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Necriphysiphilia as a psychopathology of the anthropocene epoch and, a dissoanalytic political psychology perspective on the transformation of individual trauma to social trauma

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Abstract

In today's Anthropocene Epoch, human-induced individual traumas are rapidly transforming into human-induced societal traumas, and vice versa. The Anthropocene Epoch has created "dystopian societies" characterized by "uncertainty traumas", "uncertainty anxieties", and "epidemic traumas" which have pluralized individuals' identities, consciousness, and memories, even locking them into a submissive psychosocial mode! As a psychopathology of the Anthropocene Epoch, necriphysiphilia is characterized by postmodern primitive relationships and fused lifestyles defined by dependencies on pleasure, technology, and luxury. From a dissoanalytic school perspective, necriphysiphiliasts are individuals lacking social missions, obsessed with luxury brands, possessing low intellectual levels, and indulging in vacation and entertainment, who have established "dissociative identifications" with their own abusers, while being hostile to nature. Necriphysiphiliasts appease their ideals of living under autocratic regimes by submitting to their dominant partners and leaders, often at the cost of their own freedoms. For dissociated subjects and societies, the "last exit before the bridge" involves safe habitats that are intertwined with nature, amidst environmental destruction, urban sprawl, epidemic traumas, multiple dependencies, and ongoing oppression. The recent strong trend toward eco-friendly habitats serves as a robust manifesto against educational abuse, scientific tyranny, academic mobbing, and necriphysiphilia. Within this manifesto, Öztürk's "Dissoanalytic Political Psychology" analyzes necriphysiphiliasts -who sacrifice their freedoms for pleasure, interests, and luxury- through the lens of "dysfunctional mass psychology". Dissoanalytic political psychology is a field that examines the psychosocial origins and reflections of human thought, emotion, and behavior in political life through the framework of "dissoanalysis theory". According to this theory, dissociative revolutions against political traumas and political dissociation enable the long-term prevalence of peace-focused, empathetic, sensible, just, and meritocratic societies.

Keywords: Necriphysiphilia, dissoanalytic political psychology, epidemic trauma, political dissociation, dissoanalysis, dissociative revolution

Introduction

"Today, the only limit to our psychological integration is the non-neutralized traumas of yesterday!"

In today's dysfunctional societies, fixated on the pursuit of successive pleasures and multiple satisfactions by oppressive or capitalist systems, individuals have become trapped in acquiring more goods, luxury, experiences, and even pleasures, distancing themselves from their uniqueness and ideals. Brands and luxury goods have now turned into "deceptive indicators" that apparently enhance social status in both cyber and real

life. The dominance of advertisements across all social media platforms and digital communication networks, along with the corruption of advertising or advertising psychology, has created a "consumption tyranny", conditioning people to live in a constant state of pursuit of pleasure! Individuals living in a constant state of pleasure-seeking have led to the development of consumption hunger and addiction in societies, with some being labeled as necriphysiphiliasts. Postmodern individuals who are controlled via traumatization, ruled via separation, deprived of their freedom via alienation, de-differentiated via oppression, recorded via dissociogenic digital instruments,

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systematically monitored and forced into exposure and narcissism through social media applications, are now used to comforting themselves with the brands and luxury goods they own. The postmodern paradigm and cyber modalities impose the illusion on individuals that they will be accepted by consuming or possessing the products presented to them in advertisements, promising a seemingly more pleasurable life experience [1]. This article, which critiques consumer society, analyzes oppressive systems, postmodern individuals, social media applications, and digital communication networks through a hermeneutic and holistic approach; as well as defining concepts such as necrophysiphilia, traumatic appointment, recruited identity, individuation revolution, and dissoanalytic political psychology.

Material and Methods

This article examines consumer society, oppressive systems, postmodern individuals, social media practices, and digital communication networks through a hermeneutic, holistic, and dissoanalytical approach. Also, in this study, concepts such as necrophysiphilia, cacophonic stimuli, traumatic appointment, recruited identity, hunger for exhibitionism, individuation revolution, and dissoanalytic political psychology are defined. This study analyses contemporary consumer society in the light of the dissoanalytic psychohistorical paradigm and modalities.

Result and Discussion

Uncertainty Traumas, Cacophonic Stimuli, and Traumatic Appointments of the Anthropocene Epoch

Today, as the radical and irreversible transformation of the Holocene Epoch [2] and the Anthropocene Epoch [3] continues together, the Holocene Epoch has actually begun to rapidly evolve into the Anthropocene Epoch. In the Anthropocene Epoch, where the destructive impact of humanity on the world and the power of domination have reached their highest levels, human-origin individual traumas continue to rapidly transform into human-origin social traumas, and human-origin social traumas continue to rapidly transform into human-origin individual traumas [1]! The theory of disanalysis emphasizes that all traumatic Holocene and Anthropocene danger agents in the world lead to mass migrations, psychosocial transformations, and new human profiles, as well as the emergence of both new psychiatric diagnoses and new alter personalities rooted in dissociation [1,4,5]. The Anthropocene Epoch has pluralized the identities, consciousness, and memories of subjects by creating “*uncertainty traumas*”, “*dissociative epidemic traumas*”, and “*dystopian societies*”, even locking them into a compliant psychosocial mode! Today, sequential advertisements in every field, musical works that have turned into disharmonic noise, controlling digital communication networks, and addictive social media applications have long become dissociative “*cacophonic stimuli*” for subjects [6-8]! To a large extent, predictable dissociative dangers and risks characterize the Anthropocene Epoch, marked by “*traumatic appointments*”. In this epoch, people's identities, consciousness, memories, and necrophysiphilic personality and alter personality organizations

have significantly diverged from the past; subjects have become more fragile, fragmented, and susceptible to suggestion [8-10]. Necrophysiphilia, as a psychopathology of the Anthropocene Epoch, describes new postmodern primitive or regressive relationship and fused lifestyles laden with addictions to pleasure and luxury.

