

THE MEANING OF MARIJUANA FOR YOUNG ADULTS AND THEIR
EXPERIENCES WITH MARIJUANA USE: A PSYCHOANALYTIC STUDY

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EXPERIENCES WITH MARIJUANA USE: A PSYCHOANALYTIC STUDY**

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ABSTRACT

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This study aims to examine the meaning and experiences of marijuana for individuals who regularly use marijuana and/or think that they are addicted to it. For this purpose, a qualitative research method was applied. Semi-structured interviews were conducted with six participants. The data were analyzed using the Interpretative Phenomenological Analysis (IPA) method, and four super-ordinate themes were identified. These themes were (1) Pleasure Related to Marijuana Use; (2) The Meanings of Marijuana in Relation to Family, Society, and Rules; (3) About the Name “*Esrar*”; and (4) Questioning the Law. The findings were discussed within the scope of Lacanian psychoanalytic theory.

Keywords: Substance abuse, Marijuana, Cannabis, Lacanian Psychoanalysis, Interpretative Phenomenological Analysis

ÖZ

GENÇ YETİŞKİNLER İÇİN MARIHUANANIN ANLAMINI VE BU KİŞİLERİN MARIHUANA KULLANIMINA DAİR DENEYİMLERİ: PSİKANALİTİK BİR ÇALIŞMA

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Bu çalışmanın amacı, düzenli olarak marihuana kullanan ve/veya bağımlı olduğunu düşünen kişiler için marihuananın anlamını ve bu kişilerin marihuana kullanımına dair deneyimlerini incelemektir. Bu amaç çerçevesinde analizde nitel araştırma yöntemi kullanılmıştır. Altı katılımcı ile yarı yapılandırılmış görüşmeler gerçekleştirilmiştir. Veriler Yorumlayıcı Fenomenolojik Analiz (YFA) yöntemiyle analiz edilmiş ve dört üst tema belirlenmiştir. Bu temalar (1) Marihuana Kullanımıyla İlişkili Haz; (2) Marihuananın Aile, Toplum ve Kurallarla İlişkili Anlamları; (3) *Esrar* İsmi ve (4) Yasanın Sorgulanması'dır. Bulgular Lacanyen psikanalitik teori kapsamında tartışılmıştır.

Anahtar Kelimeler: Madde Bağımlılığı, Marijuana, Esrar, Lacanyen Psikanaliz, Yorumlayıcı Fenomenolojik Analiz

To My Family

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CHAPTER 1

INTRODUCTION

1.1. Conceptualization and Background

The issue of marijuana abuse has drawn considerable interest from mental health professionals and legislators worldwide due to the increasing numbers of marijuana users. The United Nations Office on Drugs and Crime (UNODC, 2023) reported that with 219 million marijuana users (around 4.3 % of the global population), marijuana is the most common drug used worldwide in 2021. The European Monitoring Center for Drugs and Drug Addiction (EMCDDA, 2023) reported that marijuana is the most widely used illicit drug in Europe as well. According to surveys, 8% of European adults (22.6 million aged between 15 to 64) are estimated to have used marijuana in 2023, and 1.3% of European adults (3.7 million people) are estimated as daily users. As a scope of this study, Türkiye has no precise data on marijuana use; nevertheless, more marijuana was seized in Türkiye than in any other European country in 2019 (Republic of Turkey Ministry of Interior, 2021).

As marijuana use has become more widespread both in Turkey and around the world, there is a decrease in unfavorable approaches towards it in societies, especially for young generations, with the media and changing regulations for countries like Germany, Netherlands, The United States, and Canada. According to a study that examines perceived marijuana norms for college students, students who use it associate marijuana with positive outcomes compared to nonuser students (Neighbors et al., 2008). Although the use of marijuana has become widespread throughout the world and social judgments have changed with the legalization of it in some countries, there has been an increase in the number of people who apply to clinics for addiction treatment due to marijuana use in recent years. This disorder has

been increasing in the last decade due to the availability of higher potency marijuana and starting use at an early age (Budney et al., 2008).

According to the American Psychiatric Association, analyzing, measuring, and defining addiction is complicated (American Psychiatric Association, 2013). Drug addiction is not easy to define since it may be referred to as a "moral failing" as it was in Victorian times, as a "disease" in the language of Alcoholics Anonymous, or presently as a "substance use disorder" in the Diagnostic and Statistical Manual of Mental Disorders (Proudfoot, 2017). Although drug use is not a new phenomenon, modern terminologies such as toxicomania or alcoholism have only been formulated recently (Naparstek, 2011).

Becker (1963) argued that marijuana use does not provide addiction like other addicting drugs and alcohol based on the lack of withdrawal symptoms and cravings. According to him, the most common use of marijuana is for recreational purposes as an escape from psychological problems. However, according to a clinical perspective, marijuana addiction looks pretty similar to other drug addictions even though it is likely to be less severe, and it does provide withdrawal symptoms very similar to tobacco, including irritability, anger, depression, difficulty in sleeping, loss of appetite and cravings (Budney et al., 2008). It is important to note that the common use of marijuana consists of tobacco as well, which may impact these withdrawal symptoms. Although the number of people who seek treatment for marijuana dependence, there are limited clinical trials evaluating well-defined interventions (Carroll et al., 2006). Current treatments for addictions are based on behavioral treatments, including contingency management (CM), motivational enhancement therapy (MET), cognitive-behavioral therapy (CBT), and pharmacotherapies (Sofuoglu et al., 2010).

Marijuana is more common for young generations than other age groups around the globe (EMCDDA, 2023). Although frequent use of marijuana in early adulthood is a significant predictor for further use, in general, marijuana users do not seek treatment until their mid-30s (Stephens et al., 1994). According to clinical trials, people who use marijuana daily for more than ten years and try to quit more than six times on

average are seeking treatment for addiction (Budney, 2006; Copeland et al., 2001; Stephens et al., 2002, as cited in Budney et al., 2008). Even though most young adults who use marijuana regularly do not depend on this substance, they are still at high risk of marijuana-related adverse outcomes (Lee et al., 2007). Therefore, it is essential to understand the experiences of young adults who use marijuana regularly but do not apply to clinics for marijuana addiction since they are at risk of being unnoticed by the researchers.

1.2. Research Statement and Research Question

The main purpose of this study is to investigate the meanings of marijuana for young adults and their experience with marijuana use. Although marijuana use disorder has increased in recent years, there are limited qualitative studies on this issue in the literature. Among these studies, there is very sparse research on the experiences of young adults who use marijuana regularly but do not apply to clinics for addiction. Since modern psychiatry approaches the issue of addiction as a disorder, the experiences of regular users who are not applying to clinics for addiction may be overlooked by the clinical perspective. Therefore, there is a need for a more in-depth examination of the underlying causes of substance use. At this point, the Lacanian psychoanalysis approach has great significance as it examines the relationship between addicts and the substance they are addicted to in their own subjectivity rather than treating addiction as a disease. This study aimed to provide insight into considering addiction within the scope of the subjectivity of addicts and better understand the reasons behind marijuana addiction based on the Lacanian psychoanalytic perspective. To my knowledge, no particular study focused on marijuana addiction via Lacanian psychoanalysis. I hope this study will shed light on the literature regarding understanding the meanings of marijuana use in relation to Other and jouissance.

1.3. Qualitative Studies on Marijuana Addiction

Although there are many quantitative studies on marijuana addiction in the clinical field, very few qualitative studies examine the experiences of people who regularly

use it. Most of the studies in the field aimed to determine diagnostic criteria and treatments for marijuana use disorder. Furthermore, there are qualitative studies in the literature that examine regular marijuana use through the experiences of users.

Becker's (1963) qualitative study on regular marijuana use is one of the significant studies in the literature. In the study, he interviewed 50 marijuana users, mostly jazz musicians, and suggested that participants consider marijuana use as a pleasurable experience and non-compulsive recreational activity. However, since marijuana use is considered deviant behavior in society, users tend to keep it a secret and hide their use from nonusers who are significant to them. In addition, Becker's study also showed that marijuana users tend to compare marijuana with alcohol and could not understand why marijuana use was not socially and legally approved while alcohol use was widely accepted.

Osborne and Fogel (2008) conducted a grounded theory study investigating the motivations for recreational marijuana use among adult Canadians. According to their study, participants used marijuana to relax and concentrate and said that marijuana made their leisure time activities more enjoyable and pleasurable. Their findings suggested that participants regulate their marijuana use based on recreational purposes. Therefore, they do not use marijuana compulsively and report no dependency or addiction issues.

Another qualitative study done by Miles (2014) argued that high-achieving marijuana users smoke marijuana in order to relax and boost their creativity. In the study, high-achieving marijuana users were divided into two groups based on their attitudes towards the terms "pothead & stoner" used in society. One group was not offended by these phrases since they believed they were productive members of society. On the other hand, the other group does not like the associations of these words.

Berg et al. (2017) conducted a qualitative study on reasons for marijuana and tobacco co-use among young adults. Their results suggested that young adults have five main reasons to use marijuana. The first reason was related to being social since

participants thought that they become more sociable when they use marijuana. Participants also mentioned expansion as another reason since they believe marijuana opens them to novel experiences. Other reasons include using marijuana to be "high" as an enhancement, coping with difficulties in life and peer pressure.

1.4. Psychoanalytic Literature on Addiction

Freud mentioned masturbation as a primal addiction, and it is only a replacement for other addictions such as alcohol, morphine, and tobacco (Freud, 1954, as cited in Naparstek, 2011). In 1920, in his book *Beyond the Pleasure Principle*, Freud talked about the death drive and explained the concept of the death drive in terms of how people sometimes seek something beyond the limits of pleasure. He suggested that the pleasure principle limits pleasure since, beyond this limit, there is pain. It is so named because the pursuit beyond the limits does not favor human life or the common good, and the pleasure principle is a failure for the individual subject and society in general (Freud, 1920, as cited in Loose, 2002). Freud also referred to toxicomania as an 'attempt to undo a loss by reducing discomfort and reaching a more agreeable state of mind' (Loose, 2002, p.134). Drugs are often used for temporary relief from one's anxiety. The subject does not think about their problems while using drugs, which reduces the subject's discomfort. Today, many statements say the subject deserves access to pleasure via substances in society's discourse (Baltacı & Gençöz, 2019). Limitlessness is becoming popular and more preferred with the emergence of new psychic structures in which technology overcomes impossibility, and culture and the dominant discourse are changing (Özkan, 2020). The psychoanalytic approach brings an insightful perspective on addiction via understanding society's discourse and individual's subjectivity. In the contemporary world, regulators and researchers see addiction as a medical health issue and more so as a disease (Flor, 2011). In this context, psychoanalysis aims to analyze addiction in the person's subjectivity and encourage them to take responsibility rather than treating it as a disease.

Naparstek (2002) distinguished three historical periods of drug use in Western societies. In the first of these periods, drug use was not regarded as a pathology by

society, and this judgment changed with the second period, beginning in the twentieth century when drug dependency emerged. In the modern period, enjoyment and consumption are pretty mainstream, with the discourse of "impossible is nothing." Modern discourse leaves subjects significantly alone since it includes limitless enjoyment and mass consumption, and the ones unable to consume become depressed (Naparstek, 2011).

Malone and Baldwin (2011) mentioned that it is difficult to understand addiction in depth in the current system, where it is mainly treated with 12-step approaches and medications. They emphasized the importance of not seeing addiction as a disease but instead analyzing it based on human suffering and subjective responsibility. They also suggested that the addicted person is not addicted to the object itself but to its impact.

Proudfoot (2017) thoroughly examined drug addiction in relation to social bonds, which include people's relationships with others and society. According to the psychoanalytic perspective, social bonds emerge when the infant leaves the original, preverbal bond with the mother and enters into a broader culture and relations, which includes language, rules, and laws. Proudfoot considered social bonds to play a central role in drug addiction and suggested drug use as a symptom of a turning away from the social. He also argued that we must go beyond simple definitions of drug use to comprehend individuals' drug experiences better. He suggested that psychoanalysis is particularly fruitful because it provides a framework for analyzing why some subjects have unfree and challenging relationships with substances.

1.5. Lacanian Approach

Lacan has spoken very little about addiction. In the lecture Lacan gave in 1973, he said that "hash is superfluous," which suggested that marijuana is not a source of knowledge (Lacan, 1974, as cited in Loose 2002). Lacan also argues that hallucinogenic drugs are related to undoing the division of the subject by eliminating the dimension of pleasure, and it is mainly the subject's wish to rediscover the imago of the mother. People who use drugs no longer need to deal with the anxiety from the

unpredictability of interacting with others (Loose, 2002). In other words, they no longer need to deal with the Other's desire while consuming drugs, and it eliminates the dimension of pleasure by avoiding others and turning into oneself. The Other is related to the unconscious appropriation of our culture, moral standing, and ideals (Gençöz & Özbek Şimşek, 2020). In the Lacanian perspective, addiction is considered as a symptom in one's relationship with the Other (Baltacı & Gençöz, 2019). The question of "What do addictive objects refer to for an addicted person?" can only be understood by analyzing the subjective meanings of drugs for that person. Lacan's discussion of addiction is rather few; nevertheless, the novel concepts Lacan introduced to psychoanalysis have become significant tools for understanding addiction. In this thesis, the issue of marijuana addiction will be elaborated within the scope of three orders that serve a fundamental role in forming the subject in Lacanian psychoanalytic theory.

1.5.1. Imaginary

The foundation of the imaginary order proceeds through the mirror stage, where the ego is formed (Evans, 1996). The mirror stage roughly starts between the ages of six to eighteen months, which is the approximate time for an infant to recognize himself/herself in the mirror. In the mirror stage, the infant recognizes his/her image in the mirror for the first time and realizes that his/her body has a total form rather than fragmented pieces. The importance of this stage lies in the child's identification with the image in the mirror and considering the image as himself/herself. At this point, the infant experiences pleasure from controlling his/her movements of the image in the mirror through the movements of its own body (Homer, 2005). It is important to note that the mirror stage only occurs with the mother's approving gaze as a gaze of the Other (Ragland, 1995). There is a big difference between what the subject is and what it is pushed to be by the Other, which signifies that the subject has only very little access to its own reality (Verhaeghe, 2001). For Lacan, the mirror stage functions as a bridge between the inner and outer worlds, in other words, between a subject and its reality (Verhaeghe, 2001). Lacan described the mirror stage as a drama that moves rapidly from inadequacy to expectation. He described this situation as the subject, attracted by the charm of spatial identification, begins to

wear the armor of an alienating identity. He mentioned that with the mirror phase, the subject proceeds from the fragmented image of the body to fantasies of totality (Lacan, 2006a).

1.5.2. Symbolic

Symbolic is closely related to language, but Lacan does not equate the symbolic order with language since language also includes imaginary and real dimensions (Evans, 1996). Symbolic order is fundamental for formulating the unconscious since language provides a path between the subject and the Other (Lacan, 1991a). Language has a symbolic aspect since it is formed through signifiers that correspond to other signifiers rather than a fixed meaning (Lacan, 1998, as cited in Aktaş, 2021). 'Once the symbolic order has arisen, it creates the sense that it has always been there since we find it impossible to speculate on what preceded it other than by symbols' (Evans, 1996, p.204).

The symbolic is the realm of the law, and this law is related to the desire in the Oedipus complex (Evans, 1996). Symbolic function is attached to The Lacanian term Name-of-the-Father, representing the law. The-Name-of-the-Father refers to the "no" of the father in relation to oedipal prohibition, which lays down with the incest taboo (Evans, 1996). The dyadic relationship between mother and child is interrupted by the intervention of the Name-of-the-Father, which refers to the prohibitive role of the father. Therefore, Name-of-the-Father represents the law and enhances the symbolic function (Loose, 2002).

The Name-of-the-Father pushes the subject to become castrated and to enter the realm of the language. Castration directs the subject to substitute total pleasure for desire with the impact of The-Name-of-the-Father (Soler,2014). Castration is always affiliated with the father's intervention (Lacan, 1957). Lacan defined castration as a symbolic lack of an imaginary object that serves as a turning point in the Oedipus complex (Evans, 1996). Lacan considered drugs as an attempt to escape the consequences of castration (Lacan, 1991, as cited Loose, 2002). The child experiences castration with the Name-of-the-Father, in which he abandons total

pleasure and turns to ordinary or limited pleasure. Addiction creates the illusion that the subject can regain this total pleasure (Loose, 2002, as cited in Yurtkuran, 2022).

