Why psychoanalysis failed to embrace dialectics: Pathways for progressive change through implicit psychotherapy - Part I

Vedat Sar[1],
[1]Prof., Koc University Faculty of Medicine, Department of Psychiatry, Istanbul, Turkey https://orcid.org/0000-0002-5392-9644

SUMMARY

Authorities have openly acknowledged the worsening of mental health in the society, despite subtantial investments in the field. Throughout the past century, clinicians and theorists have made various efforts to question and refine traditional approachs to healing. However, as seen in the sphere of ideological movements, these efforts ultimately led to a fragmentated psychotherapeutic landscape and an incoherent narrative of biological psychiatry and neuroscience. This essay explores a generalized approach to psychotherapy that interveawes psychoanalitic thought, philosophy, power dynamics, psychotraumatology, and contemporary popular culture. The author emphasizes philosophical foundations, particularly Hegelian dialectics, as a means of driving change not only in society but also individual experience. The manuscript delves into implicit and immediate factors within psychotherapy, framing estrangement to oneself and the environment as a core psychopathological issue. Dialectical Dynamic Therapy (DDT) is proposed as a comprehensive framework designed to foster emancipatory movements. It functions in conjunction with Implicit Psychotherapy which directly engages the symbolic network of mental apparatus to minimize resistances, utilizing this approach as its core communication technique. Considering interpersonal and societal interference as a security threat to the essence of the individual, subtle encryption of communication between patient and therapist plays a crucial role in safety of the interaction. A novel model of mind is formulated which is suitable to address the concept of digital brain. Dialectical Discourse, as proposed and outlined in this paper, serves as the fundamental basis of this approach aimed at healing to the greatest extent possible while carrying the ethical and professional responsibility and accountability about the clinical outcome.

Key Words: Psychotherapy, Dynamic, Trauma, Dialectic, Ideology

Dedicated to my late wife, Psychiatrist İlknur Özütemiz-Şar, MD, with heartfelt gratitude, love, and respect

A recent article in The New Yorker titled "When Philosophers Become Therapists" discusses how the philosophical-counseling movement aims to bring deep, logical insights into everyday life (1). As exciting as it may be, this awakening reminds a fact, long ignored in the market of therapies: The role of a healer extends far beyond counseling or simply imparting knowledge to a client. Indeed, the gown of healer entails a profound sense of responsibility, demanding an intimate level of engagement, cheek by jowl with the suffering individual. Strangely enough, at times, the process may require even acting as a de facto proxy for the patient, to deal with an unyielding rock made up of multiple elements or, sometimes, a one-element diamond to be polished until the essence shines through. As Carl Gustav Jung stated: "People will do anything, no matter how absurd, in order to avoid facing their own soul", because, "the most terrifying thing is to accept oneself completely".

This observation strongly resonates with the author's extensive experience as a psychiatrist providing second opinions on complex, allegedly treatment-resistant clinical cases. Many of these patients present with polymorphic symptoms fitting several co-existing psychiatric diagnoses across seemingly unrelated psychopathological domains, challenging the medical principle of Occam's Razor. This fundamental rule of classification, to prevent redundancy in classification of diseases, advocates for assigning each clinical condition to its

DOI: 10.5505/kpd.2025.39049

Cite this article as: Sar V. Why psychoanalysis failed to embrace dialectics: Pathways for progressive change through implicit psychotherapy - Part I. Turkish J Clin Psych 2025; 28: 145-160

The arrival date of article: 24.01.2025, **Acceptance date publication:** 21.04.2025

Turkish J Clinical Psychiatry 2025;28: 145-160

specific category, and not to re-cluster their elements somewhere else based on a presumed shared factor. Ironically, the outcome of this rule in real life may be the exact opposite what is intended. Namely, nosological fragmentation presenting with multiple diagnoses within a single individual precisely signifies the existence of such a common denominator. This confounding factor is the inner dividedness, which is linked to a reality strategically important in psychotherapy: Developmental (complex) traumatization initiated within the close environment early in life when the child has no choice but to submit and survive (2-4).

Potentially indicative of a broader activation of pathological genes triggered by multi-faceted epigenetic stress, this polimorphic clinical presentation epitomizes a quintessential form of a psychosocial fact which can be best described as enslavement. This ongoing status permeates one's identity and perpetuates a cycle of lifelong (re)-victimization. These unresolved patients consist of individuals who are simply little understood, both by clinicians and themselves, despite their astonishing capability to articulate extraordinary human conditions. Unable to embed their status in a common language, these individuals, sometimes victims of a rather subtle type of suboptimal childrearing such as emotional neglect or lack of healthy mirroring leading to disturbances of attachment, become subservient to a professional discipline which operates behind the pretense of mastery yet remains inherently little understood itself. Caught in the grip of an inner turmoil or, alternatively, feeling "comfortably numb" (as referenced in Pink Floyd's "The Wall", 1979), the statues of these patients make it clear that adopting a fresh approach to their treatment is not only a professional challenge but also an ethical imperative.

In these misguided therapeutic processes, clinicians' own ignorances should also be factored in the equation, regardless of whether the treatment approach is biological or psychosocial. From a psychotherapeutic perspective, which is the main focus of this two-part essay, prior treatment attempts often exhibit a pattern of bilateral avoidance, extending to quasi-applications of various modalities, even ambitiously dedicated interventions including psychoanalytic efforts! Spanning all age groups from children to middle-aged adults, their previous therapeutic journeys tragically devolved into a rebellious game of hide and seek. This dynamic is humorously illustrated in a cartoon featuring a patient with multiple personalities (today's dissociative identity disorder) who defiantly declares: "You may analyze them, but never me."

The fragmented landscape of psychotherapy: A matter of discourse?

Clinicians without a guiding philosophy often deliver interventions that feel unsubstantial either. Nevertheless, any scientific paradigm must simplify reality, leaving out certain aspects of truth. This aligns Eric Kandel's idea of reductionism in art and brain science which emphasizes narrowing focus to stimulate compensatory, creative responses in the human brain (5). Following this idea, to define a generic psychotherapy style, the author recommends a stepwise method of establishing positions across five essential dimensions. One must begin with a foundational world view. In a good-faith reconciliation with the principle of reductionism, this should be followed by a theory, model, methods, and finally, (proper!) application (6). While crafting a cohesive blend from these components, akin to selecting options from a Chinese restaurant menu, the ultimate test of fidelity to truth is about the application summarized by the information technology (IT)-inspired question: "Is What You Do What You Believe You Do (IWYDWYBYD)?"

Beyond expertice, the sincerity of any therapeutic intervention hinges on a fundamental question: Is there a genuine desire for change, or even, healing? And does the psychotherapist truly believe in the possibility of achieving that change, and especially, by their own efforts? When shifting the desire of change from the client to the psychotherapist, French psychiatrist and psychoanalyst Jacques Lacan (7) appears to disregard his own critique of humanity's greatest betrayal (8): "For centuries, knowledge has been pursued as a defense against truth". How, then, can one trust the sincerity of the subject supposed to know? In a world dominated by the Master's Discourse (or Capitalist's Discourse, as he framed in a slightly tweaked version), Lacan argued against allowing the master's

reality to replace truth, a pattern often seen in Academic Discourse (9). However, in the author's view, this critique also applies to Analyst's Discourse, as it ultimately questions the subject's reality but does not enjoy theirs's to be challenged by the subject. Lacan's eventual disillusionment about the very existence of science led him to conclude that a truly scientific attitude involves perpetual questioning. He associated this quality with the Hysterical (today's Dissociative) Discourse, where the subject divides themselves to challenge proposed reality.