Necrophysiphiliacs, as if in a hysterical seizure with their eyes wide shut, accompany a consumption-focused lifestyle characterized by an insatiable hunger for possession or being possessed by partners who emotionally, physically, or sexually exploit them. Through digital communication networks and social media applications, individuals, couples, or groups experiencing cyber dissociation become trapped in marginal partner choices and various pleasure-seeking focuses. In the face of ongoing psychosociopolitical oppressions and traumatic experiences, they develop multiple dependencies and cyber alter personalities, remaining suspended as puppets of capitalist systems in a cyclical pattern of submissive and obedient, psychosocial modes, and even a revictimization cycle [1,8,11,12]. Cyber space has created consumption-addicted dominant men and women, enabling them to dominate their submissive partners in this frenzy of consumption and even to become objects that are excessively consumed. Oppressive and abusive capitalist systems effectively trap individuals in dual or multiple relationship vortices and marginal communes, ensuring the excessive consumption of their products. In postmodern societies, cyber communes have transformed into reality, giving rise to fused and primitive new types of relationships rewarded by brands. Unfortunately, many necrophysiphiliac individuals in relationships are living a folie à deux [7,13] focused on control and dependency with their partners, while simultaneously growing weary of submission and obedience, leading them to betray their partners. Luxury consumption-addicted necrophysiphiliacs are symbiotic and primitive couples or groups that traumatize each other, having become regulars of all kinds of traumatic experiences! Emerging from feelings of inadequacy, these manipulative, narcissistic, and exhibitionist necrophysiphiliacs, writhing in a hunger for power, have allowed artificiality to replace authenticity. As digital addicts to luxury consumption and technology, they have become controllable and even manageable by all forms of pleasure, technology, and sexual objects or commodities [1,12,14]! Necrophysiphiliacs are regressive individuals who are quite prone to food, alcohol, substance or sex addiction, have no social mission, are passionate about luxury homes or cars, enemies of nature, have low intellectual level, are fond of showing off, are fond of brands, vacations and entertainment, and even have established a “*dissociative identification*” with their abusers, they can even be considered manipulative vampires!

Traumatic appointments refer to events that cause temporary or permanent physical, mental, social, psychological, and economic losses in individuals. They disrupt psychosocial integration, impair relational reciprocity, and create interruptions and dysfunctions in actual life, despite being predictable, stemming from natural, human, or technological origins. According to Öztürk, while

traumatic experiences are generally unpredictable, traumatic appointments are often predictable. The psychosociopolitical harm that citizens voting for a dominant or inadequate leader inflict on both themselves and their country constitutes a clear example of a traumatic appointment. Similarly, the major difficulties and psychopathological cycles faced by individuals married to psychologically troubled dominant and narcissistic partners also represent traumatic appointments. A traumatic appointment is essentially a “*traumatic choice*” or a “*traumatic decision*”. Individuals and societies are attempting to adapt to traumatic Holocene and Anthropocene stimuli [15] with multiple identities, memories, and consciousnesses [1,9]. Capitalist economic systems have turned people and nations into puppets, even leading them to sabotage themselves. The intellectually aware minority of today has begun migrating [4,7] from cities to smaller living units in nature, seeking to escape the bombardment of digital stimuli, cyber dissociation, metropolitan anomie, and environmental pollution. While subjects seek solutions in metropolitan anomie, they have succumbed to traumatic anomie. Öztürk describes “*traumatic anomie*” as a phenomenon where individuals and masses raised under oppression and control sever their social ties to society, seeking refuge in dominant partners, spouses, and leaders.

Dissociogenic Origins and Psychopathological Dynamics of Necriphysiphilia

In the necriphysiphilia phenomenon associated with traumatic experiences, dissociative angoisse, narcissism, and obsession function as active agents. Originating from violence or pampering-oriented dysfunctional child-rearing styles, political traumas, chronic oppression, and psychosocial polarization, “*dissociative angoisse*” and “*dissociative narcissism*” create a “*dissociative obsession*” in directed or controlled subjects [1,6]. Individuals with borderline personality traits, who lose their subjectivity and uniqueness due to traumatic experiences, fixate on dominant leaders and partners in an attempt to fill their inner emptiness. This phenomenon is, in fact, the very essence of dissociative obsession [12]! In the traumatic anomie of the Anthropocene Epoch psychopathology, dissociation, false reciprocity, and necriphysiphilia dominate all relationships of individuals. Necriphysiphilia leads individuals toward artificial relationships and marriages lacking relational reciprocity, effectively shifting the control focus away from the individual, turning them into satellites or even slaves of others. Both traumatic anomie and necriphysiphilia result in a breakdown of relational reciprocity between the individual and society. Necriphysiphiliacs are exhibitionistic, arrogant, hyperempathetic, manipulative, and psychologically troubled, living as mere imitators and show-offs, causing harm to society and even nature. From a dissoanalytic perspective, necriphysiphiliacs establish a dissociative identification with their own abusers because they are unable to neutralize their traumatic experiences. The psychobiological uterus of necriphysiphiliacs are dysfunctional parents who adopt violent or dysfunctional child-rearing styles, thus creating dysfunctional generations and borderline societies

[1,4,5]! Necriphysiphiliacs respond to kindness with malice because their chronic childhood traumas have transformed them into hyperempathetic manipulators or numb vampires, driven by inner emptiness, feelings of inferiority, delusional egoisms, and pathological narcissism. They live by exploiting others. Additionally, to dissociate from their traumatic experiences and regain their emotions, necriphysiphiliacs often become addicted to food, alcohol, and substances!

