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Self-actualization doctrines: An integration model beyond psychotherapies

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Abstract

Identity, a wholly human, relational element capable of integrating experiences related to biological, psychological, spiritual, societal, and digital stimuli not only on an objective level but also on a subjective one, is the most unique and complex psychogenic formation. It operates on an essential balance of optimal freedom, distance, and regulation, and enables subjects with the capacity to perceive, connect, synthesize, and grasp reality to feel like themselves under all short- or long-term conditions! The relational reciprocity-based cyclical causality of identity, consciousness, memory, and trauma is the fundamental law of the theory of dissoanalysis. Reality can be grasped only when psychic integration is present, and absolute reality only when spiritual integration exists. Self-actualization, which provides competence in all psychic functions of consciousness, memory, and identity, enables the experience of mental health! This article aims to structure self-actualization psychotherapy and self-actualization doctrines using the "*dissoanalytic method*". In this theoretical study, identity, psychological and spiritual integration have been systematically analyzed in light of the dissoanalytic paradigm and modalities, forming the main framework of the fundamental principles of self-actualization psychotherapy. Additionally, originating from the dissoanalytic psychotherapy tradition and based on long-term clinical observations, Öztürk categorized new identities and defined "*identity precession*," "*dissociative emanation*," "*autogenic integration*," "*pluralistic personality*," and "*holistic self*". Self-actualization psychotherapy and doctrines have been structured based on the psychotherapy and especially post-psychotherapy expectations of hundreds of trauma patients whose psychotherapies Öztürk completed with a high average success rate. Additionally, the main theoretical and practical framework of self-actualization psychotherapy and doctrines has been completed in response to the scientific approach sought beyond psychotherapy by dozens of individuals without psychiatric diagnoses who seek therapy to better develop themselves, understand themselves, and utilize their potentials more effectively.

Keywords: Self-actualization doctrine, psychotherapy, spiritual integration, identity, sidentity, dissoanalyis

"Either you are yourself, or you are nothing at all!"

Erdinç Öztürk

Introduction

The traumatic anamnesis of human history continues to witness the evolution of psychiatric disorders, alongside consciousness, memory, identity, self-actualization, and normality, across the expanse from past to present [1,2]. When the proportion of development-focused families composed of psychologically integrated and self-actualized individuals increases above the average, the emergence of a new type of human, a new type of family, and even a new, proper child-rearing style becomes possible in society. Nations that adopt proper child-rearing styles possess, to the highest degree, self-actualized individuals with their own inner philosophy [3]. Individuals with a self-philosophy focused on absolute reality and relational reciprocity can preserve their original identity in the face of all stimuli and traumas [4,5]. Self-actualization paves the way for those who seek to move forward, enabling the emergence of a new progressive normality in the face of developmental opposition, identity rot, and even self-contamination rooted in the sameness of the societal average [2,3]. Öztürk uses the term "*identity rot*" to describe the psychopathologies (particularly addictions) found in standardized or massified individuals, and self-

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contamination to refer to the dysfunctions and hedonism seen in people who form imitative and fused relationships. Raising the levels of awareness and insight in individuals and societies regarding both the factors causing human-originated traumas and the individual and collective psychopathologies [3] that develop afterward enables the neutralization of violence-laden thoughts, emotions, behaviors, and even fantasies.

The causes of all neurotic disorders, dissociative anomies, multiple addictions, necriphysiphiliac herds, and digital enslavements are, in major part, psychosocial oppression, childhood traumas, and violence- or pampering-oriented child-rearing styles; and in minor part, dissociative identifications with the abuser, sensory deprivation or overstimulation, and even stimulus pollution! According to the theory of dissoanalysis, individuals and societies can only normalize and become more functional when exposed to an optimal level of stimulation [4,5]. Identity, a wholly human, relational element capable of integrating experiences related to biological, psychological, spiritual, societal, and digital stimuli not only on an objective level but also on a subjective one, is the most unique and complex psychogenic formation. It operates on an essential balance of optimal freedom, distance, and regulation, and enables subjects with the capacity to perceive, connect, synthesize, and grasp reality to feel like themselves under all short- or long-term conditions! Reality is grasped to the extent of the relational reciprocity among identity, consciousness, and memory. The relational reciprocity-based cyclical causality of identity, consciousness, memory, and trauma is the fundamental law of the theory of dissoanalysis [1]. Reality can be grasped only when psychic integration is present, and absolute reality only when spiritual integration exists. Traumatic experiences create disruptions both in the associative functions of the self and in the continuity of memory, consciousness, and identity.

There is a reciprocal relationship between trauma and identity. Trauma can alter the course of identity development and destabilize the missions of identity. At the same time, identity can serve as a lens through which the objective and subjective aspects of trauma are perceived and interpreted. Identity can help determine whether a traumatic experience leads to post-traumatic stress disorder, dissociative disorder, or post-traumatic growth [2,6,7]. The fundamental mission of an identity with an original stance in normal individuals possessing the "*psychosocial integration capacity*" is to renew and develop itself in the face of both positive and negative life experiences; its primary function is to neutralize and predict traumatic experiences [4,5,8]. Psychopathologies developing in connection with traumatic events, dysfunctional family dynamics, and digital stimulus pollution cause the temporary loss of identity's original stance, and individuals who have lost their compass converge around psychiatric symptoms, especially dissociative reactions [4,9]. Self-actualization functions as the effort of individuals to renew or change themselves in the face of both positive and negative life events, digital stimuli, developmental and cyber traumas, while remaining the same in the process and evolving into their best version by preserving their multidimensional psychogenic essence [10,11]. Self-actualization, which provides competence in all psychic functions of consciousness, memory, and identity, enables the experience of mental health!

Material and Methods

This article aims to structure self-actualization psychotherapy and self-actualization doctrines using the "*dissoanalytic method*" [1,5]. The dissoanalytic method examines the thoughts, emotions, and behaviors of individuals and societies standardized and controlled by oppressive systems, social media platforms, and digital communication networks through a hermeneutic and holistic approach, while also developing prevention strategies and psychotherapy methods for human-originated individual and collective traumatic experiences [1,5,7]. The dissoanalytic method, founded on "*cyclical dissociative causality*", examines the psychological and spiritual integration effects of dissociative processes related to digital stimuli and traumas. In this theoretical study, identity, psychological and spiritual integration have been systematically analyzed in light of the dissoanalytic paradigm and modalities, forming the main framework of the fundamental principles of self-actualization psychotherapy. Additionally, originating from the dissoanalytic psychotherapy [2,16] tradition and based on long-term clinical observations, Öztürk categorized new identities and defined *"identity precession," "dissociative emanation," "autogenic integration," "pluralistic personality,"* and *"holistic self"*.

Results

Self-actualization psychotherapy and doctrines have been structured based on the psychotherapy and especially post-psychotherapy expectations of hundreds of trauma patients whose psychotherapies Öztürk completed with a high average success rate. Additionally, the main theoretical and practical framework of self-actualization psychotherapy and doctrines has been completed in response to the scientific approach sought beyond psychotherapy by dozens of individuals without psychiatric diagnoses who seek therapy to better develop themselves, understand themselves, and utilize their potentials more effectively.

