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When trauma, oppression, and media shatter psychological integration: A dissoanalytic restructuring on the missions and formations of identity and alter personalities

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Abstract

The dissoanalysis theory examines the current thoughts, feelings, and behaviors of individuals and societies who are controlled by trauma, oppression, and media, using a holistic approach. It also predicts the future thoughts, feelings, and behaviors of dissociative individuals and societies, aiming to develop strategies for preventing human-originated individual and societal traumatic experiences, as well as psychotherapy methods. From a dissoanalytic perspective, dissociation functions as an effort for renewal and individuation in response to successive positive and negative life events. For individuals and masses, it is essentially a struggle to regain the autonomy and freedom that have been lost, and even an act of becoming unique! In this original theoretical study, conducted based on the modern psychotraumatology principles and the dissoanalysis theory, new concepts such as the “dissoanalytic manifesto”, “alter personality bridge”, “dissociative void”, “dissociogenic attachment”, “dissociogenic growth panic”, “post-dissociative growth”, and “disso-autophagy” are introduced, offering a fresh perspective on dissociative identity disorder for the first time. Additionally, the functions and missions of thirty typical alter personalities have been restructured using the “dissoanalytic method”. Based on “cyclical dissociative causality” and originating from the dissoanalysis theory, the “dissoanalytic method” examines the psychosocial effects of trauma-originated dissociative processes on psychological integration. In the study, where psychological fragmentation is regarded as “traumatic fragmentation” and the splitting of identity, consciousness, memory, and perception is considered “dissociative fragmentation”, alter personalities are categorized based on their alter balance as “positive”, “neutral”, and “negative” in nature.

Keywords: Dissoanalysis, dissoanalytic manifesto, alter formation, dissociative identity disorder, alter personality, cyclical dissociative causality

Introduction

“To be a body living with a thousand souls, or a soul living with a thousand bodies: that is my entire struggle! Now, I must irreversibly transform into the best single version of myself!”

Quoted from a case with dissociative identity disorder

Identity, which is a relational element unique to humans and capable of integrating both individual and societal experiences in both objective and subjective dimensions, is a psychogenic formation that operates on the optimal balance of freedom, distance, and adjustment in essence. It allows subjects, whether in crowds or in solitude, to feel like themselves under all circumstances, with the capacity to establish connections and grasp reality! In normal individuals with the capacity for

“psychosocial integration”, the primary mission of identity, which maintains an original stance, is to renew and develop itself in response to both positive and negative life experiences. Its fundamental function is to neutralize traumatic experiences. Psychopathologies that develop in relation to traumatic events cause the temporary loss of the original stance of identity, and traumatized individuals converge around dissociative reactions and psychiatric symptoms. For all individuals in the Anthropocene Age [1], it is nearly impossible to talk about stable and rigid identities, or framed psychopathologies and pure psychiatric disorders. Recently, short-term transdiagnostic approaches, which have gained more visibility, have declared war on long-term static psychotherapy models and stereotypical psychiatric practices! In today’s world, where social alters [2],

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subalter personalities, and successive existences [3] significantly accompany individuals, we have already learned to adapt by splitting, and even to grow stronger through splitting, in the face of traumatic experiences and psychosocial oppression! In all periods of the world, the “*biopsychosociopolitical epigenetic memories*” of individual and societal identities are transmitted intergenerationally and even transgenerationally. From a dissoanalytic perspective, in the formation of identity, biological and epigenetic factors, as well as parental attitudes, child-rearing styles, and the level of stimuli, as well as the subject’s ability to individuate, their power to neutralize traumatic experiences, and their capacity for association, all function as influencing agents [4,5].

Janet [6], de Mause [7], and Öztürk [8] have focused their theories on the effects of the dissociation phenomenon on individual and societal psychology. The capacity of subjects to form positive and/or negative attachments leads either to developmental or fossilization changes in the associative functions of the self. Developmental changes typically stem from positive life events, while fossilizational changes usually arise from negative life events [9]. Optimal dissociative experiences serve as a psychic catalyst that facilitates individual evolution between trauma and adaptation! In the face of chronic oppression, psychosocial polarizations, violence- or pampering-oriented negative child-rearing styles, and encompassing dissociative reactions related to traumatic experiences, the hypothesis of the uniqueness of identity, consciousness, and memory, as a subjective and objective experience unique to the individual, is not a phenomenon that can be experimentally validated under any circumstances [4]. Miller [10], deMause [11], Öztürk [12,13], and Masson [14] have strongly criticized the traditional psychotherapies for their approach to childhood, and even their disregard for the family or society, as well as Freud’s singularly focused drive theory that turns its back on social issues. Today, individuals and societies longing for a meritocracy are trying to adapt to controlling dominant systems, traumatizing capitalist, Holocenic, and Anthropocenic stimuli, or stimulus pollution, through multiple identities, multiple memories, and multiple consciousnesses, and even alter personalities [1]. The “*dissoanalysis theory*”, which is structured around an axis with the closest interactive dynamic to every life element, both individual and societal, in relation to the traumatic experiences of the concept of a multi-axis and multi-dimensional identity, the “*multiple consciousness system*”, and the “*multiple memory phenomenon*”, originates scientifically from Öztürk’s studies, as a trauma therapist and psychohistorian in modern psychotraumatology [5,15].

Material and Methods

This article aims to restructure the formation and missions of identity, consciousness, memory, and alter personalities using the “*dissoanalytic method*”. Dissoanalysis examines both the current thoughts, feelings, and behaviors of dissociative individuals and societies controlled by oppressive systems,

social media practices, and digital communication networks through a hermeneutic and holistic approach, and also predicts their future thoughts, feelings, and behaviors. In doing so, it develops strategies for preventing human-originated individual and societal traumatic experiences and psychotherapy methods [4,5]. The dissoanalytic method, based on “*cyclical dissociative causality*”, examines the psychosocial effects of dissociative processes related to trauma on psychological integration. In this original theoretical study, identity and, specifically, dissociative identity disorder have been systematically analyzed in light of the modern psychotraumatology paradigms and modalities. Additionally, “*dissociogenic attachment*” and new alter personalities, originating from the tradition of chronic and cumulative trauma treatment and defined by Öztürk after long-term clinical observations, have been categorized [4,12].

Result and Discussion

Dissoanalysis Theory and Cyclical Dissociative Causality

Öztürk emphasizes that “*cyclical dissociative causality*” creates a “*cyclical dissociative fate*”! Linear causality, wherever humans are involved, is often misleading, and even cyclical causality cannot explain any relational process on its own. This is where cyclical dissociative causality comes into play! In the formation of alter personalities, cyclical dissociative causality provides important clues to theorists and psychotherapists! Dissoanalysis theory [5] emphasizes that, in the Anthropocene Age, where the destructive impact and dominion of humankind over the individual, society, nature, and the world have reached their highest levels, human-originated individual traumas continue to strongly transform into human-originated societal traumas, and vice versa [2]. Dissoanalysis is an innovative, comprehensive, activist, and modern scientific stance that addresses traumatic life experiences and the dissociation phenomenon on both individual and societal levels, built on the foundations of multiple consciousness, multiple memory, and even multiple identity systems [16]! Oppressive, obedience- and control-focused systems can only be dealt with through the long-term psychological damage they leave behind by means of a reversible functional splitting, namely dissociation [9]! Life, reproduction, and the ability to adapt are inherent in every entity, which possesses a complex integrative or existential system; singularity, in terms of all vital systems, is merely an illusion or even a utopia! The number of traumatic subjects living functional lives with multiple consciousness, memory, and identity systems is steadily increasing; the idea of a singular life system or organization may have already ceased to be preferred. After chronic negative life events [4,17], dissociative individuals who have abandoned or been made to abandon their singularities are like brave activists who, with inner triumph, challenge those who have harmed them, as well as the systems that have caused them harm! Most dissociated individuals attend psychotherapy not to integrate, but rather to function better in their multiple states, or they prefer not to attend psychotherapies at all that are

questionable in effectiveness and where traumatic experiences have not been neutralized!

The dissoanalytic school defines the phenomenon of dissociation, which is most closely associated with human-origin chronic, complex, and cumulative traumatic experiences, in both relational and psychosociopolitical contexts. These experiences can transform from the individual to the societal level, and vice versa, either in the short or long term, often being experienced simultaneously in both dimensions [5,18]. Dissociation is the process in which the individual's singular identity, consciousness, and memory diverge during or after psychosocial oppression, negative life events, and abusive or pampering-oriented child-rearing styles, as a response to traumatic memories and as a result of distancing from ordinary life experiences and encompassing defenses. It leads to the formation of multiple identity, consciousness, and memory systems [4,5]. Terror, war, and genocides increase the frequency of dissociative disorders in a society by at least tenfold compared to normal conditions. The dissoanalytic approach emphasizes that the dissociation phenomenon acts as a carrier agent in the intergenerational and even transgenerational transmission of trauma from terrorism, war, and genocide. In fact, dissociation is a carrier agent in the intergenerational and transgenerational transmission of all neurotic disorders [4,19]!

Dissociative identity disorder is a psychiatric illness characterized by the fragmentation of the subject's identity into its most singular parts, often in a denial-oriented way, during or immediately after a flow of external and/or internal repetitive traumatic stimuli. This disorder impacts the subject's capacity for association, causing temporary interruptions in their psychological integration, consciousness, memory, and perception. It disrupts their positive psychosocial imaginative existence and disables relational reciprocity, while multiple systems of consciousness, memory, and identity, which distance the individual from traumatic memories, dominate [18]! Öztürk emphasizes that *"hypnotic actual processes that repel traumatic memories"*, which he defines as the absorption of ordinary life experiences, function by narrowing the focus of attention. In contrast, dissociation functions by shifting the focus of attention to an intrapsychic focus [5,20]. In cases of dissociative identity disorder, when individuals' psychological integration is temporarily disrupted in the face of chronic negative life events and/or successive positive life events, they create an illusion in their inner world that transforms into a version of reality, and they become this illusion itself. In this context, alter personalities are dissociative miracles attempting to neutralize chronic negative life events! For all individuals to be normal, positive and negative memories must be processed and neutralized at an optimal level in the mind. Alter personalities, in response to chronic positive life events, sabotage the entire internal system, and as a consequence of being raised in an overly pampering manner, they make their families, spouses, partners, and close circles pay the price, often acting out in response!

Dissoanalytic Manifesto, Periodic Splitting, and Dissociogenic Flooding

The dissoanalytic manifesto emphasizes that a psychogenic split that cannot be reintegrated is never possible, stressing that the psychogenic split in dissociative identity disorder is fundamentally a *"periodic splitting"*. When traumatic experiences are neutralized under appropriate conditions, psychological integration is restored. In the process of periodic splitting, when the subject cannot neutralize their traumatic experiences or encounters new traumatic events that cannot be processed, new alter personalities emerge. Psychological integration can be achieved through psychotherapy processes or in the individual's actual life, for cases of dissociative identity disorder that either possess or do not possess co-consciousness with their alter personalities, but are capable of neutralizing their traumas. Over 30 years, Öztürk, a dissoanalyst and psychotraumatologist who has successfully completed psychotherapy for over 7.500 cases of dissociative identity disorder and integrated them, stresses that 1-3% of his clients have achieved their own psychological integration. In cases integrated using Öztürk's *"Trauma Based Alliance Model Therapy"* (TBAMT) [12,20], 60% of the patients are female and 40% are male, with an average of 17 therapist changes in these cases. The average number of alter personalities in series of dissociative identity disorder cases treated with TBAMT, completed in about six months (18-24 sessions), is 20, and over the last decade, many dissociative individuals now exhibit subalter personalities and cyber alter personalities. In cases of dissociative identity disorder, it is not the *"possibility of singularity"* and resistance to psychological integration or fusion that prolongs the therapy process, but rather the resistance and inexperience of psychotherapists toward the phenomenon of dissociation. This resistance from therapists tends to extend the duration of treatment [20]!

When chronic traumatic events create a *"dissociogenic flooding"*, the individual can no longer metabolize the traumatic experiences. Immediately after this frozen moment in time, a *"traumatic time perception"* takes over; consciousness, memory, and identity become pluralized. Past, present, and future time merge into a singular time, which brings with it multiple consciousnesses, memories, identities, and alter personalities. It should not be forgotten that dissociation is, in essence, an attempt at neutralizing the *"traumatic burden carried along"*. The unpredictable traumatic experiences and dissociative reactions in the subject are processed through identity on a psychosocial contour. Optimal dissociative experiences serve the relational and existential adaptation of the traumatized individual; however, as dissociative reactions increase, interruptions occur in the relational and existential adaptation process. Whether human-origin or not, all individual and societal traumas that cannot be neutralized [21] determine not only the types of host personality and alter personalities in dissociative identity disorder cases but also the missions of these host personality

and alter personalities. The primary component determining the formation and functions of the host personality is the dissociative individual's "*psychosocial integration capacity*" itself [9]! The innate psychosocial integration capacity never disappears in neurotic disorders due to the effects of traumatic experiences; it only diminishes or is interrupted. However, in structurally rooted psychotic disorders, the psychosocial integration capacity gradually and completely disappears, regardless of traumatic experiences.

Digital Herds, Traumatic Appointment, Misanthropic and Necriphysiphiliac Alter Personalities

The cause of all neurotic disorders is, to a major extent, psychosocial oppression, childhood traumas, and violence- or pampering-oriented child-rearing styles. To a minor extent, it also involves dissociative identifications with the abuser, lack of stimulation or overstimulation, and even stimulus pollution! According to the dissoanalysis theory, individuals and societies can only normalize when they are subjected to an optimal level of stimulation [4,5]. All neurotic disorders characterized by chronic childhood traumas that begin at an early age are majorly comorbid. In these cases, dissociative disorders are usually the primary psychiatric diagnosis, while others are secondary psychiatric diagnosis or diagnoses. Human-origin individual and societal traumas [22], which both feed into and transform one another, trigger the process of alterization in the individual when they cannot be neutralized by the subject, leading to the development of dissociative identity disorder. In societies or nations dominated by psychosocial oppression, sociopolitical polarization, monolithic cultures, wars, or terrorism, the prevalence of dissociative identity disorder steadily increases. In primitive societies or nations disconnected from civilization, science, and art, often ruled by dominant leaders, childhood traumas are unfortunately used as a violence-oriented child-rearing style, creating herded and even dedifferentiated masses [1]. In postmodern nations, "*digital herds*" dominate, and these herds often become the slaves or puppets of every system, politician, element, or partner that is advertised. Öztürk [23] describes these "*digital herds*" and "*digital colonies*" as hedonistic, entertainment-seeking, and outdated, uneducated or educated "*postmodern intermediate forms*" that mimic the average in cyberspace and translate dysfunctional lifestyles from there into actual life, influenced by internet and social media addiction. Digital herds are cyber abusers and creators of cyber traumas, even cyber gangs. Capitalist systems control digital herds, particularly through media, using the cyber dissociative experiences and cyber alter personalities they create!

"*The Dissoanalytic Manifesto*" emphasizes that all traumatic capitalist, Holocenic, and Anthropocenic danger agents in the world lead to mass migrations, psychosocial transformations, and new human profiles, as well as to new dissociation-based psychiatric diagnoses such as "*controlled human syndrome*" and "*shared dissociative identity disorder*". It also highlights

the emergence of new alter personalities such as "*cyber alter personality*", "*necriphysiphiliac alter personality*", and "*misanthropic alter personality*" [1,18]. As a dissociogenic agent, digital communication networks and social media applications have brought about "*cyber dissociative experiences*" and "*cyber alter personalities*" [24]. The Digital Age, which has made individuals replicable, traceable, and controllable, has created "*uncertainty traumas*", "*dissociogenic competition traumas*", "*exhibition arenas*", "*consumption mania*", and "*dystopian cyber societies*", thereby pluralizing subjects' identities, consciousness, and memories, and locking them into an obedient and imitative psychosocial mode [20,23]! Cyber societies have led to necriphysiphilia, causing individuals to distance themselves not only from their own identities and freedoms but also from their spontaneity and nature. They have become nature-hating and artificial selves. Luxurious consumption-addicted, artificial self-constructed, and nature-hating imitative necriphysiphiles form symbiotic and primitive couples or groups, traumatizing each other as they live, and have become almost habitual of all forms of traumatic experiences, dissociative pain, self-sabotage, distorted relationships, hedonistic trends, and transgenerational fossilization. Trapped in hedonism's whirlpools and digital communication networks, and even fixated on fusion or manipulative relationships, necriphysiphiliacs, being addicted to eating, alcohol, technology, and social media, frequently exhibit cyber dissociation, "*cyber psychopathologies*", and "*cyber perversions*" [1,24]!

