration [4]. The traumatic experiences of all dysfunctional and dissociated individuals of the world, at all times, transform into both psychosociopolitical polarizations and social traumas (wars, terrorist attacks and genocides) on a holistic axis. Unless “*successive or variable-rate recurring violent events*” of individual and social origin in a wide space from human history to the present are neutralized from a psychosocial perspective by the dissoanalysis method, mass consciousness controls, chronic wars, colonial policies, dissociative oppressive systems, unempathetic negative child-rearing styles, apparently normal families, dysfunctional generations, dominating or control-oriented interpersonal relationships, borderline masses, cycles of

obedience and fossilizational migrations will continue to exist at maximal rates in all civilizations. [2,3,35]. The fact that the global cyber monolithic culture dominates dominative and submissive modes simultaneously or alternately in close relationship dynamics causes both “*transgenerational transmission of trauma*” and “*transgenerational transfer of dissociation*” as a psychosocial catalyst for the prevalence of violence-oriented and unempathetic negative child-rearing styles in apparently normal, but actually traumatized, societies trying to maintain their own control. In terms of dissoanalytic migration theory, migrations at all times in the world are the efforts of the masses to emancipate themselves from the “*obedient psychosocial mode*” and even to become individuated in the face of oppression, wars, terrorist attacks and genocides! [2,4,17]. As a dichotomous life experience, the migration odyssey distances individuals in all societies of the world from their traumatic selves, to a greater or lesser extent, and drags immigrants to the focus of individuation. The migration odyssey creates a psychosocial change in all subjects so that no immigrant is the same person anymore!

Living with Childhood Trauma-Originated Psychosocial Sabotages or Getting Away From them via Migration

According to dissoanalytic psychohistory, “*war trauma*” and “*genocide trauma*”, which appear as psychosocial sabotages originating from childhood traumas, bring about centuries of cumulative mass grief and trap societies in a depressive mode! [3,4]. Dissociative reactions accompanied by a lack of awareness and a sense of fear, as well as a sense of indifference and alienation towards internal and external stimuli are inevitable for individuals who experience war traumas characterized by “*psychosocial denial*”! War trauma has short- and long-term individual and social dissociative reflections. Ozturk strongly emphasizes that unresponsive psychosocial sabotage has completely damaged the consciences of all societies in the world. Long-term “*mass hysterical blindness*” and “*international lack of reaction*” to wars make it possible for irreversible genocides to occur. From a dissoanalytic perspective, denying the reality of war, which exists in many geographies around the world, will bring about successive catastrophic genocides and create dystopian societies! [1,3]. According to dissoanalysis theory and dissoanalytic psychohistory, in all societies that shift from the focus of intergenerational development to the focus of intergenerational fossilization, dysfunctional family dynamics, violence-oriented negative child-rearing styles, childhood traumas, oppressive politics or political regimes, psychosocial polarizations, wars and genocides prevail at a maximum rate. A society consisting of individuals who fawn over their oppressors and dictators in the face of traumatic experiences and ongoing or chronic oppression will sooner or later perish in wars of their own making, moving away from absolute reality and the optimal level of empathy! [4,7]. Psychosocial traumatic experiences of human origin are characterized by “*uncertainty trauma*” and temporary “*loss of self*” under all circumstances. Following the mass loss of self that extends from individuals to communities

and even society, traumatized and dissociated people who swear allegiance to their dictators turn into fake and virtual identities or puppets moving in a "crowd" or "herd", having lost both their subjectivity and autonomy, becoming robots, losing their own compass, controlled and ruled by digital communication networks and social media applications, identical to each other but far from absolute reality [4,5,7].