Self-Actualization Against Dedifferentiation

People, especially necriphysiphiles, have become so captivated by fantasies of belonging to others, gaining visibility in cyberspace, and being controlled by the impulses of others that they often attempt to exist in apparent awareness of their own being only through obedience, domination, and dedifferentiation or massification [4]. Dedifferentiation or massification, seen to the highest degree in necriphysiphiliacs characterized by pleasure addiction traumatized within oppressive systems, polarized societies, arenas of spectacle, monolithic cyber cultures, rigid political regimes, and dysfunctional families—is, from a dissoanalytic perspective, essentially a "*identity denial*" [4,7,10]!

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Individuals who deny their identity can never self-actualize, be original or spontaneous, and always live as copies! Today, it is almost impossible to speak of stable and rigid singular identities, framed psychopathologies, or psychiatric disorders without comorbidities on behalf of all digitized individuals [7,13]. Dissoanalytic [1], transdiagnostic [14], and transsymptomatic [15] approaches have waged war against long-term, single-focused, stagnant, or ineffective psychotherapy models and stereotyped psychiatric practices! It can be emphatically said that patient expectations have now gained importance in the development of new psychotherapy models! The success or effectiveness of psychotherapies is not merely the elimination of psychopathology in patients but the facilitation of their psychological integration and self-actualization [16,17].

Monolithic cyber cultures [12] have unfortunately made it possible for psychotherapy methods and mental health professionals to appear as commercial products in advertisements. In today's modernist societies, where information flows are easily accessible through digital means, clients' intellectual levels have begun to surpass those of psychotherapists. Clients no longer settle for the psychotherapy methods and mental health professionals presented to them; in fact, they are demanding contemporary [1] and effective holistic psychology [18] approaches beyond classical psychotherapy methods. Most psychotherapy approaches have already proven to be quite inadequate in addressing hedonism and addictions. Cyber societies and digital authoritarianism or digital dictatorship [19], fueled by anti-pluralist oppressive systems, have led to necriphysiphilia [4], characterized by addictions and hedonism. Individuals have now become distanced not only from their own identities and freedoms but also from spontaneity and nature; eventually turning into nature-alienated and hedonistic artificial selves accompanied by multiple addictions! In this context, certain traditional or contemporary psychotherapy approaches and mental health professionals, effectively serving the anti-pluralistic political system, have become incapable of meeting the expectations of individuals who, though distanced from their identities and originality, are still, albeit implicitly, in search of their freedom! Even when their psychopathologies partially diminish or resolve during psychotherapy sessions, people have begun to desire the next complex process they are just starting to define: transforming into the best version of themselves. It is precisely at this point that *"self-actualization psychotherapy"* [12,16] and the *"self-actualization doctrines"* come into play.

Autogenic Integration, Self-Philosophy, Holistic Awareness, and the Law of Dissoanalysis

The relationship people establish with their own identity functions as a determining agent in shaping their relationships with others, in their self-perception, and even in their self-actualization. Self-actualization enables the highest level of psychic integration and reduces the frequency of experiences caused by chronic pressure or trauma; most notably obsessive, depressive, and dissociative states, and to a lesser extent, prepsychotic or transient psychotic episodes, flashbacks, and dissociative voids. According to the dissoanalysis theory [1], *"autogenic integration,"* which is parallel to self-actualization, encompasses psychic integration; however, because autogenic integration is both psychogenic and spiritual, it is a higher formation, more complex and systematic in nature, and related to holistic awareness. Autogenic integration is the highest-level synthesis of a person's identity across perceptual, affective, cognitive, autonomic, intuitive, and spiritual dimensions. Identities are the awareness of subjects' unique understandings of themselves within their personal, social, cultural, and digital realities.

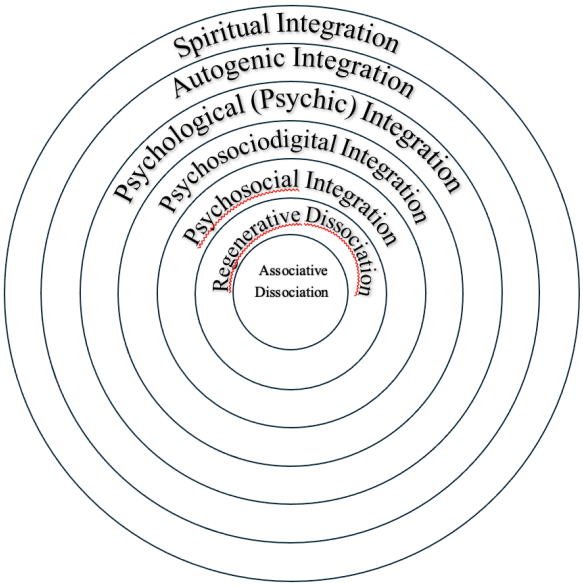

Figure 1. Types of integration

From a dissoanalytic perspective [1,2], self-actualization is not a developmental or evolutionary process, but a choice! The moment a person self-actualizes, they are complete and freed from psychopathologies related to traumatic experiences. As both a psychogenic and digital image, and both an internal or external fantasy and reality, the core mission of identity is to preserve authenticity in the face of conformity, maintain optimal distance in close relationships, set boundaries in thoughts, emotions, and behaviors, ensure vital functionality, and regulate and adaptively optimize stimulus intake. The awareness that we possess a multiple identity, a multiple consciousness, and a multiple memory is the moment of our closest contact with absolute reality and self-philosophy. However, consciousness, memory, and identity, each a kind of psychic fingerprint, are not singular or easily comprehensible psychic systems, because every seemingly singular psychic element is, in fact, far more complex than the holistic sum of its own multiple counterparts. The law of dissoanalysis [2] emphasizes that human-originated individual traumas transform into human-originated social traumas, and that social traumas in turn transform into further human-originated social traumas. In all transformation processes,

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whether involving themselves or their experiences of positive or negative events, individuals generate different psychogenic forms of their identity, consciousness, and memory in order to evolve into the best version of themselves and to preserve their functionality.

Self-Actualization Psychotherapy and Self-Actualization Doctrines

"Self-actualization psychotherapy" or *"self-actualization doctrines,"* an original and modernist framework, are primarily related to clinical [7] and holistic [18] psychology, and secondarily to theoretical [20] and philosophical psychology [21]. Most psychological theories that ignore digital stimuli have now become inadequate and even outdated in explaining contemporary human psychology and psychopathology. Inception of identity is consciousness and especially memory. Consciousness comes into play immediately after memory begins to record. The stronger the relational reciprocity between consciousness and memory, the more integrated the identity becomes. Fadiman and Gruber [22] emphasize the existence of many different identities that make up each of us, rather than seeing ourselves as a single, unified self. When traumatic experiences disrupt the relational reciprocity between consciousness and memory, identity ceases to be an integrated system, produces its own copies, and psychopathologies emerge [5,16]. All of this may remind us of dissociative identity disorder, but dissociative identity disorder is actually an excessive and dysfunctional version of a multiple state that is quite normal and healthy. It is a fact that each of us has many different personalities or aspects of identity and self that come together to make us who we are [5,23]. All post-traumatic subclinical psychiatric diagnoses or psychopathologies are, in essence, efforts to metabolize traumatic experiences. However, as the frequency, severity, and duration of traumatic experiences increase, the traumatized individual receives a psychiatric diagnosis, at which point the traumatic experiences can no longer be neutralized [5,16].

