



DISSOANALYTIC PERSPECTIVE ON TRAUMA, DISSOCIATION AND ALTER PERSONALITY: PLURALISTIC PERSONALITY, HOLISTIC SELF, DEEP MEMORY, AND CONSCIOUSNESS

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Abstract

Dissociation is an “escape way” from unbearable traumatic events, a tendency for denying or oppressing traumas and their effects as well as the emotions stemming from them. The traumatic reality is not fully grasped, nor processed but have their disruptive effects in the life of individuals subject to traumatic events. What amplifies the power and role of traumatic events in the life of individuals are less elaborative parents about their dissociogenic family dynamics, parents that adopt negative child-rearing styles, apparently normal families with dysfunctional features, societies in which individuals feel insecure and the justice is not secured all of which are compelling psychological situations that are difficult to handle. Construction of self, self-esteem, a unique and associate identity within autobiographical memory is inevitably interrupted by all these traumatic events deepened with dysfunctional family dynamics at the expense of ruining individual's singular consciousness. Dissociation is a result of actions of individuals struggling for reintegration. On that account, as “*Modern Psychotraumatology: trauma and dissociation studies*” and “*Dissoanalysis Theory*”, founded by Ozturk, establish an association between trauma and identity, their reciprocal relations with memory and self are discussed herein on the ground of modern psychotraumatology.

Keywords, Dissoanalysis theory, modern psychotraumatology, dissociation, holistic self, pluralistic personality.

Transgenerational Transmission of Trauma, Transgenerational Transfer of Dissociation and Constructing Autobiographical Memory Through Dysfunctional Family Dynamics: A Dissoanalytical Approach

One can predict that the rise and decline of psychotraumatology in all historical periods has been characterized by ethical and unethical mental health professionals divided into two different poles in their phobic orientation, and this grounding transforms into a dynamic movement with the support of the dominant one at the time, and professional awareness due to their opposing nature of functioning in opposition to each other, whereas societal levels of compassion and awareness run parallel to periods of growth, while resistance to trauma studies, insensitivity and indifference of mainstream psychiatry run parallel to periods of decline. (Ozturk, 2021a). Transgenerational transmission of



trauma is a psychotraumatology-based focus in the disciplines of psychiatry, psychohistory and clinical psychology within the axis of dysfunctional family dynamics, closely related to domestic violence, family psychopathology, childhood traumas and dissociation. In transgenerational transmission of trauma, dysfunctional family dynamics result in violence-oriented and negative child-rearing styles characterized with unempathetic approach while this pervasive period creates "*transgenerational transfer of psychopathology*". As Ozturk points out, transgenerational transmission of trauma is parallel to transgenerational transfer of psychopathology. What is more generally stated in this context is child-rearing styles both change and evolve, resulting in similar rates of childhood traumas and similar inherent psychopathologies in successive generations. Stated differently, parents with the same child-rearing style raise new generations of dysfunctional children who are traumatized and psychopathologized in a way that is equivalent to their own and their parents' traumatized and psychopathologized generations (Ozturk, 2022e).

Dysfunctional families and dysfunctional generations are the primary actors of transgenerational transmission of trauma. By structuring transgenerational transmission of trauma studies on the basis of quantitative methodologies that can be measured and tested on a theoretical basis by modern psychotraumatology paradigms and dissoanalysis theory, it can be thoroughly investigated within the perspective of clinical psychology (Ozturk, 2021a). Ozturk further defined transgenerational transfer of psychopathology as the transmission of psychiatric diagnoses (dissociative disorders, depressive disorder, post-traumatic stress disorder and anxiety disorder, etc.), psychological problems and dilemmas (self-harming behaviours, fused interpersonal relationships, revictimization experiences and suicide attempts, etc.) by dysfunctional families whose chronic, complex and cumulative childhood traumas are marked by violence-oriented negative child-rearing styles to the next generation. Violence-oriented and ambivalent negative child-rearing styles, encompassing early childhood traumas are the proactive agents in such transgenerational transfer of psychopathology. Accordingly, traumatic life events and similar psychopathologies are expected to be observed at the same rate in the next generations, having highly similar negative child-rearing styles. (Ozturk, 2022e).

Ozturk, who is the most important representative of modern psychotraumatology and dissoanalytic school in the world, claims that the phenomena of "*transgenerational transmission of trauma*", "*transgenerational transfer of psychopathology*" and "*transgenerational transmission of dissociation*", which he pioneered in the field of clinical psychology, are the main scientific focuses closely related to family psychopathology, childhood traumas, individual and social dissociative experiences on the axis of "*dysfunctional family dynamics*" (Ozturk, 2022a; 2022b). The phenomenon of transgenerational transfer of dissociation and the phenomenon of intergenerational transmission of dissociation have close relationship dynamics and function transitions. The phenomenon of transgenerational transfer of dissociation is defined as the transfer of dissociative experiences between three or more generations, whereas intergenerational transmission of dissociation is defined as the transition of dissociative experiences between only two generations. In both phenomena, violence-oriented and all psychosocial dilemmas that are closely related to chronic, complex and cumulative childhood traumas that start at an early age, which function as the main component of "*transgenerational transfer of dissociation*" and "*transgenerational transfer of psychopathology*" by hiding in negative child-rearing styles with unempathetic approach, and which are likely to be experienced at maximal rates in every nation of the world, should be terminated urgently through "*dissoanalysis theory*", that is, "*psychocommunal therapy*" (Ozturk, 2023a; 2023b).