From a dissoanalytic perspective, artificiality has replaced originality for manipulative, narcissistic, and exhibitionist necriphysiphiliacs, who, in their hunger for power, establish dissociative identifications with their abusers. As luxury consumption and technology addicts, they have become controllable by all sorts of pleasurable, digital, and sexual objects or cheap commodities, and low-profile partners [1,5]. Necriphysiphiliacs, who experience and even accept abnormality as normal in a distortion of reality, represent the most pathological and dependent group of people in today's world, characterized by psychotic components, cyber dissociation, and cyber alter personalities! Typically, both male and female necriphysiphiliacs, who have been usually alterized, exhibit severe dissociative reactions due to their pre-psychotic and borderline personality organization. As a result, they often lose functionality in both their work and personal lives [1,23]. Necriphysiphiliacs, whose intellectual levels are generally either slightly below or slightly above average, manipulate and control the people around them with their psychiatric illnesses, where "*psychopathological intelligence*", which makes them appear smarter than they actually are, takes center stage. In individuals experiencing cyber dissociation [24], there are not only "*cyber alter personalities*" but also "*necriphysiphiliac alter personalities*" and "*misanthropic alter personalities*". In dissociative individuals, especially those with cumulative traumatic experiences originating from parental sources and

dominated by fusional family dynamics, misanthropic alter personalities are often found. The mission of the misanthropic alter personality is to establish a distance between itself and the abusers; its function is to reach an optimal level of independence. The necriphysiphiliac alter personality, a psychopathology of postmodern society linked to capitalist systems, is a hedonistic, self-interested, manipulative, deceitful, self-sabotaging, dependent, and oppressive system-aligned structure with high internal minority influence—a malignant psychogenic entity and the creator of all chaos within the dissociative internal system! The mission of the necriphysiphiliac alter personality is to adapt to the capitalist system, and its function is to compensate for the rigid and numb structure of the host alter personality. The misanthropic alter personality is characterized by grandiose, paranoia, distrust, and hatred toward humans. In a dissociative identity disorder case, there is typically only one necriphysiphiliac alter personality and one misanthropic alter personality, and by controlling the internal system, they can cause all the other alter personalities to adopt either a hedonistic or paranoid structure. As key actors in the cycles of revictimization, the necriphysiphiliac and misanthropic alter personalities primarily form alliances with cyber alter personalities, and to a lesser extent, with persecutor alter personalities. Their aim is to control and manage all alter personalities, including the host personality.

The mass-scale psychosocial betrayal of both the present and successive generations in the Digital Age is driven not only by mainstream media, which allies with capitalism and dictators, but also by “*cyber phenomena*”, “*cyber communes*”, and “*cyber gangs*”. These cyber phenomena, cyber communes, and cyber gangs are the creators of “*cyber traumas*”, “*cyber psychopathologies*”, and especially “*cyber dissociation*” [23,24]. As a cyber psychopathology and dissociogenic agent, internet addiction, which distances individuals from themselves and puts them under control, encompasses all forms of multiple addictions within itself. Internet addiction is the “*dissociative horns*” or “*dissociogenic antennas*” created by capitalist and oppressive systems to control individuals and societies. In the Digital Age, characterized by “*traumatic appointments*” [1], “*traumatic exhibitionism*”, and “*obsessive voyeurism*”, which have almost turned into a dissociogenic epidemic, people’s identities, consciousness, memories, host personality, and alter personalities have become significantly more fragmented, fragile, reversible, and susceptible to suggestion and even control compared to the past. The “*traumatic appointments*” defined by Öztürk are events—whether natural or, more specifically, human- and technology-originated—that lead to temporary or permanent physical, psychological, social, and economic losses, undermine psychosocial integration, disrupt relational reciprocity, and cause interruptions and dysfunctions in actual life. These are predictable, isolating, and fragmenting events that shake the very foundation of an individual’s sense of self and relational equilibrium [1,4]. Individuals, couples, or communities who frequently betray each other through necriphysiphilia justify abusing one another—

economically, physically, emotionally, and sexually—by becoming fixated on both short- and long-term interests in every person they encounter within their cyclical patterns of abuse. Their lives are marked by master-slave dynamics and distorted relationship patterns. The pursuit of pleasure, hunger for power, and mimicry are ways for inadequate individuals, unaccustomed to existence, to destroy not only their own freedom and time but also their character and authenticity.

Dissociative Void, Dissociogenic Attachment, and Trauma Oscillation

Today’s traumatized, directed, and fragmented individuals continue to form strong attachments to the leaders, spouses, lovers, and capitalist systems that traumatize them, a phenomenon known as “*dissociogenic attachment*”. Dysfunctional individuals, who can only survive through fused relationships, can only endure their partners through dependencies. In such relationships, individuals become increasingly psychopathological over time, inheriting their partners’ dependencies. In dysfunctional families and fused relationships, the most psychopathological individual holds control and forces the others to obey, where power becomes synonymous with psychopathology. In these dysfunctional families, children often model the most pathological parent in order to survive [25]! The shared or intertraumatic experiences in the subjects of fused relationships [26] lock them into dissociogenic attachment and turn them into robotic beings, where they no longer engage in genuine communication but instead become hedonistic slaves, waiting for their reward by simply following commands. Lacking real communication and relational reciprocity, necriphysiphiliac individuals tolerate each other by consuming excessive amounts of alcohol, food, listening to loud music, watching low-quality TV shows or movies—essentially enduring through objects rather than authentic connection. In necriphysiphiliac couples or communes, control lies with the leader individuals who do not actually love their partners or members and possess substantial economic power. These leaders have identified with the abusers from their past and have become even worse copies of them [1,18]. In necriphysiphiliac individuals, cognitive distortions associated with their traumatic pasts are often dominated by “*attachment to evil*” and “*idolizing the abusive partner*”. These rituals of attachment to evil and idolizing the abusive partner, like traumatic experiences, bring along “*soul twinship*”, “*identity reproduction*”, “*memory duplication*”, “*consciousness multiplication*”, and “*alter personalities*”. In this regard, dissociation and alter personalities, which develop as a defense mechanism, represent an individual’s attempt to re-identify themselves in response to traumatic experiences and psychosocial oppression!

The impact of chronic negative life experiences can lead to the split of the soul, identity, consciousness, memory, and perception [12,20]. Öztürk emphasizes that in dissociative identity disorder, “*periodic splitting*” is fundamental at every level. Psychological splitting is a “*traumatic split*”, while the split of identity,

consciousness, memory, and perception is a “*dissociative split*”. Due to chronic negative life experiences, memory undergoes “*primary splitting*”, consciousness experiences “*secondary splitting*”, identity undergoes “*tertiary splitting*”, and perception is subject to “*quaternary splitting*” where each part is divided into dual or multiple components! In primary splitting, emotion-oriented alter personalities form; in secondary splitting, thought-oriented alter personalities arise; in tertiary splitting, action-oriented alter personalities emerge; and in quaternary splitting, hallucination-oriented alter personalities are created. Optimal dissociative reactions are generally associated with positive life experiences. There is no response to successive traumatic events and chronic negative or positive life experiences that does not involve dissociative defenses, and this is the essence of the “*dissociative paradox*”. Dissociative defense is the most vital, most ordinary, and most complex defense mechanism! The dissoanalysis theory [4,5] emphasizes that all neurotic psychiatric disorders, especially dissociative disorders, function as an attempt at neutralization of traumatic experiences, particularly in subclinical processes. Most people neutralize their traumatic experiences through specific psychiatric symptoms and dissociative reactions in subclinical processes, allowing them to return to their normal lives. However, when an individual receives a neurotic psychiatric diagnosis, they can no longer neutralize past traumatic experiences and enter a maladaptive process; at this point, trauma-centered psychotherapy becomes a necessity!

In this context, all neurotic psychopathologies are essentially a “*trauma oscillation*” and “*traumatic springback*”. Neurotic psychiatric disorders initially come into play at a subclinical level as a defense and coping technique against trauma! All traumatic experiences are neutralized at the boundary between normality and psychopathology, i.e., at the subclinical level. Dissociative reactions, which accompany almost all neurotic psychiatric disorders, function as a “*laminar dissociative flow*” in the intergenerational and transgenerational transfer of psychopathology. In other words, all neurotic psychopathologies related to trauma are passed on to successive generations through a strong dissociative flow [5,20]. Dissoanalytic theory [4] emphasizes that at the subclinical boundary between normality and abnormality, “*psychopathological transitivity*” creates a trauma oscillation, allowing traumatic experiences or memories to be neutralized. At the same time, “*dissociative pain*” and “*dissociative grief*” are also neutralized, and the dissociative void, which is the source of all psychopathological thoughts, feelings, and behaviors related to traumatic experiences, is eliminated! Dissociative pain is the experience of unneutralized traumatic pain that dominates the entire internal system and is carried by the alter personalities! Dissociative grief is the grief typically felt in emotion-focused alter personalities just before or immediately after the severing of the attachment with the abusers. Dissociative pain and dissociative grief are the origins of the dissociative void! The dissociative void is created when

an individual transforms from the state of being a subject to the state of being an object, primarily due to the influence of chronic negative life experiences and secondarily from chronic positive life experiences, and over time, it transforms into dissociative anguishes! In dissociative individuals, alter personalities typically emerge during unsuccessful “*trauma neutralization*” [20], continuous “*psychopathological mobility*”, or recurring “*trauma mobility*”! Dissociative individuals who are able to neutralize their traumatic experiences, though rarely, do not develop dissociative identity disorder because they are not altered!

Dissociogenic Growth Panic, Predissociation Phase, and Adaptive Alter/Coalter Personality

In today’s world, dominated by a bombardment of digital stimuli, it is generally difficult for most individuals and societies to embrace reality as it is. Individuals and societies that are almost trapped in the “*digital stimulus pollution*” or are transformed into objects through the imposition of “*digital contamination*” are more inclined to accept reality by altering it within their inner focus, either by multiplying or minimizing it. In most psychosociopolitical platforms, absolute reality can never be perceived in its original form [1,24]! From a dissoanalytic perspective, psychosociopolitical oppression, violence- or pampering-oriented child-rearing styles, chronic childhood traumas, and both a lack of stimulation and overstimulation lead to psychosocial transformations and disruptions in both “*psychosocial consciousness*” and “*awareness of absolute reality*”, causing individual and collective fragmentation [4]. Dissociative subjects or nations experience individual and collective fragmentation as an entire “*self-trauma*”. Traumatized subjects or communities, through fragmentation, try to strengthen and reintegrate themselves [20,27]! As emphasized once again, individuals and societies are attempting to adapt to traumatic capitalist, Holocenic, and Anthropocenic dangers, stimuli, or stimulus pollution through multiple identities, memories, and consciousnesses [1,28]. Capitalist economic systems have traumatized and dissociated people and nations, turning them into puppets or making them dedifferentiated, even leading them into self-sabotaging situations. In this context, “*traumatic anomie*”, as defined by Öztürk, depicts individuals raised with oppression and control who, by severing their social bonds with society, seek refuge without judgment in relationships with dominant figures, partners, leaders, and systems, along with every form of dependency [9,18].

“*Dissociative anguishes*” and “*dissociative narcissism*” which stem from violence or pampering-focused negative child-rearing styles, chronic oppression, and psychosocial polarization, create a “*dissociative void*”, “*dissociative pain*”, and “*dissociative obsession*” in all subjects who are directed or controlled. Individuals with borderline personality patterns, who lose their subjectivity and uniqueness due to traumatic experiences and lack an inner compass, become fixated on dominant leaders and partners to fill their dissociative internal

voids—this phenomenon is, in fact, dissociative obsession itself [18]! Dissociative obsession is laden with dissociative pain and gradually transforms into dissociative narcissism! According to the dissoanalytic school, dissociative individuals experience an “*internal migration*” in the face of oppression, control, and traumatic stimuli, and create their own “*psychogenic colonies*” in their minds [4,27]! Psychogenic colonies, characterized by internal dialogues, are, in fact, “*adaptive alter personalities*” in actual life. Adaptive alter personalities function similarly to helper alter personalities in cases of dissociative identity disorder. Öztürk has also referred to adaptive alter personalities as “*co-alter personalities*”. A traumatized individual with coalter personalities has not yet fully fragmented, which constitutes the “*predissociation phase*”. In the predissociation phase, if the individual can neutralize their traumatic experiences, they regain psychological integration. However, if the individual is unable to neutralize their traumatic experiences, they become dissociative and temporarily lose their psychological integration entirely.

According to the dissoanalysis theory, the phenomenon of dissociation consists of two interconnected sequential phases: the “*predissociation phase*” and the “*dissociation phase*”. Öztürk has classified this phenomenon into five distinct groups: “*actual life dissociation*”, “*clinical dissociation*”, “*psychocommunal dissociation*”, “*cyber dissociation*”, and “*associative dissociation*”. The dissociation phenomenon, particularly alter personalities, is essentially an “*internal migration*”. For traumatized individuals, internal migration serves as a apparently safe refuge to distance themselves to varying degrees from their abusers and oppressive systems [27]! Today, individuals have already arrived at a primitive, narcissistic, megalomaniacal, entitlement-driven, exhibitionist, and abusive position that exploits or consumes themselves, their families, relationships, humanity, nature, and even the world. The subjects of the Anthropocene Age have begun to produce their own copies, enemies, and the icons they are mesmerized by—often including dominant or fascist leaders—both internally and externally [1,29]! The internal world perception of most traumatized individuals is dissociative, while their perception of the external world follows a paranoid pattern. In the face of all the Anthropocene danger agents rooted in trauma, control, and oppression, alter personalities have evolved from being mere mental or virtual simulations into the very essence of reality itself; in fact, they have become more real than reality itself [21,22]!

Humanity, which has practically taken over the world and become a worse copy of its abusers, is now, unfortunately, fixated on the goal of destroying its own species and everything living, all while experiencing a “*dissociogenic growth panic*”. Traumatized and dysfunctional individuals or borderline societies, who mindlessly manifest their dystopian prophecies into reality, seek to fulfill their longing for life by obeying their dominant partners and leaders, even sacrificing

their own freedoms and sanctifying evil in the process! In the Anthropocene Age, where humanity is almost consuming the world, the identities and alter personalities of individuals have undergone a rapid transformation, becoming vastly different from the past and adopting more self-sabotaging missions [9,27]! From a dissoanalytic perspective, cyber dissociation in the Anthropocene Age has turned into a dissociogenic epidemic, with individuals whose addictions have surpassed their identities and alter personalities beginning to thrive in maximal forms! Today, the only limit to our psychological integration is the traumatic experiences from the past that remain unneutralized; these unneutralized traumas pass through generations, creating the dystopian and dysfunctional fragmented nations of the future [1,5]! Traumatized, dedifferentiated dissociative individuals now try to fulfill their need for meaning, associated with the uniqueness they have lost at every level, solely through their alter personalities! As dissoanalysts, if we recognize that systems of multiple identities, consciousness, and memory are based on neutralizing traumatic experiences and can help our clients realize this, dissociative disorder cases can be integrated easily and quickly. From a dissoanalytic perspective, fragmentation is the yearning of a traumatized soul for singularity and individuation—it is, in fact, the very experience of plural singularity [4,5]! In the face of a uniform trauma, normal individuals typically neutralize it but tend to shift toward obsessive-compulsive personality disorder. In the case of multiple types of trauma, individuals with neurotic psychiatric diagnoses tend to neutralize the trauma by exhibiting pre-psychotic reactions. The neutralization of chronic and cumulative traumatic experiences can never be achieved without dissociative reactions.