1.5.3. Real

The real is one of the most complex and impressive concepts of Lacan. The real is unknown and, therefore, not easy to comprehend since it is not a material object or it is not related to symbols (Homer, 2005). Lacan describes the real as impossible because it is impossible to imagine and verbalize. Real is beyond the symbolic since it is outside of the language realm. Therefore, it is resistant to symbolization (Evans, 1996).

One of the significant terms, *jouissance*, has its foundations in the real order. The French word *jouissance* mainly means "enjoyment" with a sexual connotation (Evans, 1996). The term *jouissance* is significantly related to the pleasure principle introduced by Freud. Freud explained the pleasure principle as trying to reach pleasure while avoiding the absence of pleasure (Freud, 1961). In parallel with Freud's work, Lacan argued that the pleasure principle protects the subject from excessive *jouissance* (Lacan 1997b, as cited in Deniz, 2021). Lacan argued that "*jouissance is suffering*" since pleasure becomes painful beyond the limits of the pleasure principle. The term *jouissance* refers to paradoxical satisfaction from the subject's symptom; in other words, it is the suffering from the subject's own satisfaction (Evans, 1996).

"Death is the beyond of pleasure, the inaccessible, the forbidden, the ultimate limit that cannot be overcome; this ultimate limit is also related to '*jouissance*'" (Homer, 2005, p.90). Lacan emphasized a close relationship between *jouissance* and death drive and that this relationship is vital in understanding addiction (Loose, 2002). Death is the end of life, the point of release from all stress and ongoing struggles; in this respect, risky behaviors are an effort to get rid of this struggle (Freud, 1920, as cited in Gençöz & Özbek Şimşek, 2020). Only when the person reaches the limits and boundaries of his or her body will the insatiable *jouissance* end. In other words,

addiction is about pushing the limits of the human body. An example of this is the case of an overdose resulting in death (Busiol, 2021).

Melman argued that new psychic structures are associated with the experiences of jouissance rather than desire and mentioned that with the developing technology, it is no longer the Other that determines the limits. (Melman, 2010a as cited in Özkan, 2020). In addition, Melman also suggested that with the impact of capitalist discourse, the object of desire in addiction is no longer sought in the Other but is instead purchased as if found in an object: the drug (Melman, 2010a).

CHAPTER 2

METHODOLOGY

2.1. Qualitative Research and Interpretative Phenomenological Analysis

Qualitative research is centered on individual experiences and the meaning of these experiences based on intersubjectivity. The qualitative approach enables researchers to explore shared emotions, feelings, and understandings through the reflection of the individual's subjective experiences. As an interpretive method, qualitative research uses language as a tool rather than numerical data (Biggerstaff, 2012).

The importance of qualitative research has been recognized, especially for social sciences such as psychology, while researchers who use this method have increased in recent years (Smith, 2004). Clinical psychology is a suitable field for qualitative research since it focuses on an individual's emotions and thoughts through the subjective perception of the world. According to Howitt, qualitative methods will be used in mainstream psychology as well as quantitative methods and will be integrated into every psychologist's training (Howitt, 2010).

One of the fundamental differences between qualitative and quantitative research is that the qualitative method does not aim to reach an "objective reality"; on the contrary, it accepts that there are multiple realities for different individuals (Kisely & Kendall, 2011). Qualitative research involves a naturalistic approach in which the researcher aims to understand and interpret the phenomena from the participant's point of view (Denzin & Lincoln, 2000). Qualitative studies generally focus on small participant groups, and hypotheses are not usually predetermined until the themes of the interviews are analyzed (Kidd, 2002). The quantitative method states the hypothesis initially to collect data as a "top-down approach," whereas in a qualitative

method, the hypothesis is refined and developed during the process as a "bottom-up approach" (Biggerstaff, 2012).

Interpretative Phenomenological Analysis (IPA) was developed by Smith in the 1990s as a specific qualitative method. It can be described as a qualitative method that examines personal life experiences and the meanings of these experiences for an individual (Smith, 2011). The IPA method applies double hermeneutics as an interpretation that involves both the participants who try to make sense of his/her personal life experiences and the environment and the researcher who also tries to analyze the participant's point of view for his/her personal life experiences and the environment (Smith, 2004). In Interpretative Phenomenological Analysis, researchers aim to acquire an insider perspective of lived experiences and encourage participants to use their own expressions to tell their stories (Noon, 2018).

Interpretative Phenomenological Analysis has three significant characteristics, including idiographic, inductive, and interrogative (Smith, 2004). As an idiographic method, IPA focuses on a detailed analysis of every participant case by case, and it has a small sample size that is generally homogeneous since the aim of the method is to examine individual experiences (Smith & Osborn, 2008). IPA is inductive since the researchers who use interpretative phenomenological analysis use techniques flexible enough to unforeseeable themes arise during the analysis. Lastly, IPA is an interrogative method that aims to contribute to the psychology literature with an in-depth analysis of case studies (Smith, 2004).

2.2. Reason to Choose a Qualitative Method and Interpretative Phenomenological Analysis

The number of clinical psychologists who use qualitative methods in their studies has increased in recent years since clinical psychology provides a rich field for qualitative research, whereas the qualitative method provides significant insight into the meanings of personal experiences for psychological issues (Willott & Larkin, 2012). Therefore, clinical psychology and the qualitative approach may nourish each other if combined. The qualitative method is quite beneficial for clinical psychology

studies since it focuses on language, which enables a diversified description of subjective experience, similar to clinical practice such as psychotherapy sessions (Silverstein et al., 2006). Likewise, psychoanalytic orientation -especially the Lacanian perspective's emphasis on the importance of language- is quite convenient to work with a qualitative approach. In addition, quantitative methods in healthcare focus on treatment outcomes and survival rates rather than the heart of the participant's lived experiences (Biggerstaff & Thompson, 2008). That is why qualitative methods that focus on personal experiences, such as IPA, are very significant for studies in healthcare as well.

In this study, I aimed to investigate the meaning of marijuana for young adults and their experience with marijuana use based on the Lacanian approach since there are only a few qualitative studies in the literature. Interpretative Phenomenological Analysis has been selected for the study to achieve this aim.

2.3. Participants and Sampling Method

This study recruited participants with a purposive and homogenous sampling method designated in the IPA guidelines (Smith & Osborn, 2008). Participants were selected based on two inclusion criteria, including age range and regular marijuana use. Participants were chosen to be in the age range between 18-35 for two reasons. Firstly, marijuana use in early adulthood is the best predictor of regular use in the future since the number of marijuana users significantly decreases after the age of 29 (Chen & Kandel, 1995). Secondly, studies show that people with marijuana dependence do not seek treatment until their mid-30s (Stephens et al., 1994). The age range 18-35 in this study aims to contribute to the literature by investigating the experiences of people who do not seek treatment but have regular marijuana use. Participants who use marijuana regularly or/and think they have marijuana addiction were selected. The study was announced via social media platforms, and people who use marijuana at least 3 days a week were included in the study. A small and homogeneous sample size with 6 participants -including three females and three males- was used in this study in parallel to IPA instructions (Smith, 2004). Participants' ages ranged between 26-31 (see Table 1).

Table 1. Information about the Participants

Participants	Nicknames	Gender	Age	Job	Frequency of use
P1	Cemre	Female	29	Social Media Specialist	4-6 times a week
P2	Talya	Female	26	Customer Relations Specialist	Everyday
P3	Ecem	Female	31	Tattoo Artist	Everyday
P4	Efe	Male	29	Study Abroad Counselor	2-3 times a week
P5	Berk	Male	29	Chef	3 times a week
P6	Cem	Male	28	Software Development Consultant	Everyday

2.4. Procedure

Ethical approval was obtained from the Middle East Technical University ethics committee for this study. After the approval, the study was announced via social media platforms. The informed consent form was sent to the participants for information purposes via their preferred channels, such as social media message boxes and email. At the beginning of the interview, an informed consent form was read aloud to the participant, and their consent was obtained, that the form was read to them, and they agreed to participate in the study. The participants were offered the option of interviewing via online platforms or at the Middle East Technical University, and the interviews were planned according to the participants' preferences. After the participants stated their preferences for the interview, an appropriate day and hour was scheduled. 4 participants were interviewed online, and 2 participants were interviewed at the Middle East Technical University. The interviews were planned as semi-structured, and participants were asked open-ended questions to investigate personal experiences in parallel with IPA recommendations (Smith & Osborn, 2008). The duration of the interviews was an average of one hour.

The interviews were audio recorded, and the records were transcribed for analysis. Participants' names were altered with nicknames for confidentiality.

2.5. Data Analysis

Most of the interviews took place online via the Zoom platform. 2 interviews, on the other hand, were conducted at the Ayna Listening Point, affiliated with the Ayna Clinical Psychology Unit at Middle East Technical University. The interview type (online or face-to-face) was determined by the participants' preferences. Interviews were audio recorded, and transcription of the records was done afterward. I have read the interview transcriptions several times and noted the emerging themes, concepts, and comments on the left margin of the transcription. In addition, I highlighted the recurring expressions, significant wordings, and slips of the tongue of the participants while reading the transcriptions. I consulted the emerging themes with my thesis advisors and peers to reorganize them based on our discussions. During this stage, we reread the transcriptions to analyze the data and determined emerging themes based on the highlighted notes and comments and clustered similar themes. At the end of this process, we applied IPA instructions to specify super-ordinate themes based on similar patterns for all participants (Smith & Osborn, 2008). Finally, super-ordinate themes are established, including (1) *pleasure related to marijuana use*, (2) *the meanings of marijuana in relation to family, society, and rules*, (3) *about the name "esrar,"* and (4) *questioning the law*.

2.6. Trustworthiness of the Study

The qualitative research method emphasizes subjectivity both for the participants and the researcher since the researcher has his/her own individual understanding of the world, like the participants. The study's trustworthiness is correlated with the research's authenticity with the reflection of personal experiences (Curtin & Fossey, 2007). Qualitative research provides uniqueness; in other words, different researchers may reach different outcomes even though the data is the same (Stahl & King, 2023). Therefore, the reader should have confidence that the researcher

represents the data transparently so that the reader may interpret the outcomes based on his/her perspective.

Trustworthiness in qualitative research is very significant; however, it can be challenging to determine if an article is trustworthy since there are no specific criteria for it (Curtin & Fossey, 2007). According to Krefting, the trustworthiness of qualitative research can be assessed with different criteria for different qualitative research (Krefting, 1991). However, in qualitative research, the reader and the researcher must share a common understanding of the research, in which the reader gains his/her own claims about the researcher's thinking (Stahl & King, 2023).

The qualitative researcher shows regard to social validity, subjectivity, and reflexivity and pays attention to the adequacy of the data and the interpretation (Morrow, 2005). According to Fischer, bracketing is very significant for analyzing the data clearly, and it refers to the researcher's identification of the vested interests, personal experience, cultural factors, and assumptions, which may have an impact on the researcher's understanding and interpretation of the data (Fischer, 2009). Reflexivity plays a vital role in analyzing the data by being fully open about how the researcher's experiences may impact the way of understanding and interpreting the data. Fischer defined reflexivity as the researcher's investigation of how s/he has participated in forming a specific understanding and interpretation, which provides self-awareness for the researcher (Fischer, 2009).

My interest in drug addiction is related to my internship experience at the French Lape Psychiatry Hospital during my bachelor's degree. I had a chance to observe patients with drug addiction during my internship, and witnessing their outrageous suffering impacted me emotionally. I also realized these patients were not fully cured, and even though they leave the hospital after the successful treatment, they tend to come back with the same problem. At this point, I realized there might be underlying psychological drives for these patients other than the substance itself. As a psychoanalysis-oriented clinical psychologist, I wanted to investigate the meanings of drug use and what the substance represents for different individuals.

In this study, I decided to work on marijuana addiction in early adulthood based on my interest in addiction. I aimed to investigate drug addictions at the beginning of my research; however, since different substances may present various impacts on consumers, I decided to narrow down my research area. I chose marijuana addiction since it is more common than any other drug consumption (UNODC, 2023, p.13). I wanted to observe the individual experiences and thoughts of marijuana users and investigate what drives them to consume marijuana even though it is illegal in Turkey.

For the trustworthiness of this data, I consulted my advisor and co-advisor about emerging themes during the data analysis. The meetings with my advisor and co-advisor increased my self-awareness and understanding of the topic, which helped me interpret the data more clearly. In addition, I discussed my findings with my peers to provide more accurate outcomes and increase the reflexivity of this research.

CHAPTER 3

RESULTS

In this study, four super-ordinate themes emerged in the light of Interpretative Phenomenological Analysis. The emerging themes are (1) *pleasure related to marijuana use*, (2) *the meanings of marijuana in relation to family, society, and rules*, (3) *about the name “esrar”*, and (4) *questioning the law* (see Table 2).

Table 2. The Superordinate and Subordinate Themes of Current Study

-
1. Pleasure related to marijuana use
 - a. Using marijuana to relax
 - b. Using marijuana to block rumination
 - c. Turning to self

 2. The meanings of marijuana in relation to family, society, and rules
 - a. Thinking that the family has negative judgments about marijuana
 - b. Encourage mothers to try marijuana and change their negative opinions
 - c. Rarely mentioned father
 - d. Thinking that doing something "different" and "illegal" from society by using marijuana

 3. About the name “*esrar*”
 - a. Mysterious meaning of “*esrar*”
 - b. Extensive use of the name “*esrar*” for different substances

 4. Questioning the law
 - a. Confusion over the clarity of the law
 - b. Comparing marijuana with alcohol
-

3.1. Pleasure Related to Marijuana Use

The first super-ordinate theme represents the pleasure related to marijuana use. Participants expressed why they were using marijuana and described factors affecting their marijuana use and their experiences with marijuana. The subordinate themes are *using marijuana to relax, using marijuana to block rumination, and turning to self.*

3.1.1. Using Marijuana to Relax

Most participants stated that they used marijuana to relax and often repeated the phrase relaxing when describing their experiences with marijuana. For instance, Cemre stated that marijuana relaxes her and makes her happier.

C: It relaxes me a lot, basically it turns me into a more relaxed and happier person.

Original

C: *Beni çok rahatlatıyor, en temelde beni daha rahat daha mutlu bir insana dönüştürüyor.*

Talya mentioned she uses marijuana to relax to go on with her work.

T: I take a smoke and put it on just to relax myself, you know like I have smoked, there you go I have smoked, like go on with your work.

Original

T: *Bir duman alırım, koyarım o da kendi kendimi rahatlatmak için. Hani böyle içtim kıvamında, al işte içtim falan. Devam et işine napıcaksan falan gibisinden*

Talya said that she uses marijuana to relax herself psychologically when she uses it individually.

T: When I use it individually, I smoke to relax myself from something, you know, the wording may be to be safe or not, I don't know exactly what that feeling is. It's relaxing exactly, I relax myself psychologically.

Original

T: *Bireysel olarak kullandığımda kendimi rahatlatmak için içiyordum. Bişeylerden hani kendimi ya güvende değil de o hissiyatın adı ne bilmiyorum tam olarak. Bir rahat işte, psikolojik olarak kendimi rahatlatıyorum.*

In the same way as Talya, Ecem also stated that she uses marijuana to relax when she uses it individually. She smokes marijuana and listens to music to relax by herself.

E: Alone, more like a time for myself, I smoke and listen to music and relax and hang out.

Original

E: *Tek başıma daha böyle hani kendime ayırdığım bi zaman gibi sigara içip müzik dinleyip rahattıyorum takılıyorum.*

Ecem also stated that she uses marijuana to relax after a busy day and described relaxation as follows:

E: Sometimes I have a very busy day in the studio and I think, well, if I could just go home and smoke, it would be so nice right now, that kind of relaxation

Original

E: *Bazen çok yoğun bi gün geçiriyorum stüdyoda ve şey diyorum eve gidip bi sigara içebilsem şu an çok güzel olurdu gibi öyle bir rahatlama.*

In describing the meaning and experience of marijuana for her, Ecem associated the use of marijuana with the plant "passiflora," which has calming properties due to its relaxing effect.