Individuals create their autobiographical selves and socially construct themselves through their personal experiences, and stories which are sometimes saliently expressed but most of the times are hidden because of the parents being unable to cope with traumatic experiences let alone expressing them to their children, which is why these hidden stories turn into traumatic oscillations besides making these parents hesitant in counting their children in their real life (Fivush, 2019). Autobiographical memories are constructed by all the life events the persona in question is a part of. Parents being hesitant and avoidant in sharing their traumatic family histories with their children



either because of being unconcerned about them or with the aim of over protecting their children from traumatic effects of these agonising events on their children ignorantly cause deficient construction of the autobiographical memories per se. In other words, parents, in doing so, unwittingly entails the risk for their children's autobiographical memories, in which stories, real life events, traumatic life events their parents had been through are faultily and incompletely encoded, to be constructed in a way that individuals not being told the stories to cannot brace themselves for coping with similar traumas. One of the possible grounds for “*transgenerational transmission of trauma and dissociation*” and “*transgenerational transfer of psychopathology*” to get off might be the unrevealed traumatic family histories or dysfunctional family dynamics, while others would be the ones individuals directly experience as childhood traumas at an early age being related to various reasons such as having parents adopting negative child-rearing styles and being brought up by parents prone to violence. The tendencies of individuals holding traumatic memories which arose by cumulative, chronic and complex childhood traumas grounding at an early age to adapt to new and various realities are one of the escape ways from traumatic events which is possible by differentiating from what they have been through. The solution like resemblance of the differentiation and splitting of individuals and dissociative experiences at the pathological level disrupts the association of self and is a maladaptive solution for coping with traumatic events as it makes them dysfunctional, open to the manipulation and oppression of narcissists, abusers and dictators when evaluated from the social life perspective. In other words, while the tying of those traumatic events to the personal life experiences of individuals in memory help them protect the association of self as they are internalized, the vice versa, which is not feeling the part of that pain, trauma and anguishes, ends in alienating the self from the traumatic event and dissociating it as a whole at the expense of losing the integration.

Having social, cognitive, and linguistic grounds, autobiographical memory consists of consciously recalled events that are directly associated with the identity and a rich and evaluative personal autobiographical memory system is constructed with the help of highly elaborative parents which contribute to the children's self-understanding as well as building associative and integrative selves (Reese, 2002). Social reminiscing efforts of parents are of great importance for the good of individuals in terms of contributing to their autobiographical memory construction process, the raising of their self-consciousness and the improvement of their skill of linking internal reactions to external life events which are necessary for an association in identity (Gulgoz & Sahin-Acar, 2020). The fact that autobiographical memory is constructed with personal experiences, the contribution of elaborative parents is of great importance for filling the blanks in mind with regard to the construction and protection of “*self*”, and individuals' self-awareness thrives along with what they have in their autobiographical memory, either being episodic or semantic, it can then be speculated that the association of memories thereunto appertaining to the “*self*” are protected and stored in the autobiographical memory to be consciously recalled for integration. Putting this positive scenario aside, when the nature of autobiographical memory is questioned in terms of psychologically uncomfortable life events let alone traumatic ones, the elaboration for the construction and protection of “*self*” needs to be detailed much more carefully. Dissociating the compelling, harmful and traumatic experiences because of the detrimental effect of them on constructing autobiographical memory pool in which the “*self*” is constructed would be an alternative adaptive escape way for vulnerable individuals. On the other hand, traumatized and dissociated individuals have the tendency to selectively recall compelling, harmful and traumatic memories that are hard-wired and immutable and despite that, alter the content of them along with their concerns (Bryant, 2015). This awareness of the traumatized individuals would be another alternative scenario and these two scenarios might lead us to understand how individuals differently construct their “*selves*” within autobiographical memory; by dissociation or over hyperawareness.

Dissociation, which on the other hand snowballs with negative child-rearing styles, being brought up by less elaborative parents about their traumatic family histories and with dysfunctional communication and relationship styles or in contrast agitating their children with them, can be



capsulated in the definition that it is a defence mechanism adopted against unbearable traumatic life events and is mostly comorbidly associated with post-traumatic stress disorder (PTSD). It was first theoretically grounded by Pierre Janet, a science icon and the founder psychotraumatology, that in dissociation, the dissociated individuals' psychological development is interrupted and they are unable to integrate their traumatic memory, both because they maximally experience and their personality, suffers from being stuck in a traumatic dead end (Ozturk, 2022a). The construction of "self" and personal experiences in autobiographical memory might then be replaced by severe traumatic events apart from being dissociated. Ozturk, who is a trauma therapist, a psychohistorian, a dissoanalyst and today's pioneer in the field of dissociation and trauma, defines dissociation as repetitive but sometimes external and sometimes internal traumatic stimulus flow with a complete denial at various times when individuals are exposed to the trauma (Ozturk, 2023a). In other words, dissociation is an escape way from traumatic life events in the form of denial. Traumatic and negative life events that are unbearable and agonizing lose the association and integration within its own context and are triggered by recurrent severe traumatic events which then inevitably turn out to be a part of "psychosocial memory" as well as the "deep memory" of individuals who feel helplessly vulnerable (Ozturk, 2022b; 2022c). Ozturk elaborates on "deep memory" in terms of being somewhat a pool closed to intervention and suffused with traumatic experiences as well as psychopathogenic or dysfunctional family dynamics (Ozturk, 2021). Evaluating dissociation on empirical and theoretical grounds, Ozturk highlights the growth and shift of dissociated traumatic events, memories and emotions to "psychosocial memory" and points to their enlargement within psychosocial concepts in which these individuals become prone to the manipulation of the ones ruling and controlling the societies as a token of their strength over them. The rationale on these realities would be that individuals either cope with the emotions they gain after a traumatic event by elaborating on them, which sounds adaptive, or this elaboration turns into a maladaptive cognitive emotion regulation style as in rumination, or they dissociate those unbearable traumas as a defence mechanism and they are kept distinct in their autobiographical memories.