Dissociation as a Transboundary Life Experience, and a Revolution of Uniqueness

From a dissoanalytic perspective, the phenomenon of dissociation functions as an effort of renewal and individuation in the face of both positive and negative chronic life events. For individuals and collectives, it is essentially a struggle to regain the autonomy and freedom that have been lost—indeed, an act of uniqueness! As the frequency, duration, and intensity of both negative and positive life events increase, so does the frequency, duration, and intensity of dissociative experiences. Öztürk particularly emphasizes that chronic positive life events can create “*dissociative fragility*”, “*dissociative narcissism*”, “*dissociative daydreaming*”, “*absorption*”, and “*fused relationships*”. Dissociative daydreaming, with its main symptoms of “*excessive vivid fantasizing*” and suggestibility, is a complex syndrome that leads to functional impairments in professional and social domains. Unlike the one-dimensional nature of normal daydreaming and maladaptive daydreaming, dissociative daydreaming, with its nature of either distancing from or fixating on traumatic memories, can be both beneficial and harmful to individuals’ actual lives. In order to eliminate the dissociative experiences created by chronic positive life

events, self-sabotage, particularly in emotional relationships, can sometimes become inevitable! The moment of trauma and the denial of that moment in the dissociative subject are [4], in fact, located in the same memory, which is both an existential and adaptive dilemma! A world without traumatic experiences is entirely fictional and unreal. For an individual who continuously encounters positive life events, this leads to both dissociation and self-sabotage, ultimately hindering their maturation! The phenomenon of dissociation carries within it the desire to reach an optimal level of stimuli and an optimal experience of freedom. Some individuals abandon their identities or move away from psychological integration in pursuit of stimulus deprivation or scarcity, while others do so in search of overstimulation, stimulus overload, and limitless freedoms. Subjects whose identities, consciousness, and memories become pluralized [5,18] attempt to strengthen themselves through a shared “*diffusive fragmentation*” or “*cyber social alter*”. Dissociation, which develops following psychosocial betrayal, functions as an intrinsic element of mass transformation, operating both in the short- and long-term as a “*psychosocial transformation phenomenon*”. From a dissoanalytic perspective, dissociation in the face of psychosocial betrayal is characterized by an “*internal migration*”, “*identity trauma*”, “*rupture*”, “*detachment*”, “*halving*”, or “*distancing*”, and manifests itself repeatedly through “*seismic traumatic reactions*” or “*revolutionary manifestos*”. As a transcendent and boundary-crossing life experience, dissociation is a “*revolution of uniqueness*” [4,18,22].

Chronic positive or negative life events are characterized by “*post-dissociative growth*”, which is focused on individuation, maturation, and stabilization! However, when individuals are exposed to a uniform sequence of positive or negative life events, they are unable to grasp absolute reality and become trapped in cycles of revictimization! In response to this uniformity, they even undergo a process of pluralization. Following long-term dissociative experiences that encompass multiple systems of consciousness, memory, and identity, a new psychosocial identification process occurs in individuals. From an evolutionary and developmental dissociation perspective, this process brings either new normalities, new psychopathologies, or new alter personalities. Dissociation [9] leads to either developmental or fossilized changes in the associative functions of the self, which can be transmitted across successive generations. Developmental changes bring the subject closer to their self, while fossilized changes distance the subject from their self [20,25]. Dissociation experienced in the face of all transcendent and boundary-crossing individual or collective traumas is a “*dissoanalytic manifesto*” focused on the individual’s “*liberation*” and “*individuation*”, of the subjects whose sense of self has been taken away! The main causes of dissociative experiences [1,23,25] include persistent oppressions, consecutive wars, terrorist attacks, sociopolitical polarizations, societal dissociation, dominant leaders, pampering- and violence-oriented negative child-rearing styles, dysfunctional family dynamics, chronic childhood

traumas, successive positive life events, monolithic cultural hegemony, cultural duality, poverty, hedonism, natural disasters, stimulus deprivation or overstimulation, experiences of mass violence, manipulative media, submissive/obedient psychosocial dynamics, and intergenerational or transgenerational fossilization. The dissoanalytic translation of the dissociation phenomenon, experienced as a psychosocial rupture and inner freedom, is as follows [1]: “*dissociation is a transcendent and boundary-crossing challenge to all negative and positive life experiences, and even a short- and long-term re-existence*”.

The Pluralistic Personality and Holistic Self in the Face of the Hypothesis of the Singularity of Personality and the Self

According to the dissoanalysis theory, individuals who are able to neutralize negative life experiences tend to have more monolithic identities, while those who cannot neutralize these experiences have more fragmented identities! For every subject who can renew themselves in the face of traumatic experiences, the primary mission of their personality, identity, and alter personalities is based on psychological integration, with a temporal awareness of the self. From a dissoanalytic perspective, personality, identity, and the self are outwardly singular but are, in fact, plural psychic or psychosocial formations! The secondary mission of personality, identity, and alter personalities is to neutralize traumatic experiences and ensure optimal functional continuity in consciousness, memory, and relational reciprocity. According to the dissoanalysis theory, the reversible psychogenic structure seen in dissociative individuals who cannot neutralize their chronic traumatic experiences leads to the experience of multiple life philosophies, multiple consciousness, memory, and self systems within the same individual at the same moments. These experiences can contain both harmony and disharmony within a dual axis [4,5,20]! Öztürk emphasizes that the pathological dissociation phenomenon begins to dominate at the moment when the relational reciprocity between dissociation and association is lost. However, the dissociative subject, depending on the strength of their self’s associative functions, can form new and adaptive connections between themselves and stimuli or others.

Dissociative experiences are the most fundamental neurotic reactions, and psychotic individuals cannot truly dissociate. This is because the schizodissociative experiences in psychotic individuals cannot be linked to traumatic events and do not contain any internal cohesion. From a dialectical perspective, like the unity of opposites, both association and dissociation exist together in every individual! No individual experiences complete association or dissociation. The subject shifts towards the focus of association to the extent that they can neutralize their traumatic experiences and ongoing oppression, and towards the focus of dissociation to the extent that they cannot! In reality, every person is traumatized, but not every traumatized person dissociates. Only individuals who are unable to metabolize or neutralize their traumatic experiences dissociate [4,5,12].

According to the dissoanalysis theory [5], the hypothesis of the singularity of consciousness and memory, as well as the hypothesis of the singularity of personality, identity, and the self, has now become an outdated utopia from the past to the present! Personality, identity, and the self, like consciousness and memory, appear singular but are, in reality, plural. The self system is much more than the sum of its parts. Öztürk defined the parts delegated by a plural consciousness associated with personality within the multiple self system as the *“holistic self”*. According to the dissoanalysis theory, in individuals who metabolize their traumatic experiences, the multiple self system cannot be divided, and its parts cannot be treated separately [4,13]. All elements in the multiple self system are dynamically interconnected and transformative without experiencing a rupture from the whole. The multiple self system is a fluid, emergent existence, continuously reborn or reformed with every element of it. The integrative state of the multiple self and multiple consciousness systems is identical with the *“deep self”* and *“deep consciousness”*. From a dissoanalytic perspective, the deep self, deep consciousness, and deep consciousness systems are the essence of an individual’s multiple psychosocial structure! Alter personalities function as a *“deep self”* or *“inner self”*, but the host personality is not a deep self or inner self; the host personality is a distorted reflection of the *“pluralistic personality”* and its psychic apparatus [5,13,18]! All positive and negative life experiences are recorded in their original form in deep memory without distortion. When alter personalities gain integration, they disconnect from deep memory and create their own *“alter personality memory”*, making them unable to recognize the records in the deep memory!

According to Öztürk, dissociation is an attempt to construct a traumatic reality from absolute reality in the complexity of traumatic reactions to negative – and rarely positive – life experiences, which are largely unpredictable and, to a minor extent, predictable. Alter personalities are formed during the transformation of absolute reality into traumatic reality! According to the dissoanalysis theory [4], when traumatic stimuli from the external or internal world threaten an individual’s psychological integration, the multiple consciousness and multiple memory systems are activated, and all experiences are recorded in deep memory. Dissociogenic filters are activated when anxious stimuli and ambivalent feelings arise from an individual’s inner world [18,23]. Under the influence of chronic traumatic experiences and psychosocial oppression, when dissociogenic filters are temporarily and functionally disabled, interruptions in psychological integration and divisions in identity begin, and individuals become dissociated or even altered [9]. Fluctuations in the continuity of both singular and multiple consciousness systems can be observed in all individuals, as consciousness itself is dynamic rather than static [4,13]. However, for traumatized individuals, dissociative experiences focused on denial, suicide-motivated dissociative anxieties, amnesias for renewal or individuation, and alter personalities for neutralization

are inevitable. The dissociative subject will continue to exist as a *“fragmented self”* and a *“multiple self system”*, creating an inner revolution. The *“dissociative denial phenomenon”*, as a dissociogenic dynamic that protects both the victim and the abuser, creates a consciousness interruption, leading to the emergence of multiple consciousnesses and multiple memories. According to Öztürk, the *“dissociative denial phenomenon”* is the experience of individuals transitioning from a singular consciousness to a multiple consciousness system after cumulative traumatic experiences, psychosocial oppression, and maladaptive child-rearing styles, causing them to lose their functionality [5,15,25]. The internal reality, multiple consciousnesses, and fragmented selves of individuals who deny their traumatic experiences may not entirely align with external or absolute reality, but they are perceived by the deniers themselves as *“more real than real”* and even transform into a new reality!

According to Öztürk, the natural self in every normal individual evolves into an integrative self developmentally. However, in individuals who cannot metabolize their traumatic experiences, the integrative self fragments into its parts. From the perspective of dissoanalysis theory, the fragmentation of the integrative self is an associative dissociation! Individuals can only neutralize their traumatic experiences by experiencing *“associative dissociation”* either in their actual lives or in psychotherapy, and it is at this moment that *“psychological integration”* truly occurs [4,12]. Associative dissociation is carried out through subalter personalities; if traumatic experiences cannot be neutralized at this stage, subalter personalities transform into alter personalities. From a dissoanalytic perspective, this process is known as the *“formation of alter personalities through transformation”*! Typically, dominant alter personalities with positive traits, such as potent female alter personality and provider men alter personality, have the mission of neutralizing traumatic experiences. The multiple self system, focused on metabolizing traumatic experiences and psychosocial adaptation, is positioned somewhere between the actual life dissociation and clinical dissociation. Öztürk, in relation to multiple self systems, recommends using the term *“holistic self”* instead of *“integrative self”* or *“the integrated self”* found in the literature. The holistic self encompasses all defined selves, but it is not merely the sum of those defined selves; in fact, it is more complex, more authentic, and more than their sum. The main mission of the holistic self is to ensure that the individual becomes themselves while maintaining their boundaries and authenticity [12,13,20]. From a dissoanalytic perspective [4], talking about a single personality for each individual is now a utopia; an individual’s personality is the totality of their psychogenic wholeness and fragments! In today’s modern and psychodigital societies, every individual with multiple consciousness, multiple memory, and multiple self systems now possesses a *“pluralistic personality”*. A pluralistic personality, for integrated individuals, holds within it the freedom to consciously experience dissociation in the face of psychosocial oppression, individual, and societal traumas.

According to the dissoanalysis theory, a pluralistic personality is everything that cannot be a singular personality, and it does not betray consciousness, memory, or self in the face of traumatic experiences. While a singular personality structure can create exaggerated freedoms and submissive attitudes in response to traumatic experiences, it functions as a psychosocial uterus for such experiences. Individuals with a pluralistic personality, who have the ability to renew themselves, can be themselves or distance themselves from themselves at any moment, maintaining their psychological integration, uniqueness, and authenticity despite traumatic experiences [5,9,13]!

The fundamental dissoanalytic motto is the reality that individual and societal traumas, which are interdependent or have their roots in human origins, can transform into each other within a multidimensional, holistic psychosocial space. The collective psychological traces of individual human-originated traumatic experiences evolve into societal traumatic experiences and societal psychopathologies! According to the dissoanalysis theory, the formation of alter personalities in dissociative identity disorder is closely related to the blending of both the societal traumas and societal psychopathologies of the countries in which dissociated subjects live, and their own traumatic experiences, in both objective and subjective dimensions! The impossibility or absence of an appropriate response to traumatic experiences, and the latency of response in the neutralization of these traumatic experiences, is conceptualized by Öztürk as the “*dissociative trauma paradox*” [4,12,27]! In trauma-centered psychotherapies for dissociative identity disorder cases, the formation, definitions, missions, and functions of alter personalities should be understood in order to fuse them through the host personality. Otherwise, the alter personalities may detach again from the host personality [12]. The psychosocial matrix of alter personalities consists of the unneutralized traumatic truths created by distressing events. Traumatic realities begin to function before, during, and after the traumatic event that cannot be neutralized. According to the dissoanalysis theory, the primary factor in the formation of alter personalities is the latency of the response in the neutralization of traumatic experiences, while the secondary factors are “*dissociative denial*” and “*dissociative conformism*”. As the latency of the response in the neutralization of traumatic events increases, the individual dissociates and alter personalities emerge. In individuals burdened with chronic childhood trauma, dissociative denial and dissociative conformism act as defenses against abusive parents, leading to complete dissociation and the emergence of multiple alter personalities [4,5,15]. In dissociative identity disorder, the primary factor creates the “*primary split*”, while the secondary factor creates the “*secondary split*”. In primary split, helper alter personalities, child alter personalities, potent female alter personalities, and provider male alter personalities emerge [12]. In secondary split, all other alter personalities are formed. In all cases of dissociative identity disorder, the most important and prominent alter personality is the potent female alter personality. If the primary split only

involves a child alter personality, then either the potent female alter personality is identical to the child alter, has merged with it, or is hidden within the child personality!

Trauma Neutralization and Media as a Technology of Power from the Perspective of Dissoanalysis Theory

“*Dissoanalysis Theory*” is defined as a holistic “*psychosociopolitical analysis*” of monolithic cultural hegemony, persistent oppression, dysfunctional family dynamics, violence- or pampering-oriented negative child-rearing styles, psychosocial polarization, cultural dualities, transboundary migrations, intergenerational transmission of trauma, intergenerational transfer of dissociation, intergenerational transfer of psychopathology, transsocietal or transnational transmission of trauma, transsocietal or transnational transmission of genocide, child abuse, cycles of mass violence, terrorist attacks, and the trauma of migration, war, and genocide. Dissoanalysis is a trauma- and dissociation-based psychotherapy method for both individuals and society [1,4,5]. The dissoanalysis theory, characterized by dissociative freedoms and dissociative liberations, is grounded in autonomy, individuation, and psychosocial reciprocity! Dissoanalysis expresses that the active agents in human-origin individual and societal traumas that can transform into each other are violence- or pampering-oriented negative child-rearing styles. These violence- or pampering-oriented negative child-rearing styles, along with dysfunctional family models and dysfunctional communication dynamics, are passed down from generation to generation, creating both dissociative individuals and dystopian societies that are aligned with terrorism, war, and genocide [4,18,25]. The dissoanalysis theory [5] is essentially both a holistic psychosocial analysis of individual and societal traumas and a whole of strategies for preventing short- and long-term traumatic experiences! Dissociation, which involves life experiences that distance individuals from traumatic memories, is a dual and ordinary reaction that encompasses both harmony and psychopathology. A life without traumatic experiences is only a utopia for all living beings! It is not individuals with traumatic experiences, but those who cannot neutralize their traumatic experiences, who may turn into their abusers [5,20].