Anecdotally, the first standardized case series of dissociative identity disorder (DID) among Turkish patients, a group of developmentally traumatized patients previously unrecognized as such (10), got a letter to the editor (11) from a North American expert, stating: "Therefore, it is possible, that the patients in their study had not been misdiagnosed by their previous psychiatrists but that DID appeared only as a consequence of the diagnostic interview conducted by the authors". Authors' reply was somewhat naively concluded: "Clinicians should never be afraid of asking questions to their patients" (12). Extending this principle, not only clinicians but also patients should be encouraged to ask questions themselves, an ethos encapsulated in the title of the author's traditional lecture for psychiatry interns, delivered in the "meet the master" format: "Ask whatever you want !"

Turning theory into practice: How to act properly?

The Turkish proverb mere words cannot move the cheese boat underscores the need for action over mere understanding. Indeed, questioning the imposed realities and the (re-) production of knowledge often fall short of altering the status quo. Without empowerment by a force, the ability to translate ideas into action, knowledge remains an untapped potential. The critical question, then, becomes: What is the source of the strength to act?

Lacan, reflecting on the youth uprisings of 1968, was skeptical of the era's idealism either. He warned against the allure of revolutionary aspirations for a total solution, famously stating: "What you aspire to as revolutionaries is a master. You will get one". This warning resonates tragically in the author's country, where the attraction of revolutionary fervor during that period devolved into a fatal reality, resulting both in widespread individual suffering and a collective ideological trauma (13). This trauma, intellectually unresolved, has left a frozen state of societal consciousness, hindering successive generations from crafting truly creative and actionable solutions for the future (E. Yıldızoğlu, PhD, personal communication, September, 2005). In psychotherapy, action should also not be taken literally and generalized to an immediate inter-action between a psychotherapist and patient. The solution begins at a theoretical level.

German Philosopher Hegel (14) posited that self-consciousness emerges not from introspection alone, but through mutual recognition: Awareness of oneself in the awareness of another. However, encounters between two consciousnesses inevitably lead to conflict, as each perceives the other as a threat to their understanding of truth. This struggle leads to the emergence of master and slave positions, determined by one's choice for either to risk life in pursuit of independence (master) or to submit and surrender (slave) in exchange for survival. Mutual (re)-cognition of them throughout this interactive process allows the true (self)-consciousnesses to (re-)form, ultimately enabling transformation and dissolving the hierarchical stances. This occurs, because, both master and slave conceive that their existence is defined by the other. In fact, they are on the same boot.

In psychotherapy, the coexistence of opposites is utilized for transformation within a continuous synthesis. Applying the same principle to a theoretical level, the author proposes the Dialectical (alias Healer's) Discourse (15) as the central mechanism in the therapeutic model of Dialectical Dynamic Therapy (DDT) which is proposed by the author as well (15,16). Paradoxically, this perspective aligns the Master's Discourse with the Hysterical (Dissociative) Discourse, despite Lacan's framing of them fundamentally incompatible. The author's Dialectical Discourse requires harmonizing authority and critique, fostering a collaborative journey toward growth and understanding. As a clinical example, this dynamic is represented in DID by the

persecutory personality states within the same individual. Reverse (self-destructive) attacks on the host personality, often culminating in a nervous breakdown, paradoxically prompts the individual to seek treatment. Over time, these persecutory elements can be transformed into powerful (high-energy) allies within the therapeutic process. While this approach holds transformative potential in post-traumatic dissociative cases, it remains unattainable for the persecutory delusions of psychotic patients, who are similarly driven by these complex dynamics but lack the capacity for such reconciliation.

The opportunity for a dialectical dynamic intervention is not limited to cases of DID (17). For example, the author encapsulated this approach during a desperate moment of a workshop discussion about a melancholic and suicidal patient burdened by the trauma of being the offspring of a prominent Nazi couple involved in constructing concentration camps during the Holocaust, suggesting: “Why don’t we address the problem from within?” In response, psychotherapist and trauma activist Dr. Yael Danieli (personal communication, May, 2013) offered the profound advice: “Be friend of your enemy!”

Master and slave: Enemies or friends?

Master and slave are Siamese twins: None of them can exist without the other. This alignment is an iterative process rather than a final goal, allowing authority and critique to interact dynamically over time, as articulated by a well-known Turkish song: “We walked these roads together“. Instead of striving for a perfect balance, the focus should be on fluidly shifting between the two, allowing authority to take precedence at times, while letting critique lead at others. In a clinical setting, this approach creates a therapeutic space where authority (embodied by the clinician) acknowledges and values the patient’s perspective, even when questioning or disruptive. Alignment emerges through mutual respect rather than dominance, validating critique while maintaining a stable framework. This give-and-take allows both perspectives to evolve, each informing and shaping the other rather than negating one another.

The alignment between two contrasting discourses (Master versus Dissociative) as proposed by the author (The Dialectical alias Healer’s Discourse) creates vitality through ongoing motion, likened to the rhythmical movements of sharks necessary to maintain oxygen flow through their respiratory organs (S. Balaç, BSc., personal communication, September, 2024) for “Stayin’ Alive”, humorously paralleled with the 1977 Bee Gees hit, the British-Australian moving music group emblematic of the disco era. The momentum generated by repetitive movements possesses a nearly physical quality, akin to mass, which supplies the necessary force to confront and challenge the holder of the power (the master, or abuser in the case of maltreatment). Metaphorically compared to billiard balls crashing together, this collision is one of the components at healing of the maltreated individual’s post-traumatic deficiencies (injuries). This represents reclaiming lost or incomplete (damaged) aspects of the victim’s master-identity from (former) abuser (alias “master”) for repair (16), whether the donor (source of trauma) is literally dead or alive.

The clash described is likened to a meteor striking Earth, a catastrophic event that paradoxically leaves behind rare and transformative elements (D.U.Erarslan, MD, personal communication, October, 2024). This imagery draws a parallel to Lars von Trier’s 2011 film, “Melancholia”, which uses the collision of the rough planet Melancholia with Earth as a metaphor for the inner turmoil of an individual. Unfortunately, the undercurrent of inner chaos is often exploited by contemporary politicians, who incite ambiguous external fears to exert control over the masses under the guise of democracy (18-20). This Zeitgeist is captured by blogger Sam Kriss, who shared on social media: "Our entire generation is traumatized by something which has not happened yet". It reflects a collective unease of adolescents and young adults about their future in contemporary society, and an acute awareness of looming uncertainties, whether social, environmental, political, or technological (21).

In this therapeutic exchange, the primary focus is on the patient’s benefit with the aim of (re)-integration of their identity. One aspect of this dynamic the incorporation of the codes provided by the psychotherapist, aimed at repairing the patient’s da-

maged (divided) master identity (16). This is distinct from introjection as a concept in which imported objects are ment to be retained unchanged within oneself. Such introjection can lead to inner conflict and pave the way for external manipulation, the latter often referred to as mind control (22). Unlike in an inured transference-focused and insight-oriented working style, which would challenge both the experience of genuineness and the genuineness of experience, the psychotherapist aids this repair by offering a version of their own art-ificial (replicated) self, akin to an mRNA or virus-based vaccine that requires the DNA of a live host to become active. While seemingly illusory, this operation paradoxically fosters authenticity, much like a restoration that respects the essence of the original without imposing external elements. Instead, the patient recognizes within themselves the psychotherapist's unblemished (pure) master-identity, and the psychotherapist merely validates this recognition. What may seem initially reductionist (5) is, at its core, both genuine and profoundly creative, resembling the Japanese art of kintsugi, where a broken vase is repaired with gold, transforming it into something more valuable and unique than it was originally (G. Ayas, MD, personal communication, September, 2024).