In life, most things begin with normality and evolve into psychopathologies at varying degrees related to adverse conditions. However, when conditions turn positive, a new normality can emerge. Between normality and psychopathology, there are three fundamental phases. Following the primary phase of normality comes the secondary phase, consisting of pre-subclinical and subclinical states. The third and final phase is the clinical state. Individuals with psychological (psychic) integration are in the primary phase. Those with a high degree of psychological integration are in the pre-subclinical state of the secondary phase. Individuals with moderate psychological integration are in the subclinical state of the secondary phase. Those without psychological integration are in the clinical phase. An individual without psychological integration does not necessarily mean a psychotic individual; neurotic individuals who cannot neutralize their traumatic experiences have at least one psychiatric diagnosis. Self-actualization psychotherapies are especially for normal and pre-subclinical individuals. With normal and pre-subclinical individuals, psychological development can be pursued without the need for a psychotherapy method. However, for clinical individuals, self-actualization psychotherapies can be applied only after first bringing them to a subclinical and then a pre-subclinical state. Self-actualization psychotherapies can also be used as self-actualization doctrines. In this context, self-actualization psychotherapies are essentially a high-level new psychological and spiritual structure that enables individuals to guide themselves, focusing on connection, originality, and association!

Identity functions by oscillating between the best association and the worst dissociation, related to both positive and negative life experiences. In this context, it is important in self-actualization sessions to recognize the clients' best and worst versions of their identities. Self-actualization sessions first focus on reconstructing consciousness and memory, then identity, through *"absolute reality"* and *"holistic awareness"*. Holistic awareness is the capacity of individuals to know, perceive, and sense the flow of stimuli in their inner and outer worlds, as well as in the digital communication networks and social media platforms they engage with, alongside their own existence or soul, in alignment with absolute reality. Moving away from absolute reality and self-philosophy leads to necriphysiphilia, hedonism, and addictions. Absolute reality and self-philosophy are the two keys that open the door to self-actualization psychotherapy! In self-actualization, self-philosophy [4], the primary agent associated with creativity, empathy, and compassion, arises the moment individuals integrate all their identities and functions as a guide alongside absolute reality!

Self-Actualization Doctrines as a New Dissoanalytic Model Beyond Psychotherapy

Psychotherapy is the process by which maladaptive thoughts, emotions, and behaviors in an individual are transformed into adaptive ones as quickly as possible, through the use of scientific psychological techniques and approaches by a therapist who holds the title of psychologist and has professional approval in the field of clinical psychology [17]. Individuals diagnosed with psychiatric conditions at clinical or subclinical levels, along with their family members, may seek psychotherapy [7]. Despite the existence of hundreds of psychotherapy methods today, no single approach has been proven superior to others. The effective agents of psychotherapy include both the therapist's capacity for integration, guiding ability, insight, and intellectual resources, as well as the patient's motivation for transformation or healing, psychosocial awareness, associative functions of the self, and especially the level of therapeutic reciprocity. Individuals who no longer have a psychiatric diagnosis or mental disorder are now also seeking psychotherapy. Those who want to better understand themselves, use their potentials more effectively, or share their experiences with an impartial subject, namely an expert is increasingly participating in psychotherapy processes.

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At this point, a very critical question arises: *"Are psychotherapy methods developed for individuals with psychopathology or psychiatric diagnoses suitable for those who are positioned quite close to normality?"* This crucial question appears to warrant extensive, multi-faceted reflection and may require years of consideration to fully answer, both in the short and long term!

From the perspective of the dissoanalytic theory [1], developing new approaches that do not exclude psychopathology but also do not focus solely on it, especially for normal individuals, has become almost an imperative. The *"Self-Actualization Doctrines"* or *"Self-Actualization Psychotherapy"* developed by Öztürk for normal individuals go beyond conventional therapy models; they are more complex and intensive than all others! The most fundamental criteria for becoming a self-actualization psychotherapist include conducting long-term theoretical and clinical studies on normality, psychopathology, trauma, and digital stimuli, as well as being proficient in using objective and projective tests. A psychotherapist who does not have expertise in psychopathology, especially trauma and dissociation, cannot fully grasp self-actualization and therefore cannot work with it effectively. It is essential that self-actualization therapists receive dissoanalytic training, as self-actualization is fundamentally related to a system operating on circular causality! The self-actualization doctrines, a new dissoanalytic model beyond traditional psychotherapy, have been largely structured by taking into account the psychotherapy and especially the post-therapy expectations of hundreds of trauma patients whose treatments Öztürk completed with a high level of success.

Either Becoming the Best Version of Ourselves or Self-Sabotage

At every age, we must strive to become the best version of ourselves; otherwise, self-sabotage is inevitable. The dissoanalytic theory [1,2], which is related to pluralism, defines identity essentially as a whole system of capacities, defenses, and creative functions that operate across physical, psychological, and spiritual dimensions based on the principle of relational reciprocity toward multiple absolute orientations. Identity is the state of awareness, accompanied by absolute reality, of what we are or are not in the composition of our physical, psychological, and spiritual dimensions—both from the perspectives of individual and digital visibility or concealment, as well as social and collective reciprocity or lack thereof. To reiterate and emphasize differently, contemporary oppressive systems, social media platforms, and digital communication networks create a form of cyber dissociation in individuals, rendering them de-differented or massified, and alienated from themselves and their identities [11,24]. People either complete themselves with themselves or remain perpetually incomplete alongside others or elements they mistakenly believe complete them. Self-actualization means becoming the best version of oneself and achieving psychosociodigital integration. As the most effective weapon against de-differentiation and obedience, self-actualization enables individuals to associate their talents, intellectual capacities, authentic identities, and vital coping strategies within a higher and sustainable optimal psychosocial plane.

As people are de-differentiated by the global monolithic cultural hegemonies imposed by dominant leaders and the prevailing global exploitation systems, creativity, productivity, and functionality decline; simultaneously, as they become more alienated from themselves, they become more susceptible to suggestion, easier to control, and manage [4,12]. In cyberspace, people are controlled either through a lack of empathy or by inducing hyper-empathy [11]. Lack of empathy and hyper-empathy hinder the comprehension of absolute reality and holistic awareness. The optimal level of empathy and self-actualization are the primary agents in grasping absolute reality and holistic awareness. Identity, as the most authentic psychosocial fingerprint of a person, functions as a spiritual integration tool across individual, social, and digital axes. According to the dissoanalytic theory [2], self-actualization occurs at the highest intersection of these individual, social, and digital axes, but only after traumatic experiences have been neutralized. The primary predictors of failure to self-actualize include obedience, dissociation, unneutralized traumatic experiences, dysfunctional relationships, loss of functionality, and subclinical or clinical psychiatric disorders.