As stated by Ozturk, dissociation is the excessive and intense integration effort of a divided and multiple consciousness system as well as being a dynamic process, a strong desire and struggle for integration or unification rather than a division. Dissociation is also defined by Ozturk as a process functioning merely within the context of ordinary life experiences that distract from traumatic memories. Dissociation is the experience of losing the sense of ownership and belonging to one's own identity and thereby feeling depersonalized against environment and time during or immediately before or after repetitive and compelling traumatic events and negative child-rearing styles, focusing on the traumatic self and establishing contact with oneself and one's environment, both with oneself and with one's multiple selves as well as one's own internal and multiple realities, regardless of time, but without completely severing one's connection with absolute reality (Ozturk, 2021b). Loss of psychological integration and shifting focus of attention are experienced by traumatized individuals adapting "dissociative experiences", "dissociative reactions" and "dissociative defences" which pave ways for creating a close relationship of the stream of consciousness with subclinical or clinical dissociative experiences (Ozturk, 2022a). In other words, the social functioning and optimization of these experiences are realized and evaluated from the perspectives of actual life which naturally and inevitably necessitate dissociation of some events.

Dissociation: An Escape Way from Trauma Leading to Fear and Anxiety

Fear, which is more reasonable through our mental, linguistic and symbolic skills, is an emotion that distinguishes us from other living beings, triggers our impulses to retreat as far as possible from the discomforting object, reminds us that we need to take precautions to avoid harm, and can often be triggering and sometimes intense enough to prevent us from acting (Svendson, 2017). Fear is an emotion consisting of subjective elements having genetic, cultural, environmental, physiological, and psychological grounds (Butcher et. al., 2013). As in every fear, there is a triggering of an emotion in the fear of death in a similar way. When the feeling of fear, which is a strong emotion, is further triggered, the negative emotion loses its object and the negative emotion generalised to the whole of



life turns into anxiety or post-traumatic stress disorder in the individual. For instance, individuals who have experienced fear of death during an accident are 13 times more likely to experience PTSD (Simske et. al., 2022). External traumatic events such as accidents have the effect of leaving permanent psychological effects on individuals. Fear, which cannot be coped with and is transferred to the general part of life, can turn into anxiety and become even more unmanageable or unbearable with different physiological symptoms. Unlike fear, which contains subjective elements, anxiety contains more physiological and behavioural elements (Butcher et. al., 2013).

On the other hand, while defining the level of normality in individuals in the psychology perspective, it is evaluated in terms of not having extreme behavioural and psychological reactions, being able to adapt to the majority and the environment, not having psychiatric symptoms, being able to establish a balance between the personality units, or in the most general terms, being physically and mentally healthy (Ozturk & Ulusahin, 2015). In other words, fear and anxiety have disruptive effects on the functionality of individuals. Anxiety, which starts with a sense of uncertainty and psychological distress and a state of uneasiness arising from this, is characterised by both psychiatric and physiological symptoms such as unconscious anxiety, tension, increased blood pressure and heartbeat, sweating palms, pale face, and a destructive feeling is experienced with overstimulation of the whole organism (Ozturk, 2008). For example, individuals being through panic attacks experience an intense release of adrenaline in the locus ceruleus region, which is the storehouse of noradrenaline in the brain, and the hormonal balance in the brain begins to deteriorate due to irregularly secreted GABA and serotonin, and the individual feel intense fear (Berman, 2005). We can address the adaptive aspect of dissociation when posing the question of which strategies individuals experiencing intense death anxiety would use to cope with such an emotion or to what extent the individual would maintain his/her functionality by dissociating this emotion arising from anxiety when he/she cannot cope.

These forms of dissociation, such as "*daydreaming*" and "*preoccupation with something else rather than focusing on what has to be done*", which do not disrupt the continuity and functionality of actual life and even provide a certain degree of optimization, are considered within the scope of "*dissociation of actual life: normative dissociation*" (Ozturk, 2022a). Normative dissociation is an alteration in the state of consciousness that does not appear as part of either an organic or a psychiatric disorder and involves a temporary interruption or fragmentation of mental functions that normally maintain integration (Butler, 2006). When the frequency, severity and duration of normative dissociation increase, psychopathologies such as dissociative disorders and anxiety disorders emerge (Ozturk, 2022a). While attitudes of individuals with social phobia who exhibit defensive behaviours against individuals with a dominant role are biologically adaptive for the world of their ancestors, they are not regarded as being in accordance with today's cultural standards, and therefore, when some anxiety disorders are evaluated from an evolutionary perspective, it is considered that hypersensitive behaviours are evolutionarily compatible but culturally incompatible (Hofmann, Moscovitch & Heinrichs, 2002). People who have been through traumatic experiences struggle with involuntary distressing memories as in intrusions, discomfoting dreams, dissociative reactions like flashbacks, intense psychological dilemma, and physiological stress responses and sometimes dissociate thoughts, memories, and feelings associated with the traumatic event which mostly result in dissociative disorders, acute stress disorder and PTSD along with self-blame and negative expectations about oneself or others (Brüne, 2016; Ozturk, 2020a). The fear, anxiety, phobia-like intense emotions mostly cause similar physical symptoms, their psychological and cognitive outputs are alike apart from some important distinctive features they have. Putting the severe and intense results of these biopsychosocial outputs, the resemblance of traumatic events are sometimes not reflected to the real and actual life as intense as they are felt but rather take place within the functionality of life after being adapted to some parts of the realities or changed in accordance with the concerns of individuals. Ozturk emphasises that absorption in real life experiences, which he defines as "*hypnotic actual processes that distract from traumatic memories*", functions by narrowing the focus of attention, while dissociation functions by shifting the focus of attention to another internal cognitive or psychic focus (Ozturk, 2022a).