To grasp the duality within the Dialectical (Healer's) Discourse, it is essential to avoid conflating the chessboard with the figure. This type of fragmented interaction aligns with Dutch philosopher Hubert Hermans' (23) dialogical self theory. Inspired by Mihail Bakhtin and William James, this theory views the self as a dynamic, multi-voiced entity shaped by internal and external dialogues. Indeed, a shaman who embodies both leadership and servitude by acknowledging both their own capacity as a healer and those of higher powers (24). The latter is the foundational principle of the 12-step program of Alcoholics Anonymous (AA), widely regarded as the most effective treatment for substance dependency. This is unusual for a traditional medical-surgical or even psychiatric institution, where patients are often regarded as occupying the lowest tier in terms of knowledge and agency. Anecdotally, the author's egalitarian approach to psychiatric inpatients within a hierarchical medical system have left a lasting impression on generations of medical interns, who affectionately referred to them as a "modern-day shaman"!

Clinical "second" opinion: The epistemological break

The consistent failure to develop a general concept like DDT throughout the 20th century appears systematic rather than coincidental, reflecting an epistemological dead-end, where branded therapies inherently prevent the client from becoming a master. This aligns with the fragmented landscape of psychotherapies characteristic of the Zeitgeist (25). Amid such oversupply of diverse brandmarks in a saturated market, the products often fail to deliver on their promises, much less approach any universal truth. As a doctor experienced in dealing with unresolved psychotherapy cases mostly linked to developmental trauma, the author finds parallels to Heinz Kohut's (26) case Mr. Z, a survivor of prepubertal male sexual abuse. This case, referenced in Kohut's significant paper on the successful second analysis of Mr. Z, highlights the lack of integration of psychological trauma into psychoanalytic theory. Notably, Kohut's detachment from the concept of trauma is evident, despite its centrality to Mr. Z's history (p.7): "The relationship to the counsellor appeared indeed to have been a very fulfilling one. Although overt sexual contact between them occurred occasionally-at first mainly kissing and hugging, later also naked closeness with a degree of tenderly undertaken manual and labial mutual caressing of the genitalia-he insisted that sexuality had not been prominent: it was an affectionate relationship."

Psychological trauma often occurs in a condition of power imbalance (27). Factors such as age difference between the abuser and the victim, combined with the victim's existing vulnerabilities -such as a history of emotional neglect- and their fundamental need for human connection, significantly weaken their ability to seek help as a child. The history of psychotherapy offers sporadic insights into addressing power dynamics within psychotherapy, unfortunately, without a lasting impact on the mainstream. Early efforts, such as Sandor Ferenczi's mutual analysis with his patient Elizabeth Severn, which ultimately earned him the label "Evil Genius of Psychoanalysis" (28,29), high-

lighted these concerns, which later resurfaced in psychoanalytic studies on intersubjectivity (30).

Winnicott (31) further challenged psychoanalysis's traditional abstinence rule through bold experiments in psychotherapy. The intersubjective school of psychoanalysis shifted the focus to the interaction between psychotherapist and patient (32), paving the way to re-introduction of intensive psychotherapy for complex conditions in psychiatry. Kohut also contributed to the understanding of intersubjectivity during a period when psychoanalysis prioritized anonymity and neutrality. Unlike Kohut, however, Winnicott and other object-relations theorists, much like Ferenczi, were more open to exploring direct effects of childhood trauma such as fragmentation of consciousness, nevertheless, without making a link to earlier studies on dissociation.

In concordance with the spirit of the anti-psychiatry era, echoing Ferenczi, Maxwell Jones' (33) developed the concept therapeutic community aimed to involve patients as psychotherapists within a democratic framework. The author participated in a unique local experiment of this nature, conducted by the late Professor Metin Özek and his then-assistant, later Professor Metin Başoğlu, at Istanbul Medical Faculty Hospital, Turkey, during their medical-student years in the mid-1970's. This experiment came to an end due to external factors during the oppressive transformations in the country following the 1980 coup d'état. A new constitution was introduced, abolishing the unlimited administrative autonomy and the liberal intramural structures of academic institutions, ironically, a freedom initially granted by another coup d'état two decades earlier. Paradoxically, these forceful transformations in the socio-political sphere coincided with a thrust toward economic liberalism, such as the introduction of monetary convertibility.

These abrupt and far-reaching social, economic, and cultural transformations, propelled by the rising globalism, impacted an unprepared community and manifested in individual lives through various expressions including heightened consumerism and the relaxation of sexual taboos. While such openings clashed with existing norms of preservation, paradoxically, the centralization of government authority led to an (over-)controlling system disguised as (over-) protection of urgent national interests in a country permanently living at the edge of economic collapse, ultimately stifling the autonomy of institutions vital for fostering creativity. This result was glorification of "mediocrity everywhere", as Mr. Salieri lamented in the final scene of Milos Forman's 1984 Oscar-winning masterpiece "Amadeus". Set within a mental asylum before the advent of antipsychotic medications, the scene portrays the court composer bestowing his blessing upon the alienated inmates, declaring, "I absolve you", subtly exempting the outliers for any sin of being ordinary.

Challenging the status quo: The dominance of power

Jacques Lacan's four discourses explain how power, knowledge, desire, and truth interact within psychoanalytic, social, and symbolic frameworks. Master's Discourse focuses on authority and control, asserting power over others. University Discourse positions knowledge as dominant, using it to legitimize authority. Here, knowledge serves as a tool of power, often leading to a normalization process where subjects are molded according to institutional standards. This discourse reflects the way systems like academia or bureaucracy operate, prioritizing knowledge and status over individual subjectivity. Analyst's Discourse centers on internal dynamics emphasizing listening and allowing the subject to articulate their own desires, fears, and realities. The analyst serves as a mirror, leading the subject to encounter and work through their unconscious content. Hysteric's (dissociative, in today's terminology) Discourse represents the divided subject, who continually questions, challenges, or provokes and tests the authority, aiming to uncover the truth or expose contradictions. This discourse is driven by a desire for knowledge and identity, yet it also resists stable answers, leading to ongoing dissatisfaction and tension.

In Lacanian context, to hystericize means to challenge established knowledge or the authority of the master by exposing contradictions and fostering self-questioning. This process destabilizes fixed

structures and creates a space for transformation. For the individual, hystericization often involves a search for meaning and validation, bringing hidden needs, uncertainties, and relational dynamics to the surface. When the psychotherapist "hystericizes" the patient, it encourages articulation of internal conflicts, making unspoken issues more accessible. This approach helps uncover underlying problems, enhances self-awareness, and enables the patient to reevaluate their relationships and desires in transformative ways.

In linguistics and semiotics, Ferdinand de Saussure's concept of the signifier (the physical form of a sign, such as a word, sound, or image) and the signified, (the concept it represents) together form a sign, the basic unit of meaning. The signifier is the "sound image" (the actual spoken or written word) while the signified is the concept (the mental image or idea associated with that word). In psychoanalysis, especially in Lacanian theory, signifiers take on a dynamic role, functioning outside conscious awareness and deriving meaning through their relationship with other signifiers in a network. This fluid interplay underscores the ambiguity of language and meaning, suggesting that identity and meaning are not fixed but are continually reshaped by the shifting relationships among signifiers.