Dissociated individuals experience an “*internal migration*” in response to oppression, control, and traumatic stimuli, creating their own “*psychogenic colonies*” in their minds. According to dissoanalytic theory, these psychogenic colonies, characterized by internal dialogues, are actually “*adaptive alter personalities*” in actual life. Adaptive alter personalities function similarly to helper alter personalities found in cases of dissociative identity disorder. However, individuals with adaptive alter personalities have not yet fully split, which represents the “*pre-dissociation phase*”. In this phase, if an individual can neutralize their traumatic experiences, they regain psychological integration. If they cannot, they dissociate and lose their psychological integration entirely. The phenomenon of dissociation is essentially an inner or psychic migration, serving as a refuge for traumatized individuals to distance themselves from their abusers to varying degrees. In today's dissociogenic digital age, individuals have already reached a primitive, narcissistic, megalomaniacal, entitlement-driven, exhibitionistic, and abusive position, exploiting themselves, each other, humanity, nature, and even the world [1,4]. The subjects of the Anthropocene Epoch [16] have begun to produce their own reflections or copies, enemies, and apparently mesmerizing icons, including dominant or fascist leaders, both externally (in the outside world) and internally (in their inner world) [12]. The root causes of the phenomenon of dissociation -trauma, control, and oppression- have led both alter personalities and cyber alter personalities to transcend their roles as mere mental or virtual simulations, transforming into the essence of reality itself; indeed, they have become more real than reality [11]! Humanity, which has almost taken over the world and become its own abuser, is now, unfortunately, fixated on the goal of destroying both its own kind and everything that lives, all under the influence of a “*dissociogenic growth panic*” [14,17,18]. Necriphysiphilist administrators control and manage individuals and masses through mobbing, while necriphysiphilist leaders exert control and influence through oppression [14,19]. The psychologies of a mobbing administrator and an oppressive leader are identical to those of abusers; they are megalomaniacal, narcissistic, exhibitionistic, and hyperempathetic manipulators, or numb and psychologically-troubled emotional vampires!

Traumatized and dysfunctional subjects or borderline societies, which mindlessly bring their dystopian [20] prophecies to life, seek to fulfill their longing for existence by obeying dominant partners and leaders, even sanctifying evil by relinquishing their own freedoms [12,21]! The identities, memories, consciousness and alter personalities of the people of the Anthropocene Epoch [22], which has virtually consumed the world, have undergone a

rapid transformation as of now, and have acquired very different and more self-sabotaging missions compared to the past [12]! From a dissoanalytic perspective, cyber dissociation in the Anthropocene Epoch has transformed into a psychopathological epidemic, enabling the maximal presence of individuals whose multiple dependencies have overshadowed their identities and dissociated cases whose self-sabotage has overshadowed their alter personalities [1,11]! Today, the only limit to our psychological integration is the non-neutralized traumas of yesterday. If we, as trauma therapists and dissoanalysts, can recognize that the multiple identity, consciousness, and memory systems are built around neutralizing traumatic experiences, and if we can help our clients realize this, the duration of psychotherapy for dissociative disorder cases will significantly decrease. Through effective treatment strategies of trauma-based alliance model therapy, individuals with dissociative identity disorder can neutralize their traumatic experiences in a shorter timeframe [9,10]. Since necriphysiphiliacs simultaneously exhibit dissociative disorders, borderline personality disorder, and dissociative angoisse, trauma-based psychotherapy models must be utilized in their treatment.

Psychotraumatological and Dissoanalytic Interpretation of Necriphysiphilia

From a psychotraumatological and dissoanalytic perspective, necriphysiphilia is a psychopathology of dysfunctional families and dysfunctional societies. Dysfunctional parents enable the prevalence of dysfunctional generations characterized by multiple addictions transcruities [1,4]. Postmodern societies, which are managed by oppressive systems through digital communication networks and social media applications that create catastrophic psychosocial effects and form alliances with all sources of power, have begun to punish themselves in the same way as their abusers—dominant leaders, parents, or partners—by fostering cyber dissociation and dependency [7,11]! In recent decades, humanity's "*destructive psychosociopolitical impact*" and "*power to dominate*" have regrettably reached unprecedented levels. In the face of ecological destruction, concrete cities, successive epidemics, natural disasters, necriphysiphilic individuals, multiple addictions, lack of well-being, chronic oppression, terrorist attacks, and consecutive wars, safe natural habitats represent the last exit before the bridge for all humanity [23]! In the face of "*education abuse*" [24] characterized by digital addictions [25], "*academic mobbing*" [26] characterized by ruthless competitions, and "*scientific tyranny*" characterized by contradictory information, rational parents and the intellectual minority have begun to adopt "*deschooling policies*" [27] on behalf of children and youth, with quite justified reasons. Smart cities, with their artificial identities, deceptive allure, and luxurious amenities, have been built to distance people from nature, control them, and trap them in digital and multiple addictions. The artificial atmosphere of nature in smart cities and homes has led to the development of "*philic*" tendencies towards "*dead nature*" in individuals. As emphasized once again, this philia toward a dead form of nature has been conceptualized by Öztürk as "*necriphysiphilia*" [8].