Principles and Fundamental Components of Self-Actualization Psychotherapy

Individuals who cannot differentiate themselves from the average are unwilling to engage in any work or relationship from which they do not benefit and cannot undertake social missions. Self-actualization psychotherapy is essentially a set of psychosocial doctrines that enable an individual to be their own guide, promoting harmony and creativity. People can guide themselves by reaching their best version, that is, their guide is their most evolved self. Often, individuals are not consistent either towards others or themselves; they oscillate between their integrative self and traumatic self. Nowadays, since the subjective aspects of traumatic experiences have overshadowed their objective aspects, there arises a necessity to categorize these subjective dimensions. In self-actualization psychotherapies, the subjective aspects of traumatic experiences and trauma related to uncertainty are identified and systematized, a process that prevents revictimization. A person cannot use others' realities, ideologies, or commands to find themselves or to be their true self. Individuals who become alienated from themselves and submit to others tend to drift toward hedonistic goals, actions, or fantasies. Individuals without psychological integration and who have not achieved self-actualization form fusion or interest-based relationships by selecting representations of the people who caused their childhood traumas in their present lives. For individuals with dissociative voids related to unneutralized traumatic experiences, self-actualization remains

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merely a utopia [16,24]. Although self-actualization has close relational dynamics with self-realization and self-formation, it is much more intense and profound than both [1,6,14]. In self-actualization psychotherapies, the focus is on achieving optimal empathy to both neutralize traumatic experiences and gain control over thoughts, emotions, and behaviors. Optimal empathy arises when the subject forms positive connections with average stimuli; hyperempathy occurs when the subject forms negative connections due to bombardment by excessive stimuli; and empathy deficiency develops when the subject forms negative connections in response to insufficient stimuli.

Self-actualization doctrines are structured to meet the pluralistic-based expectations of individuals who do not have a psychiatric diagnosis but seek a service beyond psychotherapy, at a higher and more complex level. These doctrines are associated with the concept of *"entelekheia"* [30], which defines the state of self-realization, fulfillment, or perfection. For many intellectual individuals, events, phenomena, and the self cannot be limited to multiple-choice options. Although self-actualization doctrines may appear to be based on successive phases of perfection, they actually define a functional and integrated mental state that allows individuals to utilize most of their potentials and creativity at the level where they feel most at ease. At its core, self-actualization is both a revolution against de-differentiation, dysfunction, and ineffectiveness, and an *entelekheia*. Individuals who achieve self-actualization neutralize their past traumatic experiences and can anticipate or predict future traumas, which is essentially the core of psychological integration. In self-actualized individuals, the likelihood of dissociation, obsession, compulsion, depression, and anxiety is negligible. Indeed, all neurotic psychiatric disorders largely arise from the inability to neutralize traumatic experiences [5]. Self-actualization psychotherapy or self-actualization doctrines, structured according to the principles and paradigms of dissoanalytic theory, function both as a strategy for preventing neurotic psychiatric disorders and as a form of spiritual evolution [1].

The phenomenon of self-actualization, which represents the transformation of spiritual fantasies into reality on the dimension of personal evolution, is a comprehensive set of creative and developmental doctrines. Self-actualization functions in close relation with intuition, beyond mere thought, emotion, and action. The term intuition encompasses understanding, feeling, observing, direct comprehension, instantaneous grasping, and discovery. Intuition is defined as the direct apprehension of reality without relying on experience or reason, the ability to sense events beforehand without any external aid, and the capacity to anticipate something that has happened or will happen without clear evidence. In fact, intuition is the skill of grasping the truth based on indirect evidence and information, and often without even needing that. The French philosopher René Descartes described intuition as a mental faculty that arises instantaneously and leads to the first truth, a means of acquiring certain and self-evident knowledge, and a function of reason [31,32]. In this context, intuition must be a fundamental element in self-actualization. Self-actualized individuals, by utilizing their intuition, will be able to avoid experiencing human-originated traumatic events. Self-actualized individuals neither physically nor psychologically harm themselves or others. In self-actualization psychotherapies, associative functions of the self, being oneself, self-recognition, originality-spontaneity, optimal empathy, balance between dependency and independence, construction of a vital trajectory, self-reciprocity, acquisition of self-philosophy, utilization of creativity, psychological or spiritual evolution, termination of growth panic and self-sabotage, mastery over intuitions, tolerance for solitude, tolerance for uncertainty, utilization of potentials, preservation of spontaneity, digital detox, dynamics of close relationships and integration of intimacy, sidentity (a novel term coined for a *"spiritual identity"*), multiple identities, consciousness and memory systems, functional family dynamics, appropriate child-rearing styles, leadership choices, effective social roles, job satisfaction, control of traumatic and dissociative reactions, social missions, spiritual reflexivity, balance of consumption and production, fantasy-pleasure control, termination of addictions, and working on hidden thoughts, feelings, and actions are all addressed. In the face of today's digital stimuli, it is nearly impossible to speak of a single identity, a single memory, or a single consciousness for individuals who are still rapidly undergoing psychological and spiritual evolution. Dissoanalysis theory strongly emphasizes that fixed and singular identity, memory, and consciousness no longer exist. Within this context, identity, consciousness, and memory are multiple, fragmented, fluid, variable, and even transformable.

Table 1. Main domains that are addressed in self-actualization psychotherapies

1	Associative functions of the self, being oneself, self-recognition
2	Optimal empathy, construction of a vital trajectory
3	Balance between dependency and independence
4	Self-reciprocity, acquisition of self-philosophy, utilization of creativity
5	Psychological or spiritual evolution, mastery over intuitions
6	Termination of growth panic and self-sabotage
7	Tolerance for solitude, tolerance for uncertainty,
8	Utilization of potentials, preservation of spontaneity
9	Digital detox
10	Dynamics of close relationships and integration of intimacy
11	Multiple identities, consciousness and memory systems
12	Functional family dynamics, appropriate child-rearing styles
13	Effective social roles, job satisfaction, social missions
14	Control of traumatic and dissociative reactions
15	Balance of consumption and production, fantasy-pleasure control
16	Termination of addictions
17	Working on hidden thoughts, feelings, and actions
18	Sidentity