From a dissoanalytic perspective, migration is the sequential occurrence of natural disasters, psychosocial oppressions, chronic wars and catastrophic genocides! War and terrorist events are actually integral parts of dysfunctional social dynamics. Individuals in dysfunctional societies often feel the need to experience a short-phase sense of apparent security by falling under the control of a pro-war oppressor or a dictator in the face of the uncertainty and denial trauma. The traumatic memory of every society focused on an oppressive monolithic culture, dominated by dysfunctional relationship dynamics and dependency-independence conflicts, passes from generation to generation with dissociative reactions, and this intergenerational transmission creates an "uncertainty chaos". The uncertainty chaos begins to be experienced as a dissociative "uncertainty trauma" on behalf of individuals and masses when it cannot be defined, comprehended, stopped or neutralized. According to Ozturk's "Dissoanalysis Theory", wars and childhood traumas, which co-exist in a holistic space, whether close or long-term, are the two most major agents in the transformation of this uncertainty chaos in the migration odyssey into uncertainty trauma. Migration is both much more and more encompassing than the sum of the "intersectional and synthetic traumatic components" that make it possible for migration to exist. [1,2,7]! The relationship between war, trauma, dissociation and migration is quite complex because all four concepts have multidimensional psychosocial components. According to Ozturk, as a result of all kinds of violent mass conflicts related to chronic wars, terrorist incidents and genocides, the migration process is structured as a "risky psychosocial life experience", and in fact, this risky psychosocial life experience is completely traumatic. War trauma is defined as both the enveloping and dissociating psychological effects of wars on themselves during or after these mass violent events experienced by individuals, and the denial of these effects [3,4,17]. deMause and Ozturk emphasize that the real motivation of wars is the "attempt to regain the traumatized and dissociated soul" that individuals assume to be destroyed by killing their enemies, but "the main purpose of wars is never to conquer new lands." [8,17,26]. Wars, which have a history as old as humanity's traumatic history and traumatic memory, still continue to affect individuals and communities psychosocially, and the most extreme point of war trauma is genocide [3,4,17]. If we cannot find a psychohistorical and dissoanalytic solution to the traumatic memories and dissociative reactions of all societies, every place and every moment where humanity lives will both witness the uncertainty chaos in the intergenerational process and be the scene of the repeated experience of the uncertainty trauma. Traumatic social memory is the active agent

of transgenerational transmission of trauma, transgenerational transfer of psychopathology, transgenerational transfer of dissociation and transgenerational transmission of violence [3].

Dissoanalytic migration theory is closely related to the phenomenon of "dissociative projective identity transition"! The phenomenon of "dissociative projective identity transition", which functions by transferring the anger and hatred experienced by individuals by ignoring or even denying a thought, feeling or action they have and directing this thought, feeling or action to the "hypothetical enemy image", is defined as the main defense mechanism of wars and terrorism, with its dimensions of oscillatory interaction of a persecutory and ruminative nature, both within and between communities [2,3,8]. The traumatic nature of wars and conflicts between countries creates disruptions in the psychological integration of individuals and wears out their psychosocial resilience, even imposing individuals to migrate. Wars and genocides, which function as violence-oriented negative child-rearing styles and psychosocial sabotages originating from childhood traumas, create a societal dissociation associated with the uncertainty trauma, thus placing the subjects in a position open to suggestion and submission. Wars, terrorist attacks and genocides contain the uncertainty trauma, and this uncertainty trauma is usually neutralized and ends with massive migrations. At all times and in all communities of the world, individuals and societies are trying to cope with "war traumas", "terrorism traumas", "genocide traumas" and "uncertainty traumas", as well as major migrations and minor dissociative revolutions [3,17]. After societal oppressions and mass conflicts that have major psychopathological reflections, and impose migration, the continuity of the associative functions of the self is interrupted. Therefore, the application of short-term "trauma-based psychotherapies" focused on crisis intervention has a fundamental premise in the process of metabolizing and neutralizing both social and individual traumas [7,36-41]. Psychoanalyst Alice Miller, who writes works on parental child abuse, states that psychotherapy models that are not associated with childhood and child-rearing styles will sooner or later disappear. Miller emphasizes that if therapists focus on the childhood traumas of their cases and how they were raised by their families, psychological healing will be fully achieved and this positive reflection can also manifest itself in subsequent generations [22]. "Trauma-based psychotherapy methods", which focus on neutralizing the traumatic experiences associated with the psychological traces of violence-oriented negative child-rearing styles, enable the subject to continue his current life as functionally as possible with his "healthy side" in the face of dissociative reactions during or immediately after the negative life events he is exposed to. [13,14]. Only societies composed of psychologically integrated individuals can break the cycles of terrorism, wars and genocides. Dramatic developmental migrations function as active agents in breaking the cycles of terror, war and genocide that function as psychosocial sabotages originating from childhood traumas! Most average individuals either live with psychosocial sabotages originating

from childhood traumas or move away from them by migrating. Psychosocial sabotage can only be completely eliminated through strong "*dissociative revolutions*" focused on peace and development! [1,3,7].