Today, the strong tendency of many individuals to shift towards natural habitats serves as a powerful manifesto against educational abuse, scientific tyranny, academic mobbing, and necriphysiphilia. In this dissociative Anthropocene Epoch, nature is being detached from its essence and turned into an aquarium, a terrarium, or an object, all while being attempted to be sanctified! [8] Dissoanalysis theory [1] emphasizes that the dangers or risks [28] stemming from Holocene and Anthropocene origins will lead to much more severe dramatic migrations and new psychopathologies in the near future compared to today. Global technological revolutions, apparently advanced civilizations, hedonism, digital addictions, and rapid population growth are now causing both irreversible short- and long-term psychosocial harm to the world. This has resulted in the emergence or viral spread of new physical and psychiatric illnesses, as well as the experience of uncertainty-laden psychobiological "*epidemic traumas*". From a dissoanalytic perspective [1], necriphysiphilia [8] is a psychopathogenic "*epidemic trauma*" and a "*psychopathology of the Anthropocene Epoch*". Today, individuals and societies experiencing numerous "*psychobiological epidemic traumas*" at every level have transformed into a ruthless, self-consuming giant monster, obsessively or paranoically reacting to these uncertainty-laden traumas. Monkeypox (MPOX) [29] and especially the coronavirus (COVID-19) [30] have functioned as psychobiological epidemic traumas, isolating individuals and societies while shifting their focus toward addiction to pleasure and paranoia! In societies isolated by psychobiological epidemics, a tendency toward pleasure, food, and drink has developed as a means to cope with uncertainty trauma and uncertainty anxiety. Within a dissoanalytic context [1], the most tragic future danger of the Anthropocene lies in the potential for dissociogenic psychopathologies to become viral epidemics, or even epidemic traumas, in the face of chronic oppression and traumas! "*Dissociogenic psychopathological epidemics*" could potentially create far more destructive and traumatic effects for dystopian societies [31] than the MPOX and the COVID-19. The increasingly viral necriphysiphilia has trapped traumatized individuals and societies in artificial relationships, cyber partners lacking relational reciprocity, hedonism, exhibitionism, narcissism, fragmented selves, submissive identities, personality disorders, and pervasive psychopathologies. Today, oppressive systems and fascist leaders maintain control over society by generating epidemic traumas.

Recruited Identities, Hunger for Exhibitionism, Consumption Addiction, and Copycat Lives

Chronic oppression, individual and societal traumas of human origin, particularly through "*political traumas*", have led to the polarization of people, making them more generalized. They are forced to become products of the cultural, religious, political, economic, and cyber value judgments of the society they live in, which exploits them, distancing them from their original selves and their identities, or "*original identities*" [14]. Almost all nations in the world have become focused on consumption, where necriphysiphiliac politicians and

leaders view their citizens merely as objects or instruments of consumption [4]. People, who are being oppressed to focus on political, religious, national, or hedonistic goals, have now shed their masks. However, autocratic systems have imposed a directed “*cyber shell identity*” over their true identities and original identities. Now, global production tyrants are creating directed hedonist identities among people who are caught in a cycle of exhibitionist hunger and consumption addiction—these are what we call “*recruited identities*”. The concept of recruited identities is addressed by Öztürk as a cyber dissociogenic agent [11] related to the homogenized (de-differentiated), replicated lives connected to today’s fully digitized communication networks. Today, marriages and all kinds of relationships are almost imposed in all cultures, as they are seen as consumption communities or objects!

From a dissoanalytical perspective [1], consumption addiction and exhibitionist hunger both feed off each other. Creating uncertainty and epidemic traumas is a way to exert more control over individuals who have distanced themselves from their original selves and original identities. A nation characterized by economic crises, psychosocial polarization, chronic oppression, hedonistic individuals, and dysfunctional masses will ultimately sabotage itself, becoming a victim of catastrophic wars, terrorist attacks, and irreversible genocides. However, this traumatic turning point can be broken through dramatic migrations, dissociative revolutions, and dissociative liberations [1,4,14]. Neither politicians nor psychotherapists can meet the need for meaning associated with the uniqueness that societies that have been traumatized and digitalized and even recruited or polarized have lost in every dimension! The dysfunctional use of digital communication networks and social media applications by oppressive systems, necriphysiphiliac leaders and traumatized societies creates “*psychosociopolitical polarization*” in nations and even creates two parts or halves that are generally hostile to each other [7,8]. From a dissoanalytical perspective [1], the shared perception of an enemy among societies or nations is a sign of primitivism, hedonism, and brainwashing.

Uncertainty and epidemic traumas create feelings of insecurity, anger, and fear in hedonistic individuals, making them susceptible to the demands of dominant leaders. Since ethics and morality are trampled underfoot for the sake of hedonistic individuals, they live in cyber communes, luxury residences, or vacation and entertainment venues, often in groups characterized by multiple addictions and personality disorders, effectively sacrificing their freedoms. Hedonistic individuals [12] who sacrifice their freedoms live communally to cope with their dissociative inner emptiness; they oscillate between a submissive mindset and one that enforces obedience, often requiring an audience even in emotional or marital relationships. Generally, those living as pleasure addicts within a closed society become victims of the apparent freedoms offered in cyberspace. Necriphysiphiliacs who experience cyber dissociation [7,11] through exposure to chronic cyber trauma often develop “*hostility towards parents*” and “*hostility towards nature*”, and they become activists

of vandalism, popular culture and fascist leaders, forming alliances with all kinds of power centers without reasoning. Necriphysiphiliacs harbor a deep hatred for their neglectful, abusive, or overly indulgent parents who failed to protect them during childhood and adolescence. From a dissoanalytical perspective [1,14], they flaunt their lavish lifestyles to their parents and seek revenge through their multiple addictions!

Psychosociopolitical Components of Necriphysiphilia

Necriphysiphiliacs [8] choose totemic dominant partners, whom they almost worship, to set boundaries against their pampering or abusive parents. They become mesmerized by dominant leaders, seeking the control they lacked in their formative relationships [12]! Necriphysiphiliacs tend to experience collective narcissism in the shadow of these formative relationships, where they compromise their individual freedoms and de-differentiating, conformist or marginal lifestyles. “*Öztürk’s Dissoanalytical Political Psychology*” provides an in-depth analysis of necriphysiphiliacs, who sacrifice their freedoms for pleasure, self-interest, and luxury, voting for dominant leaders without critical thought, within the framework of “*dysfunctional mass psychology*”. Characterized by cyber dissociative experiences and various marginal single or multiple communal relationships, necriphysiphiliacs have effectively become a “*digital postmodern epidemic*” that governs hedonistic individuals. In reality, necriphysiphiliacs are “*directed digital slaves*” who have long accepted being monitored, surveilled, and even coded in cyberspace. In postmodern societies, manipulative individuals, particularly necriphysiphiliacs, emphasize their narcissism by exposing themselves, their partners, and every aspect of their lives—including what they eat and drink—on digital communication networks and social media, thereby abandoning their identities, life philosophies, and political beliefs. Violence or pampering-focused negative child-rearing styles [21] have produced necriphysiphiliacs with digital addictions and perversions, who become enemies of both their parents and nature, as well as peace and humanity itself!