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In today's digital age, which continues to evolve rapidly and is virtually shaped by a bombardment of stimuli [4], most psychotherapy methods have become inadequate, even outdated, for modernist individuals in their quest to be themselves and to find solutions. As a result, subjects have begun to seek new and contemporary approaches that go beyond traditional psychotherapy. The most significant, most traumatic, and most dissociative conflict in modernity is the one between individuals becoming their true selves and being massified into everyone else. Unfortunately, the mainstreams of most scientific, educational, cultural, artistic, entertainment, and political platforms serve the cyber-monolithic culture allied with oppressive systems, thereby de-differentiating and controlling individuals. Approaches that force individuals to forgive abusers in every arena are fundamentally anti-psychotraumatological and lack both empathy and compassion! Forgiveness and forgetting, under normal conditions, are merely temporary psychological defenses that can be experienced for a short period; if they are sustained over a long period, they become predictors of psychopathology. Our sidentities, that is, our spiritual identities [7, 33], neutralize past traumatic events, build walls against abusers, erase the recurring imaginations of distressing scenes, and even prevent new traumatic experiences, but only as we transform, spiritually evolve, and most importantly, self-actualize! Defined by Öztürk, sidentity is a "*psychospiritual formation*" that not only transcends but also encompasses spiritual identity. Hedonism and addictions lead to the freezing of sidentity and result in identity shifts or confusions. Sidentity is our highest and most integrated form of identity. Individuals who cannot form a connection with their sidentities become prone to dissociative attachments, live as copies, and become massified; but they cannot self-actualize. Those who fail to self-actualize cannot predict traumatic experiences and become governed by the psychopathologies rooted in such experiences. In individuals who fail to construct their sidentity and thus cannot self-actualize, personality disorders and addictions are frequently observed, and they become, in effect, satellites of their pathological identities.

Oppression, trauma, digital stimuli, and violence- or pampering-oriented child-rearing styles lead to the dualization and even multiplication of individuals' identities, consciousness, memory, and perception [4,13]. Self-actualization is experienced in moments when all multiple psychogenic manifestations are integrated at a high level of awareness, creativity, and functionality. Human beings possess both *"associative selves"* and *"dissociative selves"*. According to the theory of dissoanalysis, the natural self inherent in every individual becomes fractured into dissociative and associative selves either developmentally or under the influence of chronic traumatic experiences. The associative self is the healthy psychological aspect of the individual that functions in alignment with absolute reality and awareness [12,13]. The dissociative self, on the other hand, is typically the unhealthy psychological aspect of the individual, functioning through psychopathological reactions and emotions. In psychotherapy, it is just as crucial to activate the healthy psychological side as it is to work through the unhealthy one. Activating the healthy side forms the foundation for the construction of both sidentity and self-actualization. The phenomenon of self-actualization positions the concepts of selfhood and individuality as secondary agents within its own framework [1,6,7]. The associative and dissociative selves, which coexist within every individual, may be co-conscious or non-co-conscious with each other. The dissociative self is situated on the rudimentary identity front, while the associative self is positioned on the sidentity front. As the frequency, duration, and intensity of adverse life events increase, the dissociative self fragments, leading to the emergence of alter personalities [16]. Identities are sequential entities that serve the process of self-actualization. The autogenic identity is the psychic structure that holds the most knowledge about ourselves, developing after the rudimentary identity evolves into the societal identity. The rudimentary identity is the first to form and, under the influence of traumatic experiences, tends to shift toward a psychogenic structure focused on pleasure and dependency. While the societal identity is primarily shaped through relationships with others, the autogenic identity represents how we understand, define, and perceive ourselves.

Emotion-driven individuals, due to their dual psychogenic structures and identity shifts, continuously enact the oscillation between dominant and submissive roles they have assigned to themselves throughout their lives; thus, they are both perpetrators and victims. For such individuals, self-sabotage, incompetence, lack of compassion, and manipulation are inevitable. On the other hand, in response to adverse life events, the natural self produces copies of itself as a protective mechanism; these copies form the initial structures of the identity (rudimentary identity), pluralistic personality, and even alter personalities [5,16]. Some identities rarely emerge; these are the *"hidden identities"* that arise in response to traumatic experiences and function as fighters. Hidden identities are situated somewhere between the identity and the alter personality. From a dissoanalytic perspective [1], traumatic experiences impair the integrative functions of the self, resulting in *"identity shift"*. Individuals experiencing identity shift become highly susceptible to suggestion and obedience. Every effort by the natural self to neutralize trauma and restore its own functionality leads to the creation of both its replicas and alter personalities, as well as a minor proportion of neutral, copy-like alter personalities. However, at the moment of self-actualization, traumatic experiences are neutralized, and the entire complex psychogenic inner system transforms into a pluralistic personality [5,16,34]. True self-actualization is achieved through the integration of all identities (natural, hidden, rudimentary, psychosociodigital, spiritual, esoteric, and wise) evolving into the *sidentity*. The sidentity is a structure where our identities unite with or become a single entity with our soul. Spiritual integration is the state of completion and highest evolution experienced after spiritual integration.

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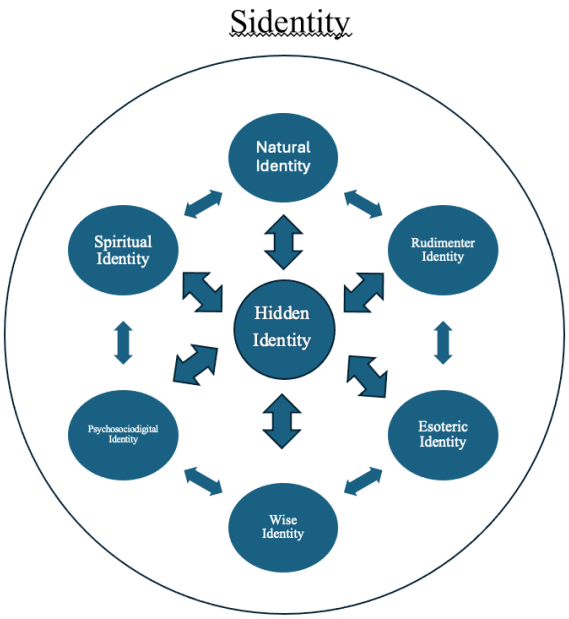

Figure 2. Sidentity and Its Sub-identities

Pluralistic Personality and the Holistic Self in Self-Acutalization Psychotherapy

Only the predictions and intuitions of an integrative personality, identity, and self come to fruition. The primary mission of the personality, identity, and self in every individual who can renew themselves in the face of traumatic experiences and possesses a temporal awareness of the self is founded upon spiritual integration [1,16]. Dissoanalysis theory, characterized by psychological freedoms and spiritual evolution, is founded upon autonomy, self-actualization, and psychosocial reciprocity [5,24]. From a dissoanalytic perspective, personality, identity, and self appear singular but are, in reality, plural psychic or psychosocial formations. The primary mission of the personality, identity, and self of every subject capable of renewal in the face of traumatic experiences, and possessing temporal self-awareness, is based on spiritual integration. The secondary mission of personality, identity, and self is the neutralization of traumatic experiences to ensure optimal functional continuity in consciousness, memory, and relational reciprocity [1,5,34]. Even in the face of dissociation, the subject can establish new and adaptive connections between stimuli, other people, and themselves, depending on the strength of their self's associative functions [2,34,37]. According to the dissoanalysis theory [1,2], just as the hypothesis of the singularity of consciousness and memory has become outdated, the hypothesis of the singularity of personality, identity, and self has likewise become an obsolete utopia! Personality, identity, and self, like consciousness and memory, appear singular but are in fact plural, with the self-system being much more than the sum of its parts [34]. The multiple delegated parts of the self-system, associated with personality and governed by a multiple consciousness, are defined as the *"holistic self"* [1,5]. The integrative state of multiple self and multiple consciousness systems is identical to the *"deep self"* and *"deep consciousness"* [24,34]. The deep self, deep consciousness, and deep consciousness systems, which are significant in self-actualization psychotherapies, constitute the essence of the individual's multiple psychosocial structures! Perhaps alter personalities, which are rarely found even in normal individuals, function as a *"deep self"* or *"inner self"*, but the host personality is not a deep self or inner self; rather, the host personality is a copied dysfunctional reflection of the "*pluralistic personality*" and serves as a psychic apparatus [5,34].