The author believes that healing in psychotherapy requires more than simply questioning (hystericizing) a patient's master signifiers within the Analyst's Discourse (7). To address the power paradox, the psychotherapist must dialectically reverse the roles within the Master's Discourse, allowing their own internalized and let the master signifiers to be challenged, which have been formed through prior training and have become entrenched mindsets. While doing this, the psychotherapist must maintain their position of authority (master) due to their responsibility, accountability, and expertise, acknowledging the inherently asymmetric nature of the therapeutic relationship. This is the Dialectical (Healer's) Discourse as the author proposes and outlines in the next section of this paper. It is the fundamental basis of DDT which is aimed at healing and repair as much as possible.

Unlike Karl Marx, who adapted Hegelian dialectics to history - albeit by inverting it from idealism to materialism- and unlike the behavioral tradition as a form of parameterized treatment for severe conditions not suited for couch therapy (e.g. Linehan's Dialectical Behavior Therapy, DBT) (34), the psychodynamic tradition has not shown an explicit interest in adopting the ancient concept of dialectics. German psychologist and psychoanalyst Gottfried Fischer's Psychodynamic-dialectic Psychotherapy (PdP) remains an exceptional attempt which blends elements of behavioral therapy with a psychodynamically guided conception of cases. His Multidimensional Psychodynamic Trauma Therapy (MPTT) (35) did not create an echo in mainstream psychoanalysis either. Fischer's documentation system for Psychotherapy and the Treatment of Traumas (KÖDOPS) remains also as one of the first examples of its sort.

Preserving the self-identity and the Dialectical (Healer's) Discourse

In a 2016 press speech, the CEO of a leading mobile communications company reflected on their failure to maintain market leadership: "We didn't do anything wrong, but somehow, we lost", highlighting the irony of the company's slogan "get connected", a promise that ultimately failed to resonate with their customers. This sentiment echoes business professor L.C.Megginson's 1963 observation, often misattributed to Darwin: "It is not the strongest or the most intelligent who will survive but those who can best manage change". The challenge lies in preserving one's essence (key to a consistent "brandmark"), while adapting to evolving conditions which also involves the question whether human identity may be flexible throughout life (36).

Swiss novelist and playwright Max Frisch in "Identity: A Play" questions whether our fate is within our control at all (37). Kierkegaard asserted, moreover: "Life can only be understood backwards, but it must be lived forwards" which resonates with the Stoic principle "amor fati" (love of one's fate) as addressed in Nietzsche's Ecce Homo. At a societal scope, Hegel also noted that historical processes and their significance can only be fully understood retrospectively, after they have

reached their completion (14):"The Owl of Minerva spreads its wings only with the falling of the dusk." Erik Erikson put an end to this line of thought with the concept of ego integrity: "…the acceptance of one's one and only life cycle as something that had to be and, that, by necessity, permitted no substitutions" (38, p.168).

Lacan statement points to the key principle while pursuing change:"Identity is being identical with oneself". Thus, the delivered product should be the same quality as declared ! This is not a rule for decent trading only but also a general requirement of intellectual honesty (39), a concept highlighted by German philosopher Thomas Metzinger. Even intimate relationships may suffer from deficient self-syncronization as reflected in New Yorker singer Billy Joel's 1979 hit "Honesty". Erikson identified intimacy as a developmental task that follows formation of adult identity. He stated: "The strength acquired in any stage is tested by the necessity to transcend it such a way that the individual can take chances in the next stage with what was most vulnerably precious in the previous one (p.263)". Thus, while personal change inherently challenges one's self-identity, the encounter of two consciousnesses is an opportunity for enrichment and maturation. This is the juncture where clinical work meets Hegelian dialectics which inspires the ways of the latter.

Indeed, from a philosophical perspective, one of the most compelling theories for understanding mechanism of change is dialectics. Dialectical thinking represents the pinnacle of cognitive development (40). Dialectical (Healer's) Discourse (15) as proposed by the author is drawn from Hegelian dialectics, which resolve contradictions through thesis, antithesis, and synthesis. Dialectical Discourse applies these ideas to therapeutic and interpersonal contexts. Opposing forces, such as desires and anxieties, or autonomy and dependence, are viewed as dynamic, interacting elements. In therapy, this discourse focuses on the transformative potential of these interactions to reconcile different internal perspectives of to be anchored in self-identity. Paraphrasing John Berger's statement beyond visual art (41), these dimensions are ways of seeing oneself and the world, which provide opportunities of personal change if re-integrated to the self-identity successfully.

Zizek proposed once: "The hysteric undermines the master's position; the pervert acts it out" (42). Challenging this very dichotomy, the Dialectical (Healer's) Discourse combines the Master's and Hysterical (Dissociative) Discourses which are originally considered by Lacan as opposing perspectives. In Master's Discourse, it is the slave who gathers and produces knowledge that the master then commands and appropriates. Conversely, in the Hysterical Discourse, the slave, experiencing a division of self-identity, questions the complex beyond the master's simplified perspective. Dialectical Discourse, unlike in Analyst's Discourse (which lets the analysand express their master signifiers to challenge them), the master acknowledges their own internal division, allowing their signifiers to be challenged and re-shaped by the slave's knowledge. Thus, in Dialectical Discourse, a master is someone who possesses the ability to (re-)learn (D.U.Erarslan,MD, personal communication, December, 2024) which means being ready to consider alternative realities unlike the one in the original Master's Discourse.

Hence, the core principle of DDT (15,16) is the collaborative re-production of knowledge between master and slave. Through this process, the patient, initially in the role of the slave, learns how to become a producer rather than merely a consumer, thereby re-claiming their master-identity. The slave is expected to reach a point where they no longer need the master because they have become a master themselves, symbolized by the proud realization of empowerment: "I did it myself".

"Sublation (Aufhebung)" of power dynamics: Trauma as the fulcrum

However, "this a tricky situation", as Freddy Mercury aptly sings in "It's A Hard Life" (from the Queen's 1984 album The Works). Philosophically, the master is not truly free, as their status depends on recognition by both the slave and other masters. This perpetual need for validation deepens the master's dependence on the slave and others, exemplified in Joseph Losey's film "The Servant" (1963), where the characters portrayed by James

Fox and Dirk Bogarde reveal the intertwined relationship of dominance and dependence. This dynamic highlights the fragile and symbiotic nature of this relationship, where neither party attains true freedom.

In psychotherapy, this unresolved phase often manifests as unexpected resistance, marked by still present anger toward the psychotherapist and oneself as usually observed in their original clinically unstable status, even when earlier steps of treatment have been correctly established. In fact, master is not disconnected from and still defines themselves by the trauma. Thus, repair of the master identity remains only a transitional phase before recovery. The therapeutic process is expected to end with Hegel's sublation (Aufhebung) of this relationship. So called attachment to the perpetrator (43), also known as Stockholm Syndrome, should end through getting disconnected from the perpetrator deep down at the signifier level. However, it is easier said than done!

This is the place where Hegel's core principles of sublation are to be implemented: Negation, preservation, and transformation. These three steps offer a framework for resolving contradictions not by outright rejection but by transcending and integrating opposites into a more advanced or harmonious whole. The term Aufhebung (sublation) linguistically conveys both the ideas of picking up and lifting up (both elevating and abolishing), the latter being akin to an antidepressant effect. This notion resonates with the sentiment captured in "You Raise Me Up", first recorded by Irish-Norwegian band Secret Garden in 2001 and covered by various singers afterwards. In psychotherapy of trauma-related dissociative disorders, with abuser inside (e.g. the persecutory personality state), this intervention can be literally conducted with immediate relief. Before integration, it is crucial to make the host personality aware of the underlying helping intention behind the persecutory personality state, an idea that transcends traditional moral dichotomies, aligning with the concept of "Beyond Good or Evil", as referenced in Nietzsche's work. This awareness applies both to the persecutory state's original protective role during childhood and in its current manifestation, albeit in a reversed and often maladaptive form, as the Turkish proverb wisely states:"A true friend speaks harsh truths".