Necriphysiphiliacs have become directed digital slaves in a landscape dominated by a hunger for power through digital communication networks and social media applications. In their pursuit of popularity, they have accepted being observable, controllable, and even ruled, transforming into mere copies of themselves. Dissoanalysis theory [1] emphasizes that the identities of necriphysiphiliacs transform from psychogenic essences into sociogenic essences, being governed by both pleasure and consumption focuses. Those raised by dysfunctional parents become the harmful, even abusive parents of the present and future. Necriphysiphiliacs develop multiple addictions in response to traumatic experiences they cannot neutralize, particularly stemming from emotionally abusive mothers, becoming pleasure addicts and venerating pro-war leaders. Their anger and helplessness towards their mothers, characterized by multiple addictions, make them pleasure-dependent, while their anger and angoisse towards their fathers lead them to become

proponents of war. Necriphysiphiliacs [8] who lack nationalist sentiments will eventually betray their homeland. Typically characterized by subclinical body dysmorphic disorder and borderline personality disorder, these individuals, dissatisfied with what they have, become frequent patrons of aesthetic surgeons as a form of self-harm. They seek to create a positive physical impression in the eyes of their abusers and to become the person their abusers desire, leading them to uniformity and, ultimately, to a state of generalization where they lose their individuality [12]!

Necriphysiphiliacs, who attempt to satiate their emotional hunger rooted in feelings of inadequacy, their angoisse stemming from a lack of selfhood, and their narcissism arising from sexual complexities through branded products and a luxurious lifestyle presented in advertisements, have drifted far from a focus on social mission, completely shifting toward a focus on pleasure [1,8]. Necriphysiphiliacs, trapped in a life marked by the pollution of love, relationships, sexuality, and luxury, — essentially as slaves to consumer culture— prefer to address their psychological, social, and sexual inadequacies and complexities through marginal partners, unnecessary displays, and extravagant rituals [8,12]. At their core, low-profile necriphysiphiliacs almost worship low-profile leaders, politicians, spouses, partners, artists, and scientists. Many of these individuals, who persecute high-profile figures or professionals, struggle with sexual confusion, sexual dysfunctions, body dysmorphic disorders, dissociative depression, dissociative narcissism, and dissociative angoisse, while also venerating their dominant leaders [12]. Necriphysiphiliacs want to have everything that is banal, bad and dirty that popular culture offers them, intelligence, aesthetics, beauty, science and art disturb them! A group of political psychologists who have formed an alliance with oppressive systems and necriphysiphiliac dominant leaders have created a psychosociopolitical polarization in almost most capitalist societies or countries, creating two halves that can be controlled as the dominant leaders want, and this division is the very definition of “*political dissociation*” [8]! Necriphysiphiliacs are activists for oppressive systems, dominant leaders, and politicians. Due to their pleasure-oriented and suggestible nature, they can be easily terrorized or even transform into terrorists themselves!

Necriphysiphilia From Political Psychology to Dissoanalytic Political Psychology

Psychology has actually been undertaking a very functional political mission for many years [8,32]. Political psychology is an applied research field that focuses on understanding how individuals participate in the political process through psychological theories and methods. It encompasses topics such as racism, mass psychology, political socialization, social justice, societal polarization, migration phenomena, ethnic identity, terrorism, group dynamics, wars, genocides, immigrants, voting motivations, and leader analyses [8,14,32,33]. Political psychology, which has close relations with psychohistory [34], dissoanalysis theory [1] and especially dissoanalytic

psychohistory [14], has come to the forefront due to the influence of the successive wars, terrorist attacks, genocides, dramatic migrations, dominant leaders and autocratic politicians that prevail today. The insights of Foucault [35], Janet [36], Miller [37], deMause [38] and Öztürk [39] regarding society or societal dissociation, when applied to the field of political psychology, force us to question the legitimacy and effectiveness of this field. Psychohistory, particularly dissoanalytical psychohistory, continues to advance by encompassing political psychology within its scope. Dissoanalytical psychohistory offers far more effective and applicable strategies than political psychology for preventing racism, terrorist attacks, successive wars, and catastrophic genocides. In light of the inability of contemporary political psychology theories to provide effective solutions for current political polarization, dominant leaders, wars, and genocides, Öztürk has structured “*Dissoanalytical Political Psychology*”. Political traumas encompass human origin mass traumatic experiences that are deliberately structured according to the principles of leaders, especially dominant leaders. These traumas possess the potential to cause widespread human rights violations, including war, racism, ethnic conflicts, terrorism, genocide, torture, and forced migration [14,40].

Dissoanalytical political psychology, as defined by Öztürk, is a new dissoanalytical framework that examines the relational reciprocity between societies or nations and their leaders, the psychosociopolitical dynamics, the origins of governance methods, and political traumas across transcenturies. Dysfunctional societies, necriphysiphiliac individuals, and dominant leaders function as active agents in the formation of political traumas. Dissoanalytical political psychology is focused on understanding how people participate in the political process and how they are governed, using the paradigms and modalities of dissoanalysis theory and dissoanalytical psychohistory. In other words, it is a scientific field that concentrates on the short- and long-term effects of human thought, emotion, and behavior on political life, analyzing the political psychosocial components through “*dissoanalytical psychology*” in a holistic framework. Dissoanalysts [1] and political psychologists conduct research in this field on leader analysis, the relationship between the governed and the governing, political attitudes, civil wars, genocides, group dynamics, societal traumas, intergenerational transmission of political trauma, mass psychology, migration phenomena, and integration. The primary aim of dissoanalytical political psychology is to enable the establishment of free and just political systems worldwide by building societies or nations composed of psychologically integrated individuals!