With the aim of creating integrative individuals and societies longing for development, Ozturk started a psychosocial therapy, the "*Dissoanalysis Theory*", which is framed with prevention strategies for protecting individual from social traumas expeditiously, and in the end neutralising the basic dissociogenic components with a holistic orientation by integrating clinically and trauma-based modern psychotherapy methods with psychotraumatology and psychohistory perspectives on dissociative disorders (Ozturk, 2022d). Dissoanalysis theory points to dissociated traumatic events or stimuli resulting in temporary psychosocial interruptions in the unity of consciousness, memory and identity, in the possession of thoughts, feelings and behaviours, in the perception of absolute reality and in the experience of relational reciprocity which is why it is a significant part of the developmentally oriented modern psychotraumatology and dissoanalytic psychohistory that focuses on structuring effective psychotherapy practices to stop the "*transgenerational transmission of trauma and dissociation*" and the "*transgenerational transfer of psychopathology*" (Ozturk, 2022a; 2023a).

An individual's ability to establish a relationship with another person and the fact that relationships do not threaten the individual with loss of identity is enabled only if the individual has a strong sense of autonomy, and the anxiety of the individual who is afraid of entering into a relationship with any person or thing, even with himself/herself, is the inability to protect his/her autonomy and the concern that he/she will lose his/her autonomy and identity in any relationship (Laing, 2011). In other words, the individual experiences himself/herself as a person who is constantly trying to save himself/herself from being drowned by diligent, hopeless events, which is actually an escape from himself/herself. In addition to questioning the diminishing abilities of individuals to survive arising from trauma-based dissociation, some important issues arise regarding how one handles dissociated event in their memories and unsensibly develop hyperempathy as an extension of traumatic incidence. The hyperempathy and pathological conformism that individuals go through can be associated with the fear-focused "*dissociative attachment*" and pathological conformism-focused "*approval obsession*" that emerges in the face of dominant parents who are prone to violence-focused negative child-rearing styles and are the somewhat direct abusers and oppressors of their own children. Individuals and societies that disengage from transgenerational development and psychosocial consciousness alliance are trapped in the process of transgenerational fossilization, through both experiencing attachment to their abusers and oppressors and building identification with their abusers and oppressors. Dysfunctional members of society who attach to their abusers and oppressors, as well as those who identify with their abusers and oppressors, become the perpetrators of primitive and immature life forms with "*reversible master and slave*" orientation in their fused bilateral relationships (Ozturk, 2023a)!

From Self and Association to Dissociation: Understanding the Construction of "Self" through Dissoanalysis Theory

Every individual has a judgement about himself/herself, which he/she obtains by filtering through other people and subjective experiences. This judgement about oneself is formed by being influenced by their families as well as many other individuals they are in contact with and external and social factors. While we have clear judgements about our self, which we can define as our beliefs and our ideas about ourselves, there may also be unexplored or unclear points about our self (Taylor et. al., 2015). The reactions of those around us enable us to reach a judgement about ourselves which constitutes our self-judgement. For this reason, it is possible to state that the individual's judgement about himself/herself is not solely constructed by personal experiences but are open to external factors and they are necessary for his/her ability to communicate with others, which plays an important role in the functionality of the individual as well as helping them construct their autobiographical memories. What Ozturk points on this regard is that individuals with tendencies to integrate as well as having associative identity reach their "*optimal empathy level*" which helps them neutralize their grief or trauma without impairing what they have (Ozturk, 2023a). On the other hand, individuals who do not have an adequate judgement about themselves and lack this association capacity is likely to be exposed to requirements of demanding masses, dictators or authorities while establishing social



relationships and sustaining their lives in society. When the “*self*” is evaluated from the perspective of the clinical psychology and psychotraumatology, it can be saliently speculated that a preserved and functional conscious single identity can be realized through either construction, association or dissociation of traumatic life events. Individual's respect for themselves and their lives is also very important in terms of establishing this balance. Studies indicate that individuals with low self-esteem have high death anxiety and low self-esteem level is associated with anxiety and depression disorders following a trauma (Brewer, 2002; Sowislo & Orth, 2012). On the other hand, individuals with functional features as in optimal level of empathy tend to recall positive memories rather than traumatic life events and individuals with higher self-esteem feel closer to positive memories. For individuals, the actual merits of having positive judgment against themselves can be saliently linked with high self-esteem, constructing an autobiographical memory enriched with clear memories which in the end enable individuals have single identity with functional and adaptive features (Demiray & Janssen, 2015).