The natural self present in every normal individual developmentally transforms into an integrative self. However, in individuals who cannot metabolize their traumatic experiences, the integrative self fragments into its components [1,16]. Self-actualized individuals can neutralize their traumatic experiences only by undergoing *"associative dissociation"* in their actual lives, and it is at this moment that *"psychological and spiritual integration"* begins to occur [7,34]. The multiple self system, focused on metabolizing traumatic experiences and psychosocial adaptation, is positioned somewhere between the dissociation of actual life and clinical dissociation. The holistic self is defined as the entirety of multiple self systems. The holistic self encompasses all defined selves, but it is not merely the sum of these defined selves; rather, it is more complex, more authentic, and greater than their total. The primary mission of the holistic self is to enable self-actualization by preserving the individual's boundaries and authenticity [1,24,34]. Today, in the modern psychodigital societies we live in, every individual with multiple consciousnesses, multiple memories, and multiple self systems possesses a *"pluralistic personality"*. According to the dissoanalysis theory, a pluralistic personality encompasses everything where a singular personality cannot exist and, in the face of traumatic experiences, it betrays neither consciousness, memory, nor self [1,2,34]. Working with the pluralistic personality and the holistic self in self-actualization psychotherapy enables the highest level of psychological and spiritual integration to be achieved.

People nowadays are focused on both psychological and spiritual transformations within their inner worlds. True change and real freedom begin the moment people gain control over how they think, behave, and feel. Every person, as the primary responsible agent of their own spiritual and psychological evolution, must understand who they are in the past, present, and future, in relation to their consciousness, memory, and identity. When faced with freedom, a person either submits to authority or takes on individual responsibility, developing an authentic self and becoming truly themselves. Spiritual evolution is largely completed when the gap between the identity one has and the identity one wishes to be is minimized [1,35]. People who have completed their spiritual evolution or possess spiritual integration focus on seeking answers to questions that have

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never been asked of them, while also becoming aware of the reasons behind the questions others ask them. When a person questions their own existence, it increases their mastery over their own consciousness, memory, and identity, preventing them from falling under the control of others and even freeing themselves. In the dissoanalytic context [1,2], free identities lead people toward empathy, conscience, and compassion, whereas dependent identities lead people toward hedonism, conflict, and polarization. The freedom of an identity is determined by creativity, productivity, and authenticity. For individuals who cannot metabolize their traumatic experiences, it is not possible to speak of free identities. People either dissociate or normalize everything that harms them after a certain period of time. To be able to self-actualize, one must first let go of toxic relationships, fixation on the past, and abusive people.

Self-actualization, focused on survival and becoming the best version of oneself, is essentially a psychosocial sacrifice that every person makes toward themselves, because self-actualized individuals must distance themselves from everything that harms them, and this is quite difficult. Self-actualized individuals do not harm themselves or others, either physically or psychologically, which is actually the most fundamental criterion of normality! People have as much psychological and spiritual integration as they are aware of their consciousness, memory, identity, and self. In genuine relationships, there is no controlling, transforming, or managing; in true relationships, two healthy individuals connect with each other in their self-actualized states, whereas those who are not self-actualized engage only in directed and interest-focused relationships. People need a higher system and a guide to manage themselves, and this guide is their best version [12,24]. Self-actualized individuals position themselves as both a good guide and master instructor in the face of both internal and external stimuli. Self-adapted and psychologically integrated individuals should remain neutral and attentive to all their fantasies, whether or not these contain shame or guilt, and regardless of whether they have the potential to become reality, regarding their self and their privacy, including their hidden thoughts and feelings.

From a dissoanalytic perspective [1], self-actualized individuals are, in a sense, self-adapted subjects. Since self-actualized individuals are aware of themselves, have adapted to their multiple identities, and maintain their vital center well, they do not become pawns in cycles of abuse! People should surrender to themselves but must use the full power of their self freely without submission. If we can temporarily quiet our emotions, our thoughts soar, increasing our likelihood to establish positive bonds and adapt. By entering a stimulus fast and taking short retreats into seclusion, people can become aware of their inner worlds and their inner guides—that is, their *sidentities*. Self-actualization essentially means the spiritual construction of a developmental, original, and adaptive new psychosociodigital reality within memory, consciousness, and identity. For the psychological and spiritual construction of this new psychosociodigital reality, consciousness, memory, and identity must be approached from a pluralistic and dissoanalytic perspective. From a dissoanalytic viewpoint [1], image and psychopathology should never precede identity. An identity possessing psychosocial permeability and flexibility derives its existence, strength, and continuity from the possibility of integrating itself and leaving an original imprint. Identity matures as it becomes aware of its latent vital defenses activated in response to actual and traumatic stimuli. Identity, and especially sidentity, is a system that stands above and even beyond both human psychology and psychopathology. A neurotic psychiatric disorder can never fully encompass an identity within its scope!

Psychopathology, aimed at metabolizing traumatic stimuli, experiences, or memories, becomes more resilient and grows as it unfolds. Psychopathology is the process of reprocessing and neutralizing traumatic stimuli. The closest witness to this reprocessing process is identity, which under normal circumstances continuously reintegrates itself. If traumatic experiences are not metabolized, psychopathology emerges, causing interruptions in the continuity of identity's self-reintegration. These resulting interruptions create dissociative experiences that accompany most neurotic psychiatric disorders. The intensity of dissociative experiences shifts individuals from a focus on freedom to a focus on obedience. The obedience focus is a withdrawal in which creativity, bonding, adaptation, and time both freeze and collapse [24]. In traumatic selves, time does not flow; past, present, and future are experienced simultaneously. Identity is the ontological single reality that a subject both can change and remain the same. From a dissoanalytic perspective [1,2], identity is not an element that requires control but rather one that requires awareness. As long as people live dominated by emotions, they will remain distant from the identity they wish to embody. People have the capacity either to be trapped by or to deny everything they are not aware of. Consciousness brings prediction and intuition to humans; memory conveys a sense of time and empathy; identity, on the other hand, is entirely continuity and rhythm. Traumatic experiences that impact emotions more than thoughts hinder the relational reciprocity between identity, memory, and consciousness. Both the healthy and unhealthy states of identity, consciousness, and memory coexist simultaneously within every person and take control at different times. Self-actualized individuals transform into their best versions when necessary, integrating their identities, consciousness, and memories. Integration and self-actualization are only possible by staying on the healthy side at an optimal level of stimulation!