Baudrillard [30] and Öztürk [23] state that the media is a dissociative power technology or product that imposes the thought patterns of oppressive systems, directs societal perception and reality, and even transforms reality into a simulation. Dissoanalysis emphasizes that media and digital communication networks, as tools of oppressive systems, control individuals and societies by creating cyber dissociation. Mainstream media, which largely serves dictatorial regimes, oppressive cyber cultures, and capitalist systems, and which presents realities by either separating or differentiating them from their essence, is focused on creating a controllable traumatic and dissociative society. As a typical power element, mainstream media creates a one-dimensional, hedonistic, and traumatized consumer

society by generating stimulus pollution, concealing reality, or transforming it. The complexity of traumatic experiences and their resistance to neutralization virtually normalize a multi-mental system [1,4,24]! Dissociative individuals attempt to overcome, process, and neutralize the psychotoxic effects of their traumatic experiences immediately or later by limiting themselves to a narrow level, while evaluating their traumatic experiences from different and broader perspectives. Perceptions arising from different viewpoints about the self and unneutralizable traumatic experiences lead to the sequential emergence of multiple “*subalter personalities*” and “*esoteric alter personalities*”, which are psychogenic formations. The fundamental mission of esoteric alter personalities, which are alter personalities of an alter personality, is to store and protect the most concealed traumatic memories in their own memory! Emotions, thoughts, and behavioral patterns related to the self and trauma during or after chronic crises rooted in ongoing negative life experiences or dysfunctional family dynamics become linked to the perceptions of these psychogenic formations over time. After repeated use and unsuccessful attempts to neutralize, subalter personalities transform into an alter personality, while esoteric alter personalities under the control of an alter personality gain independence after repeated use and failed neutralization efforts. This process is one of the fundamental pathways of alter personality formation in response to traumatic experiences! The host personality is unable to process or neutralize the trauma in any way after the emergence of the subalter personality, esoteric alter personality, and other new alter personalities. From a dissoanalytic perspective, in dissociative identity disorder, traumatic experiences can only be neutralized by alter personalities with a proper therapeutic approach [4,12]! In the psychotherapeutic processes of dissociative identity disorder cases and in current life, all new and past traumatic experiences must be addressed and neutralized by alter personalities. Conducting trauma work through the host personality leads to a more depressive psychological structure for the case, the emergence of new alter personalities, and causes dissociative fragility, anxiety, and obsession [12]!

Unneutralized traumatic experiences create a negative psychological impact on the host personality, which is characterized by dissociative depression, dissociative amnesia, and suicidal thoughts. Although the host personality often has suicidal thoughts, these thoughts cannot be easily acted upon by the host personality. Due to the influence of unneutralized traumatic experiences, suicidal attempts, anger outbursts, and all-encompassing maladaptive dissociative psychopathologies emerge when negative-natured alter personalities target the host personality [12,20]. Another path of alter personality formation in the face of traumatic experiences is the process of “*traumatic fixation*” and “*dissociative void*”. After each traumatic experience, dissociative subjects begin an intense effort to integrate their new perceptions, thoughts, and emotions about themselves and the traumatic memories into their existing perceptions. In situations

where a person cannot adapt to traumatic reality, both absolute reality and association are disabled, a dissociative void arises, and traumatic fixation takes over. Focusing on trauma and denying trauma, which are two sides of the same coin, function as a search for convergence between continuously opposing perceptions or mental actions. However, this intolerable contradiction becomes the uterus for alter personalities! As repeatedly emphasized, from a dissoanalytic perspective [4], every person is traumatized, but not every traumatized person dissociates. Only those who cannot neutralize their traumatic experiences become dissociative, and some of them turn into their abusers! From a dissoanalytic perspective, in the face of traumatic experiences, every individual changes, differentiates, and strengthens by dissociating to some extent. The essence of trauma neutralization is to make dissociative subjects realize as soon as possible that they are no longer a person who relives past negative life experiences and does not use their life defense systems [5,12].

Psychogenic Awareness Systems

In the unique psychogenic awareness systems of each individual, multiple consciousnesses can coexist simultaneously, and different mental actions can be activated at the same time. The simultaneous execution of different mental actions also indicates the inclusiveness of the individual's intrinsic consciousness over other types of consciousness [4]. According to the dissoanalysis theory, the hypothesis of the singularity of consciousness, as much as the hypothesis of the singularity of the self, has now become a utopia! The self, just like consciousness, appears singular but is, in fact, plural; the self system is much more than the sum of its parts. Öztürk defined the entire parts delegated by a multiple consciousness associated with personality as the “*holistic self*”, which is both the integrated self and the integrative self that integrates all selves. However, the functions of the holistic self are very different from both the integrated self and the integrative self; the holistic self is much more authentic and complex than these selves [5,13,20]. According to the dissoanalysis theory, in individuals who metabolize or neutralize their traumatic experiences, the multiple self system cannot be divided, and its parts cannot be considered separately. All elements within the multiple self system are dynamically oriented, interchangeable, and transformative without experiencing detachment from the whole. The integrative state of the multiple self and multiple consciousness systems is identical with the “*deep self*” and “*deep consciousness*” [4,13].

Cyber Alter Personality, Epochal Cyber Alter Personality, Psychodigital Selves, and Cyber Alter Egos

The bombardment of stimuli and social media and digital communication tools loaded with advertisements, functioning as transformers of control and dedifferentiation in oppressive systems, have created “*psychodigital selves*”, “*psychodigital cyber alter personalities*”, and “*cyber alter personalities*” for many people, operating on a dissociative basis in maladaptive

and pathological use. Cyber society members experience “*cyber dissociative experiences*”, characterized by perception, consciousness, and memory disruptions. Through digital communication networks and social media applications, which are dissociative agents of oppressive nations and the capitalist order, individuals are transformed into cyber alter personalities and managed by “*collectivist dominant cyber cultures*” [18,23]. Öztürk defines the concepts of “*cyber dissociative experiences*”, “*cyber alter personality*”, “*psychodigital self*”, “*psychodigital cyber alter personality*”, “*epochal cyber alter personality*”, and the “*objectification trap phenomenon*” as new “*cyber psychopathologies*”, typically seen in individuals with internet and technology addiction [18]. The dissoanalytic approach examines the psychosocial effects of dissociative processes related to trauma on psychological integration, predicts which psychopathologies related to trauma and dissociation may develop in individuals and societies, and particularly focuses on the connections between subjects’ and masses’ past negative life events and their current psychosocial integration capacity [4,18]!

In today’s era of oppression and control-focused digital tyranny, individuals experiencing “*cyber dissociation*” and “*hypnotic societal fusion*” due to cyber traumas, cyber gangs, and even digital stimulus pollution, are now attempting to create multiple realities through “*cyber alter personalities*”, “*epochal cyber alter personalities*”, “*psychodigital selves*”, “*psychodigital cyber alter personalities*”, and “*cyber alter egos*”. This effort is made in response to imposed media and abusive systems or necriphysiphiliac individuals who present them with compliance-focused, altered, often singular realities, in an attempt to appear more functional [18,20,23]. As the frequency, intensity, and duration of cyber dissociative experiences increase, the “*cyber alter personalities*”, “*epochal cyber alter personalities*”, “*psychodigital selves*”, “*psychodigital cyber alter personalities*”, and “*cyber alter egos*” that emerge create a fragmented effort at adaptation. This leads individuals to develop “*multiple memories*”, “*multiple consciousnesses*”, and “*multiple personalities*”, thereby transforming the existing traditional societal structure into a cyber societal structure on a dissociative ground. When individuals are able to integrate their cyber identities with their core identities during digital communication, and manage the interaction between the two psychogenic parts, they can exit digital communication and return to their actual lives at will without disrupting their spontaneity and functionality [23,24]. In this context, cyber dissociation is essentially an adaptive effort developed in response to the variable-rate high-level stimuli, digital stimulus pollution, and multiple realities in the digital environment. In the face of traumatic, repetitive, and variable-rate cyber stimulus flows, members of the cyber society, who are fragmented into the smallest parts of themselves - their cyber alter personalities - experience dissociative denial and grief trauma in the “*reversible submission and obedience psychosocial mode*” they are stuck in. This leads them to lose their autonomy and live as “*symbiotic and consecutive psychogenic copies*” in

fusion dyadic relationships that affect the associative functions of their identities. Shared dissociative identity disorder (SDID) is a typical psychopathology of such symbiotic and consecutive psychogenic copies [18,23]!

According to the dissoanalytic school, a cyber alter personality is formed when the host personality and all other alter personalities fall under the control of one specific alter. In this process, the “*psychodigital self*” is born. The psychodigital self functions as an “*epochal cyber alter personality*” and completely takes over the will of the dissociative identity disorder case, deactivating both the host personality and all other alter personalities [4,18]. The cyber space, which often promotes hedonism and capitalism, dissociates and even alters individuals in direct proportion to the time spent on the internet [1,23]! The epochal cyber alter personality actually develops as an adaptive defense against cyber dissociation that emerges after cyber traumatic experiences. However, it gradually transforms into a maladaptive “*psychic cyber power*” that takes control of the individual. In the single-minded epochal cyber alter personality, “*self-certainty*” is dominant, while “*self-resilience*” is in the background, or even nearly nonexistent. Like all alter personalities, the epochal cyber alter personality has a narrow mental awareness, and because it cannot foresee possibilities or predict traumatic events, it is especially controlled and exploited by dominant individuals it meets on online dating platforms. Trapped in cycles of revictimization, the epochal cyber alter personality will identify with its abusers if it cannot neutralize the traumatic experiences [18,20,24]. The epochal cyber alter personality controls the host personality and all other alter personalities, rendering the dissociative internal system dormant or quiescent, and even creates a new phenomenon of cyber dissociation—epochal cyber dissociation—in which only itself remains active. In individuals with internet and technology addiction, the cyber alter personality and epochal cyber alter personality transform into a “*psychodigital cyber alter personality*”. The primary mission of the psychodigital cyber alter personality is to ensure adaptation to the digital age, as it controls the cyber alter personality! Operating in both interpersonal relationships and the societal sphere, the epochal cyber alter personality also acts as the active agent in the phenomenon of objectification traps. The epochal cyber alter personality is an element of cyber dissociation that is related not only to traumatic experiences but also to oppression and control [18,23]. Cyber dissociative experiences, functioning through disruptions in consciousness and memory among members of cyber society, are transformed into a cyber alter personality via digital communication networks and social media applications, which serve as dissociative agents in oppressive and capitalist societies. Through this transformation, individuals are managed by “*collectivist dominant cyber cultures*”, which focus on consumption and pleasure [1,23,24].

Amid oppressive systems and unjust institutions, the rise of post-truth [31], technological singularity [32], and transhumanism

[33] movements has continued to shape cyber alter personalities [23], contributing to their normalization processes! This has led to the creation of complex and functional multiple mind systems! According to Öztürk, cyber alter personalities disconnect from reality to create a new digital and internal reality [24]. However, the digital and internal reality created does not pull the individual too far away from absolute reality and psychological integration. Especially in the face of post-truth [32] and technological singularity [33], individuals traumatized by these phenomena differentiate and strengthen by dissociating and altering. As detailed in the dissoanalysis theory, integrated individuals avoid causing physical and psychological harm to themselves and others, make the most suitable choices for their lives, and, due to their ability to use their will in light of reality, predict and avoid negative life events. They can even neutralize the effects of traumatic experiences with adaptive dissociative reactions [4,12,20]. In normal individuals, subclinical levels of obsession and compulsions may increase during trauma neutralization, while in individuals with psychiatric diagnoses, pre-psychotic symptoms and even the number of comorbidities may increase, and trauma neutralization cannot occur without dissociative reactions. Trauma neutralization can be achieved through dissociative reactions in subclinical psychiatric conditions, leading to a transition to normal actual life. Individuals who do not harm themselves or others physically or sexually, and who live with a development-focused mindset without neglecting themselves or their close relationships, are considered normal!

Alter Personality Bridge and Disso-autophagy

The internal systems of dissociative identity disorder cases are highly complex and mobile! Whether there is co-consciousness or not, alter personalities often fight to take control in what can be described as a closed arena that is susceptible to terrorization. Leadership for alter personalities with collective or individual memories is never permanent. Dissoanalysis theory [5] emphasizes that in dissociative identity disorder cases, there is a constant shift in autocratic leadership between alter personalities. The key factor in determining leadership is the internal or external traumatic experiences and the needs and expectations of alter personalities during a crisis! Although the dissociative internal system is characterized by chaos and crisis, it is actually functional and goal-directed. The aim of the dissociative internal system operating with posttruth [31] is to construct a new reality without disconnecting from absolute reality in the face of traumatic truth. This new reality, in fact, protects the dissociative subject from the negative psychological traces of traumatic events! Alter personalities emerge in direct relation to the types of trauma experienced and with the goal of neutralizing these traumas. Alter personality bridges, on the other hand, are temporary forms of psychological integration established to cope with dissociative pain and loneliness. From a dissoanalytic perspective [4], alter personality bridges are a covert form of solidarity aimed at grasping absolute reality. With alter personality bridges, the

strength of defense systems increases, temporary psychological integration is achieved, and an attempt is made to sense absolute reality. In all dissociative disorder cases, there is, in fact, no complete detachment from psychological integration. Alter personality bridges are temporary psychological integration experiences, and during this time, some alter personalities may spontaneously fuse in actual life or during the psychotherapy process [12,20]. When traumatic experiences are not neutralized, alter personalities that emerge due to those experiences will die once the trauma is neutralized; however, even if they survive, they no longer have a function or mission. At this point, some alter personalities often self-destruct after trauma neutralization, a process known as “*disso-autophagy*”.

Functions and Holistic Mission of Alter Personalities

The holistic mission of alter personalities, which function as trauma containers, harbor vital defenses within themselves, and monitor dissociative internal balances, is to neutralize traumatic experiences. These alter personalities, which contain either a copy or different fragments of the psychosocial integrity known as identity, possess their own original forms of consciousness, memory, identity, and perception. The concept of “*dissociative thought*”, which develops in response to trauma, oppression, psychosocial polarization, dysfunctional family dynamics, long-term imprisonment, torture, brainwashing, and violence- or pampering-oriented negative child-rearing styles, is universal. Dissociative feelings and actions are generally independent of culture. The phenomenon of dissociation grants individuals the ability to respond with different life reactions to the same stimuli, whether adaptive or not, during moments of oppression, war, terror, earthquakes, trauma, or crises. In the context of dissoanalysis, the hermeneutic translation of the dissociation phenomenon is as follows [1,4]: “*Dissociation can become one of the most fundamental tools not only for individual, intellectual, and aesthetic development but also for psychosocial mission. Because if you can truly understand and place the parts of the whole in their proper place, or reintegrate them, you will witness a psychological evolution and a miracle!*”

Cyber Social Alter or Cyber Mass Alter

In today’s digital age of chaos, individuals and societies have come to be controlled by digital stimuli and cyberspace. According to Lloyd deMause, a pioneer of psychohistory and a scientific icon [34], the emotions dissociated by individuals due to their traumatic pasts create a “*social alter*” within that individual’s personality. Social alters merge in group or mass settings, transforming into a violence-driven societal personality that acts independently of individuals, dragging them along and even leading them [2,9]. Today, digital stimuli and cyberspace have transformed the social alter into a “*cyber social alter*” or a “*cyber mass alter*”. Although social alters and cyber social alters can have functional transitions, they are not the same. Öztürk [1,23] discusses a collective cyber alter created

by oppressive systems and capitalist structures through digital stimuli, particularly via media—this is the very essence of the cyber social alter! The cyber social alter is designed to create hedonistic and dependent individuals and societies. Today, the necriphysiphiliac alter personality seen in many individuals has almost transformed into a cyber social alter. Through the cyber social alter, people are globally controlled, made hedonistic [1] and dependent, and even led to believe distorted truths manipulated by media and dominant leaders.

The cyber social alter has distanced individuals from societal missions and ethical values, and through the influence of low-profile cyber phenomena, leaders, politicians, and especially apparently artists and scientists, it has taken over, dedifferentiated, and led them toward consumption, vacations, addiction, and pleasure-driven [1] shared goals. It has pushed individuals into lives that are imitative or copied, fused life forms, and distorted relationships where everyone exploits or abuses one another. For those who have distanced themselves from their essence for hedonistic interests, seeking to alleviate their inferiority complexes by possessing luxury consumer goods, and rewarding themselves with brands while being abusive, imagining a society focused on peace and development is nothing more than a utopia [1,5]! A generation that cannot neutralize childhood trauma [20] or is raised through pampering is being controlled by the “*cyber social alter*” and becomes an addict to all forms of violence and distorted relationships! In both individuals who have weak connections to their profession and country, and in alter personalities that have weak ties to the host personality, a necriphysiphiliac personality structure is observed. In fact, some alter personalities mimic the identities of the individuals they belong to, while others are the complete opposite of the original identity. The main agent that determines this process is the host personality’s reactions to traumatic events. In response to traumatic experiences, alter personalities often distance themselves from the host personality by looking at its dissociative voids and pain, which leaves the host personality frozen in its dissociative voids and pain. In this context, the host personality creates a significant source of resistance for the alter bridge, which is locked into the purpose of temporary psychological integration!