Öztürk emphasizes that the political components of every nation or country, and even the way they are governed, are closely related to the child-rearing styles and neutralization of traumatic experiences that prevail in that culture [14,21]. In a culture dominated by oppression or indulgence, we can only speak of a superficial democracy and freedom. Dissociated masses, unable to neutralize their traumatic experiences, persecute their parents and, at the cost of their own control, choose dominant partners

or spouses. In doing so, they establish boundaries against their families while seeking revenge. In a traumatized society, the uniqueness destroyed by dominant partners or spouses and fascist leaders can only be tolerated through multiple addictions and hedonistic consumption [8,12,21]. Dissoanalytical political psychology, by explaining political events in the context of psychological theories and being sensitive to societal and political traumas, has adopted the ideal of creating a new society focused on peace and empathy by developing strategies to prevent such traumas. This field serves as a dissoanalytical intersection that unites individuals, psychology, politics, society, and even history. It reveals how violent and psychologically disturbed necriphysiphiliac individuals, politicians, and leaders have transformed their societies into a hell characterized by pleasure addiction, consumption madness, hostility towards nature, terrorist attacks, successive wars, and catastrophic genocides, all laid bare against the backdrop of stark reality!

According to Miller [37], deMause [38] and Öztürk [21], violence or pampering focused negative child-rearing styles and dysfunctional family models are *“the betrayal of the parent and society to the child”*. According to dissoanalysis theory [1], children or adolescents who feel betrayed by their parents and society often transform into necriphysiphiliacs as adults, seeking revenge on all abusive parents and communities, even becoming hostile towards their homeland. Caught in a cycle of obedience and dominance, these hedonistic, self-serving, egoistic, and impulsive necriphysiphiliacs, due to their primitive personality organization, choose pathological partners, spouses, and leaders, further exacerbating their dysfunction. Living with a focus on avenging their parents and homelands, necriphysiphiliacs often feign support for human and animal rights as a guise for their destructive actions, while in reality neglecting their children or pets, and abusing or cheating on their partners or lovers [8,21]. The objectification trap phenomenon [12], found in, necriphysiphilia, represents a psychopathology of the Anthropocene Epoch. From a dissoanalytical perspective, both dominant leaders and parents, as well as abusers within the objectification trap phenomenon, utilize the same *“dissociative control system”* and the same *“dominant manipulative techniques”*. Öztürk defines necriphysiphilia in cases of dissociative identity disorder as the takeover of a pleasure-addicted persecutory alter personality by the host personality and all alter personalities for a certain period of time in the traumatized individual.

Political Polarization, Political Trauma, Political Dissociation, and Hypnotic Psychosocial Fusion

There are close relational dynamics, missions, and functional transitions between dissoanalytical psychohistory and dissoanalytical political psychology [14]. According to dissoanalytical psychohistory, the *“primary nationalist mass”*, which typically symbolizes the host personality of the country, is controlled or managed by the apparently conservative party of a dominant leader characterized by dissociative narcissism, who advocates for violent or pampering-oriented negative

child-rearing styles and produces dysfunctional generations. The opposition party, which symbolizes the *“potent female alter personality”* and adopts empathetic, effective or correct child-rearing styles, is composed of civil individuals. This mass division rooted in psychopolitics is termed *“political dissociation”*. In political dissociation, the country is split into two halves that are almost equal but completely different: the *“conservative”* half, which embraces violent or pampering-oriented negative child-rearing styles, and the *“progressive”* half, which adopts empathetic and effective child-rearing styles! Excessive conservatism and excessive progressivism are characterized by dysfunctional individuals and societies. Political polarizations are strongly inclined to transform into political traumas and political dissociation. The *“secondary nationalist mass”*, representing a different ethnic group in the country, often collaborates with the dominant leader's party for mutual interests or persecutes it. Political oppression based on race, language, culture, and religion within a country facilitate the emergence of *“psychosociopolitical dissociation”* experiences. In many countries, political dissociation is typically followed by terrorist attacks, successive wars, and catastrophic genocides [8,14].

In dysfunctional societies ruled by necriphysiphiliac leaders and politicians, if persecution cannot be directed towards another country, the nation becomes divided internally through political dissociation, leading to civil wars and even genocides [8,18]. Dissociative narcissistic dominant leaders or dictators create a *“hypnotic psychosocial fusion”* by dissociating traumatized individuals and societies through psychosociopolitical oppression based and polarization strategies, making them susceptible to suggestion. Fascist leaders, dictators, politicians, and journalists use this *“hypnotic psychosocial fusion”* to persuade traumatized masses into rigid political regimes and to drive them towards terrorist attacks, sequential wars, and catastrophic genocides. This violence-focused dissociative process is a manifestation of the *“domino effect of cumulative societal traumatic experiences”* [8]! According to *“Öztürk's Dissoanalysis Theory”*, *“digital stimulus bombardment”* and *“digital contamination”* impose fused relationships on individuals that are trapped in consumer madness and popular culture, even normalizing this type of relationship [1,11]. *“Interpersonal fused relationships”* and *“non-reciprocal communications”* generally bring about deception or being deceived, interpersonal and societal betrayal, control, obedience, dissociative experiences, and necriphysiphilia [8,12,40].