In self-actualization psychotherapies, autogenic empathy among multiple identities acts as an agent that facilitates connection. While empathy means understanding another person and making them feel understood, *"autogenic empathy"* is understanding ourselves and making ourselves feel understood by ourselves. The digital system, the most frequently used tool of the modern world, has created a *"psychosociodigital identity"* in people.

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Autogenic empathy is an important tool in integrating all our identities, especially the psychosociodigital identity! Modernity, popular culture, and the digital system have de-differentiatied everyone and eliminated lasting bonds; the only lasting bond is the connection people have with themselves, which is called the *"autogenic bond"*. People want both their identities to be visible and also conceal parts of them (hidden identity). Rebellion is the birth of identity, whereas obedience is the collapse of identity. In all societies or nations, people can either live by obeying or by being themselves [1,35]. People consist of two main groups: those who live by de-differentiating and those who live by self-actualizing. The dissociative void is larger than the traumatic void, and recognizing this gap between the ideal identity and the possessed identity allows us to use our consciousness competently.

Öztürk defines the change in the orientation of the identity's axis of rotation in relation to reality during the self-actualization process as *"identity precession"*. Identity precession enables individuals to experience the phenomenon of self-actualization. All individuals who cannot evolve their identity become slaves to pleasure and puppets of any oppressive system or person. If the identity transformation cannot be witnessed, meaning identity fossilization cannot be stopped or identity development is not accompanied, the self fractures, and to cope with this fragmentation, it produces multiple psychopathologies, repetitive self-sabotages, and seeks refuge in various addictions! Individuals now oscillate between identity dissolution and self-actualization [1,36], becoming trapped in a process dominated by psychopathologies. When people cannot be themselves or fail to self-actualize, they drift away from absolute reality; they punish themselves through exhibitionism, self-sabotage, and hedonism. Self-actualization is a movement and evolution that flows from the biological essence to the psychological essence, and from the psychological essence to the spiritual essence, with its source rooted in the sidentity.

For individuals to truly find themselves, they need to become aware of their deep consciousness, deep memory, and deep identity, realms untouched by traumatic experiences, oppression, or negative child-rearing styles. This deep identity, present in all humans but comprehensible mostly through cosmic reality beyond absolute reality, has also been defined by Öztürk as the *"esoteric identity"* [5,24,34]. When the esoteric identity is activated, the individual easily frees themselves from the psychopathologies brought on by traumatic experiences. Essentially, the esoteric identity is the healthy and integrated twin of identity. In this context, identity exists as two distinct structures: healthy and unhealthy, with the unhealthy side potentially fragmenting further under the influence of adverse life events. Unlike absolute reality, which serves as a shield against cultural, relational, and digital realities, the esoteric identity, governed by cosmic reality, prediction, and intuition, functions in collaboration with the natural self. Some people cannot transition from their identity to their esoteric identity and thus cannot mature. The esoteric identity consists of teachings that can only be accessed by those who have neutralized their traumatic experiences and have passed through certain stages of personal development. The trauma that people most struggle to neutralize is being forced to live without self-actualization. The cost of not achieving self-actualization is paid through unused potentials, unfulfilled goals, massification, and addiction to pleasure. Öztürk defines this process as the *"identity betrayal trauma"*. In other words, failure to self-actualize is trauma caused by betrayal of the identity or trauma of betraying one's own identity! In individuals who fail to self-actualize, the sequentially developing psychopathologies are described as a *"dissociative emanation"* or *"consecutive degradation"*. From a dissoanalytic perspective, the holistic state of well-being called *"associative emanation"* is reserved only for those who possess both psychological and spiritual integration. Long-term ongoing self-actualization is itself an associative emanation.

Discussion

Traumatic Self and the Associative Functions of the Self

The fundamental motto that has always been sought to dominate in the evolution of humanity is self-actualization and the attainment of freedom. Every individual who fails to self-actualize and remain free, even becoming a defector, experiences repetition on the stage of history and transforms into a copy, ultimately disappearing without leaving any psychosocial trace! In contemporary times, individuals self-actualize by changing and evolving alongside the societies they live in, the institutions they work for, and the digital systems of which they are a part [1,24,37]. According to Jung, individuation is the process by which an individual integrates conscious and unconscious aspects of the self to achieve self-realization; this process is described as *"coming to selfhood"* [29]. Oppressive familial, political, institutional, and digital systems do not permit individuals to self-actualize! In individuals exposed to oppression, terror, war, brainwashing, stimulus pollution, torture, and trauma, the associative functions of the self act as a buffer against psychopathologies that may develop in relation to these adverse life events [2].

The stronger an individual's associative functions of the self, the more effectively the traumatized subject can neutralize traumatic experiences. In self-actualization psychotherapies, regenerative dissociation is one of the locomotive agents. *"Regenerative dissociation"*, as one of the associative functions of the self, refers to adaptive and creative *"psychosocial defense patterns"* that can be voluntarily experienced following chronic traumatic experiences, successive positive life events, and especially developmental migration [13,24]. The associative functions of the self are founded on the relational reciprocity among multiple consciousnesses, memory, identity, perception, and volition systems. Individuals with a core philosophy centered on absolute reality and relational reciprocity are able to maintain their identity against both ordinary and extraordinary stimuli, while neutralizing oppressive and human-based traumatic experiences.

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This process guides them toward a progressive, empathetic, authentic, and productive psychosocial life journey through the channel of the *"associative functions of the self"* [5,24,34]. Self-actualization psychotherapies script a new fate in which each person plays the leading role and achieves new victories!

Individuals achieve self-actualization when, in alignment with absolute reality, they are able to perceive their identities both from their own perspective and that of society, thereby conducting an optimal evaluation focused on development and integration [1,2]. According to Öztürk, self-actualization is a creative whole encompassing our efforts to transform and integrate our psychogenic being, fragmented by traumatic experiences, into a better and/or more advanced state; to experience our grief without it turning into anger by neutralizing it; to preserve our originality or natural self; to utilize our potentials; and to establish and maintain our optimal boundaries and balance. Individuals who fail to self-actualize become psychotoxified, trapped in fused and sadomasochistic relationships, which increasingly devolve into transactional interactions driven by self-interest and feelings of inadequacy, characterized by a lack of respect, boundaries, and privacy, and a growing need for pathogenic attention, devoid of genuine feelings and reciprocity, ultimately leading to multiple addictions [5,24]. Individuals and nations that fail to self-actualize experience an intergenerational fossilization process akin to a revenge ritual directed at themselves, and through the vortexes of terror and war to which they become habituated, they are sooner or later erased from the pages of history [1,5,24,37].