R: *Well, um, what do you think marijuana means to you, what kind of experience do you have when you smoke marijuana?*

E: *I mean for me it's really relaxing like, like, drinking passiflora.*

Original

A: *Peki imm sizce marihuananın nasıl bir anlamı var sizin için nasıl bir deneyim yaşıyorsunuz marihuana içtiğinizde?*

E: *Yani benim için gerçekten şey gibi, rahatlatıcı şey pasiflora içmek gibi*

Efe said that he likes and uses marijuana because it relaxes him, and he uses marijuana when he needs to relax.

E: I use it because I like it, frankly, because it relaxes me. When you need to relax, the use of this can be, you know, I prefer it, frankly.

Original

E: *Ben sevdiğim için kullanıyorum açıkçası rahatlattığı için. Rahatlatmaya ihtiyacınız varken bunun kullanımı hani şey olabilir ben tercih ediyorum açıkçası.*

Efe mentioned that he uses marijuana because it physically and mentally relaxes him.

E: They say it leads to physical and mental relaxation, and I say this because I have experienced almost similar things.

Original

E: *Fiziksel, mental rahatlamaya eriştiğini söylüyorlar, ben de hemen hemen benzer şeyleri yaşadığım için söylüyorum.*

Berk, on the other hand, explained his use of marijuana by wanting to feel light, relaxed, and expanded.

B: Sometimes I want to lighten every curve, every curve of me wants to lighten, wants to relax, wants to expand.

Original

B: *Bazen hafiflemek istiyorum, bütün kıvrımlarım, her bir kıvrımım hafiflemek istiyor, rahatlamak istiyor genişlemek istiyor.*

3.1.2. Using marijuana to block rumination

It is important to note that all participants experienced a period of grief, including the loss of a close family member or/and separation in their family during their childhood and early adolescence. Some participants argued they were using marijuana to block rumination and said using marijuana stops them from thinking about an issue repeatedly. They said marijuana helps them to get away from anxiety and stress. Cemre, for example, mentioned that marijuana allows her to abstract from her immediate emotional states and look at them from a distance.

A: It allows me to abstract from those instantaneous emotional states and to look at my experiences from a distance, if I am thinking about them.

Original

C: *Öyle anlık yaşadığım o duygu durumlarından soyutlanıp, daha böyle daha uzaktan bakabilmemi sağlıyor yaşadığım deneyimlere, eğer onlar üzerine düşünüyorsam.*

Regarding the early days when she first started using marijuana, Cemre said she had a judgmental inner voice pulling her down. She mentioned that during these early days, she was sleeping after her marijuana use.

C: I used to have an inner voice that was much more judgmental, much more pulling me down and maybe it was suppressing, I don't remember very clearly, because it has a lot of history. It was suppressing and I was trying to go to sleep immediately, but now it's a little bit sweeter.

Original

C: *Eskiden çok daha yargılayıcı, çok daha beni aşağı çekecek bir iç sesim vardı ve belki de o bastırıyordu çok net hatırlamıyorum, çok geçmişi var çünkü. O bastırıyordu ve hemen uyumaya çalışıyordum ama şimdi birazcık daha tatlı ilerliyor.*

She also mentioned turning to stone to block the rumination. She said even a small amount of marijuana turned her into stone while talking about her early experiences and her judgmental inner voice.

C: At first, I wasn't like that at those times when I consumed it. Smoking a little bit was turning me into something like this. First of all, like stone, it turned me into stone.

Original

C: *İlk başta tükettiğim o dönemlerde şey değildim. Böyle birazcık içmek beni şöyle bir şeye dönüştürüyordu, öncelikle böyle Stone, böyle taşa dönüştürüyodu.*

Ecem argued that marijuana helps her channel her thoughts' intensity to another place and let go more.

E: Thanks to it, I can channel the intensity of thought in my head to another place, or I don't know, let's say I can let go more.

Original

E: *Kafamdaki düşünce yoğunluğunu başka bir yere kanalize edebiliyorum onun sayesinde. Ya da ne bileyim daha salabiliyorum diyelim.*

While talking about her anxieties, Ecem said that she loves the stupidity marijuana gives her. She referred to that as empty, in which she doesn't have a specific purpose, but she finds herself more fun in this way.

E: I also love the stupidity it gives me. For example, smoking a joint and going to Migros or something like that, I go and look at things like an idiot with headphones in my ears, it's empty. You know, these are not things that have a specific purpose, I can say that I find myself more fun.

Original

E: *O verdiği salaklığı da çok seviyorum. Sigara içip gidip Migros gezmek falan mesela, böyle salak gibi kulağında kulaklık gidip bir şeylere bakıyorum boş yani. Hani şey belli bir amacı olan şeyler değil, kendimi daha eğlenceli buluyorum diyebilirim.*

Berk also mentioned his anxieties. He described his marijuana experience as rising an inch in the air and said anxiety and fear can not reach him when he uses marijuana.

B: And at that moment, the anxiety doesn't reach you very much, the fear doesn't reach you very much even when you rise an inch in the air.

Original

B: *Ve o an işte kaygı sana çok ulaşmıyor, bir santim havaya kalkmayla bile korku sana çok ulaşmıyor.*

Efe mentioned marijuana takes away from the stresses of daily life, overthinking, and anxiety.

E: A little bit getting away from the stresses of daily life, getting away from stress, you know, getting better thoughts in daily life. It takes you away from overthinking, it pushes you to relax, you can think a little more calmly, it takes you away from anxiety.

Original

E: *Biraz günlük yaşamın streslerinden uzaklaşma, stresten uzaklaşma hani günlük yaşantıda daha iyi düşünceler elde etme. Ya biraz overthinking'den*

uzaklaştırıyor, sizi rahatlamaya itiyor, biraz daha sakin düşünebiliyorsunuz, biraz anksiyeteden uzaklaştırıyor.

3.1.3. Turning to Self

All participants mentioned having few social relations: Some said that their social relations had decreased recently, while others noted that they had few social relations in general. When talking about their individual marijuana use, participants often repeated the word "self" They used expressions such as staying with oneself, staying in one's own focus, spending time with oneself, taking time to oneself, thinking about one's own pleasure, an inner journey with oneself and unification with yourself. Cemre, for example, said that when she smoked marijuana, she stayed with herself. She compared her marijuana experience with the circling when she used to play in her childhood and said voices around her are turned down and become blurry.

A: External sources, everything around me is blurring. The most I can explain it with is that there is a dance form and action called circling, which you don't hold on to as soon as you start circling. We used to play when we were little, it's like that, we used to turn around, turn around, turn around, turn around. Everything around you blur, you are left only with yourself. Actually, marijuana has a similar effect. The voices around you are also turned down, they become a little bit blurred.

Original

C: *Dış kaynaklar, çevremdeki her şey blurlaşıyor. Bunu en çok şeyle anlatabiliyorum, dönmek diye bir dans biçimi ve eylem var, dönmeye başladığımız anda tutunmadığımız. Biz küçükken de oynardık, ya aslında buna benziyor, kendi etrafımızda dönerdik, dönerdik, dönerdik, dönerdik Çevrenizdeki her şey bulanıklaşıyor, sadece kendinizle kalıyorsunuz. Aslında marihuananın da buna benzer bir etkisi var. Çevredeki şeylerin sesi de kısılıyor, birazcık bulanıklaşıyorlar.*

Cemre said she can stay with herself and stay with her own focus while using marijuana, and it helps her to turn down the voices outside.

A: I am able to stay with myself and in my own focus and turn down the outside.

Original

C: *Kendimle ve kendi odağında kalabiliyorum ve dışarıyı kısabiliyorum.*

Talya mentioned she immediately thinks about smoking marijuana when she has time to spend alone.

T: I have time to spend time with myself. Then I immediately think of having a puff or two.

Original

T: Vaktim oluyor kendimle zaman geçirmek için. Onda hemen aklıma geliyor iki duman alsam diye.

Talya also expressed smoking marijuana individually as smoking with oneself.

T: I smoked and smoked with myself, for example, when I was bored, at home with myself.

Original

T: Kendi kendime, mesela canım sıkıldığında, evde kendimle içtim içtim.

Ecem said smoking marijuana individually is like a time for herself when she listens to music, relaxes, and hangs out.

E: Alone, it's more like a time for myself. I smoke, listen to music, relax, and hang out.

Original

E: Tek başıma daha böyle hani kendime ayırdığım bir zaman gibi. Sigara içip, müzik dinleyip, rahatlıyorum, takılıyorum.

Ecem also argued that she can think more about her own pleasure and be more selfish when she smokes.

E: I feel like I can become more selfish when I smoke. I can think more about my own pleasure and less about others.

Original

E: İçince daha bencilleşebiliyorum gibi. Daha kendi keyfimi düşünebiliyorum. Başkalarını daha az.

Efe described his experience with marijuana as an inner journey with himself.

E: I would say going on an inner journey with yourself.

Original

E: *Kendinle içsel bir yolculuğa çıkmak diyebilirim.*

He also mentioned unification with yourself when smoking marijuana.

E: Of course, there is a state of relaxation and unification with yourself.

Original

E: *Tabi ki bir rahatlatma, kendinle bütünleşme durumu oluyor.*

3.2. The Meanings of Marijuana in Relation to Family, Society, and Rules

Another superordinate theme represents the meanings of marijuana use in relation to family, society, and rules. The subordinate themes are *thinking that the family has negative judgments about marijuana, encourage mothers to try marijuana and change their negative opinions, rarely mentioned father, thinking that doing something "different" and "illegal" from society by using marijuana.*

3.2.1. Thinking that the Family Has Negative Judgments About Marijuana

All participants mentioned that they think their family has negative judgments about marijuana. For example, Berk said the negative attitudes of his family. He stated that his family had experienced a crisis when they learned about Berk's marijuana use. He described his family's reaction as different and harsh.

B: When my family found out, of course, their reaction was very different, very harsh, like a crisis. They had a crisis themselves; they didn't reflect it on me much.

Original

B: *Ailem öğrendiği zaman haliyle tepkisi çok farklı oldu, çok sert oldu, u kriz derecesinde yani. Kendilerine kriz yaşadılar bana çok yansıtmadılar.*

Berk talked about smoking marijuana in front of his family without their knowledge and then said that he had just smoked marijuana rather than tobacco. He said that this behavior shows that he does not exhibit the behavior that his family expects from someone who smokes marijuana. He repeats this behavior with his mother, sister, and father. With this behavior, Berk's family became aware of his marijuana use for

the first time. He mentioned that by using marijuana in the presence of his mother, he was presenting a scene to his mother that was not what she would expect from someone who used marijuana.

B: My mother had cancer. One day I rolled a cigarette in front of her, she had no idea, I smoked the cigarette, we continued chatting. Then I said, "I just smoked a cigarette." She was surprised, because she expected different things from me. Phenomenon of marijuana that she perceived, what she thought was very different, but what she saw in front of her was very different.

Original

B: Annem kanser hastasıydı. Onun yanında bir gün hiçbir şey yokken bir sigara sardım, hiç haberi yoktu, sigarayı içtim, sohbe devam ettik. Sonra dedim ki ben az önce sigara içtim. Bir şaşırıldı, çünkü benden farklı şeyler bekliyordu. Onun algıladığı esrarın o olayı, onun düşündüğü çok farklıydı ama karşısında gördüğü şey çok farklıydı.

As another example, Berk said that his sister started crying after he told his marijuana use to his sister. Berk's use of the word confession in relation to his disclosure of marijuana use was found to be significant.

B: She thinks I will hallucinate; she thinks I will be aggressive. She has such connections in her head about it, and then when I confessed, she started crying. How could you smoke, how could you fall, etc.

R: How could you fall?

B: How can you smoke that, is that what you have become, have you become like that. Because she thinks I'm going to have the same experience as the heroin addicts on flash TV.

Original

B: Halüsinasyon göreceğimi zannediyor, saldırgan olacağımı düşünüyor. Böyle bağlantılar var onunla ilgili kafasında, sonra itiraf ettiğimde de ağlamaya başladı. Nasıl içersin sen, nasıl düşersin falan filan

R: Sen nasıl düşersin?

B: Sen nasıl onu içersin, öyle mi oldun sen, o hale mi geldin. Çünkü şey zannediyor, flash tv deki eroin bağımlılarının yaşadığı muhabbeti yaşayacağımı düşünüyor

Cem mentioned his family's negative judgments about marijuana by emphasizing his father. He stated that his father was cold about marijuana and told him not to be

carried away with marijuana. He used the Turkish word "kaptırmak" (snatching in English) to mean carried away.

C: My father is a bit more traditionalist than my mother. Neither of them are traditionalists, but I mean my father was a bit more cold. You know, he was always saying, don't get carried away. That was his only hesitation, don't get carried away with this, don't get carried away with that. So I was asking him, I mean, what does it mean to get carried away, I mean, what should I do, should I get help not to get carried away?

Original

C: Anneme nazaran babam biraz daha gelenekselcidir. İkisi de gelenekselci değil, ama yani babam biraz daha soğuktu. Hani şey, kaptırma kendini diyordu sürekli. Tek çekincesi buydu yani buna kendini kaptırma, buna kendini kaptırma. Ben de ona soruyordum, yani nasıl kaptırmak ne demek, yani napcam yardım mı alayım kaptırmamak için?

On the other hand, Efe, Talya, Ecem, and Cemre mentioned their families' prejudice against marijuana while talking about their families' negative attitudes towards marijuana. Cemre, for example, said that her family did not know about her marijuana use since they were prejudiced against marijuana.

C: They don't know, because they are prejudiced.

Original

C: Bilmiyorlar, önyargılılar çünkü.

Like Cemre, Efe also said that his family did not know about his marijuana use since they were prejudiced against marijuana. In addition, he said that he thought his family had guessed or understood that he was using marijuana and explained his reasons for not telling them as follows:

E: Because there is prejudice against it. As I said before, and I am actually disturbed by this prejudice. Okay, you know, it is defined as drugs in Turkey, and it is a wide spectrum, it is a wide spectrum that we call drugs now, but there is a prejudice against all of them.

Original

E: Çünkü önyargı var buna. Daha önce de söylediğim gibi ve ben bu önyargıdan da rahatsız oluyorum aslında. Tamam hani Türkiye'de

uyuşturucu olarak tanımlanıyor ve geniş bir yelpaze, şimdi uyuşturucu dediğimiz geniş bir yelpaze ama hepsine bir önyargı var.

Talya mentioned that her mother was prejudiced when she told her mother that she used marijuana.

T: Of course she was prejudiced.

Original

T: *Tabii ki de önyargılı yaklaştı.*

When the participants were asked about their families regarding marijuana use, all three female participants answered by thinking about their mothers. Notably, these participants described their mothers' negative thoughts by laughing. For example, Ecem thought of her mother while she was talking about her family regarding her marijuana use. She said her family did not know about her marijuana use since they thought it would cause physical harm and get her in trouble.

E: My mom and dad don't know, everyone else knows.

R: Why don't they know?

E: I mean, I think there's no harm in them knowing, but trying to explain it from the beginning, convincing them that it's not a bad thing, it's too much of a burden.

R: What does it mean to convince them that it's not a bad thing, can you elaborate on that?

E: I mean, convincing me that it didn't physically harm me, or I don't know, that I won't get in trouble because of it.

R: How do they think?

E: I mean I don't think they have a lot of ideas but in general it's probably the drug addicted youth stuff that's portrayed on TV in her head.

R: In her head, who are you talking about?

E: My mom.

Original

E: *Annem ve babam bilmiyordur, onun dışında herkes biliyor.*

A: *Onlar neden bilmiyor?*

E: *Yani bence sakınca yok bilmelerinde, ama baştan anlatmaya çalışmak, kötü bir şey olmadığına ikna etmek falan çok külfet geliyor.*

A: *Kötü bir şey olmadığına ikna etmek nasıl, biraz daha açabilir misiniz onu?*

E: *Yani bana fiziksel bir zarar vermediğine ikna etmek ya da ne bileyim başımın onun yüzünden belaya girmeyeceğine ikna etmek.*

A: *hı hı onlar nasıl düşünüyor?*

E: *Yani çok fikirleri olduğunu sanmıyorum ama genel bu televizyonda yansıtılan uyuşturucu bağımlısı gençlik şeyleridir kafasındaki muhtemelen*

A: *Kafasındaki, kimden bahsediyorsunuz?*

E: *Annemin.*

Cemre said she could not tell her mother about her marijuana use while talking about negative judgments in the family.