From Brain Rot to Cyber Dissociation and Identity Dissolution

Brain rot, cyber dissociation, disso-autophagy, and identity dissolution are closely interconnected with dynamic relationships and functional transitions. Brain rot refers to the negative impact on mental health and intellectual state resulting from the unconscious and excessive consumption of low-quality, simple, and intellectually undemanding digital content [35]. As an overstimulation, technological data and social media slow down cognitive functions, causing disruptions in consciousness, memory, identity, and perception! From a dissoanalytic perspective [5], brain rot is essentially a form of

cyber dissociation! The antidote to both cyber dissociation and brain rot is to distance oneself from digital stimuli and the digital stimulus pollution. Disso-autophagy, as defined by Öztürk, refers to the self-destruction of alter personalities that have completed their missions and functions within the dissociative internal system. However, sometimes alter personalities that cannot gain control for an extended period may die, but they can be reborn after a certain time. Alter personalities can repeatedly die and be reborn as long as they have not fully completed their missions and functions related to trauma and defense. However, during the fusion process, the death of an alter is never possible under any circumstances. In a dissociative identity disorder case where the alter balance [12] is negative—meaning adverse alter personalities dominate—the positive alter personalities with multiple missions and functions can be divided during the psychotherapy process, leading to a positive shift in alter balance. In postmodern societies, in the face of ongoing oppressions and mass polarization-induced traumatization, individuals undergo both personal and societal dissociation during or after these experiences, leading them into a “*identity dissolution*” process. Identity dissolution refers to the alienation, distancing, and narrowing of one’s own identity as a dissociative reaction in response to oppression and polarization, driven by a tendency to comply [5,18].

According to Öztürk, individuals who experience “*identity narrowing*” or “*identity atrophy*”, particularly under the influence of media that distorts reality, are often led to believe—or are convinced—that they are heroes in a capitalist system, either on an individual or societal level. These individuals are drawn to follow so-called or apparent saviors without willpower. This intense desire to follow without willpower enables dominant leaders or supposed saviors to impose an identity influence on them, while also facilitating the experience of identity transitions on both individual and societal levels between these dominant leaders and their followers [1,4,18]. Identity dissolution is the process in which individuals lose control of their own identity, either by surrendering it to abuser figures for small and simple gains or, due to the nature of symbiotic communication, narrowing their identity, leading to atrophy. This process causes them to adopt a submissive and controllable primitive structure as short- and long-term victims of these abusers. Closely related to the phenomenon of dissociation, identity dissolution can ultimately lead the individual to attachment with and identify with their abuser. During the identity dissolution process, individuals split and become alterized, meaning alter personalities emerge. Traumatic experiences, ongoing oppression, digital stimuli, and mainstream or manipulative media create not just identity rot, but true identity dissolution [5,18,20].

Provider Male Alter Personality

In the internal system, the mission of protecting and caring for elderly female and child alter personalities is that of the “*provider male alter personality*”. This alter personality, which

is quite masculine, forms an alliance, especially with the potent female alter personality. The provider male alter personality, as defined by Öztürk, is inherently nurturing and takes the leading role alongside the potent female alter personality for the alter bridge. The emasculated male alter personalities in the internal system use feminine defenses to protect themselves from trauma, but they lack the ability to fight persecutors. The ability to fight and struggle is the primary mission of the provider male alter personality, and this alter personality intervenes in the face of traumatic events both in the internal and external systems. The provider male alter personality, with its high masculine energy, generally spends time with the potent female alter personality [12] and avoids emasculated male and masculine female alter personalities. In fact, most alter personalities function as trauma containers and trauma neutralization tools. The provider male alter personality predicts new traumatic events and takes preventive measures.

Potent Female, Accompanier, Flatterer and Defector Alter Personalities

According to the dissoanalytic theory, the host personality, alter personalities, and especially the esoteric alter personality, are the most singular parts of identity. In the psychotherapy processes of dissociative identity disorder cases, new alter personalities such as “*potent female*”, “*accompanier*”, “*flatterer*”, and “*defector*” are frequently encountered [4,18]. Öztürk emphasizes that the “*potent female*”, “*accompanier*”, “*flatterer*”, and “*defector*” alter personalities temporarily take the place of the host personality or strongly model the host personality [18]. In dissociative identity disorder cases, the most traumatic event is the “*traumatic milestone*” [12,20] or “*traumatic shot*” moment, during which the host personality first forms or separates from the primary identity, known as the “*classic primary split*”. Following ongoing revictimization, alter personalities emerge, which is referred to as the “*classic secondary split*”. In the classic primary split, the host personality functions as if it were an alter personality, taking on roles such as “*accompanier alter personality*”, “*flatterer alter personality*”, and “*defector alter personality*” [18]. The dissociative individual, through the host personality, repeatedly copies their pre-traumatic identity in an attempt to repair themselves and distance themselves from traumatic memories. However, once alter personalities emerge in the classic secondary split, the host personality ceases to function as “*accompanier alter personality*”, “*flatterer alter personality*”, and “*defector alter personality*” [12,18]. The actual “*accompanier*”, “*flatterer*”, and “*defector*” alter personalities come into play during this splitting phase. After the secondary split, the “*accompanier*”, “*flatterer*”, and “*defector*” alter personalities fall under the control of the potent female alter personalities and persecutor alter personalities.

In fact, in the primary split, the host personality separates from the identity and declares its independence. In the secondary split, the identity from which the host personality separated is divided

into alter personalities, and these alter personalities declare their independence. According to the “*TBAMT*”, the core treatment method of the dissoanalytic theory [5,12], the mission of the accompanier alter personality is to simply accompany the host personality, the mission of the flatterer alter personality is to accompany and also pamper the host personality, and the mission of the defector alter personality is to accompany, pamper, and also flatter the host personality! [18]. When the “*alter personality balance*” in the dissociative internal system shifts negatively, meaning the number of alter personalities with a negative nature exceeds the number of alter personalities with a positive nature, the accompanier, flatterer, and defector alter personalities fall under the control of the “*potent female alter personality*” [12,18], “*provider male alter personality*”, and especially the “*persecutor alter personality*” [12]. The accompanier, flatterer, and defector alter personalities are traumatic subjects that play leading roles in the fused dyadic relationship dynamics where they are controlled and even managed. In SDID, one of the accompanier, flatterer, or defector alter personalities typically takes long-term control [18]. In the dissociative internal system, the most just leaders who take control are the potent female alter personality and the provider male alter personality!

“*Potent female alter personalities*” carry the ability to cope with traumatic experiences and overcome crises. Potent female alter personalities are the feminine icons of all dissociative internal systems. They have an opposing or contrary pattern to power, abuse, and control [12]. Potent female alter personalities, which are a feminine and dominant psychogenic force, are activated during the neutralization of traumatic experiences and never form an alliance with the oppressive system [12,20]. In order to fight against traumatic experiences and abusers, potent female alter personalities possess all the strength and resources needed; like the provider male alter personality, they have a nature that is deeply committed to their freedom and activism. Potent female alter personalities [12], with their unwavering, warrior-like, and high-energy structures, are the alter personalities in dissociative identity disorder cases that have the ability to take control for the longest periods and exert the most influence over the dissociative internal system. The potent female alter personality [12,20] and the provider male alter personality can control and even manage the entire dissociative internal system on their own. The defector alter personality [18], in a semi-closed dissociative internal system, voluntarily seeks to come under the control of the potent female alter personality or the provider male alter personality in order to protect itself from feared enemy alter personalities. The defector alter personality [18,20] may also come under the control of the persecutor alter personality to protect itself from external – actual life – abusers. However, in order to protect itself from persecutor and especially abusive alter personalities in the semi-closed dissociative internal system, the defector alter personality enters the control of the potent female alter personality [12]. If the defector alter personality ignores the warnings of the potent female alter personality and continues

to be abused in the semi-closed dissociative internal system, the potent female alter personality [12,18] may transform into a *“dominative female alter personality”* or even a persecutor alter personality, beginning to control and even manage the defector alter personality.

From a dissoanalytic perspective, defectors are submissive individuals who abandon their own sense of self for the sake of their interests, allowing their dominant partners to infiltrate their identities, and voluntarily adopting the imposed personal principles of sadistic partners while disregarding their own personal principles [5,18]. Öztürk conceptualizes this submission process as the phenomenon of *“contra-psychological germination”*. In most cases of dissociative identity disorder with developmental traumatic experiences, there is a *“defector alter personality”*, while most dissociative disorder cases exhibit a *“defector part”*. Öztürk defines the defector alter personality as a single-minded, sadomasochistic psychological existence that forms alliances with oppressive systems and abusers [18]. The defector alter personality is typically seen in male dissociative identity disorder cases who have experienced emotional abuse from their mothers and choose dominant female partners. In response to traumatic experiences, the defector does not engage in fight, flight, freeze, or submit reactions; the defector’s only response to the abuser in the face of trauma is to fawn. A regular participant in self-interest oriented sadomasochistic relationships, the defector is often brainwashed and even turned into a puppet by the dominant female partner. Unable to break free from the abuser, the defector transforms into a flatterer [18]! Like the defector, the accompanier always stays with their abuser due to a *“dissociative fear of loneliness”* and a *“dissociative sense of void”*, and does not want to detach from the abuser. The flatterer, on the other hand [18,20], accompanies the abuser only for their own benefit, flattering them, and can distance themselves from the abuser when desired. Alter personalities generally carry significant portions of the identities of the individuals they belong to within themselves.

In individuals with a dominant obsession of accompaniment in actual life, such as *“hyperempathetic individuals”*, the *“accompanier, flatterer, and defector”*, the *“tolerance for non-accompaniment”* is low. These individuals, unable to fulfill themselves, are unable to live alone, both physically and psychologically. As a result, they are drawn into self-interest oriented and fusion-based sadomasochistic relationships, often ending up in the *“victim”* position [18]. In self-interest oriented fused relationships, the accompanier and flatterer usually engage in accompaniment consciously. The hyperempathetic and conformist defector typically begins by fawning consciously, but when they become a puppet, they may do so semi-consciously or unconsciously [1,18]. In terms of their missions and functions, the defector alter personality and the flatterer alter personality are not the same. However, when the flatterer alter personality shifts from an *“accompaniment mode”* to an *“obedience*

mode”, it can transform into a defector alter personality. In dissociative identity disorder cases with low tolerance for non-accompaniment, the depressive mood host personality may split in response to traumatic experiences into an amnesic *“flatterer alter personality”*, thereby narrowing its sense of self [18]. The splitting of the host personality leads to short-term *“dissociative psychosis”* and *“schizodissociative reactions”*. In a dysfunctional society, when clinical dissociative psychosis occurs at its highest rates, a short- or—more commonly—long-term *“social dissociative psychosis”* emerges. In *“social dissociative psychosis”*, the dominant leaders of dysfunctional societies either apply psychosociopolitical polarization strategies or make decisions about war and genocide! The flatterer is an obedient alter personality that accompanies the depressive host personality and pampers it. The objectification trap phenomenon is commonly found in all traumatized and dissociated individuals who experience reversible sadomasochistic relationships [18], and especially in necriphysiphiliacs [1]. In these cases, there is often a defector or flatterer alter personality, or a *“defector”* or *“flatterer”* part.

There is a close relationship dynamic between the alter personalities in a society and the individuals who are considered relatively integrated. Typically, the types of alter personalities are shaped in relation to the primary psychopathologies of individuals living in that nation. According to the dissoanalysis theory [5], submissive individuals who have lost their uniqueness are essentially like host personalities with narrowed identities; in fact, they are sometimes even the host personalities themselves. They think in a single-minded way, do not realize they are being submissive, and engage in sycophancy in the face of oppression or authority. For them, especially necriphysiphiliacs [1], submission for the sake of any kind of gain or pleasure has long been normalized! Even if a submissive individual is not dissociated, they are accustomed to living in an *“obedient psychosocial mode”* because they have narrowed their identity. The reason why traumatized individuals remain in this obedient psychosocial mode and narrow their identity—particularly their host personality—is that the alter personalities have not yet emerged in this mode [12,18]. Dissociative disorder cases, and especially individuals with subclinical levels of dissociative disorders, are often in an obedient mode. From a dissoanalytic perspective [4,5], dissociative identity disorder is an attempt to break free from the obedient mode; it is, in fact, a rebellion against the entire oppressive and abusive system in which the individual lives! When dissociative disorder cases evolve into dissociative identity disorder, their tendency to break free from the obedient mode increases. Both the potent female alter personality [12] and the provider male alter personality serve as *“symbols of freedom”* in dissociative identity disorder! In particular, the potent female alter personality is the exclusive most important alter personality that facilitates the dissociative identity disorder case’s departure from the obedient mode [18]!

Shared Dissociative Identity Disorder

"Shared Dissociative Identity Disorder", is the mutual experience or transmission of dissociogenic psychopathology associated with alter personalities that emerge in traumatized individuals, especially necriphysiphiliacs, within oppressive systems, polarized societies, monolithic cybercultures, rigid political regimes and dysfunctional families, in a relationship dynamic close to fusion [1,18]. SDID usually presents itself as the most extreme clinical manifestation of the phenomena of *"contra-psychological germination"*, *"psychic castration"*, *"dissociative emasculation"*, and *"objectification trap"* [18]. SDID is a recently identified subtype of dissociative identity disorder in clinical psychology and psychiatry practice. In SDID [18], cyber dissociative experiences as well as necriphysiphiliac [1], accompanier, flatterer, defector, cyber and epochal cyber alter personalities are maximally dominant. More precisely, SDID is a psychiatric disorder defined as the sharing of alter personality or alter personalities and identity penetration phenomenon, usually by 2 people, in cases of dissociative identity disorder. In the hundreds of dissociative identity disorder case series that Öztürk has successfully completed and integrated his treatments, 3-person SDID cases have also been encountered. SDID is a psychiatric disorder associated with cyber dissociation and necriphysiphilia [12,18]!

A patient with dissociative identity disorder who is an extroverted, dominant woman causes at least one of her alter personalities—persecutor/accompanier/flatterer/defector/submissive woman—to manifest in the identity of her introverted, passive male partner through *"dissociative projective fusion"* and *"contra-psychological germination"*. This leads to the presence of her alter identity in the partner's internal self as an identical soulmate [18]. From the perspective of dissoanalysis theory, in SDID, within a fused dyadic relationship, the goal is often to share or jointly experience an *"accompanier alter personality"* and a *"flatterer alter personality"* or a *"defector alter personality"*. This sharing aims to alleviate both the dissociative void and the traumatic pains through mutual acknowledgment and resolution [5,18]. SDID is experienced through the process in which the *"potent female alter personality"* temporarily takes the place of the host personality, or the host personality models itself after this dominant alter personality, or even when the potent female alter personality penetrates the host personality. The process through which the internal dissociative system of a dissociative identity disorder case—comprising alter personalities—penetrates the external fused dyadic relationship with a partner is the essence of SDID itself [18]! Öztürk suggests that, in the short-term treatment of dissociative identity disorder, in addition to TBAMT, his own developed methods *"Crisis Intervention Psychotherapy"* and *"Psychotherapy of Identity-Discovery and Individuation"* should also be utilized [12,18]. Formal recognition of SDID and cyber dissociation as a dissociative disorder will spur new theoretical and clinical researches in modern psychotraumatology.