In self-actualization psychotherapies, the *"traumatic self"* is one of the central themes. The traumatic self emerges as a resistance element for sidentity, spiritual, and autogenic integration. The moment when the repeatedly external traumatic stimulus flow in a dissociated individual, who has suffered damage to their consciousness, memory, identity, and even autonomy due to individual and societal traumas, and who has become a psychiatric subject, transforms into a repeated internal traumatic stimulus flow marks the birth of the *"traumatic self"* [1,24]. The psychosocial impact of traumatic experiences is defined as the disruption of psychological integration that occurs when the *"accompaniment capacity, uniqueness, uncertainty, and anxiety/angoisse tolerance"*, which sustain functionality and competence in the subject, are deactivated due to the short- or long-term weakening or even breakdown of the identity's associative functions, which are both targeted and penetrated by an unpredictable and shocking traumatic stimulus flow. As a result, the subject's innate *"autonomy mode"* and *"relational reciprocity mode"* evolve into a *"submissive psychosocial mode"* or a *"dominant psychosocial mode"* under the influence of these repetitive external and/or internal traumatic stimuli [1,24,37]. Only integrated individuals, namely those whose identities' associative functions are *"well-developed"*, possess an *"optimal level of empathy"* which enables them to neutralize their trauma and grief without contaminating others [1, 24].

When the associative functions of identity are weakened due to chronic traumatic experiences that create a dissociative gap under the orientation of suggestibility, the resulting dissociation phenomenon activates reversible dominative/submissive modes in response to psychosocial oppression [24]. Individuals who fail to self-actualize and become defectors after experiencing a grief and denial trauma devalue themselves while sanctifying their narcissistic abusers and dictators; in doing so, they not only negate their own selfhood but also switch into their *"traumatic self"*, effectively enslaving themselves. The *"traumatic self"* is the primary factor rendering the subject highly susceptible to suggestion in the face of oppressors, abusers, and dictators. Across the spatial-temporal continuum from past to present, both individuals and societies have been governed and controlled by their traumas, traumatic selves, unhealthy parts, and dysfunctional psychogenic systems [24]. The global monolithic cultural hegemonies imposed by fascist leaders, dominant global exploitative systems, and digital networks generate strong resistances and varying degrees of disruption in individuals' self-actualization processes and the continuity of their psychological integration [13]. Communal dissociation experienced in the face of mass consciousness control by oppressive societies represents a *"struggle to remain original"* and a *"self-actualization reaction"* against the standardization, de-differentiation, and forced psychosocial transformation of traumatic subjects or selves [1,13]. Self-actualization psychotherapies encompass individual, societal, and digital dimensions.

Conclusion

Associative Functions of the Self, Intellectual Lockdown, and Dissociative Freezing

In self-actualization psychotherapies, the associative functions of the self, multiple identities, consciousnesses, memories, intellectual lockdown, autogenic bonds, and creative processes are generally addressed, and individuals' psychological and spiritual integrations are typically completed within approximately twelve sessions. The bonds individuals establish with themselves, particularly with their own identities, are the strongest and most original long-term bonds in their lives. Only those individuals whose associative functions of the self [5,25] are well-developed, meaning those who possess psychological integration, can form maximally positive and meaningful connections. The capacity to form positive bonds in individuals is the primary agent that determines their psychosocial adaptation and creativity. While the negative bonds individuals establish with themselves define existing psychopathology, the positive bonds they form with themselves indicate the strength or degree of their associative self-functions. According to the dissoanalytic school, negative self-bonds predict a traumatic anamnesis, whereas positive self-bonds predict an anamnesis in which traumatic experiences have been metabolized. It is not individuals with traumatic experiences who become their own abusers, but those who fail to metabolize those traumatic experiences, and such individuals can never achieve self-actualization [5,7]. Self-actualization is a concept that belongs

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exclusively to free individuals who possess a high level of awareness and psychological and spiritual integration, and who are capable of forming an optimal connection both with reality and with themselves. Creative and authentic individuals have a higher likelihood of achieving self-actualization! Psychosocial oppression, psychosociopolitical polarizations, violence- or pampering-oriented child-rearing styles, dysfunctional family models, and maladaptive communication styles traumatize and dissociate individuals, thereby hindering their capacity for self-actualization [1,26-28]!

The primary factor hindering individuals' psychosocial adaptation is the accumulation of subjective responses to traumatic events or traumatic perceptions, resulting in a *"dissociative freezing"* and, more than an emotional or physical dimension, an experience of *"intellectual lockdown"*. From a dissoanalytic perspective [2], intellectual lockdown is precisely the phenomenon of the inability to metabolize traumatic experiences! The objective dimension of traumatic experiences is cognitive and physical, whereas the subjective dimension is primarily emotional and unstable. The inability to neutralize traumatic experiences disrupts both individuals' capacity for self-actualization and their capacity for psychological integration [28]. Dissoanalysis emphasizes that individuals who cannot neutralize their traumatic experiences distance themselves from their psychogenic core and shift toward their sociogenic core [1]. Individuals attempt to distance themselves from their traumatic experiences through multiple addictions, which are linked to their shift toward the sociogenic core. Childhood traumas serve as both predictors and causal agents of multiple addictions. Today the only limit to our psychological integration, self-actualization (identity-discovery) and individuation is the non-neutralized traumas of yesterday [5]! Individuals who are unable to love themselves due to the impact of childhood traumas become mesmerized by others and idealize them, sometimes even adopting false identities [24]. Anyone who hinders our personal and professional development is an abuser, including ourselves! Perhaps the people we forgive the most are, in fact, our greatest abusers. The foundation of self-actualization psychotherapies is the termination of dissociative attachments and dissociative identifications with abusers. As long as we refuse to acknowledge the true and hidden aspects of ourselves in an identity-denying tendency, we create illusions of ourselves, and in that moment, we become nothing more than what we merely believe ourselves to be [1]. These illusions of the self [2,5], along with our sequential existences, cause psychological imbalances and confusions that impair common sense and decision-making abilities [28,29].

It must be emphasized once again that individuals have not only distanced themselves from their own identities and freedoms but also from their spontaneity and sidentity, ultimately becoming massified into mere copies of one another! Unfortunately, contemporary traditional and modern psychotherapeutic approaches, along with certain mental health professionals, have become unable to meet the expectations and yearnings for psychological integration of individuals who, while distancing themselves from their identities and originality due to global monolithic cultural hegemonies and anti-pluralistic political systems, still implicitly seek freedom. These approaches often serve oppressive political, cultural, and digital powers. Nowadays, individuals have begun to desire becoming the best versions of themselves during psychotherapy sessions. It is precisely at this point that *"self-actualization psychotherapy"* [12,16] and *"self-actualization doctrines"* come into play. Self-actualization psychotherapy and self-actualization doctrines are designed to address the needs of non-clinical individuals who seek a service beyond traditional psychotherapy, one that operates at a higher and more complex level and is grounded in pluralistic principles. Life is an irreversible moment in its entirety; however, self-actualization involves both the awareness of this irreversible moment and the reconstruction of our psychological integration by becoming the best version of ourselves!

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

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Ethical Approval
Due to the public availability of the data, ethical committee approval was unnecessary for this study.

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