C: I can't say, "Mom, you know what, I use marijuana."

Original

C: *Anne billiyor musun ben marihuana kullanıyorum diyemem ona.*

Cemre also mentioned that her mother was afraid of things like marijuana. She said if her mother learns about her marijuana use, she will think her daughter has fallen into a drug quagmire.

C: They don't know because they are prejudiced. My mother is a little bit afraid of such things, that's why she doesn't know. It's something she doesn't know and has never experienced because for her and it feels like, you know, when she hears about it, her thoughts will automatically be something like, my child has fallen into a drug quagmire or something like that. It will be something unnecessary, so she doesn't know.

Original

C: *Bilmiyorlar önyargılılar çünkü. Annem birazcık böyle şey korkar böyle şeylerden, hatta o nedenle bilmiyor. Bilmediği ve hiç deneyimlemediği bir şey çünkü onun için ve şey gibi geliyor ona, hani duyduğunda düşüneceği şey otomatik olarak şey olur, uyuşturucu batağına düştü çocuğum falan gibi bir şey olacak. Gereksiz bir şey olacak bu nedenle bilmiyor.*

Like Cemre, Talya also stated that her mother was afraid of marijuana and that she approached the subject of marijuana with the fear that it could get her daughter into trouble.

T: I was aware of my mother's perception that you drink and go crazy, that you hit yourself from wall to wall. She had a little bit of a fall. You know, she is afraid of that thing, look, my daughter, we live in this country, she always approaches me with the fear that maybe he won't sell you what you buy as what you know or that you will get in trouble while buying it.

Original

T: *Annemin o içilir deli olunur, kendini duvardan duvara vurulur gibi bişey algıladığının farkındaydım. Onun da birazcık şeyleri düştü, hani o şeyden korkuyor bak kızım biz bu ülkede yaşıyoruz, belki aldığın şeyi sana bildiğin şey olarak satmayacak ya da alırken başın belaya girecek korkusuyla hep bana yaklaşıyor.*

Talya said her mother perceived marijuana as a really bad drug while talking about her family's negative judgments about marijuana.

T: Because she perceived it as really bad drug material.

Original

T: *Çünkü gerçekten çok kötü uyuşturucu malzeme olarak algılıyordu.*

In addition, Talya also mentioned negative opinions about marijuana among her mother's generation as follows:

T: Not so much in their social circle. Well, there is this conversation, they have a conversation like, "Oh, he smokes weed, I don't believe it" in my mom's social circle. It's because of their generation, they see it completely separately, they gather under the name of "esrar".

Original

T: *Onların ortamında çok fazla yok. Şey şu muhabbet vardır, aaa o ot içiyormuş, inanmıyorum falan gibi bir muhabbetleri vardır annemin annemlerin ortamında. Onların jenerasyondan kaynaklı, zaten onlar olayı tamamen ayrı görüyorlar esrar adı altında toplanıp.*

3.2.2. Encourage mothers to try marijuana and change their negative opinions

All three female participants said they wanted their mothers to smoke marijuana. These participants were also thinking about their mothers while asked about their families' opinions about marijuana. These participants wanted to change their mothers' negative opinions about marijuana and have marijuana tried by their mothers. They mentioned their willingness to encourage their mothers to try marijuana. In their discourse, they said something about their experience with marijuana that they knew, but their mothers did not. So they wanted to show this to their mothers by having her try marijuana. Cemre, for example, said that she wanted to have marijuana tried by her mother. In addition, she talked about something about marijuana that she knew but her mother did not, and she wanted her mother to try it.

C: I'm even thinking of having it tried, I mean, she smokes cigarettes, I mean she can smoke tobacco. I want to say to her, would you like to give it a try, there is such a thing in life. I also think it would be a pleasant experience.

Original

C: *Hatta denettirmeyi düşünüyorum, yani sigara tüketiyor çünkü kendisi de, yani tütün içebiliyor. Bir denemek ister misin böyle bir şey de var hayatta demek istiyorum kendisine. Keyifli bir deneyim olacağını da düşünüyorum.*

Talya said that she and her mother tried to smoke marijuana together, and she thought her mother tried marijuana to express her negative reaction to marijuana to Talya.

T: It's not like we didn't try it together. She did this to tell me what the hell is this. Of course, she was prejudiced.

Original

T: *Biz beraber de denemedik değil. O da işte bana ay bu ne ya falan demek için şey yaptı. Tabii ki de önyargılı yaklaştı.*

Talya also mentioned that her mother became curious about marijuana because of her. She said she brought something into her mother's life and opened a third eye for her.

T: My mom got curious because of me, because she realized that I was using it, and then she said after me, you know, the people I've just met all use it. I think I have brought something into her life too, opening her eye, the third eye.

Original

T: *Annem benim sayemde merak etti, çünkü baktı ben kullanıyorum. Bu sefer benden sonra şey dedi, yeni tanıştığım insanlar hep bunu kullanıyor çıktı biliyor musun? Ya onun da hayatına bir şey kattım galiba, ya gözünü, üçüncü göz açma olayı.*

Talya also talked about wanting to change her mothers' negative judgment about marijuana. She said that after she told her mother about her own marijuana use and tried smoking marijuana with her mother, her mother initially reacted with prejudice, but then her negative reaction changed. She mentioned that she tried to make her mother aware of something she knows, but her mother doesn't.

T: We come across it, we actually see it right in front of our eyes, but we are not aware of it. So, I tried to make my mother aware of it a little bit, because she perceived it as really bad drug material.

Original

T: *Karşımıza çıkıyor, aslında gözümüzün önündekini görüyoruz ama farkında değiliz. Ben de annemi birazcık o konuda farkına vardirtmaya çalıştım, çünkü gerçekten çok kötü uyuşturucu malzeme olarak algılıyordu.*

On the other hand, Ecem said she wanted her mother to smoke marijuana because she thinks her mother needs to relax. However, she gave up this request because her mother might panic if she smoked marijuana.

E: I don't know, I don't think she would mind if I told her right now, and I even would like her to smoke too.

R: Why is that?

E: I don't know why. My mom is actually a much more squeamish person than me, no, I don't want her to smoke right now, she might panic that something will happen.

R: So why might it have initially seemed that you wanted her to smoke too?

E: I mean, it's like she needs to relax too.

Original

E: *Şu an söylesem de garipsemez, bilmiyorum hatta o da içsin isterim aslında.*

A: *O neden?*

E: *Neden bilmiyorum. Annem benden daha pımpirik bir insandır aslında, yok şu an vazgeçtim içmesin, panikleyebilir birşey olacak diye.*

A: *Peki ilk başta neden acaba o da içsin isterim gibi gelmiş olabilir?*

E: *Yani onun da rahatlamaya ihtiyacı var gibi*

3.2.3. Rarely Mentioned Father

It was significant that many participants rarely mentioned their fathers when talking about marijuana. Most of the participants said that their families had negative opinions about marijuana, and they wanted to change these opinions. However, they rarely mention their fathers. Notably, four participants mentioned their parents' separation during childhood and early adolescence. According to their statement Cemre, Talya, Efe, and Cem did not live with their fathers after the separation.

Two female participants talked about their father's knowledge of their marijuana use. Talya said that she doesn't care if her father knows about her marijuana use.

T: Since I don't share much with my father, this issue was not discussed much. I don't know if he knows, I don't have much information whether he knows or not. But he never reflected anything about whether he knew or not. That's why the part with my mother interests me more.

Original

T: *Babamla paylaşımum çok fazla olmadığı için bu konu çok fazla konuşulmadı. Bildiğini bilmiyorum, biliyordur bilmiyordur çok bir bilgim yok. Ama bana yansıttığı bir şey olmadı bildiğine dair ya da bilmediğine dair. O yüzden annemli kısım beni daha çok ilgilendiriyor.*

Ecem mentioned that she had no idea how her father would react to her marijuana use, and she thought he would respond groundling.

E: I think he would give a very groundling reaction and pass, I don't think he would look into it too much.

R: What do you mean groundling?

E: I have no idea, honestly. It could be negative or positive. But you know, he says smoke or don't smoke and doesn't take too long.

Original

E: *O da çok yüzeysel bir tepki verip geçer bence, çok irdeliyeceğini düşünmüyorum.*

A: *Nasıl yani yüzeysel?*

E: *Ya fikrim yok açıkçası. Hani olumsuz da olabilir, olumlu da olabilir. Ama hani iç ya da içme der ve çok uzatmaz yani.*

Among the participants, only Cem mentioned his father's approach to marijuana in detail. Cem also mentioned wanting to change his father's negative opinion about marijuana. He said he used facts when confronting his father and told him that marijuana is legal in some states.

C: *I tried to confront him with facts. I said look, this is legal in twenty states, daddy.*

Original

C: *Fact lerle çıkmaya çalıştım karşısına. Bak dedim, ya yirmi tane eyalette yasal babacığım bu.*

Cem also said he researched marijuana and used science to get more credits from his father about marijuana use.

C: I was thinking that if I progressed scientifically, he would give me more credit for it, and I think he did. I researched a lot of things.

Original

C: *Sanki bilimsel ilerlersem, bu konuda bana daha çok kredi verir diye düşünüyordum, ki öyledir diye de düşünüyorum. Bir sürü şeyler araştırdım.*

3.2.4. Thinking that doing something "different" and "illegal" from society by using marijuana

A common response from most participants was that they thought they were doing something "different" and "illegal" from society by using marijuana. Participants stated they were doing something "illegal" and "forbidden" by using marijuana.

Besides being illegal and forbidden, some participants also refer to marijuana usage as something "not normal," "cool," and "different from society." For instance, Cemre mentioned that she is doing something "illegal" and added that it doesn't feel as illegal in her routine.

C: In a strange way, I'm doing something outside the legal, something illegal.

R: You said I was doing something illegal. How does it feel to be doing something illegal?

C: Nothing, illegal. Now when the subject comes to this and we talk about it, it feels like this. But it doesn't feel like that in my routine life, to be honest. It feels like a normal part of my whole life now.

Original:

C: Garip bir şekilde legalin dışında illegal bir şey yapıyorum ben.

A: İlegal bir şey yapıyorum olarak da söylediniz. Nasıl geliyor illegal bir şey yapıyor olmak?

C: Hiç, illegal yani. Şimdi konu buraya geldiğinde ve konuştuğumuzda böyle geliyor. Ama rutin hayatımda böyle gelmiyor açıkçası. Bütün hayatımın artık normal bir parçasıymış gibi geliyor.

Similarly, Efe mentioned he is doing something "forbidden" and aims to settle in a country where marijuana is legal.

E: This illegality leads to this: I am doing something that is forbidden or whatever, so one day I aim to settle in a legal country anyway. I think it will be different. My use may increase or change.

Original

E: Bu yasadışılık şuna itiyor ya: ben hani yasak bir şeyi yapıyorum veya neyse yani günün birinde ben yasal olan bir ülkeye yerleşmeyi hedefliyorum zaten. Daha farklı olacağını düşünüyorum. Kullanımım da artabilir veya değişebilir.

Ecem claims there would be less interest in marijuana if it is sold in a controlled manner rather than being obtained under the table. She compares obtaining marijuana under the table to smoking in high school. Furthermore, she talks about the separation from ordinary people through the use of marijuana.

E: I mean, because it is something that is obtained under the table... But if it could be sold in a pharmacy or in a separate place like in the Netherlands, if anyone could go and buy it in a controlled manner, maybe there would be less interest.

R: How is the interest shown when it is sold under the table?

E: I don't know, it's like smoking cigarettes in high school, I don't know, I have a life like that.

R: What kind of life are we talking about, that's an important point.

E: Well, maybe it's even like wanting to have something that separates you from ordinary people.

Original

E: *Yani el altından temin edilen bir şey olduğu için... Ama eczanede ya da ayrı bir yerde Hollanda'da olduğu gibi satılabilse hani isteyen kontrollü bir şekilde gidip alabilse belki daha az ilgi gösterilir hatta.*

A: *El altından satılınca ilgi gösterilmesi nasıl?*

E: *Ya ne bileyim lisede sigara içmek gibi bir şey. Ne bileyim şeyler işte ya benim de böyle bir hayatım var.*

A: *Nasıl bir hayattan bahsediyoruz, orada önemli bir nokta.*

E: *Ya belki de şey gibi sıradan insanlardan seni ayıran bir şey olsun istemek gibi bile olabilir yani.*

Ecem mentions she thinks it is "cool" to use marijuana when you first start smoking.

E: When you first start smoking, it feels cool.

Original

E: *İlk içmeye başlayınca havalı geliyor.*

Regarding talking about marijuana use in social situations, she says that when she first started smoking, she used to talk about marijuana use even to new acquaintances. She mentions that she doesn't do that now. She explains that the reason for talking about it in the first place was to do something "cool" and "different."

E: For example, I never talk about this with people I don't know. But at first it feels like, you know, I'm doing something cool and different.

Original

E: *Tanımadığım insanla bunun muhabbetini asla yapmam mesela. Ama başta hani şey geliyor, havalı farklı bir şey yapıyorum falan gibi.*

Like Ecem, Talya also mentioned about lack of interest in marijuana if it was legal. She said that she wouldn't like marijuana to become legalized.

T: I don't like it if it becomes legalized, if it becomes something that everyone can access. Because in my eyes, the percentage of people who can use this situation very badly in this country is a higher percentage than other people who use it and do no harm to anyone.

Original

T: *Yasallaşırsa herkesin ulaşabileceği bir şey olursa hiç hoşuma gitmez çünkü bu ülkede bu durumu fazlasıyla kötü kullanabilecek insanların yüzdesi diğer kullanıp da kimseye zararı olmayan insanlardan daha yüksek bir yüzde benim gözümde.*

Like Ecem, Talya mentioned she "doesn't do something normal" by using marijuana.

T: It already feels like a courageous practice. We are not doing normal practice. Because of the situation in the country we live in, it's not a normal practice.

Original

T: *Zaten yürekli bir iş gibi geliyor. Normal bir iş yapmıyoruz. Oturduğumuz yaşadığımız ülke genelinden durumlarından dolayı normal bir iş değil bu.*

3.3. About the Name "Esrar" (Marijuana in English)

Four participants mentioned that they do not like the name "esrar" and therefore do not prefer to use it, although it was not among the questions. There were two reasons for the dislike of the name "esrar". The first one is not using the name "esrar" in order not to be "esrarengiz" (mysterious in English) since the name includes mysterious, secret, and unknown meanings. The second is the using of the name "esrar" for different substances in society. The subordinate themes are the

mysterious meaning of "esrar" and extensive use of the name "esrar" for different substances.

3.3.1. Mysterious meaning of "esrar"

The first reason for the dislike of the name "esrar" is not using the name "esrar" in order not to be "esrarengiz" (mysterious in English). This reason was associated with the fact that the Turkish word "esrar" has the meanings of mysterious, secret, and unknown. For example, Efe said that he doesn't like the unknown meaning of "esrar".

E: I don't like it being called unknown. I don't like it being called "esrar".

Original

E: Bilinmeyen denmesi hoşuma gitmiyor. Esrar denmesi hoşuma gitmiyor.

Efe mentioned not using the name "esrar" since it means unknown. He made contradictory statements, saying that he did not prefer the name "esrar" because of its unknown meaning but that it is better for it to be unknown.

E: You've heard a lot of names, there's weed, it's called *esrar*, which is one of my least favorite definitions, to be honest.

R: Why is that?

E: In Turkey it is called *esrar*, but I don't prefer it, I don't like that word.

R: Why you don't like it?

E: Because *esrar* means the unknown, the unknown, *esrar* means the unknown, you know with *esrar* unknown

R: Hmm unknown?