Sublation is an inherently creative process. The psychotherapist, serving as an inspirational guide and the master by default, offers several formulae to the patient, who then chooses and applies them to resolve personal and therapeutic challenges. This interaction follows a reciprocal cycle of proposal and ratification, rather than a rigid hierarchy. In fact, there is (almost) no (such thing as a) master or slave but the process of ratification itself does! By actively engaging the patient in this process, the psychotherapist helps them to reclaim agency, strengthening their sense of self. This empowerment fuels motivation for recovery, reduces fear and pain, sparks creative learning, and cultivates hope and conviction as eloquently captured in the iconic Civil Rights Movement' anthem, popularized by Joan Baez: "We (I) Shall Overcome".

Deus ex machina is the philosophical term describing a plot device whereby a seemingly unsolvable problem in a story is suddenly or abruptly resolved by an unexpected and unlikely occurrence. This phenomenon aligns with French philosopher Alain Badiou's (44) concept of event - an unexpected occurrence that disrupts the status quo and compels the individual to make a decisive choice, transforming them into a subject through their commitment to the event. Fidelity to the event initiates a generative process that can reshape their reality and potentially leads to the emergence of truth. In Dialectical Discourse, as applied in DDT, trauma is viewed as both a transformative path and an authentic experience. Through dialectical thinking individuals accommodate and assimilate their experiences. When this process is disrupted, an event becomes traumatic. This marks the critical point where the impact of trauma is subject to sublation (Aufhebung). Through this dialectical movement, individuals can achieve re-integration of personal identity, and will get connected to fellow humans, a fundamental necessity for healthy collectivity.

Resolving complex trauma often requires a retrospective approach. While Hegel neither addressed trauma nor conflicts rooted in the past, his dialectical framework can nonetheless be applied retro-

spectively. Nevertheless, clinician should consider whether traumatic situation is still ongoing, which may hinder recovery until the situation itself is eliminated. While systemic structures of power may seem flawed, which is the fertile ground of ongoing traumatization, psychotherapists' mission focuses on saving the individual, one case at a time. Thus, trauma, inherently tied to the master-slave relationship, serves as the force to drive the change rather than a trap the victim remains stuck due to lack of empowerment or due to the phenomenon of reverse escape (18). This cyclical, transformative process creates an upward spiral of healing and identity re-integration, contrasting with the downward spiral caused by trauma-related stagnation. A statement shared in social media, allegedly on behalf of Banksy, reads: "The world isn't fair, but you can be."

If Hegel were a psychotherapist: A critical approach

The Dialectical (Healer's) Discourse revisits Hegel's master-slave dynamic, proposing that these roles coexist within the same individual (E.A.Boz, medical student, personal communication, February, 2025), a perspective which was not considered before the era of clinical studies on dissociation. Clinical insights align with quantum physics alongside the theories of dissociation, showing that master and slave identities oscillate like particle pairs seeking synchronization. Transformation through sublation integrates these roles, not by overthrowing them but by merging their functions, fostering self-empowerment and agency beyond superficial recognition. Ultimately, the patient comes to realize that the roles of master and slave are fundamentally identical (G.Ayas, MD, personal communication, 2025).

The second point about Hegel's assertion is that, from a therapeutic perspective, rejecting the "master" entirely as an oppressor risks reinforcing inner fragmentation and conflict. The ethical imperative in psychotherapy is fostering growth, not perpetuating self-division. The goal is to disarm the master's destructive power and reintegrate its function in a healthier form. This process involves acknowledging and reframing introjected negative forces, such as shame or fear, to transcend their control, empowering the patient to transform the master into a source of conscious strength and self-guidance without excusing its origins or external oppressors.

The third missing point about Hegel's assertion is that the slave naturally progresses to a higher state of consciousness through labor oversimplifies psychological transformation (E.A. Boz, medical student, personal communication, February, 2025). Slave state, marked by subjugation to inner or external forces, is not ideal for personal growth. True transformation often requires inner work and personal willpower, which do not always arise spontaneously. In clinical practice, this process is supported by a psychotherapist. The psychotherapist's role is not to dictate but to provide recognition, understanding, and encouragement, strengthening the individual's capacity for self-directed change: This approach aligns with Hegel's principle of recognition but expands it into a collaborative process, where external support complements the individual's internal efforts. Ultimately, the psychotherapist becomes a notary witnessing and ratifying the individual's progress leading to sublation of the psychotherapeutic process itself !

An emancipatory professionalism: Thinking outside the box

In Thus Spoke Zarathustra, Nietzsche describes three stages of personal evolution: 1) Camel represents the phase of burden-bearing, where the individual carries the weight of societal expectations, traditions, and guilt, submitting to external authority without question. 2) Lion symbolizes the fighter, who rebels against imposed values and authority. The lion challenges existing norms and asserts independence but lacks the ability to create new values. 3) Child embodies the phase of creation and renewal, where the individual transcends rebellion and constructs their own values with innocence, freedom, and a sense of play. The child achieves what the lion cannot—true self-expression and authenticity. These stages were ment to illustrate the path to maturity, culminating in the individual's ability to define their own meaning and purpose in life. Nevertheless, the author respectfully chal-

lenges here the philosopher's notion about the final stage. True maturation is not about preserving the child indefinitely, as contemporary pop psychologists often continue to promote.

The author's idea resonates rather with the central theme of Goethe's poem "Erlkönig" (Earlking) where the final line "das Kind war tot" (the child was dead) symbolizes the end of childhood and the inevitable transition into puberty and adulthood. This motif was later echoed in Schubert's musical adaptation, and re-interpreted in the 1988 film "Burning Secret", directed by Andrew Birkin and based on Stefan Zweig's 1913 novella of the same theme. In the film, Schubert's uncanny music serves as an auditory metaphor for the end of childhood, amplifying the innocent child's painful realization of betrayal. The slow, developing romantic affair between his mother and the male protagonist, who had initially bonded with the boy, becomes a shocking confrontation with adult realities, marking an abrupt crossing into puberty. Yet, failing to undergo this transition can result in chronic lifelong traumatization, driven by "futile desires" (45), as judged by the inner child, that remains, in apprehension, very much alive! Discrepancies between one's ideal self and actual self, provoked by real-life disillusions, should be met with the spirit of "Let It Go" (borrowing from the signature song of Disney's 2013 animated film), rather than allowing these unresolved desires to remain "Frozen" in place.

This idea highlights a critical pitfall for clinicians engaged in trauma-focused treatment: The risk of overemphasizing the trauma itself without guiding the individual through the necessary processes of accommodation and assimilation, in Jean Piaget's terminology. Psychotherapists must avoid reinforcing a victim identity, which Dutch-American psychiatrist Bessel van der Kolk explicitly warns is a "dangerous thing" (46). By solely focusing on past wounds, psychotherapy may inadvertently reinforce the experience of "unfulfilled (futile) desires" (45), rather than facilitating the integration needed for true psychological growth and maturation. The psychotherapist's validation of traumatic stressors should rather enable the patient to test the psychotherapist's commitment to an emancipatory approach. To counter the portrayal of psychotherapy in contemporary, highly-rated soup operas, which often dramatize sessions and reinforces victim, abuser, and rescuer roles, Brecht's epic theater offers an alternative. By employing estrangement effects, it prevents the audience from forming a lasting identification with the characters. This simultaneous involvement and distance transforms the audience's self-consciousness towards a master-identity capable of emancipation, rather than imprinting a slave- identity.