Dystopia of Divided Societies, Cumulative Social Grief and Migration Dichotomy

Dissoanalytic psychohistory emphasizes that social polarizations, successive wars, terrorist attacks and catastrophic genocides that strongly impose massive migrations are based on cumulative traumatic experiences, psychocommunal dissociation and cultural psychopathologies. Individual and social traumas of human origin, which can transform into each other, reactivate themselves repeatedly through the channels of "*transgenerational transmission of violence*", "*transgenerational transfer of dissociation*" and "*transgenerational transfer of psychopathology*". The social polarizations, civil wars, terrorism and genocides that a country has to experience actually function as a psychopathological "*mass sabotage*" response to the inability to experience the "*cumulative social grief*" associated with long-term childhood traumas and psychosociopolitical oppressions that are kept silent or even denied [3]. Chronic oppression and chronic freedom are always characterized by excesses and corruption. Whenever chronic oppression and chronic freedoms create a primitive social structure, violence-oriented negative child-rearing styles and paranoid psychosocial attitudes begin to emerge strongly in dysfunctional generations and borderline communities that are "*addicted to war and pleasure*". "*Ozturk's Theory of Dissoanalysis*" is an effective and functional psychosocial-based prevention strategy to prevent the long-term psychopathogenic reflections of traumatic experiences hidden in violence-oriented negative child-rearing styles from being put into action with wars, terrorist acts and genocides in the face of the duality of chronic oppression and chronic freedoms [2,12,23]. Dissoanalysis theory emphasizes that the fact that each generation, raised with violent and unempathetic negative child-rearing styles in the dystopia of divided societies, cannot neutralize their traumatic experiences and therefore makes conformist alliances with all kinds of authority figures by connecting to their abusers and even identifying with them, accompanied by dissociative defenses and multiple consciousness and memory systems is the main source and motivator of the spirals of war, terrorism and genocide in the psychosocial context [2,3,17]! According to dissoanalytic psychohistory, dysfunctional societies sabotage or even destroy themselves in the social polarizations they make possible and the civil wars they cause, through the "*psychocommunal dissociation*" they create by being divided into two as the "*good side*" and the "*bad side*" under the influence of mass traumatic experiences! Societies shifting from the focus of intergenerational development to the focus of intergenerational fossilization actually want to destroy their violence-oriented negative child-rearing styles, to regain their former freedom and to create a new modern society, in the psychosocial polarizations and even civil wars that they reveal as an "*apparent mass sabotage*". Dysfunctional and

reversible masses, who move away from grief by identifying with their aggressors, oppressors and abusers, force other people to emigrate by imposing similar traumatic experiences that they have suppressed in their own deep memories! [4,6,42,43]. After traumatizing periods when mass violence dominates people and captures their will, "*liberation*" and "*individualization*" are generally achieved through developmental, survival and selective migrations [3,4].