E: It's better if it's unknown, I mean, I would say it's better if he knows less

Original

E: Birçok isim duymuşsunuzdur, weed vardır, u esrar deniyor, benim en sevmediğim tanımlardan biri açıkçası.

A: *Neden?*

E: *Türkiye’de esrar deniliyor ama ben tercih etmiyorum, sevmiyorum o kelimeyi*

A: *Neden sevmiyorsunuz?*

E: *Çünkü esrar bilinmeyen, bilinmeyen demek, esrar bilinmeyen demek, hani esrarlı bilinmeyen*

A: *Himm bilinmeyen olması?*

E: *Bilinmeyen olması daha iyi, yani az bilirse daha iyi diyebilirim*

Efe argues that the name "esrar" does not define marijuana. He said the word "esrar," meaning unknown, is inappropriate because he thinks marijuana is vegetative and it is a plant that comes out of the soil.

E: Yes, it doesn't really define it. I mean, what we are talking about now is actually a plant that comes out of the soil, you know, something vegetative, why is it unknown?

Original

E: *Evet tam tanımlamıyor. Yani şimdi konuştuğumuz şey topraktan çıkan bir bitki aslında, hani bitkisel bir şey, niye bilinmeyen?*

He also said that marijuana is not something unknown since it has been used in many different fields for a long time throughout history. He mentioned areas used for marijuana other than recreational drug substances.

E: Because it is not something unknown. It is a material that has been used in many different fields for centuries.

Original

E: *Bilinmeyen bir şey değil çünkü. Yüzyıllardır birçok farklı alanda kullanılan bi materyal diyebilirim.*

Like Efe, Berk also mentioned marijuana has been used for a long time throughout history. Berk said that marijuana has gained a more permanent place than him, and it has a truth that can not be ignored.

B: My point of view is that it existed in the world thousands of years before me. Maybe I was that plant at one time, I don't know, I won't go there. But in the end, we are talking about something that has somehow found a place in

human life, in the human mind for thousands of years and has gained a more permanent place in the chain of causality than me. I think it must have a truth about itself other than being postponed, and I don't think it is a truth to be ignored.

Original

B: Benim bakış açım bu benden binlerce yıl önce dünyada var olmuş. Ya belki ben de bir dönemler o bitkiydim, onu bilemem oraya girmeyeceğim. Ama sonuçta binlerce yıldır insan yaşamında, insan zihninde bir şekilde yer bulmuş ve nedensellik zinciri içerisinde kendine benden daha kalıcı bir yer edinmiş bi şeyden bahsediyoruz. Bunun bir ötelenen dışında kendine ilişkin bir hakikatı olmalı diye düşünüyorum ve şey görmezden gelinecek bir hakikat olduğunu şey yapmıyorum yani.

In addition, Berk said that he doesn't like the mysterious and secret meanings of "esrar".

B: Yeah, that's why the name sounds so much like "esrar esrar" to me.

R: What do you mean, how does the name *esrar* sound?

B: *Esrar* means with, mysterious, secret, secret, secret.

Original

B: Evet bu yüzden ismi çok şey geliyor bana esrar esrar.

A: *Nasıl yani esrar ismi nasıl geliyor kulağa?*

B: *Esrar yani esrarlı, gizemli, sırlı, sırlı.*

Like Berk, Cem mentioned mysterious meanings of "esrar". He said that the mysterious meaning is not relevant to marijuana, and he doesn't think of marijuana as something mysterious.

C: I think it's an irrelevant word, I mean it evokes mystery or something. So I don't think there is such a mysterious thing, it sounds phonetically negative.

Original

C: Bence alakasız bir kelime, yani gizem falan çağrıştırıyor falan bende. O yüzden öyle gizemli çok birşey olduğunu düşünmüyorum u.

While discussing the mystery meaning of "esrar", Cem mentioned that he doesn't like when this mystery meaning defines marijuana.

C: I also don't like it when something I love is defined through this.

Original

C: *Sevdiğim bir şeyin bunun üstünden tanımlanması da pek hoşuma gitmiyor.*

Cem also said he wouldn't use the word "esrarlı" (mysterious) even if it is not associated with marijuana.

C: I may never really use the word "esrar" in my daily life either. Even if it didn't remind me of marijuana, I probably wouldn't say mysterious one or something is not mysterious, or I wouldn't make sentences like this is a mystery.

Original

C: *Esrar kelimesini günlük hayatımda da gerçekten hiç kullanmıyor olabilirim. Cigarayı hiç çağrıştırmıyor olsaydı da, esrarlı biri, esrarsız bir şey demezdim herhalde. Ya da bu bi esrar gibi cümleler kurmazdım.*

Cem argued that the word "esrar" did not make positive associations and added that "esrar" sounds negative.

C: Phonetically it sounds negative. I think word association is very important. I'll go back to "esrar" again, so I think explaining something as "esrar" to someone who doesn't know the content doesn't make a very positive association.

Original

C: *Fonetik olarak negatif geliyor. Kelime çağrışımının çok önemi olduğunu düşünüyorum. Yine esrara dönücem yani içeriği bilmeyen birine bir şeyi esrar olarak anlatmak çok pozitif bir çağrışım yapmaz diye düşünüyorum.*

3.3.2. Extensive use of the name "esrar" for different substances

The second reason for not using the name "esrar" is its extensive usage of substances like Bonzai (synthetic cannabinoids), heroin, and psychedelic substances in society. For example, Talya said that chemical drugs also could be smoked, and she added that the name "esrar" is used for substances like Bonzai in society. She compared Bonzai with marijuana and said the matter goes to a very different place with Bonzai.

T: Now because the society is talking under a "esrar" base. I don't know which "esrar" they are talking about. So because I try to use it consciously,

because I know what I smoke, what I do. That's why it doesn't affect me much, what others, what society thinks especially.

R: You said you don't know which *esrar* they were talking about.

T: You know which "*esrar*" they are talking about. Now they talk about "*esrar*", but there are many things that can be chemically smoked. Bonzai for example... I tried bonzai accidentally, unknowingly. If someone doesn't know and when they are trying to comment on this subject, if the first thing they start with is bonzai, the matter goes to a very different place.

Original

T: *Şimdi toplum bir esrar bazı altında konuştuğu için. Hangi esrardan bahsettiklerini bilmiyorum. O yüzden ben bilinçli bir şekilde kullanmaya gayret ettiğim için, ben ne içtiğimi, ne yaptığımı bildiğim için. O yüzden beni çok etkilemiyor, başkalarının, toplumun özellikle ne düşündüğü.*

A: *Hangi esrardan bahsettiklerini bilmiyorum dediniz.*

T: *Hangi esrardan bahsettiklerini işte. Şimdi esrar olarak bahsediyorlar ya, kimyasal olarak tüttürülebilen bir sürü şey var. Bonzai mesela... Bonzai de denedim yanlışlıkla bilmeyerekten. Eğer hani birisi bilmiyorsa ve bu konu hakkında yorum sahibi olmaya çalışırken eğer ilk başladığı şey bonzai ise çok ayrı bir yere kaçır konu gerçekten.*

Cem said that "*esrar*" is used for volatile substances like gunk and glue sniffers, and "*esrar*" smokers were confused with them in society. While speaking about society's negative judgment of "*esrar*," he said the group his grandmother represents doesn't like "*esrar*." Because the word "*esrarkeş*" (junkie in English) seems dangerous, and it is confused with glue sniffers.

C: For a while there was a lot of confusion between the glue sniffers and "*esrar*" smokers. It could be that the person who smokes "*esrar*" is somehow transmitted with bali, or something like that. People attack. My grandmother, for example, is not a very knowledgeable person on this subject and she added "*keş*" (junkie in English) at the end of "*esrar*". The group in Türkiye that my grandmother represents may not like it because of this, the word "*esrarkeş*" (junkie in English) seems dangerous, glue sniffers and so on.

Original

C: *Bir dönem balicilerle esrar içenler çok karıştırıldı. Esrar içen kişinin bir şekilde baliye de bulaştığı falan, ondan olabilir. İnsanlar saldırıyorlar. Babaannem mesela bu konuda çok bilgili biri değil bi de esrarın sonuna keş ekledi. Babaannemin temsil ettiği ekip Türkiye'de bu yüzden sevmiyor olabilir tehlikeli görünüyor esrarkeş kelimesi, baliciler filan.*

Berk said that people consider "esrar" the same as heroin and psychedelic substances while talking about negative opinions of society towards marijuana.

B: I think Anatolian people consider "esrar" the same as heroin. Of course, or I don't know, some psychedelic substances, I think they consider them to be the same.

Original

B: *Anadolu insanının ben esrarla eroini aynı tuttuğunu düşünüyorum. Tabii, ya da işte ne bileyim, psikedelik bazı maddeleri aynı tuttuğunu düşünüyorum, aynı gördüğünü düşünüyorum.*

3.4. Questioning the Law

It was observed that the participants could not internalize the law on the illegality of marijuana since they questioned the logical basis of the law. Some participants expressed this in relation to the availability of the drug, authority figures, media, and research, whereas some compared marijuana with alcohol. The subordinate themes are *confusion over the clarity of the law and comparing marijuana with alcohol*.

3.4.1. Confusion over the Clarity of the Law

Some participants questioned the clarity of the law on various grounds. Cemre, for example, mentioned confusion over the clarity of the law since she thinks that authority figures sell the drug.

C: I don't know if I can say it, but... (Person in the role of authority: No names given due to KVKK) is already selling it to a large part of the country.

Original

C: *Söyleyebiliyor muyum bilmiyorum ama.... (Otorite rolündeki bir kişi: KVKK nedeniyle isim verilmemiştir) satıyor zaten ülkenin büyük bir kısmına.*

Likewise, Cem also mentioned the authority figures and said he thought adding the word "keş" (junkie in English) to the end of "esrar" (marijuana in English) was a state sanction. He also has a slip of the tongue that the state wouldn't call them "junkies" if they didn't like it. His initial sentences mean that they call them junkies since they like it.

A: The nicknames are given by the media. The state probably runs the media; it comes from the state. But of course, I have no idea where the etymological "junkie" comes from. But I'm sure it's a state sanction; if they didn't like it, they probably wouldn't call them "junkies," I don't know.

A: If they didn't like it?

A: Well, if they like it, I'm sorry, I apologize.

A: Why do you think you slipped your tongue?

C: I don't know. It slips sometimes. What was I saying?

Original

C: Lakapları medya takıyor, herhalde medyayı da devlet yönetiyordur diye düşünüyorum. Devletten geliyordur, aşağı inmedir diye düşünüyorum. Ama tabi etimolojik "keş" nereden geliyor hiçbir fikrim yok. Ama devlet yaptırımı olduğuna eminim, zaten sevmeseler herhalde esrarkeş demezler onlar da falan ne bileyim şey.

A: sevmeseler?

C: şey sevseler pardon özür dilerim

A: hmm niye sürçmüş olabilir diliniz acaba?

C: bilmiyorum ki arada sürçüyor, aa ne diyodum?

Cem said he couldn't find a logical basis for marijuana being illegal.

C: I would really like to put the reason why it is illegal on a logical basis and say that it is because of these reasons. But I have no idea, I don't know why they do it.

Original

C: İlegal olmasının sebebini hani gerçekten bir mantık zeminine oturtup şu sebeplerden demeyi çok isterdim yani. Ama hiçbir fikrim yok, niye yapıyorlar bilmiyorum.

He mentioned that the fact that studies are being conducted on marijuana and that marijuana is widely covered in the media creates confusion. In addition, he compares marijuana and heroin, emphasizing that marijuana is something used in the comedy films and that he thinks it is not something to be afraid of for this reason.

A: If research is being done in the departments of universities, if positive science is interested in it, if there are hundreds of things about it on the world's most widespread social media platforms, or I don't know, broadcasting platforms like Netflix, if it has now entered the field of comedy, I think there must be something known. If it was something so harmful to be feared, it would not be included here. If it was, at least not in a positive way, nobody makes a comedy movie about heroin.

Original

C: *Adına üniversitelerin bölümlerinde araştırmalar yapıyorsa, pozitif bilim bununla ilgileniyorsa, dünyanın en yaygın sosyal medya platformlarında, ya da ne bileyim yayın platformlarında, Netflix metflix, bununla ilgili yüzlerce şey varsa, bu artık komedi alanına girmişse, herhalde bilinen bir şey vardır diye düşünüyorum. Bu kadar zararlı korkulacak bir şey olsa buralarda yer almazdı. Yer alsaydı da en azından pozitif şekilde almazdı kimse eroine ilgili bi komedi filmi çekmiyor.*

Like Cem, Talya said she doesn't know why marijuana is illegal.

T: Whether it is legal or not... Now in our country I don't know why it is illegal. Why is it not legal...

Original

T: *Legal olup olmaması... Şimdi bizim ülkede bilmiyorum neden illegal bir durumda. Neden legal değil...*

Talya also said that the use of her peers and the availability of the substance in the country created confusion about the clarity of the law. She said that if marijuana is somehow available in the country, this means it's not forbidden.

T: The part that I see in the school life, which I would characterize as young people, is in a state of using it. Well, if we can use it, it exists in the country, it exists somehow, it is not forbidden. That is how we can get it.

Original

T: *Benim okul ortamında gördüğüm, gençler olarak nitelendireceğim kısım kullanır bir durumda. Ee biz bunu kullanabiliyorsak ülkede var, bir şekilde var hani, yasak değil biz nasıl alabiliyoruz.*

Talya also mentioned shaping behavior according to the law and doing something forbidden according to its "rules."

T: The rules for this are being formed. I mean, you know that it is forbidden, but you teach yourself where you should use it, when and under what condition you should take it.

Original

T: *Bunun kuralları oluşuyor. Yani bunun yasak olduğunu biliyorsun ama kullanırken nerde kullanman gerektiğini ne zaman, ne koşullarda alman gerektiğini kendi kendine öğretiyorsun.*

3.4.2. Comparing Marijuana with Alcohol

All participants compared marijuana to alcohol when talking about marijuana, even though there was no alcohol-related content in the question. Cem compared alcohol and marijuana by saying he likes marijuana rather than alcohol.

C: I just don't like drinking alcohol. And, well, at least there were many times when we compared drunkenness with being high.

Original

C: *Ben işte şey sevmiyorum alkol tüketmeyi. Bir de şey en azından sarhoşlukla high durumları karşılaştırdığımız çok oldu.*

Participants talked about their negative attitudes toward alcohol. The first common response through the comparison of alcohol and marijuana was that they were not experiencing biologically and psychologically negative experiences with marijuana use, unlike alcohol. For instance, Cemre mentioned she had blackouts due to the use of alcohol, yet she had never experienced anything like this while using marijuana.

C: For example, in certain Black outs because of alcohol, I gave people funny memories and so on. I mean, there are memories that I can't remember in the morning, and in the evening, I tormented people a little bit, I threw up, and so on. But there is nothing like that with marijuana.

Original

C: *Mesela alkol yüzünden belli blackoutlarımda, böyle insanlara komik anılar yaşatmışlığım vesaire var. Yani işte sabahına hatırlayamadığım, akşamında insanlara birazcık eziyetler ettiğim, kustuğum falan anılarım mevcut. Ama marihuanaya dair böyle bir şey mevcut değil.*

Like Cemre, Ecem also stated that, unlike using marijuana, she experienced a blackout after using alcohol.

E: When I smoke marijuana, I'm more in control but my mind is more relaxed and I feel a little bit, I don't know... I feel like alcohol makes my brain fuzzier. It's much more fun and enjoyable. But I mean, I have a lot of

blackouts with alcohol. I've never experienced anything like that with marijuana.

Original

E: *Sigara içtiğimde daha kontrollü oluyorum ama kafam daha rahat oluyor ve biraz nasıl desem yani... Alkol daha beynimi bulandırıyor gibi hissediyorum. Çok daha eğlenceli ve keyifli bir şey. Ama yani çok fazla blackoutum var alkolle. Sigara da öyle bişey yaşamadım hiç.*

Efe also emphasized the harmful effects of alcohol and said he doesn't experience the negative effects after marijuana use.