In dysfunctional masses; injustices, incompetencies, inequalities, economic crises, and psychosociopolitical oppression based create two significant social halves: dissociative anguise and dissociative narcissism, which can transform into one another and feed off each other: *“psychosocial dissociation”* [8]! Individuals with dissociative anguise tend to obey, while those with dissociative narcissism tend to enforce obedience. When individuals mesmerized by oppressive systems, dominant leaders, and controlling partners perceive their situations or subjects without distortion or exaggeration, they experience

“reality trauma”, leading to depression. After a certain depressive period, those with dissociative angioise often leave their abusive partners with borderline personality patterns; similarly, they may migrate from their native countries governed by dissociative narcissistic leaders [8,12]! However, necrophysiphiliacs, who are flatterers of every oppressive system or autocratic leader, live their lives primitively as pleasure addicts. In moments of crises or during what can be seen as *“hate object selection rituals”*, dominant leaders, systems, or partners primarily expend these flattering necrophysiphiliacs!

Anthropogenic Hazards, Scientific Tyranny, and Brain Drain

“Dissociative revolutions” and *“dissociative liberations”* must be realized for individuals and even masses who are traumatized and controlled, marginalized and stripped of their subjectivity and autonomy, de-differentiated by psychosocial oppression, recorded through digital network platforms, constantly monitored, and trapped in a *“dirty life”* [1,8,12]! Psychologically integrated individuals prefer to lead their lives in environmentally friendly, natural, and simple living spaces rather than in technologically advanced smart cities or luxury residences constantly promoted by digital network platforms and social media applications. However, dysfunctional individuals, particularly necrophysiphiliacs, have primarily become archaic, megalomaniacal, entitlement-driven, exhibitionist, and abusive in their exploitation of loved ones, humanity, the environment, nature, and even the entire world [6,8,11]. From the perspective of *“Öztürk’s Dissoanalysis Theory”*, anthropogenic hazards are addressed in two dimensions: primary and secondary. The *“primary anthropogenic hazard”*, which originates from human behavior or inaction, is the very attempt of humans to consume their own species through terrorism, war, genocides, consumption frenzies, and biological weapons! The *“secondary anthropogenic hazard”*, also stemming from human behavior or inaction, involves efforts to disrupt the natural balance of the ecosystem and to consume the generations of other living beings [1,8]. Today, humanity's destructive impact on the planet and its power to dominate nature have unfortunately reached unprecedented levels compared to the past. Under normal circumstances, people are on the verge of nearly stripping the Earth of its ability to renew itself. According to Öztürk, in the coming decades, the only solution for humans to continue their generations will be the construction of new functional cities and living units on other planets [4,8]!

In all oppressive systems and sectors, directing-focused digital hypercommunication accompanied by an onslaught of advertisements, has distanced people from transparency and their original selves, effectively trapping them in an ontological psychosocial crisis by homogenizing or de-differentiating them. Today, in many countries, in pursuit of the goal of creating a manipulatable consumer community, capitalist, pleasure-oriented, control, and obedience-driven oppressive systems have led to unqualified measures at every level of the education sector. From elementary schools to universities, nepotistic appointments

and promotions have become prevalent in a significant number of educational institutions [8,12]. Against the backdrop of *“educational abuse”*, which allows for the dysfunctional and inconsistent use of digital network platforms, *“academic mobbing”* that leads to fierce competition, and *“scientific tyranny”* that distances itself from scientific reality, both parents and a small intellectual group have increasingly begun to adopt *“de-schooling policies”* on behalf of children and young people [8,34]. With the education system moving away from merit and true knowledge, de-schooling policies are widely embraced and implemented by an intellectual elite with a high level of socioeconomic status and environmental awareness, in order to ensure that their children have a better future and to raise a nature-friendly new generation [4,8]. According to Öztürk, smart cities, with their artificial identities and technological infrastructures, are constructed to distance people from nature, sever their connections with other living beings, diminish the level of relational reciprocity, control individuals, and trap them in digital dependencies. The false atmosphere of nature in smart cities has led luxury-oriented individuals to develop *“necrophysiphilia”* [8]. According to Öztürk’s Dissoanalytic Migration Theory, brain drain and developmental migration are a manifesto against educational abuse, scientific tyranny, academic mobbing, and necrophysiphilia [4]! In today’s Anthropocene Epoch, nature is being transformed into an aquarium or an object, such that humanity is no longer a guest of nature; rather, nature has become a guest of humanity. The nature that has been detached from its essence or dominated has begun to take revenge on humanity through the realizations of catastrophic prophecies [4,8]!

Digital Contamination, Self-Traumas, and Psychosociopolitical Transformation

According to the Dissoanalysis Theory, *“the dissociogenic history of humanity”* continues to function through dystopian signs and symbols on a psychosocial axis, characterized by recurring experiences of *“self traumas”*, *“reality denials”*, *“trauma denials”*, and even *“denial traumas”*, existing in a dichotomy of external harmony and disharmony. [1]. Today, it is generally difficult for most individuals and societies to accept the reality dominated by a digital stimuli bombardment as it is. Individuals and communities, who seem to be trapped in *“digital stimulus pollution”* and turned into objects through the imposition of *“digital contamination”*, are more inclined to accept reality by altering, pluralizing, or minimizing it within their internal focuses. As a result, absolute reality can never be perceived in its original form across all psychosociopolitical platforms [7,11]! From the perspective of modern psychotraumatology, chronic oppression, psychosocial polarizations, violence-focused negative child-rearing styles, chronic childhood traumas, societal or political traumas, as well as both stimulus scarcity and excess, lead to psychosociopolitical transformations affecting both *“psychosocial consciousness”* and *“awareness of absolute reality”*. Today's subjects and societies, exposed to digital contamination through cyber communication networks and social media applications, are structured in a way that allows

them to be controlled, monitored, recorded, backed up, and even dissociated by the oppressive regimes to which they belong [7,39].