Since today's psychology, sociology and anthropology theories are insufficient to explain the traumatic components and dissociative dynamics of the phenomenon of migration on a holistic axis, "*Ozturk's Dissoanalytic Migration Theory*" was structured. Dissoanalytic migration theory emphasizes that traumatic experiences and the migration odyssey both feed and feed on each other! In the traumatic history of humanity, oppressive systems or dominant leaders are often destroyed by a civil war in order to create a new development-oriented mass by dissociated or polarized societies, and even subjects with absolute awareness of these oppressive systems and dominant leaders shift to the focus of pervasive developmental migration. From a dissoanalytic psychohistory perspective, war and terrorism are a "*dissociative mass sabotage response*" developed against oppressive regimes and dominant leaders; unless a fair system is established in the world, these catastrophic actions will unfortunately expand to encompass most nations [2,3,16]. In this context, individual traumatic experiences of human origin transform into social traumatic experiences such as war and terrorism, and social traumatic experiences of human origin transform into individual traumatic experiences such as abuse and neglect, and even both components feed on and transform into each other on a holistic axis and across generations! [4]. Dominant communities and monolithical cultures, which see themselves as an idealized "*psychosocial mass*", shift their focus to the process of "*imposed migration*", which they deteriorate outside their adopted group. Psychosocial oppressions, catastrophic wars and terrorist attacks, as well as chronic childhood traumas and violence-oriented negative child-rearing styles, also deal a blow to individuals' psychological integration and psychosocial consciousness: "*Traumatic Milestone*"! Through the traumatic milestone, the consciousness, memory and identity of dissociated individuals are interrupted and even separated into their own psychogenic parts that are externally oriented towards each other. Ozturk defines this dissociative experience as a "*trauma dichotomy*". From a dissoanalytic perspective, the lives of individuals and societies who experience the trauma dichotomy become dual, with parts before and after the trauma. The trauma dichotomy experienced by the subjects in the migration odyssey transforms into the migration dichotomy! The "*pre-migration phase*" and the "*post-migration phase*" experienced by immigrants are the "*migration dichotomy*" and a new destiny or a different life organization! [2,6,7]. The migration dichotomy is positioned as a resistance to the experience of migration grief, and delayed dissociogenic migration grief shifts the subjects to the focus of fossilizational migration!

Self-Replicating Traumatic Experiences, Dissociative Reactions and Massive Migrations

Traumatic experiences, chronic oppression, dissociative reactions and massive or mass migrations function as active agents in the psychosocial transformation of people. Dissociative experiences accompanies all trauma-related psychiatric disorders [1,44-46]. Traumatic experiences, dissociative reactions and massive migrations continue to replicate themselves in the space from past to present, under the influence of monolithic cultures, chronic oppression and violence-oriented child-rearing styles! Chronic oppression and violence-oriented negative child-rearing styles continue to be born again and again in human history for centuries as both "*transgenerational transmission of trauma*" and "*transgenerational transfer of psychopathology*" and even impose massive migrations on almost all nations of the world [1,3,5,7]. According to the dissoanalytic school, the main motto that is always aimed to be mastered in the migration odyssey is to individuate, to remain free and to have a self-philosophy. Every person who cannot individuate, and remain free, or even turns into a defector or flatterer, experiences a dissociative repetition on the stage of history and turns into a copy, or even disappears without leaving any significant psychosocial trace [1-5]. The psychosociopolitical transformation that the modern world has undergone with globalization has brought about "*migration cycles*", "*risk societies*" and "*uncertainty traumas*". In the subjective process and metabolization or neutralization of traumatic experiences, the "*relational reciprocity patterns*" that the individual brings from childhood to adulthood come into play as a "*psychosocial catalyst*" and contribute to the subject's easier management of the uncertainty traumas during the migration process. However, as long as the dissoanalysis of traumatized individuals and societies cannot be carried out, no nation can get rid of its violence-oriented borderline components and dissociative psychosocial dynamics; they cannot have a life organization that is both integrative and functional based on individuation [2,3,17]. The "*dissoanalysis theory*" based on "*individuation*", developed by Ozturk on the axis of modern psychotraumatology paradigms and modalities, is, in a concise definition, "*psychosocial therapy*" itself. The main purpose of dissoanalysis is to ensure that integrative individuals, societies and even nations focused on empathy, development and peace prevail at the maximum rate all over the world! All psychosocial conundrums, consecutive wars, terrorist attacks and genocides that are likely to be experienced at maximal levels in every nation of the world, closely related to childhood traumas that are hidden within unempathetic and violence-oriented negative child-rearing styles and serve as the main carrier component of "*transgenerational transfer of dissociation*" or even "*transgenerational transmission of violence*" must be ended immediately through the "*dissoanalysis theory*", that is, "*psychocommunal therapy*" [1,2,5,12]. According to the theory of dissociation, the phenomenon of intergenerational transfer of dissociation and the phenomenon of intergenerational transmission of dissociation have close relationship dynamics and