E: If we talk about alcohol, for example: alcohol can affect your daily life a lot. It can cause discomfort, especially if you drink too much. It can cause problems. I'm talking from my own experience because I've had problems with alcohol, but I've never had such a problem with marijuana. I have never experienced an overdose, a health problem. I can give an example like this: in excessive consumption, there may be situations such as a hangover, lying on the floor. I have never experienced such a thing with marijuana. It has never given me anything that would make me lie down on the floor, knock me out, make me vomit.

Original

E: *Mesela alkolden konuşacak olursak: alkol günlük yaşantınızı çok etkileyebilir. Özellikle fazla kullananda rahatsızlık verebilir. Sorunlara yol açabilir. Hani alkolle de ilgili sorunlar yaşadığım için kendi tecrübelerimden bahsediyorum ama marihuanada hiç böyle bir sıkıntı yaşamadım açıkçası. Bir overdose durumu yaşamadım, bir sağlıkla ilgili bir problem. Hani en basitinden şöyle bir örnek verebilirim: fazla tüketimde bir hangover, yerlerde yatma gibi durumlar olabiliyor. Hiç marihuanada böyle bir şey yaşamadım. Beni hiç böyle yere yatıracak bayıltacak kusturacak bir şey yaşatmadı bana açıkçası.*

The second common response through the comparison of alcohol and marijuana was the statement that marijuana is less harmful to society compared to alcohol. Participants explained that alcohol can cause harm to the environment and society, but this is not the case with marijuana. At this point, they said they did not understand why the law made marijuana illegal and alcohol legal. For example, Cemre stated she didn't do anything bad due to marijuana use and didn't harm the public.

C: I didn't do anything bad to anyone because of marijuana. No one was disturbed by my presence. I mean, it's not like, you know, I didn't do anything

that would be in the physical public, that would go beyond the public thing, that would be extra loud, that would be given to a certain environment. I mean, marijuana doesn't turn me into something like that anyway.

Original

C: Marihuana yüzünden kimseye kötü bir şey yapmadım. Kimse rahatsız olmadı benim varlığımdan. Yani şey değil hani, fiziksel kamuya dahil, kamu şeyini aşacak, işte ekstra ses yükselmeleri, işte belli çevreye verilebilecek hiçbirini yapmadım. Yani marihuana öyle bir şeye dönüştürmüyor zaten beni.

Ecem also mentioned that she didn't do anything wrong or harmful with marijuana, but stated that it is different for her with alcohol.

E: I don't think I've ever done anything wrong or hurtful to anyone when I drink, but I do with alcohol. I always compare it with alcohol, but you know, after marijuana, alcohol is the thing I use most often. I have been a much worse person with alcohol.

Original

E: Ben içtiğim hiçbir zaman kimseye yanlış veya kırıcı bir şey yaptığımı düşünmüyorum ama alkolle yaparım. Hep de alkolle kıyaslıyorum ama hani diğer şeyim, sigaradan sonra, en sık kullandığım şey alkol. Alkolle çok daha kötü bir insan olmuşluğum var.

Berk also said that he did not notice that he or anyone around him was disturbed by his use of marijuana.

B: I don't think I'm going to quit, it's not with me, I don't think like that at all. Because I don't see anything, I mean, if I see that there is something that bothers me or that my circle is bothered by me, it's okay, but I don't consume alcohol.

Original

B: Hiç öyle bırakacağım artık, benimle değil falan, böyle hiç düşünmüyorum düşünmüyorum. Çünkü bir şey görmüyorum yani hani beni rahatsız eden ya da buna yönelik benden çevrem bir rahatsızlığı olduğunu görsem okey ama ben alkol tüketmiyorum.

Berk mentioned the negative effects of alcohol several times during the interview. He said allowance of alcohol rather than marijuana doesn't seem healthy.

B: This doesn't seem very healthy to me. Alcohol consumption is allowed but weed consumption is not.

Original

B: *Bu bana çok sağlıklı gelmiyor. Alkol tüketimine izin verilip ot tüketimine izin verilmemesi.*

He states alcohol should be banned rather than marijuana if something should be banned.

B: I have had the opportunity to observe what alcohol makes people do, but I have not seen the same conflict in any, believe me, any person when they smoke weed. I think if there is something that should be banned, it is alcohol, not weed.

Original

B: *İçkinin insanlara neler yaptırdığı bunu çok gözlemleme fırsatı buldum ama ben aynı çatışmayı herhangi, bak inanır mısınız, herhangi bir insanda ot içtiği zamanda görmedim. Bence yasaklanması gereken bir şey varsa o şey alkol, ot değil.*

He explained this state by saying traffic accidents and fights would be decreased.

B: Because traffic accidents would decrease, fights would decrease. I've never started a fight like a guy in a bar or I've never seen a person hanging out next to me doing that, I even drive slower.

Original

B: *Çünkü trafik kazaları azalır kavga dövüşler azalır. Bardaki bir adam gibi hiçbir zaman kavga çıkarmadım ya da yanımda takılan bir insanda hiç hiç görmedim, arabayı bile daha yavaş kullanıyorum.*

CHAPTER 4

DISCUSSION

This study aimed to explore the meanings of marijuana for young adults and their experience with marijuana use via Lacanian psychoanalytic literature. For this purpose, interviews were conducted with the participants, and four super-ordinate themes emerged based on the findings. The themes revealed from the analysis will be reviewed from a psychoanalytic point of view. Super-ordinate themes are (1) *pleasure related to marijuana use*, (2) *the meanings of marijuana in relation to family, society, and rules*, (3) *about the name “esrar,”* and (4) *questioning the law*.

4.1. Pleasure Related to Marijuana Use

In 1897, Freud wrote to Fliess about narcotics that 'Masturbation is the one major habit, the "primal addiction," and that it is only as a substitute and replacement for it that the other addictions— for alcohol, morphine, tobacco, etc. —come into existence' (Freud, 1950a, p. 272). Compared to Freud's time, today's society is worried less about masturbation, but it has a significant moral panic about addiction. However, masturbation and addiction are quite similar since both create pleasure independent from other individuals (Loose, 2002). Seeking pleasure independent from others may be seen in marijuana use as well. In this study, most participants stated that they felt relaxed when they used marijuana and expressed their experience with marijuana as "relaxing." In addition, they also explained their marijuana use reasoning as "to be relaxed" both psychologically and physically. This relaxation often includes individual use in which they are doing activities such as listening to music, drawing, watching movies, or reading books alone. These findings were in parallel with Osborne and Fogel's (2008) study on motivations for recreational marijuana use, in which participants state that they use marijuana to relax and make their leisure time activities more pleasurable.

Similar to using marijuana to relax, participants in this study also mentioned that they use marijuana to block rumination. They said that marijuana helped them not to think about specific issues repeatedly and supported them to cope with their anxiety and stress. They described their stress and anxiety with the work-related issues and challenges related to social relations. Nevertheless, it is essential to note that all participants have experienced grief, including the loss of a close family member and/or parent separation during their childhood and early adolescence, which may impact their stress and anxiety. "Toxicomania is the attempt to undo a loss, to eliminate discomfort, and to reach a more agreeable state of mind" (Loose, 2002, p.134). According to the results, participants use marijuana to reach a more agreeable state of mind while blocking rumination.

Participants' use marijuana to block rumination may also be understood via the Lacanian concept of castration since it represents mourning for losing unity with the mother. Castration pushes the subject to have limited pleasure rather than total pleasure, which enhances the unity of the mother and the infant. At first, the infant desires the oneness of *jouissance* and being fulfilled; however, the oneness includes no lack, which prevents the desire (Ragland, 1995). Drugs create an illusion of total pleasure and oneness of *jouissance*. Therefore, addiction may be considered an attempt to escape from castration (Loose, 2002).

Addiction is a direct path to pleasure, just like masturbation, and it takes the subject out of the social bond (Svolos, 2011). Freud considered drugs a direct way to achieve pleasure rather than through culture and rules embedded in the language. Social relations create anxiety due to the unpredictability of other people, and taking this risk to be part of the culture and language pushes the subject to renounce total pleasure (Loose, 2002). In this study, all participants reported having few social relations; some emphasized decreased social relations in recent years, which may be considered an attempt to gain *jouissance* without any social bonds since drug use is a symptom of a turning away from the social (Proudfoot, 2017).

Lacan said, "*It is not to his consciousness that the subject is condemned; it is to his body*" (Lacan, 1966, as cited in Loose, 2022). The subject tries to reach total

jouissance, and beyond the total jouissance, there is death (Freud, 1920, as cited in Loose, 2002). At this point, the only thing that limits the excessive jouissance is the body itself. Kelly and Malone (2011) describe drugs as gambling played with a death drive. They mentioned that drugs are chemicals that impact the body and provide jouissance for the subject. Of course, the concept of jouissance is not something biological. Therefore, chemicals like drugs may not have an impact on it; nevertheless, jouissance needs a body.

In this study, participants frequently repeated the word "self" while describing their experiences with individual marijuana use. It seems closely related to introversion, turning away from social relations, and trying to reach total jouissance independently. They expressed their experiences with marijuana as "staying with oneself," "staying in one's own focus," "spending time with oneself," and "taking time to oneself." These expressions are great examples of avoiding castration and distancing oneself from social relations requiring language and rules. Participants also mentioned thinking about "one's own pleasure," "an inner journey with oneself," and "unification with yourself" while speaking about their experiences with marijuana use. These expressions demonstrated trying to reach total jouissance, just as in oneness of pleasure with the unity of the infant and the mother. "Turning to self" may be addressed in terms of the relationship between excessive jouissance and the death drive since the only thing that can stop excessive jouissance is the limits of the body, and this limit is connected to death.

4.2. The Meanings of Marijuana in Relation to Family, Society, and Rules

Drugs symbolized liberation and rebellion against the Other (ideal figures in society such as leaders) in the 1960s and 1970s (Kruszel, 2011), and addiction is a symptom of one's relationship with the Other (Baltacı & Gençöz, 2019). In this study, all participants mentioned that they think their families have negative opinions about marijuana, which shows their marijuana use is not something the Other will approve of. Nevertheless, most stated that their parents knew about their marijuana use, which is in parallel with the role of addiction in relation to the Other, as the subjects somehow demonstrated their opposition to the Other by revealing their use of

marijuana. One of the clearest examples of this was one participant's description of exhibiting marijuana use in front of his family. He smoked marijuana in front of his family to demonstrate that it does not lead to negative behaviors as his family expects. He repeats this action of the exhibition with his mother, sister, and father to make them aware of his marijuana use. Another participant mentioned his father's approach toward his marijuana use by telling him not to be carried away. He uses the Turkish word "kaptırmak" to be carried away, which may be interpreted as phallus snatching. He mentioned that he asks his father what it means to be carried away and if he needs help to avoid it. These statements include the meaning of challenging the authority figure, the father, whether or not he knows what it means to be carried away. In addition, he also sends a message to his father by asking his father whether he should get help with his marijuana use. On the other hand, some participants stated that although they think their family knew, they did not tell their parents about marijuana use since they are prejudiced against marijuana. Similar to the English version, prejudice -"önyargı" in Turkish- includes "yargı," which means judiciary. Therefore, using the word that consists of the meaning of to be judged is quite significant in opposition to Other, given that addiction is a symptom of a relationship with Other. Their discourse may indicate their unconscious belief that they have done something to be judged since their family and society disapprove of it.

The Oedipus complex is one of the most popular concepts Freud introduced in psychoanalysis, and it originates from a Greek tragedy in which Oedipus unknowingly kills his father and marries his mother. The Oedipus complex represents ambivalent feelings toward parents. Thus, the child has sexual desire for the parent of the opposite sex and hostile feelings towards the parent of the same sex (Homer, 2005). The Oedipus complex emerges around age three and is completed around five when the child abandons sexual desire for the parent and identifies with the rival parent. The subordinate theme of "willingness to encourage mothers to try marijuana and change the negative opinion of the mothers about marijuana" is closely related to the concept of identification with the same parent that emerges after the Oedipus complex.

All three female participants in the study mentioned willingness to encourage mothers to try marijuana and change the negative opinions of the mothers about marijuana. These participants were also the ones who, when asked about their family's opinion on marijuana, responded by thinking of their mothers. This may be interpreted as female participants' identification with their mothers. In their discourse, they mentioned that they wanted to reveal to their mothers something about their experiences with marijuana that they knew, but their mothers did not. Considering the Oedipal processes, the female participants' desire to show something to the parent they identify with can be understood as an effort to show their mothers the pleasure they know.

As a clear example of identification, one participant said she wanted her mother to smoke marijuana because she thinks her mother needs to relax, too. At this point, her use of the expression "too" shows the parallelism between her own need for relaxation and her mother's, hence her identification with her mother.

In addition to identification, this subordinate theme also represents certain remarks about the *jouissance* to be shared with the mother since participants are willing to encourage their mothers to try marijuana. One participant, for example, said that she opened a third eye for her mother by bringing something into her life when she and her mother tried to smoke marijuana together. This statement also demonstrates the *jouissance* shared with the mother since participants wanted to share their pleasure with their mothers.

The *jouissance* between mother and child is interrupted by the Name of the Father, and the child can recognize themselves as a separate entity from the mother. The intervention of the Name-of-the-Father is vital for the child's entry into language and law. Nevertheless, Name-of-the-Father does not always refer to the real father, the father at home. Anything with a symbolic position and an essential place in a mother's desire can function as Name-of-the-Father (Homer, 2005). Although civilization and human history are regulated by sacred texts as a representation of the Other, today, with the rapid advances in technology, the message of the Other is not valued (Gürsel, 2017).

Nietzsche famously said, "*God is dead! God remains dead! And we have killed him! How can we console ourselves, the murderers of all murderers!*" (Nietzsche, 2001, p. 120). This statement is one of Nietzsche's most misunderstood quotations. The most common misunderstanding of this statement is that it is interpreted as an advocacy of atheism, claiming that God does not exist or has no value; however, Nietzsche associates the death of God with human suffering (Roney, 2013). Heidegger stated that God is the representative of ideals and explained the expression "*God is dead*" as the supersensory world no longer has an influential power and metaphysics and Western philosophy have come to an end (Heidegger, 1977). Although it is one of his most controversial quotes, it sheds light on the confusion of meaning in the modern age, as sacred texts have lost their value and the reference to the Other has diminished. Similarly, Melman used the statement, "*The sky is empty!*" to emphasize that the values people have believed in until today have been undermined (Melman, 2002, as cited in Gürsel, 2017). The Other was declined from the authority position; the Other no longer guides us in living, thinking, or dying (Melman, 2010a). In the modern world, there is a loss of the father's regulatory position and the inadequacy of his paternal function to intervene in the close relationship between mother and child (Özkan, 2020).

The subordinate theme of "rarely mentioned father" is about the loss of the father's regulatory position as sacred texts lose their value. Notably, most participants did not mention their fathers while talking about marijuana use. As a representative of the Name-of-the-Father, the father has a regulatory role in the jouissance and the relationship between the mother and the child. Significantly, participants in the study mentioned their fathers very little since they do not refer to the presence of a regulatory father concerning the intense pleasure they experience. Two female participants mentioned their father's knowledge of their marijuana use; one said that she did not care if her father knew or not about her marijuana use, and the other said she thought her father would react groundling if he learned about her marijuana use. It is important to remember that all female participants were willing to encourage their mothers to try marijuana. It is highly relevant that these participants do not mention their fathers when they talk about the pleasure they wanted to share with their mothers. Reference to the father is quite weak due to the father's decline from

the position of regulator between the child and the mother. In addition, most of the participant's parents separated in their childhood and early adolescence, which may negatively impact the father's regulatory position.

Drug use may represent independence and rebellion against ideal figures and authority figures in society (Kruszel, 2011). With the rise of modernity, the disappearance of God and the focus on the absence of the Other brings addiction, hence *jouissance*. Addiction emerges as a defense and a refusal to obey the laws of language and Other (Meyer, 2011). In this study, participants mentioned that they feel like they are doing something "different" and "illegal" from society by using marijuana. Some participants used expressions such as doing something "illegal" and "forbidden," referring to their marijuana use as being against the law. This supports the oppositional and challenging position they adopted in relating to the Other and the law, demonstrating the refusal to obey the laws of language and the Other. Participants' statements point to their conflict with the law. For example, one participant said that by using marijuana, she is doing something "illegal"; however, it does not feel as illegal in her routine. Another participant, on the other hand, mentioned he aimed to settle in another country where marijuana use is legal. Notably, two participants mentioned that there would be a lack of interest in marijuana if it were legal, demonstrating the role of marijuana use in relation to law and the Other. From another point of view, some participants stated that they were doing something "cool," "different," and "not normal," with the fact that they thought that using marijuana did not conform to social norms. These statements imply that people's use of marijuana can be a means to distinguish themselves in society.