Defined as a sudden and significant interruption of psychological and sociological experience by distressing and unpredictable situational and/or persistent factors that intervene in a person's coping capacity for a month or a duration trauma is a potentially intimidating experience that transforms an adaptive process into a maladaptive process (Sar & Ozturk, 2007). Traumatic life events, therewithal play an important role in the construction of self, identity, autobiographical memory, self-esteem and other psychological components of personality. A repetitive external traumatic stimulus is engulfed and turned into a repetitive internal traumatic stimulus after being dissociated by the individual whose consciousness, memory, identity, self, self-esteem and autonomy are defected which is a devastating result for the individual evolving into a “*traumatic self*” (Ozturk, 2023b). In other words, an individual experiencing a traumatic occasion goes through various psychological processes that are shaped with adaptive or maladaptive coping skills of the person in question. This is a transformation of the “*psychological self*” into a “*traumatic self*” at the end of which the self creates alter personalities as in “*sociological self*”. An optimal behaviour of an individual functioning optimally is the reflection of the “*psychological self*”, that is the only form of the self to handle traumas successfully on an adaptive ground. Nevertheless, some traumatic events are not evaluated by individuals optimally and the balance of “*self*” is disturbed. When the “*psychological self*” fails to handle the trauma in an optimal way, which can be decoded as having a distorted reality, detemporalization and alienation in time, the “*self*” then is dominated by another version of it that is the “*sociological self*”, the one that disturbs the natural or normal balance (Sar & Ozturk, 2005). Sociological self is an alternative of the traumatized “*psychological self*” which is deactivated and oppressed by an altered version of the self. A dominant self, that is the “*sociological self*”, intervenes the neutralization of the traumatic event by oppressing other selves, the healthy and adaptive version of which is the “*psychological self*”, and trauma-related detachment of the selves upsets the time and reality perception of the traumatized individual. This plurality in self, as in psychological and sociological selves, might allow one to address some deductions that “*self*” can go into a dissociation process for the sake of processing the trauma. This way, the altered version of the traumatized self uses its full energy for overcoming the consequences of the trauma which regrettably does not serve a purpose for protecting the “*psychological self*”, but contrarily splits it. The eventual result is to have a traumatized self with distorted perception in time and reality struggling for regaining the organization and unity of self which has an inevitable aftermath integrated with alter identities (Ozturk, 2020b; Sar & Ozturk, 2005).

A traumatized individual's struggle for maintaining the psychological organization without developing psychopathological personality traits might also end up with disguising the “*true self*”. Winnicott defined the “*true self*” as an innate spontaneous potency experiencing the continuity of existence as well as gaining a personal reality and a personal body schema. The “*true self*” is the real self which eventually turns into the “*psychological self*” if the trauma is processed and neutralized optimally. On the other hand, the dissociation of intellectual features of individuals as a result of unprocessed trauma finds its expression in a defence that is the “*false self*” against the unpredicted reality. Winnicott

conceptualized the “*false self*” as the adaptation of the individual to the environment by hiding the “*true self*” which is a form of depersonalization (Winnicott, 1960). In other words, the paradoxical state of “*false self*” plays along the society and repress the “*true self*”. The way individuals endeavour to maintain their psychological organization and neutralize their traumas has not a single system nor an option. While this endeavour sometimes takes shape as repressing the “*true self*” and deactivating the “*psychological self*”, its coming into existence would be a result of simply not having the individuality at all. Lacking the individuality typically refers to the “*as-if personality*” characterized with emptiness (Deutsch, 1942). What the “*as-if personality*” lacks is the identity, emotion, moral structures and more constituting the “*true self*” and the “*psychological self*”. Individuals having social concerns arising from important negative social events might find the dilemma of creating a self and maintaining it without being traumatized more, an “*escape way*” from realities. The individual with an “*empty self*”, might integrate into a product, an ideology, a fame or a substance in order not to fall apart and fills the emptiness in his/her self by satisfying his/her psychological hunger (Cushman, 1990). A traumatized self is then somewhat a “*sociological self*” or an “*empty self*” framed with “*as-if personality*” on the distorted and maladaptive part, and a “*psychological self*” or a “*true self*” on the adaptive part. The rationale here would be that selves are various as well as being dependent on the traumatic life events which finds its expression through the fact that autobiographical memories of individuals are composed from various perspectives of selves.

The detrimental, adverse, destructive effects of negative and traumatic life events on the psychology of individuals are questioned and framed within modern psychotraumatology in order to approach its inevitable effects on them. The short- and long-term psychogenic effects of acute and chronic dissociative experiences that individuals are through as well as their efforts for psychological integration and the transformation of those adverse outputs of experiences into lifelong psychopathologies are discussed, researched and explained within modern psychotraumatology studies with the aim of constructing a psychotherapy of trauma-related psychiatric disorders with trauma-based approaches, especially traumatic stress and traumatic dissociation (Ozturk, 2022a). Ozturk particularizes modern psychotraumatology within “*trauma and dissociation studies*” of clinical psychology, psychiatry and psychohistory disciplines, and points to the features of it being clinically and psychosocially oriented with which dissociogenic reactions of individuals and masses with regard to trauma-related events and psychotherapies are investigated and prevention strategies for these negative life events are suggested herein this approach or discipline. Modern psychotraumatology practically focuses on the individuals' maladaptive psychogenic structures, their traumas as in being brought up by apparently normal families adopting negative child-rearing styles and also the transformation of traumas through generations: “*transgenerational transmission of trauma*” which possibly will end up with traumatic masses (Ozturk, 2022a; 2022b).