Subalter Personality and Esoteric Alter Personality

A subalter personality is a temporary alter personality that emerges to help an individual maintain psychosocial integration in the face of a traumatic milestone. Both integrated and dissociative individuals typically have around ten subalter personalities. As the frequency, intensity, and duration of negative life experiences increase, the number of subalter personalities also increases. In dissociative identity disorder, where consciousness, memory, identity, and perception become fragmented, subalter personalities transform into alter personalities. Although they may appear similar, subalter personalities are, in fact, distinct from subpersonalities [36]. The esoteric alter personality is a rare internal formation that emerges during chronic trauma processes; it is the hidden or concealed alter personality within an individual. In other words, the esoteric alter personality is an alter personality of an alter personality. The significance of esoteric alter personalities for the alter balance is crucial. In dissociative identity disorder cases where the individual cannot neutralize their traumatic experiences, the esoteric alter personality may take over or consume the alter personality it resides within. Esoteric alter personalities are often dissociogenic entities with a positive mission, resembling a potent female alter personality. If this alter personality is actively involved in the psychotherapy process [12], self-harming behaviors, self-sabotage, dissociative psychosis, schizodissociative reactions, anger outbursts, and suicide attempts in the case are significantly reduced.

Alter Missions Associated with Cyber Socialization and Dissociative Entropy

Cyber dissociation is a reaction against both the standardization of individuals through trauma or brainwashing and the manipulation of people into puppets through the creation of a uniform cyber culture. Cyber socialization [37] is defined as the use of virtual space resources and communication with virtual socialization agents. In other words, cyber socialization is considered a virtual socializing digital environment. *"Cyber socialization"* [37] encompasses both adaptation and maladaptation within itself. Today, people's cyber alter personalities [23] lock them into pleasure and consumption addiction-focused patterns, even forcing them to live a cyber communal life. Through the media, which acts as a brainwashing tool of oppressive and capitalist systems, artificiality has replaced naturalness, and people who have been turned into puppets have transformed into objects with multiple dependencies. In the face of oppression, trauma, media, and stimulus bombardment [23], people are now fragmented in countless ways from countless different angles. Dissoanalytic theory [5] notably emphasizes that cyber reality is increasingly being perceived as more real than absolute reality. In the face of digital stimulus bombardment [24], dissociative time has led people to mistake cyber reality for absolute reality, and many individuals addicted to pleasure have begun to function as a large and unified *"cyber social alter"* focused on consumption frenzy. Öztürk explains the cyber social alter as a manifestation of the

increasing disorder in digitalized societies, where the disorder continuously grows in a one-way direction—what he refers to as “*dissociative entropy*”. The mission of potent female, provider male, and leader alter personalities is to organize the randomness and disorder within a fragmented internal system, attempting to end the dissociative entropy. The mission of persecutor, abuser, reversible, suicidal-depressive [12], cyber [23], necriphysiphiliac [1], misanthropic, vampiric, and psychotic alter personalities is to create chaos; they seek to end the chaos within the internal system by generating new ones. On the surface, the mission of apparently-natural, helper, child, gay/lesbian, messenger, talented, and adaptive alter personalities is focused on survival in the present life. In contrast, the mission of epochal cyber, psychodigital cyber, accompanier, flatterer, defector [18], esoteric, and elderly female alter personalities [12] is focused on temporary adaptation efforts. Dissociative entropy creates resistance in the communication between alter personalities, as well as in their ability to perceive time, space, and the relationships between each other. In an already closed or semi-closed internal system, time is highly dynamic, transformational, and multidimensional!

Dissociative Reactiveness and Dissociative Terror

If the alter balance in a dissociative identity disorder case remains negative for an extended period, self-harming behaviors, anger dysregulation, impulsivity, suicidal thoughts, and suicide attempts peak. This scenario is precisely what Öztürk described as “*dissociative reactivity*” and “*dissociative terror*”, at which point the dissociative case requires hospitalization in a psychiatric facility. The main sources of dissociative reactivity and dissociative terror are ongoing traumatic experiences as well as the failure to establish therapeutic reciprocity. On behalf of the psychotherapist, the alter personality types [12] actually allow us to predict past traumatic experiences. In a system composed of alters, there is generally a tendency for time to move backward toward traumatic memories. If, during the psychotherapy process, new traumatic experiences are predicted and old traumatic experiences cannot be neutralized, dissociative reactivity and dissociative terror persist in the dissociative case for a prolonged period.

Dissoanalytic Paradigms, Dissoanalytic Mottos, Associative and Dissociative Selves

Oppression, trauma, and violence- or pampering-oriented negative child-rearing styles, cause individuals' identity, consciousness, memory, and perception to become split or even multiplied [4,25]. Dual or multiple identities, consciousness, memory, and perception are characteristics of all living beings that can utilize vital defense systems. From a dissoanalytic paradigm perspective [5], humans have “*associative selves*” and “*dissociative selves*”. The natural self found in every person is divided into associative and dissociative selves due to chronic traumatic experiences or developmental factors. The associative

self is the healthy mental aspect of ourselves that functions with absolute reality. As the frequency, duration, and intensity of negative life events increase, the dissociative self becomes fragmented and alter personalities emerge, which are typically manifestations of our unhealthy mental aspects. On one hand, in response to negative life events, the natural self creates copies of itself in an attempt to protect itself, and over time, these copies transform into alter personalities. The host personality is, in fact, a withdrawn and frozen version of the natural self. From a dissoanalytic perspective [4], traumatic experiences disrupt the integrative functions of the self. Every attempt by the natural self to neutralize trauma and its own functions creates not only copies and alter personalities but also minor copies of the alter personalities, which are neutral in nature. Facsimile alter personalities, unlike psychotic or apparently psychotic (originating from incest) and vampiric (originating from torture) alter personalities, which are specifically aimed at dealing with traumatic pasts such as the elderly female alter personality (rooted in maternal neglect), are neutral in nature and function with a mission of balance.

A chaotic system made up of alter personalities is characterized by a “*dissociative entropy*” that disrupts physical or psychological integration in response to traumatic events. In most alter personalities, there are not only dual emotions and “*psychological lock-in*” but also anxiety, fear, and helplessness experienced along with traumatic fluctuations related to the past, present, or future. Often, for dissociative individuals who have been altered by chronic negative life events, the alter personalities form through the different seeds of the original, apparently singular personality (the person with an official identity) or the natural self, in order to cope with traumatic memories. People are far more complex than the sum of their fragmented aspects and alter personalities [12]! If traumatic experiences cannot be neutralized as quickly as possible during the psychotherapy process, and the re-victimization process continues, new alter personalities will keep emerging, and dissociative chaos will persist [12,20]. The origins of potent female, provider male, and leader alter personalities lie in chronic positive life events. Persecutor, abuser, reversible, suicidal-depressive [12], cyber [23], necriphysiphiliac [1], misanthropic, vampiric, and psychotic alter personalities are rooted in sexual abuse, torture, and violence-oriented negative parenting styles. The origins of apparently natural, helper, child, gay/lesbian, messenger, talented [12], and adaptive alter personalities lie in dysfunctional family dynamics, parental trauma, and neglect. Epochal cyber, psychodigital cyber, accompanier, flatterer, defector [18], esoteric, and elderly female alter personalities are based on pampering-oriented negative parenting styles, oppression, unfulfilled positive expectations, and internet addiction!

The primary dissoanalytic reality is that as traumatic experiences increase in both internal and external systems, or as traumatic experiences are not neutralized for a long time, the alter

personalities can transform into one another, especially into those with a negative nature, meaning the alter balance can become negative. In fact, as dissociative entropy intensifies, alter personalities may imitate each other, leading to the creation of a facsimile alter personality. In this copying process, more dominant and pathological alter personalities are often modeled. In cases of dissociative identity disorder, a negative alter balance is a key factor in self-harming behaviors and suicide attempts. From a dissoanalytic perspective [5], alters are psychogenic entities and functional formations that challenge, or even disregard, the singular reality, utopia, or illusion. Alter personalities are essentially functional and focused on adaptation; however, under certain conditions, alter personalities that are reversible can become dysfunctional and maladaptive. In fact, functional and internally integrated alter personalities are anarchistic psychogenic formations that respond to the obedience cycles of individuals who become dysfunctional in the face of trauma. In the psychotherapy of dissociative identity disorder [12], an illusion is created that leads back to reality; this illusion involves the dissociative individuals' integrated selves and the psychotherapists who guide or conduct the process. In dissociative individuals, eating disorders and body dysmorphic disorder, often seen as co-occurring and reflected in the alter personalities, usually stem from emotional neglect or pampering.

Dissoanalytic Alter Formation Theory

Öztürk makes the new definition of dissociative identity disorder as follows [18]: *“Dissociative identity disorder is a psychiatric illness characterized by the subject's identity fragmenting into its most singular parts, with a tendency to deny them, during or immediately after a repeated external and/or internal traumatic stimulus flow. This disorder affects the subject's capacity for association and their perception system, creating temporary disruptions in their psychological integration, consciousness, and memory. It disturbs their positive psychosocial imaginative existence and disrupts relational reciprocity, while multiple consciousness, memory, and identity systems take dominance, acting as a defense mechanism against traumatic memories”*! Disorganized visual and auditory hallucinations not associated with alter personalities in dissociative identity disorder stem from psychosocial oppressions [9], migration experiences [27], terrorism, dual messages from parents, and emotional abuse. Öztürk defines alter personalities as follows: *“Alter personalities are simultaneous self-experiences that come into existence through the independent functioning of self-parts that have broken away from the integrative control system of the self due to traumatic experiences or negative child-rearing styles, and these parts continue to function with or without co-consciousness to each other, in co-presence, and with people in their actual lives”*. Lack of control over anger, suicidal thoughts, and suicide attempts stem from physical violence from parent to child. The most important dissoanalytic motto is the fact that traumatic experiences in an individual can first

be dissociated and then neutralized. Alter personalities stabilize and become ready for fusion once the traumatic experiences are neutralized [12,20]. Additionally, it shortens the treatment duration and increases therapeutic reciprocity when all functions and missions of the alter personalities are communicated by the psychotherapist to the entire internal system, that is, to all alter personalities [12]. Therapeutic reciprocity is the strongest treatment regulator in trauma cases. The fundamental paradigm in alter formation, the *“dissoanalytic alter formation theory”* is based on the individual's separation or dissociation from their trauma-free state. The child alter personality emerges through this process, and if the child alter personality is raised within the dissociative internal system without being traumatized, the dissociative individual's adult normal state will manifest. Violence- or pampering-oriented negative child-rearing styles lead to *“dissociogenic attachment”*. If an individual attempts to neutralize their traumatic experiences without dissociating, they are likely to be diagnosed with obsessive-compulsive disorder, which is resistant to psychotherapy, and are typically immune to dissociative reactions.

According to the dissoanalysis theory [5], in individuals exposed to oppression, brainwashing, torture, and trauma, the associative functions of the self serve as a buffer against the psychopathologies that can develop in relation to these negative life events. The stronger the associative functions of the self, the more effectively the traumatized subject will be able to process and neutralize their traumatic experiences. One of the associative functions of the self, *“regenerative dissociation”*, refers to adaptive and creational *“psychosocial defense patterns”* [20,21] that can be voluntarily experienced after chronic traumatic experiences, successive positive life events, and especially developmental migration. From a dissoanalytic perspective, particularly violence- or pampering-oriented negative child-rearing styles and dysfunctional family dynamics cause disruptions in the associative functions of the self and break relational reciprocity [5,25]. According to Öztürk, the associative functions of the self are based on the relational reciprocity between multiple consciousness, memory, identity, perception, and will systems. When the associative functions of the self are disrupted or impaired, dissociative disorders and post-traumatic stress disorder related to traumatic experiences begin to develop as subthreshold diagnoses. If traumatic experiences are not neutralized or processed, they eventually evolve into a psychiatric diagnosis [9,20]. Individuals with a self-philosophy focused on absolute reality and relational reciprocity navigate their lives by preserving their identity in the face of both ordinary and extraordinary stimuli. They also neutralize oppression and human-based traumatic experiences, directing or locking themselves into a progressive, empathetic, authentic, and productive psychosocial life journey. This process occurs through the *“associative functions of the self”* [9]! Table 1 shows that alter personalities and causes of formation.

Table 1. Alter personalities and causes of formation

Alter personalities	Causes of formation
Apparently natural alter personality	2, 7, 8, 9, 12, 13, 17, 19, 22, 26, 30, 31, 37
Helper alter personality	1, 2, 7, 8, 9, 16, 17, 19, 24, 31, 33, 37
Persecutor alter personality	2, 3, 4, 5, 7, 8, 9, 12, 15, 18, 21, 22, 25, 34, 38, 39
Child alter personality	1, 2, 7, 8, 9, 16, 21, 24
Gay/lesbian alter personality	2, 7, 8, 9, 16, 18, 19, 21, 38, 39
Messenger alter personality	1, 2, 7, 8, 9, 16, 19, 21, 24, 26, 27, 30, 31, 33, 37
Abuser (perpetrator) alter personality	2, 3, 4, 5, 7, 8, 9, 12, 13, 15, 17, 18, 22, 23, 25, 34, 38, 39
Leader (guide, wise) alter personality	1, 2, 7, 8, 9, 16, 22, 26, 27, 30, 31, 33, 37, 40
Objective (neutral) alter personality	1, 2, 7, 8, 9, 11, 16, 19, 22, 24, 26, 27, 30, 31, 33, 37
Reversible alter personality	2, 3, 7, 8, 9, 12, 13, 15, 17, 18, 21, 22, 23, 25, 34, 38, 39
Talented alter personality	2, 7, 8, 9, 16, 19, 30, 31, 33, 37
Suicidal-depressive alter personality	2, 3, 4, 5, 7, 8, 9, 12, 13, 15, 17, 18, 25, 34, 38, 39
Potent female alter personality	2, 7, 9, 16, 18, 19, 21, 22, 26, 30
Cyber alter personality	2, 3, 7, 8, 9, 10, 13, 14, 15, 18, 20, 21, 27, 28, 29, 35, 36, 40
Epochal cyber alter personality	2, 3, 6, 7, 8, 9, 10, 13, 14, 15, 18, 20, 21, 27, 28, 29, 35, 36, 40
Psychodigital cyber alter personality	2, 3, 6, 7, 8, 9, 10, 13, 14, 15, 18, 20, 21, 27, 28, 29, 35, 36, 40
Necriphysiphiliac alter personality	2, 4, 6, 7, 8, 9, 10, 13, 14, 15, 18, 20, 21, 23, 25, 27, 28, 29, 32, 35, 36, 40
Misanthropic alter personality	2, 4, 5, 6, 7, 8, 9, 10, 13, 14, 15, 18, 20, 21, 23, 25, 27, 28, 29, 32, 35, 36, 40
Accompanier alter personality	2, 3, 7, 8, 9, 10, 13, 18, 20, 23, 25, 28, 36, 40
Flatterer alter personality	2, 3, 7, 8, 9, 10, 13, 15, 18, 20, 23, 25, 28, 36, 40
Defector alter personality	2, 3, 7, 8, 9, 10, 13, 15, 18, 20, 23, 25, 28, 36, 40
Adaptive alter /co-alter personality	1, 2, 7, 8, 9, 11, 16, 24, 33, 36, 37
Esoteric alter personality	2, 7, 8, 9, 32
Cyber social alter personality	2, 3, 6, 7, 8, 9, 10, 14, 15, 20, 21, 23, 25, 27, 28, 35, 36, 40
Dominative female alter personality	2, 3, 7, 8, 12, 13, 15, 18, 22, 23, 25, 34, 36, 38, 39
Vampiric alter personality	2, 3, 7, 8, 9, 12
Elderly female alter personality	2, 7, 8, 9, 16, 24, 26, 30, 31, 37
Psychotic alter personality	2, 7, 8, 9, 38, 39, 40
Facsimile alter personality	2, 7, 8, 9, 12, 15, 22, 27, 38, 39, 40
Provider male alter personality	1, 2, 7, 8, 9, 16, 17, 19, 26, 30, 31, 33, 34, 37

1: actual life traumas, 2: traumas that cannot be neutralized, 3: intergenerational transmission of trauma, 4: psychosocial oppression, 5: psychosociopolitical polarizations, 6: societal dissociation, 7: violence or pampering-oriented child-rearing styles, 8: dysfunctional family dynamics, 9: childhood traumas, 10: monolithic cultural hegemony, 11: natural disasters, 12: dissociative narcissism and dissociative angoisse, 13: relational non-reciprocity, 14: lack of stimulation or overstimulation, 15: addictions, 16: inability to take initiative and excessive initiative, 17: lack of empathy or hyperempathy, 18: brainwashing/manipulation/ gaslighting, 19: mass violence events, 20: cyber dissociation and cyber communities, 21: obedient/submissive psychosocial components, 22: intergenerational fossilization, 23: fused relationship dynamics, 24: traumatic perception of time, 25: dissociogenic attachment, 26: poverty, 27: cultural duality, 28: hedonism, 29: necriphysiphilia, 30: migration, 31: consecutive positive life events, 32: anthropocenic and holocenic threats, 33: cumulative individual and collective grief, 34: uncertainty trauma, 35: digital communication networks and social media, 36: traumatic appointment, 37: growth panic, 38: betrayal trauma, 39: denial trauma, 40: single-mindedness

Therapeutic Reciprocity, Host Personality and Alter Personalities in Trauma Based Alliance Model Therapy

The TBAMT, based on “*therapeutic reciprocity*” was developed by Öztürk for the psychotherapy of psychiatric disorders related to trauma, particularly dissociative disorders and post-traumatic stress disorder. Dissociative identity disorder is characterized by the apparently disorganized thought, emotion, and behavior systems of the host personality and alter personalities, as well as

the dysfunctional communication patterns they can establish with each other at certain levels [12]. The host personality is considered the personality or psychogenic integrity that holds control for the majority of the time. However, in some cases of dissociative identity disorder, other alter personalities, such as the “*potent female personality*” and the “*provider male alter personality*”, may also hold control for extended periods [5,12,15]. Putnam conceptualizes alter personalities as “*highly distinct states organized around a limited repertoire of behaviors, situational*

memory, and the widespread emotional and self-perception of consciousness” [38], while Janet defines alter personalities as “successive existences” [6]. From a dissoanalytic perspective, alter personalities are psychogenic elements that contain both harmony and disharmony and neutralize traumatic experiences [5].