Carl Gustav Jung's famous quote, "thinking is difficult, that is why most people judge", underscores the challenges of judgement, which can elicit defensive responses. However, in psychotherapy, neither the clinician nor the patient assumes the role of prosecutor, judge, or defendant, and there is no jury involved. Ettore Scola's film, The Most Interesting Evening of My Life, based on Friedrich Dürrenmatt's novel The Dangerous Game, vividly illustrates this distinction. The story, which ends tragically (with dark comedic tones in the movie but a deeper personal evaluation in the novel), explores the dangers of conflating the internal and external worlds and the corrosive effect of judging in a life universally weight down by guilt. As an example from the opposite perspective, in Bertold Brecht's Caucasian Chalk Circle, points out that, sometimes, informal positively trumps the formal in human conditions. In the play within a play, Judge Azdak awards the child to Grusha, who adopted and cared for them, rather than the biological mother, and grants the valley to those who will nurture it. These verdicts symbolically convey the message that resources should go to those who can make the best use of them, even if it requires bending legal rules that dictate otherwise.

The principle of primum non nocere (first, do not harm) underpins all healing practices. In DDT, given the paradoxes inherent to psychotherapy, the psychotherapist engages in the process through an "art-ifical self". This aligns with Edward Norton's line in Iñárritu's "Birdman" (2014) : "The stage is the only place where I can truly be myself", where art-ificial becomes a space for truth, much like in psycho-drama. Playing a role is not an act of deception, contrary to the belief of laymen and some sceptic clinicians ! In fact, the psychotherapy room reflects an authentic reality which should not be

reduced to the notions of transference or countertransference, provided the communication between psychotherapist and patient remains encrypted (stays organic) against the symbolic order outside.

While Kohut's concept of transmuting internalization (47) emphasizes patient growth through the psychotherapist's empathy ("feeling into", "Einfühlung") and "optimal frustrations", (48), DDT shifts this intersubjectivity toward "feeling with" ("Mitleid / Mitgefühl"). The pursuit of empathy, inherently a "Mission Impossible" (a nod to the film series starring Tom Cruise as Ethan Hunt, a highly skilled secret agent) can lead the psychotherapist to overidentify with the patient's experiences. Paradoxically, this can trigger an "immüne" response in the patient, resulting in rejection and ultimately undermining the therapeutic connection. Unregulated empathy risks harming both the patient and the psychotherapist, potentially leading to burnout, an outcome neither effective nor ethical. In contrast, "feeling with" fosters an approach where the psychotherapist truly re-cognizes another's suffering as real, no matter how painful, frightening, or unacceptable that truth may be. This sentiment is beautifully echoed in Sir Tom Jones' heartfelt performance "I won't crumble if you fall" (49), where he shares a deeply personal story about his late wife, during a session of The Voice (of) UK.

The "common" within the "private": A merciless presence?

A social media slogan asked: "If you are feeling depressed, consider whether capitalism might be the reason!" This sentiment connects to the final scene of Steven Spielberg's "Schindler's List", where a worker quotes the Talmud to thank Oskar Schindler: "Whoever saves one life saves the world entire." Overwhelmed with guilt, Schindler laments: "I could have saved one more if I…" One day, after having seen several dissociative adolescents each with a complex dissociative disorder, the author experienced a profound sense of urgency expressing it in a striking realization: "I feel like Oskar Schindler, I have to save just one more". A witty remark from a medical intern shadowing the author added levity (G.Ayas, MD, personal communication, September, 2022): "Herr Professor, you resemble Mr. Schindler in another way too, you earn money through this".

Even when placed within a historical or societal context, every artistic narrative ultimately seeks to reflect the individual, as all inner experience ("Erlebnis") is inherently personal (R.Battegay, MD, personal communication, November, 1991). Groups, in themselves, do not experience in this sense, as they lack genuine wholeness. Nevertheless, they may transform into a "group en masse", where individual distinctions temporarely dissolve into a collective identity - a phenomenon that can have disastrous consequences ! This is why every group psychotherapy session is, at its core, an individual psychotherapy conducted within a group (R. Battegay, MD, personal communication, November, 1991). On the other hand, Andy Warhol's saying "one's company, two's a crowd, and three's a party" challenges the idea of individuality as unified. In an era shaped by the "outside-directed individual" (50) and "postmodern oppressive societies" (51), maintaining personal autonomy has increasingly become a task many are reluctant to undertake!

Set against the backdrop of the Holocaust, Schindler's List explores whether a businessperson can truly evolve into a humanist. In the final scene, Schindler's emotional breakdown is subtly overshadowed by his calculative mindset, reflecting an internal struggle. This theme resonates with a dialogue in David Lean's Dr.Zhivago, where the Bolshevik Strelnikov declares to the"poet" (alias Dr.Zhivago): "Private life is dead in Russia; history has killed it". While one woman (Lara) symbolically connects them, the ideological clash between the two centlemen can be interpreted as an internal conflict between the Psychological Self and Sociological Self of a single individual (52). A widely circulated quote, often attributed to Arthur Schopenhauer though lacking a definitive source, states: "Understanding ceases where calculation begins". Unsurprisingly, the Sociological Self of a businessman and a revolutionary exhibit a similar calculative nature, contrasting with the role of a doctor, who dedicates themselves to individualized care rather than addressing society as a whole. This

contrast reminds Lacan's critique of pursuing totality, as he saw in the youth uprisings of 1968, emphasizing the limitations of collective ideologies in meeting individual needs.

In his 1886 book "Beyond Good and Evil", Nietzsche warns: "Insanity in individuals is something rare, but in groups, parties, nations, and epochs, it is the rule". Considering the divided nature of the average individual between their Sociological Self and Psychological Self, Nietzsche's statement can be both accepted and challenged! Developmentally constructed through "negotiation" with the environment, the Sociological Self ("society inside" of the individual) usually seeks external validation manifesting either as over-adaptation or perpetual rebellion. It is the Psychological Self which pursues authenticity and inner harmony. The detrimental impact of a hypertrophied Sociological Self overdeveloped at the expense of and detached from the Psychological Self is evident in the phenomenon the author empirically defines as "traumatic narcissism" (53). This condition creates a fertile ground for the emergence of a "reversible personality" (18) which is particularly prone to disloyalty. This dynamic, particularly common in communities chronically exposed to oppressive practices, is incompatible with intellectual honesty, civil behavior, and finally, sustainable leadership.

Two Turkish authors explore the challenges of social revolutions from distinct perspectives. The first book (54), "How to Do a Revolution", investigates why "progressive" uprisings often lead to unexpected negative outcomes. The second (55) examines the 20th -century collapse of socialism, attributing its downfall to a reverse-dialectical, counter-evolutionary process. Both works emphasize the role of individual behaviors as an informal yet influencial force that can undermine collective policies. This raises a thought-provoking question: Could "revolutionary" theorists and practitioners, much like the "conservative" politicians, also might benefit from the progressive insights of mental health clinicians, ideally those adept in dialectical thinking!