The long-term effect of negative life events and traumatic reflections of them on society is embraced in “*Dissoanalysis Theory*”, which was introduced by Ozturk, a trauma therapist, a psychohistorian, a psychotraumatologist and a dissoanalyst, with the aim of structuring the effects of trauma and their extensions through generations and to the society they live in (Ozturk, 2022b). According to dissoanalysis theory, envious, jealous, uncompassionate, unjust, selfish and unkind individuals are subject to the scope of dysfunctional behaviours and they are investigated within dissoanalysis theory as they are possible contributors to the emergence and spread of dysfunctional generations. Individuals who have traumatic family experiences and are brought up by parents adopting negative child-rearing styles as well as being prone to practicing negative parenting style, and have dysfunctional family dynamics, are analysed and framed within dissoanalysis theory and trauma prevention studies are carefully designed. Understanding dysfunctional dynamics and designating dysfunctional generations who are characterized with panic, lack of appreciation, lying, being irresponsible, manipulating and sabotaging people around them, behaving disloyally, hiding information that should be shared and elaborated on, distorting reality and engaging in unethical behaviour and more, are important to determine the inconsistent and unhealthy relationship dynamics having criminogenic grounds as well



as psychopathogenic characteristics (Ozturk & Derin, 2022). Dissoanalysis theory creates a holistic synthesis of negative and traumatic life events, dissociative traumatic events entailing risks for temporary psychosocial interruptions in the continuity of consciousness, memory distortions, splitting in identity, the possession of thoughts, feelings and behaviours in a maladaptive way, lacking of perception of absolute reality and relational reciprocity. Setting sights on the analysis of these dysfunctional and disruptive behaviours, dissoanalysis theory embraces and utilizes developmentally oriented modern psychotraumatology and dissoanalytical psychohistory studies that adopt structuring effective psychotherapy practices conducted with the aim of preventing “*transgenerational transmission of trauma and dissociation*” and “*transgenerational transfer of psychopathology*” (Ozturk, 2022b; 2023a).

Objectification Trap Phenomenon: Reflection of Trauma in Bilateral or Interpersonal Emotional Relationship and Embodying “Self” in Relationships

As trauma is identical with a loss of control, and because it is perceived as a helplessness and a feeling of not being able to save oneself, an individual can then no longer evaluate himself/herself as a complete or integrated person but as an object of the unforeseen traumatic situation, which is often a sign of generalised anger (Sar & Ozturk, 2007). Dysfunctional features of traumatized individuals are characterized with being brought up by parents adopting negative child-rearing styles as well as being prone to practicing negative child-rearing style, having dysfunctional family dynamics and traumatic family experiences which are mostly not elaborated on and are unrevealed. Dysfunctional individuals, who were traumatized children in the past and now psychologically unstable adults with poor or disrupted ego functions realize themselves, their traumas, and grief within bilateral or interpersonal relations by experiencing complexes, inconsistencies and fears with the aim of making objectification actual for their traumatic experiences (Ozturk, 2023a). The “*objectification trap phenomenon*” conceptualizes the role of partners, who are the ones associating their traumatic experiences with each other’s existence, in terms of having a tendency for reshaping dissociogenic versions of themselves which come into existence as dysfunctional relationships. In dissociogenic and dysfunctional bilateral or interpersonal emotional relations, the nature of the relationship provides a basis for creating an “*oppressor*” and a “*victim*” reciprocally traumatizing each other or redoubling their trauma, relentlessly realize the traumas over each other which is inevitable in this scenario full of dysfunctional features. Traumatic experiences are somewhat embodied in dysfunctional, narcissistic, abusive, misanthropic, hedonistic, megalomaniac and grandiose behaviours through interpersonal emotional relations in which an abusive dominant partner condemns the other partner, who is the actual victim, to traps of an emotional relationship in various ways, either consciously or subconsciously (Ozturk, 2022b; 2023a).

In dissoanalysis theory, dissociative individual and social traumas result in temporary psychosocial interruptions in the continuity of consciousness, memory and identity, in the ownership of thoughts, feelings and behaviours, in the perception of absolute reality and in the experience of relational reciprocity. In the aftermath of social traumas, developmental and traumatic crises, both individually and collectively, unexperienced or delayed grief shifts people from a focus on empathy and compassion to a focus on anger and violence. Unexperienced or delayed grief in individuals and societies is categorized into two categories: “*cumulative individual grief*” and “*cumulative mass grief*”. Long-term unexperienced or delayed grief begins to be experienced as a “*grief trauma*” as soon as it creates a resistance in neutralizing traumatic experiences. Ozturk defines the trauma caused by the inability to grieve a death, a loss or a social disaster as “*grief trauma*”. Grief trauma can be categorized into two as “*individual grief trauma*” and “*social grief trauma*”. Individual grief trauma weakens the associative functions of the identity, creates interruption of consciousness and memory, and even consciousness and memory abdication. Social grief trauma, by contrast, interrupts both “*social memory*” and “*social consciousness alliance*”, leading to “*psychosocial abdication of consciousness*”. According to the theory of dissoanalysis, individual and social grief trauma, transformed into



"*psychosocial abdication of consciousness*", creates dysfunctional masses with bilateral relationship dynamics with the objectification trap, fixated on both their dominating partners and abusive dictators.