In dysfunctional postmodern communities, the processes of “traumatization” and “alienation” caused by ongoing psychosocial oppression and control lead to both “clinical dissociation” and “societal dissociation” and “political dissociation”. These psychopathogenic dynamics enable the long-term existence of mass violence events [8,39]. Öztürk emphasizes the significant point that societies and countries are “controlled”, “subjugated”, and even “governed” through the creation of “psychocommunal dissociation” by oppressive systems and fascist leaders. Inequalities, incompetencies, and injustices present in traditional societies, as well as the hunger for power and control, are also evident in postmodern and cyber societies. In all nations of the world, the psychopathogenic components of oppressive systems and societies are being transformed into interconnected relational dynamics [1,6,14]. Unfortunately, in postmodern nations, “digital contamination” is creating psychocommunal dissociation, subjecting individuals to comprehensive cyber traumas and generating cyber dissociative experiences. Directed communities are being established, and an inner or psychic migration odyssey -essentially dissociation- is being imposed as an escape from traumatic events and experiences of control [8,11,12]. From a dissoanalytic perspective, necrophysiphilia is characterized by a “break”, “separation”, “halving”, and “splitting”, or “distancing”, functioning as an “egoistic fixation” that repeatedly manifests itself through pervasive dissociative reactions [1,8]!

Mass Dissociative Fault Lines, Psychosocial Consciousness Alliance, and Individuation Revolutions

In the “age of mass control” faced by dissociated societies, where their subjectivities and even uniqueness are attempted to be stripped away through oppression and de-differentiation, individuals can lead lives that distance them from internal conflicts, ongoing wars, forced migrations, and traumatic events. Moreover, they can adapt to the ordinary dynamics of actual life to the extent that they create their own “psychosocial consciousness alliance” [6]. The psychosocial consciousness alliance, functioning as an “individuation revolution” is defined as the experience of high-level awareness of associative or integrative thoughts, feelings, and actions on behalf of individuals and societies. Individuation revolutions represent everything individuals do to live as themselves and remain true to themselves in the face of all oppression, de-differentiation, and de-individuation, within the framework of adaptive psychotopological adjustment [1]. A very small portion of traumatized individuals will leave their traumatic experiences and dissociative reactions behind in their past or the current moment, taking significant positive steps for the psychosocial development and progress of humanity. “Regenerative dissociation”, “associative dissociation”, and the “psychosocial consciousness alliance” which are connected to “self-philosophy” are the primary creators of “dissociative

revolutions” and even “individuation revolutions” [4]. According to the dissoanalytic political psychology theory, the dissociative revolutions and individuation revolutions that frequently occur in response to political traumas enable the long-term survival of peace-oriented, empathetic, prudent, and meritocratic societies.

According to dissoanalytic psychohistory, collective traumatic pain and cumulative mass grief, resulting from long-term psychosociopolitical oppression and violent negative child-rearing styles, transform into societal dissociation, creating two opposing psychopathological and even necrophysiphilic halves: excessively liberal and excessively obedient. However, psychologically integrated individuals and societies, by making significant efforts for “transgenerational development”, will proudly inscribe the psychological traces of their “psychosocial freedoms” in the pages of their national histories over the long term. In contrast to necrophysiphiliacs, individuals or societies that can neutralize their traumatic experiences will carry the “shimmering associative dissociogenic triumph” of the psychosocial freedoms they create through individuation revolutions across intergenerational and even transgenerational axes [14,21]. The psychosocial consciousness alliance enables associative thoughts, feelings and actions to become reality with a high level of awareness for both individuals and societies. With the emergence of challenging dissociative revolutions and acts of dissociative liberation, free, empathetic, compassionate, sensible, and creative individuals and groups can demonstrate “transgenerational development” centered on civilization and peace, provided they experience the psychosocial consciousness alliance and regenerative dissociation [1,6,39]. Dissociative and political revolutions encompass an inherent, unique, and empathetic mass transformation within the psychosociopolitical systems of nations. Chronic psychosocial oppression, violence-focused negative child-rearing styles, and political and chronic childhood traumas have given rise to “mass dissociative fault lines” throughout all times and in all nations. These can be broken through dissociative and political revolutions, leading to the beginning of a new “integrative transgenerational transformation” focused on both renewal and progress! [12,14].

Conclusion

Öztürk emphasizes that dissociative liberation and dissociative revolution serve as “political trauma trenches” or “psychosocial trauma shields” [8]. The dissoanalytic school emphasizes that creating a violence-free, development-oriented psychosocial organization throughout all times can only be achieved through the implementation of the “Natural and Guiding Parenting Style”, structured by Öztürk, which encompasses both empathy and relational reciprocity as a proper child-rearing practice [21]. In the Natural and Guiding Parenting Style, a “guiding mode” prevails; there is no “victim” or “scapegoat”. Knowledge, experience, and autonomy are transmitted intergenerationally and even transgenerationally. This approach fosters the development of empathetic children who can establish relational reciprocity with their social environment, love nature, and stand against

war and violence. This parenting style serves as a long-term psychosocial prevention strategy against “*transgenerational transmission of political trauma*”, “*transgenerational transfer of psychopathology*”, “*trans-societal transmission of violence*”, and “*trans-societal transmission of genocide*” [1,14,21]. The dominant leaders, dystopian societies, and necrophysiphiliac individuals, who are the active agents of “*political trauma*” and “*political dissociation*” associated with chronic oppression, successive wars, terrorist attacks, catastrophic genocides, and dramatic migrations, can only be addressed through the adoption and implementation of an empathy-focused, consistent, and supportive child-rearing style known as “*Natural and Guiding Parenting Style*” across all nations of the world [4,21,40].

Conflict of Interests

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

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Ethical Approval

Ethics committee approval was not obtained since this study involved no human material.

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