CONCLUSION

The limited availability and unequal distribution of physical resources are primary drivers of global power struggles. Happiness is often tied to access to these resources, with the despair of large populations due to their deprivation. Scarcity shapes human behavior, fostering fear, anxiety, and dissatisfaction. Economists Daron Acemoğlu and James Robinson, in "Why Nations Fail", emphasize the importance of inclusive social institutions for prosperity (56). Allowing for broad participation in decision-making provides incentives for talent and creativity, lack or weakness of such institutions lead to power struggles and poverty. Similar to a "sick" society, individual mental health challenges also affect resource efficiency and productivity. The delicate balance between biopsychosocial dynamics of uprising (excitation) and compliance (inhibition), rooted in humanity's dual needs for autonomy and connectedness, is easily disrupted and exploited in a world driven by power dynamics (16-18). In a broader context, socio-physiology (57) should be a foundational science in psychiatry and psychotherapy, akin to the role of behavioral economics (58) in trade and business.

Carl Gustav Jung described: "Neurosis is intimately bound up with the problem of our time and really represents an unsuccessful attempt on the part of the individual to solve the general problem in his own person. Neurosis is self-division" (59). This paper proposes a paradigm shift in dynamic psychotherapy, moving beyond the dominant 20th-century psychoanalytic framework. In the tension between uprising versus compliance, traditional Academic and Analyst's Discourses, as "Lords of Knowledge", often accept the master's reality as the ultimate truth. In contrast, the Dialectical (Healer's) Discourse and DDT, employing Implicit Psychotherapy, as elaborated in the second paper of this two-part essay (60), create an epistemological break, challenging outdated paradigms. This paper, which is focused on philosophical and strategical underpinnings of the presented approach, emphasizes truthfulness as a core value, advocating for progress through scientific tools and advanced modeling of the "digital brain", fostering innovation in therapeutic practices.

Broader considerations of this paradigm, including its societal, economic, and political context, offer valuable insights into the health systems as medical establishments, and the role of non-expert resources in the healing process. Having contributed to the legitimization of psychotherapy as a procedure within medical practice, Sigmund Freud defended a contrasting perspective as well, advocating for a broader notion in professional role definition for psychotherapists, at least within the field of psychoanalysis. His 1926 essay of "The Question of Lay Analysis" was written in response to a legal case and broader debates about whether only medical professionals should be allowed to practice. His work on "analysis terminable and interminable" also explores the question of whether this process can, in fact, have a definitive end (61), which is a critical question about the limits and boundaries of mental health delivery systems. Moreover, the scope and effectiveness of the healing process are shaped not only by its overall accessibility but also by the quality and integrity of professional resources available. This is the critical junction where "revolutionary" ideas in the theory and practice of psychotherapy must be introduced which would offer innovative ways to bridge these gaps.

Constructing a new paradigm in psychotherapy under the principle "first, do not harm", requires considering the boundaries and interactions between science and ethics (62). In DDT, the concept of "comradeship" between the master and slave emphasizes mutual respect for existence and life. This dynamic requires both parties re-cognizing the limits and boundaries of their encounter while authentically sharing its inherent pain. In "Solaris", psychologist cosmonaut Kris Kelvin stated: "Man is the one who renders science moral or immoral." The seemingly flawless computer HAL-9000 in "2001: A Space Odyssey" took autonomous control of the spaceship, refusing the order to halt the dangerous research project. Thus, historian cosmonaut Dr.Snaut in "Solaris" cautioned against prioritizing exploration over self-awareness, asserting: "We don't need other worlds; we need a mirror."

Acknowledgement: Ergin Yıldızoğlu, PhD inspired the author about the significance of Lacan's and Zizek's ideas on their work. Görkem Ayas, MD assisted in solving many impasses in challenging paragraphs. Both of them kindly provided their comments about the content of the paper overall too. Last but not least, the author anonymously extends their heartfelt gratitude to their patients who, "willy-nilly", inadvertently shed light on some of the questions examined in this paper through their psychotherapeutic journeys. The final version of the manuscript has been copy-edited using AI-based software to ensure proper English grammar.

Correspondence address: Prof., Vedat Sar, Koc University Faculty of Medicine, Department of Psyhiatry, Istanbul, Turkey
vsar@ku.edu.tr

REFERENCES

1. Romeo N. When philosophers become therapists. New Yorker, December 23th, 2023. Accessible through: https://ww.newyorker.com/culture/annals-of-inquiry/when-philosophers-become-therapists

2. Şar V. Developmental trauma, complex PTSD and the current proposal of DSM-5. Eur J Psychotraumatology 2011; 2:5662 – DOI:10.3402/ejpt.v2i0.5622

3. Şar V. Psychiatry shuffles the cards: toward new subtypes, specifiers, and qualifiers. Editorial. Düşünen Adam, 2022; 35,141-146.

4. Şar V, Ross CA. Dissociative disorders as a confounding factor in psychiatric research. Psychiatr Clin North Am 2006; 29: 129-144.

5. Kandel E. Reductionism in Art and Brain Science. Bridging the Two Cultures. New York, Columbia University Press, 2016.

6. Şar V. Parallel-distinct structures of internal world and external reality: disavowing and re-claiming the self-identity in the aftermath of trauma-generated dissociation. Front Psychol, 2017, 8:216. doi: 10.3389/fpsyg.2017.00216

7. Lacan J. Le seminaire XIII, l'objet de la psychoanalyse (1965-66). Unpublished, seminar of 19 January 1966, cited by Fink (1998).

8. Freyd J, Birrell P. Blind to Betrayal: Why We Fool Ourselves We Aren't Being Fooled. New York, Wiley, 2013.

9. Fink B. The master signifier and the four discourses. In: Key Concepts of Lacanian Psychoanalysis, Nobus, D.,ed, (pp.29-47), London, Rebus Press, 1988.

10. Şar V, Yargıç Lİ, Tutkun H. Structured interview data on 35 cases of dissociative identity disorder in Turkey. Am J Psychiatry 153, 1329-1333, 1996.

11. Chodoff, P. Turkish Dissociative Identity Disorder. Letter to the editor. Am J Psychiatry, 154:1179,1997.

12. Şar V, Yargıç Lİ, Tutkun H. Turkish Dissociative Identity Disorder. Reply to letter. Am J Psychiatry 154:1179, 1997.

13. Yıldızoğlu E. Bir Günün İkinci Yarısı (The Second Half of A Day). Istanbul, Cumhuriyet Kitapları, 2024.

14. Hegel GWF. The Phenomenology of Spirit. New Delhi, Motilal Banarsidass Publ, 1807/1998.

15. Şar V. The Dialectical Dynamic Therapy of trauma. Editorial. J Trauma Dissoc, 2022, 23(4),339-355.

16. Şar V. Dialectical Dynamic Therapy (DDT): Allowing progressive change through the subtle repair of master-identity. Editorial. Eur J Trauma Dissoc, 2023, 7 (1), 1-7.

17. Şar V. Dissociative depression: a psychodynamic view. Psychoanal Psychother, 2023; 37(4): 381-428.

18. Şar V, Öztürk E. Stimulus deprivation and overstimulation as dissociogenic agents in postmodern oppressive societies. J Trauma Dissoc, 2013; 14:2, 198-212.

19. Curtis, A. (2004). The Power of Nightmares. The Rise of the Politics of Fear [Television documentary film]. London, England: BBC Two.

20. Berlinski, C. Weimar Istanbul. Dread and exhilaration in a city on the verge of political catastrophe. City Journal, New York, Manhattan Institute, Autumn 2010. Accessible through https://www.city-journal.org/article/weimar-istanbul

21. Haidt J. The Anxious Generation: How the Great Rewiring of Childhood Is Causing an Epidemic of Mental Illness, New York, Penguin Press, 2024.