function transitions. While the phenomenon of transgenerational transfer of dissociation is defined as the transfer of dissociative experiences between three or more generations, intergenerational transmission of dissociation is defined as the transmission of dissociative experiences between only two generations. In both of these phenomena, which involve transitions of functions and close relationship dynamics with migration, unempathetic and violence-oriented negative child-rearing styles function as a causative agent. [1,3,11]. Dysfunctional family dynamics, transgenerational transmissions of trauma and transgenerational transfers of psychopathology, which are the main components of mass traumatic experiences of human origin associated with oppression, war, terrorism and genocide can only be ended through "*dissociative revolutions*", "*dissociative emancipations*" and "*developmental migrations*" focused on optimal freedom and individuation [2,4].

According to Ozturk's "*Pervasive and Reversible Dissociative Fusion Theory*", dysfunctional societies, which leave implicit traumatic pains, dissociative destinies, cumulative anger and grief traumas to their children, shift from the focus of transgenerational development to the focus of transgenerational fossilization, virtually eliminating themselves in psychosocial polarizations, terrorist attacks, wars and destructive genocides! According to Ozturk, mass violence is a psychopathological "*sociopolitical sabotage*" that develops against the failure to experience the cumulative social grief associated with chronic childhood traumas that are kept silent or even denied, and chronic oppression that is obeyed [4]. Cumulative social grief, which occurs when individual traumas of human origin transform into mass traumas of human origin, manifests itself repeatedly with chronic oppression, sociopolitical polarization, successive wars and catastrophic genocides as a psychosocial sabotage reaction! The main factors of wars as a mass denial are dysfunctional families and dysfunctional generations created through childhood traumas that are legitimized by being literally imprisoned in violence-oriented parenting practices [3,11,12]. According to dissoanalysis theory, every denied dissociative element of dysfunctional family dynamics causes "*transgenerational transmission of trauma*" and "*transgenerational transfer of psychopathology*". All psychosocial dilemmas ranging from childhood traumas that pass across generations by hiding in unempathetic negative child-rearing styles, to wars, terrorism, genocides and even migration accompanied by "*transgenerational transmission of violence*" can be explained on the basis of dissoanalysis theory. According to the theory of dissoanalysis, transgenerational fossilization creates traumatized and dissociated dysfunctional families, dysfunctional generations, dysfunctional societies, and even dysfunctional nations, which are experienced at the maximum rate by successive wars, terror attacks and massive migrations in all dysharmonic masses [2,11,17]. An intense search for harmony and a longing for optimal balance prevail in subjects who experience pathological dissociative experiences that develop as a result of chronic, complex and cumulative childhood traumas of individual origin, mass wars, terrorist attacks and destructive

genocides. According to "Ozturk's Dissoanalysis Theory", throughout human history, oppressive systems or leaders have been eliminated by dissociated or polarized societies by waging wars in order to create a development-oriented functional mass. Before wars are waged, dominant leaders or dictators rule their citizens by controlling them simultaneously and with the same dissociative methods through mass traumatic experiences, that is, political oppressions, social polarizations, economic crises and terrorist attacks, in order to create a denial of reality [2,3,23]. Because the denial of reality negatively affects the synthetic functions of the self, dominant leaders or dictators and vandalist societies cannot perceive the gestalt fully and clearly, and they can never empathize with the chronic psychological pain that develops in the individual and/or group on the other side, or even the synthetic psychosocial grief! [1,4,7]. Synthetic psychosocial grief is the most resistant and dissociative type of grief that occurs in subjects who experience both individual and social traumatic experiences simultaneously!