4.3. About the Name "Esrar" (Marijuana in English)

Four participants stated their dislikes of the name "esrar," which means marijuana in Turkish. They said they do not like the word "esrar" and do not prefer to use it since it has a mysterious meaning and is used for different substances in society. Participants mentioned they were not using the name "*esrar*" in order not to be "*esrarengiz*" (mysterious in English), which is related to marijuana use as a message

to the Other. Participants argued that they did not prefer the name "esrar" since it is associated with mysterious, secret, and unknown meanings.

In Lacanian theory, addiction is a symptom of one's relationship with the Other (Baltacı & Gençöz, 2019). The addict avoids directly speaking to the addressed Other but expresses himself through a specific strategy via substance use (Meyer, 2011). Given this, it is quite comprehensible that the participants did not want their drug to be mysterious, secret, or unknown because they wanted Other to know about their marijuana use. Since addiction emerges as a symptom of the relationship with the law and rules, the person will reveal substance use sooner or later. Although revealing one's drug use is often accidental or unintentional and leads to negative consequences for the person, it is a matter of unconscious action. Lacan argues that where an action fails, the unconscious succeeds since it is related to the unconscious desire (Lacan, 2014, as cited in Can et al., 2022). In the case of addiction, the subject's unconscious desire may be Other to know about their drug use since substance use is a message given to the Other without using language, and therefore, it has to reach the Other. One participant, for example, made contradictory statements about "esrar" being unknown. He said he does not like the unknown meaning of "esrar" but added that it is better for it to be unknown. This statement demonstrates that, even though he wanted marijuana to be unknown, he still does not like his marijuana use to be unknown at an unconscious level. In addition, some participants mentioned that they do not think of marijuana as something mysterious, secret, and unknown since it is a natural drug that comes out of the soil with a long presence in human history. One participant, for example, suggested that marijuana has a truth that can not be ignored. Their reference to marijuana's role in human history has a functional purpose in challenging the current legal system and authority figures. Likewise, the statement about marijuana being a natural drug that comes out of the soil, considered a reference to mother nature, challenges the existing legislators representing the Name-of-the-Father.

Participants also added that the name "esrar" creates negative associations due to mysterious, secret, and unknown meanings, and they would not use the word even though it is not related to marijuana. Besides the negative associations, its extensive

usage for different substances also leads to dislike of the name "esrar." Participants mentioned that they do not use the name "esrar" since it is commonly used for substances like Bonzai (synthetic cannabinoids), heroin, and psychedelics in society. One participant, for example, mentioned that the word "esrarkeş" (junkie in English) used for marijuana users seems dangerous, and it is confused with glue sniffers. At this point, it was noteworthy that the participants placed marijuana in a separate category from other drugs and stated that they did not like to be confused with people who used other drugs.

4.4. Questioning the Law

Today, the founding texts that structured the history of civilization through language, functioning as Other, have lost their value (Gürsel, 2017). The paternal function as a representative of the law declined from the authority position and lost its regulatory power (Melman, 2010a; Özkan, 2020). The participants' statements in this study contain some findings about the inability to internalize the state's laws in the position of authority and the inadequacy of the paternal function in the modern world. Some participants argued that they had difficulty understanding the reasons for marijuana being illegal and expressed their tendency to question the illegality of marijuana through their relationships with authority figures. For example, one participant said that she thinks authority figures sell the drug, referring to the lack of clarity in applying the law.

On the other hand, another participant made an unconscious slip of the tongue, meaning that authority figures like marijuana. His statement about the state was, "If they did not like it, they probably would not call them "junkies." Although his conscious meaning was that the state does not like marijuana and therefore labels marijuana users as junkies, his slip of the tongue provides the opposite meaning. The same participant mentioned that he could not understand the illegality of marijuana within the framework of logic, reasoning that marijuana is often featured in positive content in the media and that academic studies are being conducted on marijuana. The fact that he considers media broadcasts instead of authority figures when

questioning the law on marijuana is closely related to the devaluation of the paternal function with the prominence of technology.

In the modern world, inadequate paternal functioning reveals problems with individuals positioning according to the law since they tend to form novel ways to keep them in the system (Özkan, 2020). For example, one participant mentioned forming her behavior according to the law and doing something forbidden according to its "rules." The same participant also mentioned that the availability of marijuana leads to confusion about its prohibition.

In addition to confusion over the clarity of the law, all participants compared marijuana with alcohol based on generated adverse outcomes both individually and publicly. In the current study, participants expressed negative attitudes toward alcohol concerning its unfavorable biological and psychological outcomes. In addition, they also added that they thought alcohol was more harmful to society than marijuana while questioning the law.

Young adults use marijuana and alcohol more often than any other type of addictive substance; nevertheless, underlying motivations to use marijuana and alcohol are different from each other. Alcohol abuse is considered as related to coping motives, whereas marijuana abuse is related to social motives since it is illegal and less socially acceptable compared to alcohol. According to a study, social motives are significantly crucial in designating the use of substances that are approved by societal norms, and people tend to choose alcohol since it is socially and legally accepted compared to marijuana (Simons et al., 1998).

Given that the psychoanalytic approach considers addiction as a symptom of a relationship with the Other and the law, we can understand why some people choose to use marijuana rather than alcohol, which is in accordance with social and legal norms. The fact that the participants thought that they were doing something different from society & illegal by using marijuana and questioned the law in this regard shows that marijuana use is a tool that represents their oppositional stance in their relations with society, authority figures, and rules.

Some participants mentioned that they did nothing wrong and did not harm or disturb the public due to marijuana use. Their statements indicate that they are aware of the law; nevertheless, due to the unconscious function of marijuana use in their relationship with the law and society, their statements may be related to legitimizing their marijuana use. In this respect, it was important for the participants in this study to repeatedly emphasize that they were not doing anything incompatible with social norms due to their marijuana use.

4.5. Limitations and Further Research

This study is the first qualitative study to investigate the meanings of marijuana for young adults and their experience with marijuana use within the scope of Lacanian psychoanalysis. The implications of this study contain theoretical insights into patterns of regular marijuana users and practical suggestions for clinicians working with these individuals.

This study was conducted with young adults who did not apply to clinics but were at great risk of developing addiction in the future due to regular marijuana use. However, since it is ambiguous whether these individuals will develop severe dependence issues in the future, it is significant to conduct longitudinal studies to examine which individual's regular marijuana use results in addiction. Long-term studies in this area are crucial to identify the risk factors contributing to developing addiction and try to prevent it.

CHAPTER 5

CONCLUSION

To conclude, this study reveals the meanings of marijuana for young adults and their experience with marijuana use from a Lacanian point of view. In light of the findings, participants stated they use marijuana to block rumination while coping with anxiety and stress. This shows that they use marijuana to reach a more agreeable state of mind and not think about an issue repeatedly. Participants also mentioned having few social relations and used expressions like turning to self while talking about their experiences with the substance, which may be interpreted as a way of escaping castration rather than dealing with the language and culture. Moreover, female participants rarely referred to their fathers while frequently mentioning their mothers. This may be interpreted as seeking a jouissance with the mother and not referring to The-Name-of-the-Father as a symbolic position of the ruling figure who says "no" to the jouissance with the mother. The remarkable point of this study is the participants' dislike of the name "esrar" due to the mysterious meaning of it. In Lacanian psychoanalysis, addiction is a symptom of one's relationship with the Other (Baltacı & Gençöz, 2019). Therefore, the reason for not favoring the mysterious connotation of the name "esrar" may be associated with the fact that the message given to the Other through substance use is not meant to be mysterious.

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APPENDICES

A. APPROVAL OF THE METU HUMAN SUBJECTS ETHICS COMMITTEE

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER



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27 OCAK 2023

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Prof. Dr. Tülin GENÇÖZ

Danışmanlığınızı yürüttüğünüz Ayça Gürsoy'un "**Genç yetişkinler için marihuananın anlamı ve bu kişilerin marihuana kullanımına dair deneyimleri**" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek **0002-ODTÜİAEK-2023** protokol numarası ile onaylanmıştır.

Bilgilerinize saygılarımla sunarım.

Prof. Dr. Sibel KAZAK BERUMENT
Başkan

Prof. Dr. İ. Semih AKÇOMAK
Üye

Doç. Dr. Ali Emre Turgut
Üye

Dr. Öğretim Üyesi Şerife SEVİNÇ
Üye

Dr. Öğretim Üyesi Murat Perit ÇAKIR
Üye

Dr. Öğretim Üyesi Süreyya ÖZCAN KABASAKAL
Üye

Dr. Öğretim Üyesi Müge GÜNDÜZ
Üye

B. INFORMED CONSENT FORM

ARAŞTIRMAYA GÖNÜLLÜ KATILIM FORMU

Bu çalışma ODTÜ Psikoloji Bölümü Klinik Psikoloji Yüksek Lisans öğrencilerinden Ayça Gürsoy tarafından Prof. Dr. Tülin Gençöz danışmanlığında yürütülmektedir. Bu form sizi araştırma koşulları hakkında bilgilendirmek için hazırlanmıştır. Bu çalışmanın amacı düzenli olarak marihuana kullanan ve/veya kendisini marihuana bağımlısı olarak düşünen genç yetişkinlerin marihuana kullanımlarına dair deneyimlerini araştırmaktır. Bu çalışma kapsamında katılımcılar ile yaklaşık 1 saat süren görüşmeler yapılması planlanmaktadır. Görüşmeler Orta Doğu Teknik Üniversitesi Kampüsü içerisinde yapılacaktır. (Katılımcılar için uygun olmaması halinde görüşme çevrim içi bir ortamda yapılabilmektedir.) Toplanan verilerin içerik analizinin yapılabilmesi amacıyla görüşmeler ses kayıt cihazıyla kayıt altına alınacak, araştırmacıdan başka bir kişi veya herhangi bir kurum ile paylaşılmayacaktır. Katılımcıların kimlikleri tümüyle gizli tutulacak ve elde edilen veriler yalnızca araştırma kapsamında kullanılacaktır. Araştırmaya katılım tamamen gönüllülük esasına dayanmaktadır; görüşme esnasında sorulardan veya farklı bir sebepten kendinizi rahatsız hissetmeniz durumunda katılımınıza son verebilirsiniz.

Araştırmayla ilgili daha fazla bilgi almak isterseniz çalışmayla ilgili soru ve yorumlarınızı araştırmacıya psk.aycagursoy@gmail.com adresinden iletebilirsiniz.

Yukarıdaki bilgileri okudum ve bu çalışmaya tamamen gönüllü olarak katılıyorum.

(Formu doldurup imzaladıktan sonra uygulayıcıya geri veriniz).

İsim Soyad

Tarih

İmza

C. SEMI-STRUCTURED INTERVIEW QUESTIONS

YARI YAPILANDIRILMIŞ GÖRÜŞME SORULARI

1. Günlük yaşamınızdan bahsedebilir misiniz?
2. Sosyal ilişkileriniz nasıl?
3. Aile ilişkileriniz nasıl?
4. Marihuanayı nasıl tanımlıyor ve isimlendiriyorsunuz?
5. Marihuana kullanımınızı nasıl açıklarsınız?
6. Tercih ettiğiniz zamanlar ve yerler neler?
7. Bireysel ve sosyal kullanım tercihleriniz nasıl?
8. Kendinizi marihuana bağımlısı olarak değerlendiriyor musunuz?
9. Kendinizi farklı bir madde için bağımlı olarak değerlendiriyor musunuz?
10. Marihuana kullanımına dair deneyiminiz nasıl ve marihuananın sizin için anlamı nedir?
11. İlk marihuana kullanımınız nasıl oldu?
12. Son marihuana kullanımınız nasıl oldu?
13. Marihuana kullanımınızı kimler biliyor/bilmiyor, neden?
14. Marihuana kullanımınız için ne kadar para harcıyorsunuz? Paranın kaynağı nedir?
15. Kullanıma devam etme nedenleriniz neler?
16. Ne sıklıkla marihuana kullanıyorsunuz?
17. Bırakmayı düşünüyor musunuz? Neden?
18. Bağımlılık yaratabilen farklı bir madde kullandınız mı veya kullanıyor musunuz?
19. Marihuana kullanımının birçok kişi ve toplum tarafından olumsuz değerlendirilmesi hakkında ne düşünüyorsunuz?
20. Marihuana kullanımı sebebiyle uygunsuz ya da yanlış bir şey yaptığınızı düşünüyor musunuz?
21. Geçmişte herhangi bir eylemden dolayı emniyette herhangi bir kaydınız bulunuyor mu?

D. TURKISH SUMMARY / TÜRKE ÖZET

1. GİRİŞ

1.1. Kavramsallaştırma ve Arka Plan

Birleşmiş Milletler Uyuşturucu ve Suç Ofisinin yayınladığı rapora göre marihuana, 219 milyon kullanıcıyla (küresel nüfusun yaklaşık % 4,3'ü) dünya çapında kullanılan en yaygın uyuşturucudur (UNODC, 2023). Son yıllarda marihuana bağımlılığı tedavisi için kliniklere başvuranların sayısında, marihuanının daha yüksek etki gücüne sahip olması ve erken yaşta kullanıma başlanması nedeniyle artış olmuştur (Budney ve ark., 2008).

Dünya genelinde marihuananın genç kuşaklarda diğer yaş gruplarına kıyasla daha yaygın olduğu bilinmektedir (EMCDDA, 2023). Erken yetişkinlik döneminde marihuananın sık kullanımı, ileri yaşlarda bağımlılık oluşması açısından önemli bir belirleyici olmasına rağmen, genel olarak marihuana kullanıcılarının 30'lu yaşlarının ortalarına kadar tedavi arayışına girmediği görülmektedir (Stephens ve ark., 1994). Klinik araştırmalara göre, on yıldan uzun süredir her gün marihuana kullanan ve ortalama altı kereden fazla bırakmaya çalışan kişiler bağımlılık tedavisi için kliniklere başvurmaktadır (Budney, 2006; Copeland ve ark., 2001; Stephens ve ark., 2002, aktaran Budney ve ark., 2008).

Düzenli olarak marihuana kullanan genç yetişkinlerin çoğu bu maddeye bağımlı olmasalar da, marihuana ile ilgili olumsuz sonuçlarla karşılaşma açısından yüksek risk altındadırlar (Lee ve ark., 2007). Bu nedenle, düzenli olarak marihuana kullanan ancak marihuana bağımlılığı için kliniklere başvurmeyen genç yetişkinlerin deneyimlerini anlamak, bağımlılık riskini azaltmak açısından büyük önem taşımaktadır.

Günümüzde arařtırmacılar bağımlılıęı tıbbi bir saęlık sorunu ve hastalık olarak görmektedir (Flor, 2011). Bununla paralel olarak, bağımlılıklara yönelik mevcut tedaviler bilişsel-davranışçı terapi (BDT) ve farmakoteraplere dayanmaktadır (Sofuoęlu ve ark., 2010). Ancak bağımlılık kavramını anlamak için madde kullanımının altında yatan nedenlerin daha derinlemesine incelenmesine ihtiya bulunmaktadır. Bu noktada Lacanyen psikanaliz, bağımlılıęı bir hastalık olarak ele almaktan ziyade bağımlıların bağımlı oldukları maddeyle olan ilişkilerini kendi öznellikleri içinde incelemesi bakımından büyük önem taşımaktadır.

1.2. Arařtırma Sorusu

Bu alıřma, düzenli olarak marihuana kullanan ve/veya bağımlı olduęunu düşünen bireyler için marihuananın anlamını ve bu kişilerin marihuana kullanımlarına dair deneyimlerini incelemeyi amaçlamaktadır. Bildiğim kadarıyla, Lacancı psikanaliz çerçevesinde marihuana bağımlılıęına odaklanan spesifik bir alıřma bulunmamaktadır. Bu alıřmanın, marihuana kullanımının Başka ve jouissance ile ilişkili anlamlarını kavrama konusunda literatüre ışık tutacaęını umuyorum.