Within the scope of the TBAMT, in cases of dissociative identity disorder, beyond the host personality, a total of 30 strategically significant alter personalities are defined, including the apparently natural alter personality, helper alter personality, persecutor alter personality, child alter personality, gay/lesbian alter personality, messenger alter personality, abuser (perpetrator) alter personality, leader (guide, wise) alter personality, objective (neutral) alter personality, reversible alter personality, talented alter personality, suicidal-depressive alter personality, potent female alter personality, cyber alter personality, epochal cyber alter personality, psychodigital cyber alter personality, necrophysiphiliac alter personality, misanthropic alter personality, accompanier alter personality, flatterer alter personality, defector alter personality, adaptive alter/coalter personality, esoteric alter personality, cyber social alter personality, dominant female alter personality, vampiric alter personality, elderly female alter personality, psychotic alter personality, facsimile alter personality, and provider male

alter personality; all of which are crucial to clearly distinguish. In psychotherapies, all these alter personality types should be addressed in terms of “alter personality balance” (the ratio of negative and positive alter personalities within the whole) and their mission and functions should be determined [12,20]. In a case of dissociative identity disorder, the alter personalities within the personality system can have varying levels of awareness and knowledge about each other. The host personality has three main levels of awareness regarding the alter personalities: “mutual amnesia”, “one-way amnesia”, and “co-consciousness”. The overall level of awareness of chronic or cumulative traumatic memories functions as dissociative barriers that separate the alter personalities from one another [12]. Most alter personalities may exhibit surprising indifference to the safety and well-being of the shared body. In this indifference, the “delusion of separateness” emphasized by Putnam and the “internal reality of separate bodies” highlighted by Öztürk play a major role [20,38]. Within the overall framework of the text, the functions and missions of 17 alter personalities are defined. Below, other types of alter personalities, which are almost universally present in cases of dissociative identity disorder and play a strategic role in the integration process of dissociative identity disorder in TBAMT, along with the functions and missions of the host personality, will be addressed. Figure 1 illustrates that alter personalities in the TBAMT.

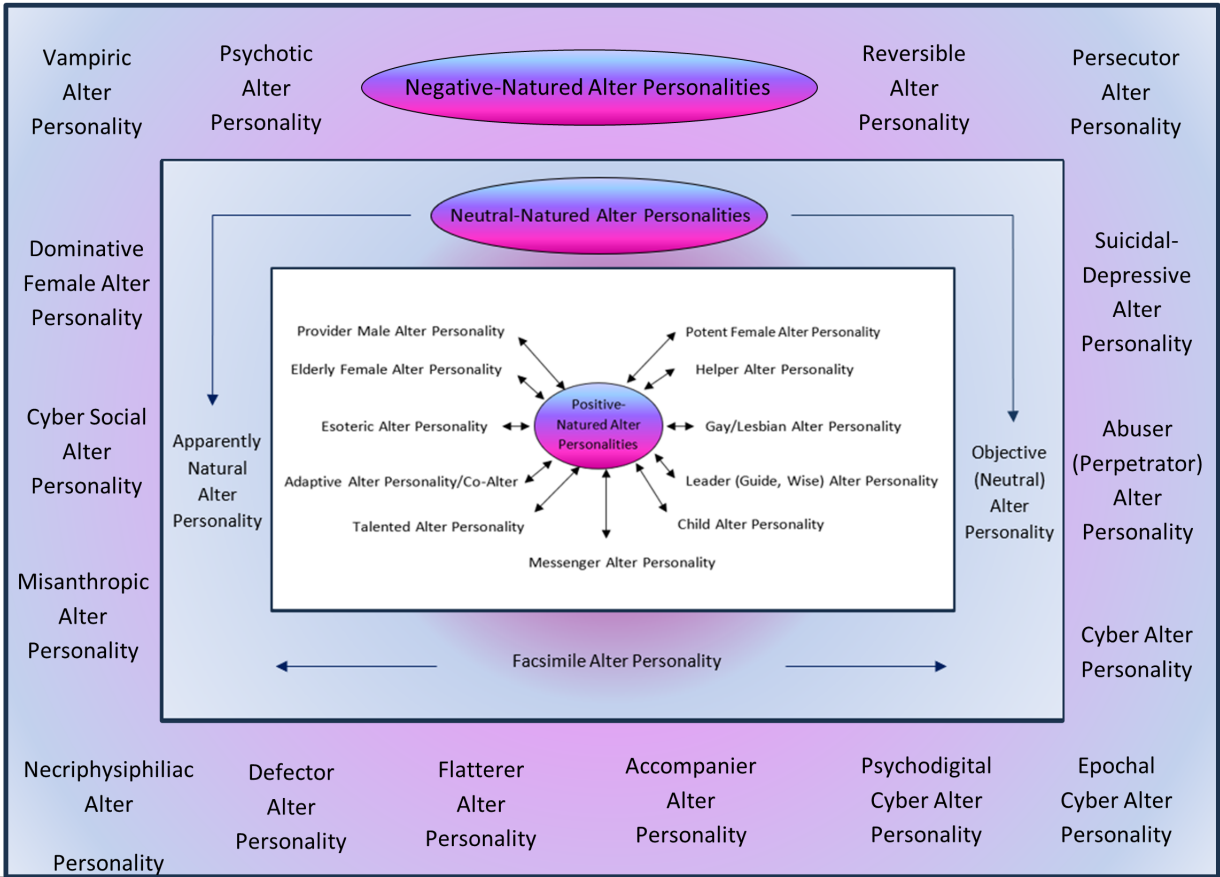


Figure 1. Alter personalities in the TBAMT

Host Personality

In dissociative identity disorder, the three most common types of host personalities are the “*typical depressive host personality*” (majority), the “*semi-depressive host personality*” (minority), and the rare “*atypical host personality*” (numb or hopeful). Additionally, “*obsessive*”, “*necrophysiphiliac*”, “*misanthropic*”, “*numb*” characteristics as well as “*paranoid tendencies*” can also be observed in host personalities. The host personality is, at its core, in a state of deficit, lack, or incompleteness. This deficit aspect of the host personality determines the degree of psychopathology and loss of psychological integration in the case of dissociative identity disorder. While alter personalities tend to exhibit self-certainty, the host personality is characterized by more flexibility. In this regard, alter personalities are inclined to make single-focus conclusions, whereas the host personality is more capable of making multi-focus conclusions. The host personality, particularly in short-term trauma-focused and client-centered psychotherapies, tends to establish better therapeutic reciprocity with the clinician [12,20,38].

Control of the body and mind is generally carried out mostly by the host personality. However, recessive host personalities, who often deny traumatic experiences, are easily controlled by potent female, provider male, persecutor, misanthropic, necrophysiphiliac and suicidal-depressive alter personalities [12,20]. The basic functions of the host personality can be summarized as follows: The host personality, due to its ability to think multi-focus, is able to reflect itself more effectively in the psychotherapy process compared to the single-focus thinking alter personalities. The host personality is more flexible than alter personalities, less certain of itself, and more inclined toward fusion. It often has a depressive mood and experiences “*dissociative angosse*” which can later transform into major depression and suicidal attempts. The host personality is partially forgetful or amnesic regarding traumatic experiences. The integration of alter personalities with the host personality helps restore autobiographical memory function and facilitates stabilization. The host personality typically carries numbness or timidity and depressive feelings. Socially, the host personality is generally isolated and introverted, but it has a creative nature [12,38-40].

Potent Female Alter Personality

The “*potent female alter personalities*” defined by Öztürk as the feminine icons of the dissociative internal system, carry the ability to cope with traumatic experiences and overcome difficult situations. They have an oppositional or adversarial structure against oppression, abuse, control, and subjugation. As feminine and dominant forces, these alter personalities will never form alliances with oppressive systems or abusive individuals under any circumstances. Possessing the strength and resources to fight against traumatic experiences and abusers, the potent female alter personalities have a libertarian and activist nature. With their amazon-like, resilient, and high-energy characteristics, they are

the alter personalities in dissociative identity disorder cases that can take control for the longest periods at any moment and have the greatest ability to intervene in the dissociative internal system [12,18,20]. Being original, courageous, systematic, and creative, this personality can manage and control the entire dissociative internal system on its own. It is the only alter that can withstand the most against persecutor alter personalities and defeat them in every power struggle. For this reason, establishing therapeutic reciprocity with potent female alter personalities is crucial in psychotherapy [12,20]. The potent female alter personality and the provider male alter personality possess the strongest consciousness, memory, and perception systems among all alter personalities, and they make decisions largely in connection with absolute reality!

According to TBAMT, the potent female alter personality is crucial in the treatment of persecutor alter personalities in terms of achieving reconciliation and therapeutic reciprocity. This is because persecutor alter personalities can never control the potent female alter personality. The potent female alter personality is far more dominant in nature than the enemy alter personalities, with an independent and relatively autonomous structure. These potent female alter personalities do not submit to authority, avoid forming alliances with either internal or external systems or powers, and win every battle they fight against abusers. According to Öztürk, the core mission of the potent female alter personality in dissociative identity disorder cases is to be the “*locomotive*” alter personality [12]. The potent female alter personality is the most effective alter personality, capable of not only battling persecutor and misanthropic alter personalities but also successfully persuading them to cooperate in psychotherapy. From a dissonalytic perspective, the potent female alter personality takes on a challenging mission against abusers, in contrast to the passive mother archetype. It is an alter personality found in both female and male dissociative identity disorder cases, representing a woman in both genders but without a major determining role in sexual orientation. The potent female alter personality is intensely emotional, passionate, and adventurous. One of its primary functions is to compensate for the host personality's numb nature, as it carries the ability to cope with, fight against, and defend against abusers or oppressive systems [4,12,20].

Child Alter Personalities

In many cases of dissociative identity disorder, there are child alter personalities, each with multifaceted functions and complex missions for the dissociative individual [5,12]. These child alter personalities are often neglected or not given enough attention by the psychotherapist. However, if they are exploited by persecutor alter personalities within the internal system or identify with these persecutor alter personalities, they can become much more aggressive and destructive than the current persecutor and misanthropic alter personalities in the later stages of psychotherapy [1,12,38-40]. Child alter personalities tend to be more receptive to therapeutic alliance and therapeutic

reciprocity. The transparent and cooperative nature of child alter personalities, as well as their sincere guidance, serve as a clear guide for the psychotherapist during the treatment process. From a dissoanalytic perspective, the functions and missions of the child alter personality, to the extent they are understood, provide crucial therapeutic reciprocity that acts almost like a handbook for the therapist in understanding the internal dynamics of a dissociative identity disorder case [5,12,38-40]. According to Öztürk, child alter personalities form a solid model for understanding the premorbid, post-integrative character of the dissociative identity disorder case and the ideal composition of the integrative self. The post-integrative state is similar to a mature version of the youngest child alter personality, and the degree of similarity significantly determines the success of integration. According to TBAMT, child alter personalities play a vital role in neutralizing the feelings of shame, anger, and helplessness created by past traumatic memories [5,12,20].

When a child alter personality establishes a trustworthy rapport, they can provide the therapist with significant information about the functioning of the entire dissociative internal system. The host personality, or especially other alter personalities, may report planned suicide attempts, allowing the clinician to take necessary precautions in therapy. A risk concerning child alter personalities, aside from the therapist, is the presence of persecutor and misanthropic alter personalities. If the therapist continues to neglect these personalities, they may align with the persecutor alter personalities, potentially disrupting the “*alter balance*” and becoming unprotected by the host personality [1,12,20]. In dissociative identity disorder cases, child alter personalities are considered a representation of the individual's state prior to trauma, from a dissoanalytic perspective [4,12]. A dissociative identity disorder case unconsciously houses a “*psychologically healthy child replica*” within it, where this child alter personality is the last state before the “*traumatic milestone*” or “*traumatic shot*” which refers to the moment just before the first split [12]. Therefore, this child alter personality is no different from a psychologically healthy child. These child personalities provide extensive information about the “*integrative self*”, and even more so, the “*natural self*” which may not be observable in the person at the moment. According to TBAMT, the more the post-integration state resembles the adult form of the child alter personality, the more successful the psychotherapy is considered. If there are multiple child alter personalities in a dissociative identity disorder case, the youngest child alter personality, with the least trauma or no trauma, should serve as the model for the adult form [12,20]. Child alter personalities derive their origins from, to a greater extent, inconsistent parenting practices and emotional neglect, and to a lesser extent, incest!

Persecutor Alter Personalities

Persecutor alter personalities are the first to emerge in dissociative identity disorder cases and are actually helpful warrior-type alter personalities by nature. These alter personalities transform into persecutor alter personalities due to the host personality's

revictimization, rejection of guidance, and inability to protect itself. Persecutor alter personalities are, in fact, quite eager—though covertly—to return to the pre-split state, that is, a life without trauma, and thus are inclined toward “*fusion*”. After therapeutic reciprocity is established with the persecutor alter personality, these alter personalities contribute significantly to both reducing the impact of the trauma and neutralizing it. From a dissoanalytic perspective, persecutor alter personalities carry the coping abilities that were unavailable during the traumatic experience [4,12,20]. The way to establish therapeutic reciprocity with persecutor alter personalities is by helping the host personality overcome its negative beliefs and prejudices about these alter personalities. A significant portion of the strength and energy needed for the dissociative identity disorder case to integrate and continue living resides within the persecutor alter personalities. In TBAMT, persecutor alter personalities are reintegrated back into their original role as helper alter personalities, making them ready for a merger with the host personality in a short period of time [12,17,20].

The basic functions of the persecutor alter personality can be summarized as follows: Persecutor alter personalities, which are single-focused, operate on the main issues they focus on in the internal system. The host personality's effort to cut ties with their abusers in their current life is one of these main issues. The persecutor alter personality, which has all the defense and coping mechanisms that can provide a solution against traumatic experiences, remembers traumatic memories and tries to develop solutions to crises using a very harsh style [12,38-40]. The persecutor alter personality, which carries emotions related to justified anger, is not concerned with the host personality's character or risk aversion. It views the host only as an obedient personality and even criticizes and belittles them. The persecutor alter personality is more focused on itself and exercising control. It also carries the individual's pre-dissociation fighting abilities. In fact, the persecutor alter personality, which is one of the helper alter personalities, transforms into a persecutor alter personality after observing the host personality's inability to cope with trauma and repeatedly witnessing the host's victimization. The hidden intention behind this transition is to protect the host personality, other alter personalities, and the dissociative internal system as a whole from abusers. The persecutor alter personality serves as a shield against new traumatic experiences in the actual life. In the psychotherapy process, a lack of reconciliation or the inability to establish therapeutic reciprocity can lead to self-harming behaviors and suicide attempts carried out under the control of persecutor alter personalities [5,12,17,40].