Dissociative Emancipation, Developmental Migration and Dissociative Revolution

Dissoanalysis theory emphasizes that creating a non-violent, development-oriented psychosocial life organization in all nations or societies of the world will be possible by applying the positive child-rearing style, which is completely empathetic and relational reciprocity: "*Natural and Guiding Parenting Style*" [2,5]. Ozturk defines today's society's empathy-oriented positive child-rearing style as "*Natural and Guiding Parenting Style*". "*Guiding Mode*" is dominant in the natural and guiding parenting style, and parents who adopt this style have a wise personality structure, have humanistic idols, love, protect, trust and guide their children. In the natural and guiding parenting style, there is no "*victim*" or "*scapegoat*", knowledge, experience and autonomy are passed between generations. Children who are empathetic, able to establish relational reciprocity with their social environment, love nature, and are anti-war and anti-violence are raised. Ozturk's Natural and Guiding Parenting Style comes into play as a long-term psychosocial prevention strategy against the transgenerational transmission of trauma, the transgenerational transfer of psychopathology, and the transsocietal transmission of violence and transsocietal transmission of genocide [11,12]. Dysfunctional family models and dysfunctional generations, which are the causative agents of the migration adventure associated with chronic oppression, successive wars, terrorist attacks and catastrophic genocides, can only be ended through the "*Natural and Guiding Parenting Style*", an empathy-oriented positive child-rearing style [2,4,6,11]. Dissoanalytic migration theory continues to develop both solution-oriented integrative approaches and effective psychosocial prevention strategies towards traumatic components and dissociative dynamics of the migration odyssey, which are closely related to the transformation of individual traumatic experiences of human origin into social traumatic experiences, and of social traumatic experiences of human origin into individual traumatic experiences in countries

where monolithic cultures and oppressive systems dominate as well as individual and mass cycles of obedience to chronic oppressions and violence-oriented negative child-rearing styles! [2,4,11,12]

In all migrations, individuals and societies experience a psychosocial rupture, just like in dissociation, and try to regain their autonomy and relational reciprocity in a new life organization! To emphasize for the last time, in all times of the world and in all societies of the world where transgenerational development succumbs to transgenerational fossilization, compassion, justice and loyalty, as well as science, art and civilization, begin to disappear. An advanced segment of dysfunctional societies within the monolithic culture hegemony can exceed the average and create a development-oriented break only through dissociative revolutions and "*dissociative emancipations*" or developmental migrations that occur after long periods of time [2-4,11]. Dissociative revolutions, dissociative emancipations and developmental migrations are all challenging actions taken by individuals and societies that have been controlled and ruled by oppressing and traumatizing them for many years, to cut their symbiotic ties with their dictators and even the monolithic cultures that exploit them, to move away from the ideas of terrorism, war and genocide, and to become liberated and individuated. With these challenging actions, a psychosocial consciousness alliance is achieved, empathy-oriented positive child-rearing styles are adopted, and a peace-oriented progressive new human and social profile is created. According to the dissoanalytic theory of migration, dissociative revolutions, "*dissociative emancipations*" and developmental migrations create an irreversible psychosocial change in all individuals and societies so that the subjects can no longer be themselves! [2-4] I would like to finalize this article with the quotation from a female immigrant about the irreversible psychosocial change:

"Every person who migrates is now a half of himself, because migration actually means giving up one half of his soul. How meaningless and dissociative it is to try to be myself again in another country while leaving half my body and half my soul in my homeland! My old self, which has become meaningless, and my past, which has become blurry, are both very close to me and very far away from me! I am in a different country from my homeland from which I was separated, as if I was never seen, as if I was never heard, and as if I was never alive. While a new destiny is being written for me, sometimes I feel like a mother who has lost her child in the migration trap or in the migration odyssey, but more like a child who has lost her mother... The people whose gravestones I cannot even see, the people I love, the faces I smile at, and all the beautiful memories were buried in wars! This current life, which I have built in all the endless moments when homesickness hits my heart and I am trapped in my own wounded childhood the most, seems to never console me and will never console me! While a hundred years of grief reigned inside me, it was as if I buried my mother once again,

along with my daughter who died in the war. I die once again every day in the memories of war traumas that plunder all my time! Is there really justice in this world for all people or for me? If there is justice, where is it now and why does it never come to me? I will never be like them, the murderers, but I will never be like myself anymore. While the present and the future are trapped in the past, migration continues to take me away from me, and I believe that as someone whose life and happiness have been stolen, I will always remain incomplete until I die. I don't know what I will tell my children and grandchildren from now on, I will pass on rootless feelings and heartbroken stories, maybe I will only leave them ruined cities, lost cultures and lost lives!"

Quoted from an immigrant woman who had to leave her homeland because of the war.

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This article does not require an ethics committee approval document

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