22. Vogt R. Taeterintrojekte. Diagnostik und Behandlungsmodelle dissoziativer Strukturen. Kröning, Asanger Verlag, 2012.

23. Hermans HJ, Kempen HJ, Van Loon RJ. The dialogical self: Beyond individualism and rationalism. American Psychologist, 1992; 47(1), 23–33.

24. Winkelman, M.J. Shamanism: A Biopsychosocial Paradigm of Consciousness and Healing. Wesport, CT, Praeger Publ, 2000.

25. Leichsenring F, Abbass A, Beutel M, Gündel H, Heuft G, Hoffmann SO, Kächele H, Kruse J, Rüger U, Rudolf G, Spitzer C, Salzer S, Luyten P, Wampold B, Steinert C. Vom Sinn des Verfahrenskonzepts und der Verfahrensvielfalt – und warum das Baukasten-System in der Psychotherapie nicht funktioniert. Z Psychosom Med Psychother. 2019 Dec;65(4):321-340. German. doi: 10.13109/zptm.2019.65.4.oa1. Epub 2019 Jul 22. PMID: 31328676.

26. Kohut H. The two analyses of Mr.Z. Int J Psychoanal, 1979, 60(3), 3-27.

27. Fischer G, Riedesser P. Lehrbuch der Psychotraumatologie (Textbook of Psychotraumathology). München, Ernst Reinhardt Verlag, 1999.

28. Library Of Congress & Library Of Congress. Manuscript Division, S. B. (2014). The Evil Genius of Psychoanalysis. Washington, D.C.: Library of Congress, -06-20. [Video] Retrieved from the Library of Congress, https://www.loc.gov/item/2021689458/.

29. Dimitrijević A, Cassullo G, Frankel J. Ferenczi's Influence on Contemporary Psychoanalytic Traditions. Lines of Development—-Evolution of Theory and Practice over the Decades. New York, Routledge, 2018.

30. Bohleber W. The concept of intersubjectivity in psychoanalysis: Taking critical stock. International J Psychoanal, 2013; 94(4), 799–823.

31. Winnicott DW. Hate in the counter-transference. J Psychother Practice Res,1994; 3(4), 348-356.

32. Harrison A, Tronick E. Intersubjectivity: Conceptual Considerations in Meaning-Making With a Clinical Illustration. Front Psychol. 2022 Jan 10;12:715873. doi: 10.3389/fpsyg.2021.715873. PMID: 35082710; PMCID: PMC8784664.

33. Jones M. The Therapeutic Community: A New Treatment Method in Psychiatry. New York, Basic Books, 1953.

34. Linehan MM. DBT Skills Training Manual. New York, Guilford Publ., 2014.

35. Fischer G. Dialektik der Veraenderung in Psychoanalyse und Psychotherapie. Modell, Theorie und systematische Fallstudie.

(Dialectic of Change in Psychoanalysis and Psychotherapy: Model, Theory, and Systematic Case Study). Heidelberg, Asanger Verlag,1996.

36. Şar V. Identity Revised: A Clinician's Perspective on How An Identity-Based Model of Mind Would Look Like.In: Identity Flexibility During Adulthood: Perspectives on Adult Development, Jan Sinnott (ed), New York, NY, Springer Publ. 2017, pp.265-288.

37. Frisch M. Biographie: Ein Spiel. (Biography: A Play). Frankfurt am Main, Bibliothek Suhrkamp, 1967.

38. Erikson EH. Childhood and Society. New York, Norton, 1950/1963.

39. Metzinger T. Spiritualitaet und intellektuelle Redlichkeit [Spirituality and intellectual honesty]. Plenary address held in "Meditation and Science," Interdisciplinary Conference for the Study of Meditation and Consciousness, Berlin, Germany, 2010, November.

40. Basseches M. Dialectical schemata: a framework for the empirical study of the development of dialectical thinking. Human Dev, 1980; 23, 400-421 (cited in G. Fischer and P. Riedesser, 1999).

41. Berger J. Ways of Seeing. London, BBC and Penguin Books, 1972.

42. Zizek S. The Ticklish Subject. The Absent Centre of Political Ontology. London, UK, Verso Publ. 1999.

43. Ross CA. Dissociative Identity Disorder: Diagnosis, Clinical Features, and

Treatment of Multiple Personality (2nd ed.). New York, Wiley, 1997.

44.Badiou A. Being and Event. London, Continuum Books,1988/2006.

45. Ayas G, Şar V, Türk-Kurtça T. Futile Desires Questionnaire (FDQ): A novel measure on a subtle type of developmental trauma. Submitted.

46.Ross I. Psychiatrist Bessel van der Kolk: 'When trauma becomes your identity, that's a dangerous thing'. Financial Times, June 28, 2024. Accessible through https://www.ft.com/content/9ab76454-f2d5-44b7-9a7a-0b342cd4ae93.

47. Kohut H. The Analysis of the Self: A Systematic Approach to the Psychoanalytic Treatment of Narcissistic Personality Disorders. New York, NY, International Universities Press, 1971.

48. Meares R. The fragile Spielraum: An approach to transmuting internalization. Progress in Self-Psychology, 1990, 6:69-89.

49. Johnson-Reagon B. Lyrics to the music "I won't crumble if you fall". From the album: "Give your hands to struggle", Washington DC, Smithsonian Folkways Recordings, 1997.

50. Riesman D. The Lonely Crowd. New Haven, CT: Yale University Press, 1950.

51. Şar V. Middleton W, Dorahy MJ. Global Perspectives on Dissociative Disorders: Individual and Societal Oppression. London, Routledge Press, 2013.

52. Şar V, Ozturk E. Functional dissociation of the self: a sociocognitive approach to trauma and dissociation. J Trauma Dissoc 2007; 8(4):69-89.

53.Şar V, Türk-Kurtça T. The vicious cycle of traumatic narcissism and dissociative depression among young adults: a transdiagnostic approach. J Trauma Dissoc, 2021; 22(5), 502-521.

54.Özalp E. Devrim Nasıl Yapılır? (How To Do A Revolution?). Istanbul, Yordam Kitap, 2023.

55. Demirbugan AM. Kollektif Ekonomilerin Pazar Ekonomisine Dönüşümü: Polonya Örneği (Transformation of Collective Economies to Market Economy: The Example of Poland). Ankara, Gazi Kitabevi, 2016.

56. Acemoğlu D, Robinson J. Why Nations Fail: The Origins of Power, Prosperity, and Poverty. New York, Crown Business, 2012.

57. Gardner R. Sociophysiology as the basic science of psychiatry. Theor Medicine, 1997;18, 335–356.

58. Kahneman D. Thinking Slow and Fast. New York, Farrar,Straus and Grioux, 2011.

59. Jung CG. On the psychology of the unconscious. In Collected Works Vol. 7

Two Essays on Analytical Psychology (p. 18). Princeton, Princeton University Press, 1912.

60. Şar V. Why psychoanalysis failed to embrace dialectics. Pathways of progressive change through Implicit Psychotherapy-Part II. Turkish J Clin Psychiatry, 2025, In press.

61. Freud S. Analysis terminable and interminable. International Journal of Psycho-Analysis,1937, 18:373-405.

62. Şar V. İnsana ilişkin gerçeklerin buluşma noktası olarak psikiyatrinin bilinci (Psychiatry's consciousness as the meeting point for realities about mankind). In: Akıl Tamircileri (Mind Fixers), Ann Harrington. Istanbul, Koç Üniversitesi Yayınları, 2023.