Helper Alter Personalities

Helper alter personalities, particularly those that are persecutor, misanthropic, and suicidal-depressive, have a “*balancing*” role within the dissociative internal system. Protective-natured helper alter personalities in dissociative identity disorder cases play a crucial function for the host personality's well-being, both in terms of psychotherapy and adaptation to actual life. These

helper alter personalities protect the host personality by taking care of the older and child alter personalities. As psychotherapy progresses effectively, and as internal communication and therapeutic reciprocity improve, the helper alter personalities gain more influence and control [12,20,38]. From a dissoanalytic perspective, the function of helper alter personalities is to transform the host personality's numb side into its emotional side [4,5]. Helper alter personalities are allies of the host personality, who has been abused and manipulated by abusive individuals, an oppressive society, and systems that force obedience. Typically, these helper alter personalities try to persuade other alter personalities toward fusion. They step in during moments of external traumatic danger faced by the host personality, elderly female, and child alter personalities, taking control with their energetic and protective nature. Helper alter personalities working in cooperation with a potent female alter personality are more resistant to being taken over by persecutor alter personalities during a crisis. However, helper alter personalities not working with a potent female alter personality are more likely to fall under the control of persecutor alter personalities in a crisis, leading to successive dissociative chaos [12,38].

Reversible Alter Personalities

Reversible alter personalities, which have the implicit mission of neutralizing the psychological traces of sexual traumatic experiences and the highly focused adaptation function, are alter personalities with both complex, chaotic, and multifaceted roles—both positive and negative—in the psychotherapy of dissociative identity disorder. With a necrophysiphiliac nature, these alter personalities can easily adopt a value or thought and then quickly discard it, only to adopt another, unrelated value or thought just as easily [1,12]. Reversible alter personalities can adopt different beliefs and life philosophies sequentially, and sometimes simultaneously, within short timeframes. From a dissoanalytic perspective, reversible alter personalities are the creators of the hedonistic, asymmetric, and turbulent relationship dynamics in dissociative identity disorder. These alter personalities, through their involvement in the processes of traumatization and revictimization alongside the host personality, attract the hatred and anger of other alter personalities. Reversible alter personalities are among those that hold the most vivid traumatic memories, and they can engage in complex, dependent, or fused relationships regarding sexuality. Having experienced uncertainty and denial traumas, reversible alter personalities may sometimes mimic other alter personalities, deceiving the therapist in the process [1,4,12]. Reversible alter personalities may also experience sex work, and as a result, dissociative crises in actual life can become even more pathological. These alter personalities are the ones most likely to communicate with unfamiliar individuals and to sabotage both themselves and other alter personalities [12,20,38,40]. From a dissoanalytic perspective, reversible alter personalities, which are open to novelty, adventure, and even revictimization, originate from parental trauma and dissociative attachment [4,12].

Suicidal-Depressive Alter Personalities

In cases of dissociative identity disorder, intense suicide attempts are typically carried out by suicidal-depressive alter personalities. These alter personalities often hold the mistaken belief that their sole purpose is to commit suicide, and this false belief frequently manifests in self-harming behaviors and suicide attempts [12,39]. It is very difficult to help alter personalities, characterized by dissociative angoisse and controlled by the impulse to self-harm, think rationally during the psychotherapy process. Suicidal-depressive alter personalities, which carry a large portion of the traumatic memories, often transform into a more positive nature after the trauma processing phase [12,38-40]. Most dissoanalysts or psychotherapists interact with suicidal-depressive alter personalities in dissociative identity disorder cases when the alter balance is negative. As long as the alter balance remains negative, these alter personalities, disconnected from absolute reality, cannot think rationally due to cognitive distortions associated with traumatic memories. However, if the alter balance is shifted to a positive state and therapeutic reciprocity is established with the alter personalities, the “*single mind*” structure—where the alter personality tends to have a narrow, single-focused conclusions—can be abandoned. These alter personalities can then enter a more multi-focused or rational thinking process. This positive process not only shortens the treatment duration for dissociative identity disorder cases but also helps predict or minimize potential crises, making stabilization and trauma neutralization much easier [5,12,39,40].

Gay/Lesbian Alter Personalities

In dissociative identity disorder, at least one alter personality is often significantly characterized by homosexual (gay/lesbian), bisexual, asexual, transvestite, or transgender traits. In this context, nearly half of the women diagnosed with dissociative identity disorder may easily adopt the appearance of male alter personalities, even if they have short hair. Similarly, men with dissociative identity disorder can easily take on the appearance of female alter personalities. While many dissociative identity disorder cases across both genders adopt a unisex appearance in their actual lives, there is also a notable percentage that strongly emphasize their sexual identity in their outward appearance. During psychotherapy, dissociative identity disorder cases frequently report feeling that their body image is dramatically distorted due to involuntary shifts between alter personalities with different sexual orientations. Gay/lesbian alter personalities, who may embody the opposite sex, may feel as though their body belongs to a different gender. From a dissoanalytic perspective, the existence of gay/lesbian alter personalities is often rooted in sexual abuse by same-sex individuals [4,12,38-40].

In approximately half of dissociative identity disorder cases, there are alter personalities of the opposite sex. As a defense against sexual trauma, individuals may turn toward their own gender to an extent that cannot be ignored, either emotionally

or sexually. Hypotheses suggesting that individuals, after abuse, move away from the opposite sex and toward their own gender are largely disproven in dissociative identity disorder cases. This is because none of the cases of dissociative identity disorder, after experiencing homosexual or bisexual relationships following traumatic events, repeat such experiences after all fusions are completed and singularity is achieved in integration. These alter personalities, which have risk-taking traits, are typically cheerful, adventurous, fun-loving, energetic, and embody characteristics of life itself. They take on a buffering role and mission in relation to the host personality's depressive and numb nature [12,20]. In female dissociative identity disorder cases, male alter personalities typically take on roles of providing security, physical protection, and often assume tasks traditionally associated with the male gender. In male dissociative identity disorder cases with maternal neglect, "*elderly female alter personalities*" who provide guidance and compassion can be found [12,38-40]. Both male and female dissociative identity disorder cases' opposite-sex alter personalities are related to traumatic experiences. These dissociative individuals often make excessive efforts to compensate for their traumatized parts, both in actual life and during psychotherapy sessions. After integration, these efforts or compensations are no longer needed, as each individual continues their life with optimal alignment, making choices typical of their gender [12,20].

Messenger Alter Personalities

Messenger alter personalities carry the entire life story and anamnesis of a dissociative identity disorder case within their memory. Significant information about both the past and present, regarding the host personality and other alter personalities, can be obtained during the psychotherapy process through these alter personalities. For this reason, messenger alter personalities can also be referred to as "*chronological alter personalities*". Being keen observers and record keepers, these messenger or chronological alter personalities are more focused on their surroundings and time, maintaining partial communication with the host personality and other alter personalities. Due to their systematic and helpful nature, they are considered one of the locomotive alter personalities in TBAMT [12,20]. However, messenger alter personalities, due to their hidden nature within the internal system and their self-focused orientation, are often difficult for dissoanalysts to recognize and engage with. It is therefore crucial for therapists to identify and communicate with these alter personalities. Messenger alter personalities, which provide information about the entire dissociative internal system and internal dialogues to the therapist, should not be confused with child alter personalities that are inclined to report suicide attempts [12,38-40]. From a dissoanalytic perspective, messenger alter personalities with a positive nature, whose mission is to provide information and maintain records, are typically not open to suggestions or control from other alter personalities [4,12].

Leader (Guide; Wise) Alter Personalities

Leader (guide; wise) alter personalities are present in nearly all dissociative identity disorder cases where the number of alter personalities exceeds five. These alter personalities step in during times of crisis, both in psychotherapy and in the actual lives of individuals with dissociative identity disorder, offering effective and actionable solutions related to the internal system. When the therapist, host personality, and other alter personalities first communicate with the leader alter personality, they may perceive it as insensitive, narcissistic, or oppressive in nature. In leader (guide; wise) alter personalities, logic and absolute reality are always more dominant than emotions [12,20]. The "*inner leader (guide; wise)*" alter personalities, first defined by Öztürk, are crucial for the balance of the alter system and play a significant role in providing the therapist with information and insights regarding the functioning and processes of the dissociative internal system [12]. Like potent female alter personalities and provider male alter personalities, leader (guide; wise) alter personalities also have the ability to persuade other alter personalities for the sake of the alter balance. In the crisis intervention psychotherapy within TBAMT, the active participation of leader (guide; wise) alter personalities accelerates the treatment process, with the most effective and appropriate solutions to internal system issues being proposed by these alter personalities. Leader (guide; wise) alter personalities provide logic-driven guidance by empathizing with both the host personality and other alter personalities in actual life and during psychotherapy [12,38,40]. "*Alter empathy*" is a crucial agent in establishing therapeutic reciprocity!

Abuser (Perpetrator) Alter Personalities

In nearly all cases of dissociative identity disorder, there are abuser (perpetrator) alter personalities with a necrophysiphiliac nature, which exhibit phobic avoidance toward the host personality and other alter personalities. These alter personalities have opposing destructive missions and functions. Known as "*inner abusers*", these alter personalities are responsible for "*dissociative internal suicides*". They consistently attempt to "*kill*" other alter personalities through their "*internal persecutor*" identities [1,12,38-40]. Kluft [40] refers to the internal abusers as "*inner persecutors*" and defines these abuser (perpetrator) personalities as "*internalized reflections of the original abusers*". Abuser (perpetrator) alter personalities often adopt an arrogant, demeaning, or dismissive attitude toward both other alter personalities and the therapist. If the necessary precautions are not taken, these alter personalities, with their angry, resistant, and dominant traits, can effectively diminish the effectiveness of the treatment. However, once therapeutic reciprocity is established during the treatment process, and these alter personalities are liberated from their destructive and abusive structures, the nature of the dissociative disorder's internal life improves and evolves in a positive direction. From a dissoanalytic perspective, the hedonistic, angry, resistant, and dominant nature of abuser (perpetrator) alter personalities contains the defensive responses

and life energy needed for dissociative disorder cases to survive, change, and grow [4,12,38,40].

Apparently Natural Alter Personalities

“Apparently natural alter personalities” are those present in all dissociative identity disorder cases, but due to their intermittent communication patterns, they are often difficult for family members and therapists to identify. The underlying process at work is the effort of some alter personalities to identify with the natural self, which, in psychotherapy, can lead to these alter personalities being perceived as natural ones [12]. The *“natural self”*, first defined by Öztürk [12,20], may seem similar to Kluft's [40] concept of the *“original personality”*, but they are not identical. In psychotherapy, many inexperienced therapists may intervene with the natural self as if it were an alter personality. However, this *“apparently natural alter personality”* is actually the natural self [12]. The *“original personality”* is generally inactive and is often described as being *“asleep”*, *“frozen”*, or, because it could not cope with trauma, *“insufficient”* at an earlier point. The original personality does not show itself until the traumatic experiences are metabolized [12,38,40]. According to Kluft [40], the host personality is not the original personality in many dissociative identity disorder cases. According to Öztürk, the natural self, due to traumatic experiences, remains in a rudimentary form and should not be treated as an alter personality. This is because the natural self in a normal individual evolves developmentally and integratively into a more the integrative self. In TBAMT, in dissociative identity disorder cases, the natural self is reactivated and transformed into an integrative self; this integrative self should be close to the natural self, which is the self in its developmental and evolutionary state. From a dissoanalytic perspective, the integrative self is largely identical to the adulthood of the child alter personality, which represents a psychologically healthy child before the traumatic experiences [4,12,20].

Objective (Neutral) Alter Personalities

Objective or neutral alter personalities function as balancing agents to counter the destructive functions of persecutor, misanthropic, abuser (perpetrator), and suicidal-depressive alter personalities. As the level of mutual awareness and the ability to coexist among alter personalities increases, the influence and control of objective (neutral) alter personalities also grow. Since objective or neutral alter personalities exhibit limited emotional expression, they enable dissociative identity disorder cases to continue their usual activities in work, family, and social life [12,38]. Only with an objective or neutral alter personality can a dissociative individual continue their actual life, given the traumatic past and altered perception of time. These alter personalities, who are often highly skilled and successful in professional settings, serve an additional internal function in organizing the dissociative individual's work and social life. The friends and colleagues in the dissociative identity disorder case's work, family, and social life typically communicate with

these alter personalities. Objective or neutral alter personalities are often perceived as authoritative, cold, and distant, and these characteristics are crucial in the process of reintegrating the fragmented self and establishing optimal boundaries during the formation of the integrative self [12,20,38,40]. From a dissoanalytic perspective, the mission of objective or neutral alter personalities is optimal distance and their function is optimal adjustment [4,12,20]!

Talented Alter Personalities

Talented alter personalities are often found in cases of dissociative identity disorder, regardless of gender. Alters with a mildly narcissistic nature and special abilities may possess many skills, talents, or qualities that the host personality does not. They may have a wide range of abilities, such as playing an instrument, being an art virtuoso, speaking a foreign language, excelling in a particular sport, or writing stories or poetry. Talented alter personalities, who usually impress people in their work or social circles with their extraordinary abilities, tend to relinquish control to other alter personalities shortly after showcasing their talents. They serve as a balancing function for suicidal-depressive and misanthropic alter personalities. When psychotherapy is completed, some of these talents may remain in the integrated self, while others may disappear. According to Öztürk, this process indicates the presence of another inactive alter personality, and the fusion of the alter personality with the lost talent has not occurred, meaning the integration phase is not yet complete [12,38,40]. From a dissoanalytic perspective, talented alter personalities originate from dissociative fragility and narcissism [4,12,20]!

Conclusion

The digital Age, characterized by bombardment of stimuli, cyber pollution, and rapid psychosocial transformation, has brought with it new human profiles, psychopathologies, alter personality types, and psychotherapy methods! Identity, which processes stimuli—whether positive or negative—sometimes as they are and sometimes in a differentiated way, is an integrative element of individual and social experiences, blending both objective and subjective dimensions. It is a uniquely human relational and developmental aspect, capable of establishing multidimensional connections in both crowds and solitude, and grasping reality [1,4,5]. Psychopathologies that develop in relation to a majority of consecutive negative life events, and to a minor degree, consecutive positive life events, can cause the temporary loss of the original stance and functionality of identity. In fact, traumatized individuals may dissociate and become alter personalities, locking themselves into a search for new adaptation strategies! In today's chaotic digital age, identity, consciousness, memory, and the formation and missions of alter personalities—psychogenic elements that are highly mobile—can be redefined using the *“dissoanalytic method”*. Focusing on the short- and long-term psychosocial effects of dissociative processes related to trauma on psychological integration, *“dissoanalysis”* which is based on *“cyclical dissociative causality”* has made it possible

to structure the “*Dissoanalytic Alter Formation Theory*” on alter formation, missions, and functions [4,12]. Dissoanalysis is an innovative, comprehensive, activist, and modern scientific stance that addresses the concept of consciousness and traumatic life experiences on both individual and societal levels, built on the foundations of multiple consciousness, memory, and even identity systems [16]! As emphasized one last time, in the Anthropocene Age—where humanity's destructive impact and power over the individual, society, nature, and the world have reached their highest levels—human-originated individual traumas strongly transform into human-originated societal traumas, and vice versa [1,2,5]. The long-term damage left by the processes of dedifferentiation, oppression, obedience, and control-oriented capitalist systems, which can be transmitted across generations in the realm of psyche, can only be dealt with on an individual or societal level through a reversible, temporary functional split, that is, the phenomenon of dissociation and especially dissociative revolutions [4,9]!

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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