Dissoanalysis theory forms a comprehensive frame for the "*objectification trap phenomenon*" in terms of its individual and social grounds. When evaluated within the perspectives in dissoanalysis theory, Ozturk is the first to conceptualize the "*objectification trap phenomenon*", and defines the individual grounds of it as the loss of oneself in another person in the form of "*individual identity transition*", and the loss of oneself in any group or society in the form of "*social identity transition*" (Ozturk, 2023a). Identity transitions in a bilateral emotional relationship which inevitably causes "*disidentification*" or "*de-uniquification*" is the embodying in and reflections of traumas to the partner on an individual ground. This "*disidentification*" can be regarded as being next to the concept of "*as-if personality*" with which individuals build up bilateral emotional relationship that is a must. Individuals who lose their self-authority over their own traumatic experiences, whose consciousness, memory, identity, self, self-esteem and autonomy are defected, experience these maladaptive problems in actual life and nourish them in bilateral emotional relations as they cannot neutralize the traumatic reflections of the facts that they were brought up by less elaborative parents about their traumatic family histories, parents that adopt violence-oriented child-rearing styles and with dysfunctional features. Having neurological grounds as they activate orbitofrontal and left lateral temporal regions, traumas resulted from dissociation are triggered by above mentioned negative psychological experiences (Sar et. al., 2001).

Pluralistic Personality and Holistic Self in the Face of the Utopia of Singularity in Self

According to "*Ozturk's Dissoanalysis Theory*", the reversible psychogenic nature of dissociated individuals based on traumatic experiences provokes the experience of multiple life philosophies, multiple consciousness, memory and self-systems in the same individuals during the same periods of time, which in itself may contain both harmony and disharmony on a dual axis. Traumatic experiences and dissociative reactions constitute the psychosocial uterus of the pluralistic personality, the holistic self, deep memory and consciousness. In a dissoanalytic perspective, every human being suffers from traumatising, yet not every traumatised person experience dissociation. It is only those individuals that cannot metabolise their traumatic experiences and become dissociated (Ozturk, 2022d). Today, individuals with narcissistic natures, who are manipulated and controlled by being traumatised, governed by being separated, deprived of their subjectivity by being alienated, de-uniquification by being oppressed, recorded by dissociogenic digital tools, systematically followed and forced to be exposed through social media applications, have already passed from a singular consciousness and self to a multiple consciousness and self-system on a holistic axis, and their existence on this holistic axis enables them to be more creative, more original and more authentic than in the past (Ozturk, 2020a; Ozturk & Erdogan, 2022). Within the theory of dissoanalysis, the hypothesis of the singularity of the self, as well as the hypothesis of the singularity of consciousness, has become a utopia in the span extending from the past to the present! Self, like consciousness, is apparently singular, whereas in reality it is plural, and the self-system is far more than the sum of its parts. Ozturk defined all parts of the multiple self-system delegated by a multiple consciousness which is related to the personality as the "*holistic self*", where the holistic self is both the integrated self and a self that integrates all selves as an integrative self. However, the functions of the holistic self differ from the integrated self and the integrative self, and the holistic self is far more authentic than each of these selves. According to the dissoanalysis theory, for individuals who metabolise their traumatic experiences, the multiple self system cannot be split and its parts cannot be processed separately (Ozturk, 2022a; 2022b). All the elements in the multiple self system are transitive and transformational in a dynamic orientation without being detached from the whole. The multiple self system is a dynamic existence arising or re-emerging with each of its existing elements. The integrative state of the multiple self and multiple consciousness systems is identical with the "*deep self*" and "*deep consciousness*". From a dissoanalytic point of view, the deep self and deep consciousness systems are the essence of the individual's multiple psychosocial structure and even the deep memory itself (Ozturk, 2022b). Such a

deep memory subsumes memories of "*traumatic experiences*", of intense guilt and shame, and of "*psychopathogenic family dynamics*" as they are preserved without any cognitive impairment or contamination (Ozturk, 2021).

Based on the dissoanalysis theory, when external traumatic stimuli or events jeopardise the psychological integration of individuals, multiple consciousness and multiple memory systems are activated and the record of all experiences is stored in deep memory (Ozturk, 2022a; 2022b). The associative filters found in the natural self and pluralistic personality are activated in the case of anxious stimuli and feelings originating from the inner world of individuals. When dissociative filters are temporarily and functionally disabled due to traumatic experiences, interruptions in psychological integration and splits in identity, personality and self-emerge and individuals become dissociated. Since the continuity of singular or multiple consciousness systems of individuals might undergo some oscillations, consciousness itself has a dynamic structure rather than a static structure (Ozturk, 2020b; 2022b). Nevertheless, it is inevitable for traumatised individuals to have dissociative experiences, suicidal motivated dissociative angoisse, regeneration-oriented amnesias and alter personalities for neutralisation purposes. The dissociated subject continues to exist as a "*fragmented self*" having "*multiple self system*" (Ozturk, 2022b; Ozturk & Erdogan, 2022). The phenomenon of dissociative denial, as a dissociogenic dynamic that protects both the victim and the abuser in this context, generates an interruption of consciousness and leads to the emergence of multiple consciousness and multiple memories. This multiple consciousness, multiple selves and multiple memories constitute divided selves and alter personalities. According to Ozturk, "*dissociative denial phenomenon*" is the experience of losing the functionality and moving from a singular consciousness to a multiple consciousness system after cumulative traumatic experiences and negative child-rearing styles. The inner reality, multiple consciousness and split selves of individuals who deny their traumas are perceived as "*more real*" by the individual who denies, even though they do not correspond maximally to the external reality (Ozturk, 2022a; 2022b; Ozturk & Erdogan, 2021).

Today's singularity of consciousness, memory and self for individuals in traumatised and dissociated societies is now a utopia! In fact, for individuals and societies controlled and even ruled by their traumas in the digital age, the singularity of consciousness, memory and self can be experienced almost as an illusion (Ozturk, 2022a; 2022b). In order to reintegrate the functions of identity, consciousness, memory and perception of the environment, which have been fragmented by traumatic experiences, negative child-rearing styles and oppressive psychosocial systems, the individual strives to have a more "*holistic*" perspective and a more "*dynamic*" balance regarding both himself and the world. According to the dissoanalysis theory, dissociation refers to the excessive and intensive integration effort of split multiple consciousness, multiple memory, and multiple self-systems; in fact, dissociation as an all-encompassing psychogenic process is a strong desire and struggle for integration or unification rather than dissociation (Ozturk, 2020b; 2022b; 2022e)! According to Ozturk, the natural self in a normal individual transforms into an integrative self in a developmental span. However, for individuals who are unable to metabolise their traumatic experiences, the integrative self disintegrates into its own parts. In terms of dissoanalysis theory, the disintegration of the integrative self into its own parts is an associative dissociation! The only way in which individuals can neutralise their traumatic experiences is by experiencing associative dissociation, and only at this moment can psychological integration be fully realised. The multiple self-system, which focuses on metabolising traumatic experiences and psychosocial adaptation, is situated somewhere between the dissociation of actual life and clinical dissociation. In today's age of dissociation, directed individuals have already learnt to integrate with multiple self-systems and especially to integrate while they can! Although "*integrative self*" and "*the integrated self*" are generally used in the literature in relation to multiple self systems, Ozturk recommends the use of "*holistic self*", which implies the integration of selves. The holistic self encompasses all defined selves, yet the holistic self is not merely the sum of all defined selves, it is more authentic and more numerous and more unitary over and above the sum of them. From a dissoanalytic point of view, in this context, it would be a utopia to claim a single



personality for each individual. Today, in the modern and psychodigital societies we live in, every individual with multiple consciousness, multiple memory and multiple self systems now has a "pluralistic personality". The pluralistic personality embodies the freedom of integrated individuals to experience a conscious dissociation under psychosocial oppression and individual and social traumas. Thus, according to the theory of dissoanalysis, the pluralistic personality is all that a singular personality cannot be and does not betray neither consciousness, memory nor self in the face of traumatic experiences! While the single personality structure creates exaggerated freedoms and submissive attitudes towards traumatic experiences, it functions as a psychosocial uterus for traumatic experiences. The individual with a pluralistic personality can be himself/herself at any time he/she wants to be himself/herself, or he/she can distant himself/herself from himself/herself, while despite traumatic experiences, he/she can still saliently maintain his/her psychological integration and authenticity (Ozturk, 2021).

Conclusion

Individuals compose their autobiographical or deep memories with various memories regardless of them being either traumatic or non-traumatic and this composition effects the subsequent stage which is the construction of self, self-esteem and identity (Lind, Bluck & Åkerlund, 2020). While the construction of self, self-esteem and identity in an associate, consistent, functional nature is anticipated with the existence of functional family dynamics, and being necessarily elaborative which help their children comprehend the consequences of traumatic events, experiencing negative life events have the power of destructing the construction of self, self-esteem and identity. Having less elaborative parents together with their tendency to adopt negative child-rearing styles increases the risk for their children to cope with the traumatic events in question, let alone constructing a unity in identity, self and having optimal level of empathy. The "Dissoanalysis Theory", developed by Ozturk, a trauma therapist, a psychotraumatologist and a psychohistorian is structured on the interactional dynamics that individuals have with regard to the concept of consciousness, the "multiple consciousness system", "multiple memory phenomena" resulting from traumatic experiences which is interpreted by Ozturk as a key matter to be resolved in order to prevent the emergence of dysfunctional generations and societies (Ozturk & Derin, 2022). The main purpose of dissoanalysis, conceptualised as psychosocial therapy, is to neutralize disharmonious features of individuals, dysfunctional communication dynamics, negative child-rearing styles and create integrative individuals and societies open to development with functional and adaptive behaviours. The wrongly constructed personal experiences of individuals within their autobiographical or deep memories as well as adopting maladaptive types of selves under the effect of traumatic events inevitably disrupt the construction of self, self-esteem, personality, and identity, the extension of which would be to disrupt the society by transmitting or transferring negative experiences to other generations (Fivush, 2019; Ozturk, 2022b). As reemphasized again, today's singularity of consciousness, memory and self for individuals in traumatised and dissociated societies is now a utopia! In fact, for individuals and societies ruled by their traumas in the digital age, the singularity of consciousness, memory and self can be experienced almost as an illusion. Thus, Ozturk's Dissoanalysis Theory occupies an important position in understanding, resolving and preventing the dysfunctional dynamics within societies (Ozturk, 2022b; 2022c).

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