1.3. Marihuana Konusunda Nitel alıřmalar

Marihuana bağımlılıęına ilişkin nitel alıřmalar temel olarak kullanıcıların deneyimlerine ve marihuana kullanım nedenlerine odaklanmıştır. Bu alıřmalar aęırlıklı olarak marihuananın eęlence amaçlı kullanımına odaklanmış ve kullanıcıların marihuana kullanımlarını toplumda aykırı bir davranış olarak görüldüęü için gizli tutma eęiliminde olduklarını öne sürmüştür (Becker, 1963). alıřmalarda ayrıca marihuana kullanıcıları için kullanılan esrarkeş benzeri terimlerinin olumsuz çağrıřımları nedeniyle sevilmedięi belirtilmiştir (Miles, 2014). Son olarak literatüre göre insanlar marihuanayı hayatlarındaki zorluklarla başa çıkmak için kullanmaktadır (Berg ve ark., 2017).

1.4. Psikanalitik Literatürde Bağımlılık

Freud mastürbasyonun ilksel bir bağımlılık olduęundan ve alkol, morfin ve tütün gibi dięer bağımlılıkların yerine geçtiğinden bahsetmiştir (Freud, 1954, aktaran

Naparstek, 2011). Freud, Haz İlkesinin Ötesinde adlı kitabında ölüm dürtüsü kavramını açıklamıştır. Haz ilkesinin hazzı sınırladığını, çünkü bu sınırın ötesinde acı olduğunu öne sürmüştür. (Freud, 1920, aktaran Loose, 2002). Ayrıca bağımlılığı 'rahatsızlığı azaltarak ve daha makul bir ruh haline ulaşarak kaybı telafi etme girişimi' olarak tanımlamıştır (Loose, 2002, s.134).

Günümüzde toplumda yer alan birçok söylem, öznenin maddeler aracılığıyla hazzı erişimi hak ettiğini dile getirmektedir (Baltacı ve Gençöz, 2019). Teknolojinin imkânsızlığı aşmasıyla sınırsızlık popülerleşmekte ve daha çok tercih edilmekte, kültür ve egemen söylem değişmektedir (Özkan, 2020). Psikanalitik yaklaşım, toplumun söylemini ve bireyin öznelliğini anlamaya çalışarak bağımlılığa ilişkin derinlikli bir bakış açısı getirmektedir.

1.5. Lacanyen Yaklaşım

Lacan bağımlılık hakkında çok az konuşmuştur, ancak 1973 yılında verdiği bir konferansta "*esrar gereksizdir*" diyerek marihuananın bir bilgi kaynağı olmadığını öne sürmüştür (Lacan, 1974, aktaran Loose, 2002). Lacan ayrıca halüsinojenik uyuşturucuların jouissance boyutlarını ortadan kaldırarak öznenin bölünmüşlüğüne geri almak istemekle ilgili olduğunu ve esas olarak öznenin anne imago'sunu yeniden keşfetme arzusu olduğunu savunur.

Lacancı perspektifte bağımlılık, kişinin Başka ile ilişkisindeki bir semptom olarak değerlendirilir (Baltacı ve Gençöz, 2019). Başka, kültürümüzün, ahlaki duruşumuzun ve ideallerimizin bilinçdışı olarak benimsenmesiyle ilgilidir (Gençöz ve Özbek Şimşek, 2020). Uyuşturucu kullanan kişiler artık başkalarıyla etkileşime girmenin öngörülemezliğinden kaynaklanan kaygıyla uğraşmak zorunda değildir (Loose, 2002). Başka bir deyişle, uyuşturucu tüketirken artık Başkanın arzusuyla baş etmeleri gerekmez ve bu da başkalarından kaçınarak ve kendi içine dönerek jouissance boyutlarını ortadan kaldırır.

1.5.1. İmgesel

İmgesel düzenin temeli, egonun olduğu ayna evresi ile ortaya çıkar (Evans, 1996). Ayna evresinde bebek aynadaki görüntüsünü ilk kez tanır ve bedeninin parçalı değil

bütünlüklü bir forma sahip olduğunu fark eder. Bu aşamanın önemi, çocuğun aynadaki görüntüyle özdeşleşmesinde ve görüntüyü kendisi olarak görmesinde yatar. Ayna evresinin yalnızca Başka'nın bakışı olarak annenin onaylayıcı bakışıyla gerçekleştiğini unutmamak gerekir (Ragland, 1995). Lacan, ayna evresiyle birlikte öznenin bedeninin parçalanmış imgesinden bütünlük fantezilerine doğru ilerlediğinden bahsetmiştir (Lacan, 2006a).

1.5.2. Simgesel

Simgesel dil ile yakından ilişkilidir, ancak Lacan, aynı zamanda imgesel ve reel boyutları da içermesi sebebiyle simgesel düzeni dil ile aynı tutmaz (Evans, 1996). Simgesel düzen dil ve Başka arasında köprü görevi üstlenmesi sebebiyle bilinçdışını formüle etmek için temel olma özelliği taşır (Lacan, 1991a). Dil, sabit bir anlamdan ziyade diğer gösterenlere karşılık gelen gösterenler aracılığıyla oluştuğu için simgesel bir yöne sahiptir (Lacan, 1998, aktaran Aktaş, 2021).

Lacanyen bir terim olan Babanın Adı yasayı temsil etmesi sebebiyle simgesel bir işleve sahiptir. Babanın Adı, ensest tabusuyla birlikte ortaya çıkan ödipal yasakla ilişkili olarak babanın "hayır "ına gönderme yapar (Evans, 1996). Anne ve çocuk arasındaki ikili ilişki, babanın yasaklayıcı rolüne gönderme yapan Babanın Adı'nın müdahalesiyle kesintiye uğrar.

1.5.3. Reel

Reel bilinemeyendir ve maddi bir nesne olmadığı ya da sembollerle ilişkili olmadığı için anlaşılması kolay değildir (Homer, 2005). Lacan reel olanı hayal etmenin ve söze dökmenin olanaksızlığı sebebiyle imkansız olarak tanımlar (Evans, 1996). Lacanyen psikanalizin önemli terimlerden biri olan jouissance'ın temelleri reel düzene dayanmaktadır. Fransızca jouissance kelimesi esas olarak cinsel bir çağrışımla birlikte zevk anlamına gelmektedir (Evans, 1996). Lacan, zevkin haz ilkesinin sınırlarının ötesinde acı verici hale gelmesi nedeniyle jouissance'ın acı çekmek ile ilişkili olduğunu savunmuştur (Evans, 1996).

Melman, yeni ruhsal yapıların arzudan ziyade jouissance deneyimleriyle ilişkili olduğunu savunmuş ve gelişen teknolojiyle birlikte sınırları belirleyenin artık Başka olmadığından bahsetmiştir. (Melman, 2010a'dan aktaran Özkan, 2020). Ayrıca Melman, kapitalist söylemin de etkisiyle bağımlılıkta arzu nesnesinin artık Başka'da aranmadığını, bunun yerine bir nesnede bulunuyormuş gibi satın alındığını öne sürmüştür (Melman, 2010a).

2. METODOLOJİ

2.1. Nitel Araştırma ve Yorumlayıcı Fenomenolojik Analiz

Nitel araştırma, araştırmacıların bireyin öznel deneyimlerinin yansıması olan duyguları, hisleri ve anlayışları keşfetmesini sağlar (Biggerstaff, 2012). Klinik psikoloji, bireyin öznel dünya algısı üzerinden duygu ve düşüncelerine odaklandığı için nitel araştırmalar için uygun bir alandır. Nitel çalışmalar genellikle küçük katılımcı gruplarına odaklanır ve hipotezler genellikle görüşmelerin temaları analiz edilene kadar belirlenmez (Kidd, 2002).

Yorumlayıcı Fenomenolojik Analiz (YFA), Smith tarafından özel bir nitel yöntem olarak geliştirilmiştir (Smith, 2011). YFA ile araştırmacılar, yaşanmış deneyimlere iç görülü bir bakış açısı kazanmayı ve katılımcıları hikayelerini anlatmak için kendi ifadelerini kullanmaya teşvik etmeyi amaçlamaktadır (Noon, 2018).

2.2. Nitel Araştırmanın ve Yorumlayıcı Fenomenolojik Analizin Seçilme Nedeni

Sağlık alanındaki nicel yöntemler, katılımcının yaşadığı deneyimlerin özünden ziyade tedavi sonuçlarına odaklanmaktadır (Biggerstaff ve Thompson, 2008). Bu nedenle YFA gibi kişisel deneyimlere odaklanan nitel yöntemler, özellikle ruh sağlığı alanındaki çalışmalar için büyük önem taşımaktadır.

2.3. Katılımcılar ve Örneklem Yöntemi

Bu çalışmada katılımcılar YFA kılavuzunda belirtilen amaçsal ve homojen örnekleme yöntemiyle seçilmiştir (Smith ve Osborn, 2008). Katılımcılar, yaş aralığı

ve düzenli marihuana kullanımı kriterlerine göre çalışmaya dahil edilmiştir. Bu çalışmada 18-35 yaş aralığında olup bağımlılık tedavisi arayışında olmayan ancak düzenli marihuana kullanımı olan kişilerin deneyimlerini araştırarak literatüre katkı sağlamak amaçlanmıştır. Çalışma için, düzenli olarak marihuana kullanan ve/veya marihuana bağımlısı olduğunu düşünen katılımcılar seçilmiştir. Çalışma sosyal medya platformları aracılığıyla duyurulmuş ve haftada en az üç gün marihuana kullanan kişiler çalışmaya dahil edilmiştir. Bu çalışmada IPA yönergelerine paralel olarak üç kadın ve üç erkek olmak üzere 6 katılımcı ile küçük ve homojen bir örneklem büyüklüğü kullanılmıştır (Smith, 2004).

2.4. Prosedür

Bu çalışma için ilk olarak Orta Doğu Teknik Üniversitesi etik kurulundan etik onay alınmıştır. Onayın ardından çalışma sosyal medya platformları aracılığıyla duyurulmuştur. Görüşmelere başlamadan önce katılımcılara gönüllü katılım formu okunmuş, formun kendilerine okunduğuna ve çalışmaya katılmayı kabul ettiklerine dair onayları sesli olarak alınmıştır. Katılımcılara online platformlar üzerinden ya da Orta Doğu Teknik Üniversitesi'nde görüşme seçeneği sunulmuş ve görüşmeler katılımcıların tercihlerine göre planlanmıştır. Dört katılımcıyla çevrimiçi, 2 katılımcıyla da Orta Doğu Teknik Üniversitesi'nde mülakat yapılmıştır. Görüşmeler yarı yapılandırılmış olarak planlanmış ve katılımcılara YFA önerilerine paralel olarak kişisel deneyimlerini araştırmaya yönelik açık uçlu sorular sorulmuştur (Smith ve Osborn, 2008). Görüşmelerin süresi ortalama bir saattir. Görüşmeler ses kaydına alınmış ve kayıtlar analiz için transkript haline getirilmiştir. Katılımcıların isimleri gizlilik amacıyla takma adlarla değiştirilmiştir.

2.5. Veri Analizi

Görüşmeler sonrasında transkriptleri defalarca okudum ve ortaya çıkan temaları, kavramları ve yorumları not ettim. Ortaya çıkan temaları, tartışmalarımıza dayanarak yeniden düzenlemek için tez danışmanlarıma ve akranlarıma danıştım. Bu aşamada, verileri analiz etmek için transkriptleri tekrar okuduk ve vurgulanan notlara ve yorumlara dayanarak ortaya çıkan temaları belirledik. Bu sürecin sonunda, tüm

katılımcılar için benzer örüntülere dayalı olarak üst temaları belirlemek için YFA talimatlarını uyguladık (Smith ve Osborn, 2008).

2.6. Çalışmanın Güvenilirliği

Refleksivite, araştırmacının deneyimlerinin verileri anlama ve yorumlama biçimini nasıl etkileyebileceği konusunda farkındalık sağlayarak, güvenilir olarak verilerin analiz edilmesinde oldukça önemli bir rol oynar (Fischer, 2009). Uyuşturucu bağımlılığına olan ilgim, lisans eğitimim sırasında Fransız Lape Psikiyatri Hastanesi'ndeki staj deneyimimle ilişkili olarak başladı. Bu süreçte uyuşturucu bağımlısı olan hastaların iyileşme oranlarının düşük olduğunu ve başarılı bir tedavinin ardından hastaneden ayrılışları bile aynı sorunla geri dönme eğiliminde olduklarını fark ettim. Bu nedenle psikanaliz odaklı bir psikolog olarak, maddenin bireyler için neyi temsil ettiğini anlamak için Lacanyen Psikanaliz temelinde bağımlılığı araştırmayı amaçladım.

3. BULGULAR

3.1. Marihuana Kullanımı ile İlişkili Olarak Zevk

Birinci üst tema, marihuana kullanımıyla ilişkili zevk ile ilgilidir. Bu tema altında, katılımcılar neden marihuana kullandıklarını ifade etmiş ve marihuana kullanımlarını ve marihuana ile ilgili deneyimlerini etkileyen faktörleri tanımlamışlardır. Alt temalar ise *rahatlamak için marihuana kullanmak*, *ruminasyonu engellemek için marihuana kullanmak* ve *kendine dönmek* şeklindedir.

3.1.1. Rahatlamak İçin Marihuana Kullanmak

Katılımcıların çoğu marihuanayı rahatlamak için kullandıklarını belirtmiş ve marihuana ile ilgili deneyimlerini anlatırken rahatlama ifadesini sıklıkla tekrarlamıştır. Bu rahatlama genellikle bireysel kullanımı içermektedir.

3.1.2. Ruminasyonu Engellemek İçin Marihuana Kullanmak

Bazı katılımcılar marihuanayı ruminasyonu engellemek için kullandıklarını ifade etmiş ve marihuana kullanmanın kendilerini bir konu hakkında tekrar tekrar düşünmekten alıkoyduğunu söylemiştir. Bu kişiler aynı zamanda marihuananın kaygı ve stresten uzaklaşmalarına yardımcı olduğunu da ifade etmişlerdir.

Örneğin Efe bu konuyla ilgili şunları söylemiştir:

E: Stresten uzaklaşma hani günlük yaşantıda daha iyi düşünceler elde etme. Ya biraz overthinking'den uzaklaştırıyor, sizi rahatlamaya itiyor, biraz daha sakin düşünabiliyorsunuz, biraz anksiyeteden uzaklaştırıyor.

3.1.3. Kendine Dönmek

Bireysel marihuana kullanımlarından bahsederken, katılımcılar sıklıkla "kendi" kelimesini tekrarlamışlardır. Bununla ilgili kendisiyle kalmak, kendi odağında kalmak, kendisiyle vakit geçirmek, kendine zaman ayırmak, kendi zevkini düşünmek, kendisiyle içsel bir yolculuk ve kendisiyle bütünleşmek gibi ifadeler kullanmışlardır.

3.2. Marihuananın Aile, Toplum ve Kurullarla İlişkili Anlamları

Bir diğer üst tema ise marihuana kullanımının aile, toplum ve kurullarla ilişkili anlamlarına işaret etmektedir. Alt temalar ise, *ailenin marihuana hakkında olumsuz yargıları olduğunu düşünme*, *anneyi marihuana denemeye teşvik etmek* ve *annenin marihuana hakkındaki olumsuz görüşlerini değiştirmek isteme*, *nadiren bahsedilen baba, marihuana kullanarak toplumdaki "farklı" ve "yasadışı" bir şey yaptığını düşünme* şeklindedir.

3.2.1. Ailenin Marihuana Hakkında Olumsuz Yargıları Olduğunu Düşünme

Tüm katılımcılar ailelerinin marihuana hakkında olumsuz yargılara sahip olduğunu düşündüklerini belirtmiştir. Buna ek olarak katılımcılara marihuana kullanımı

konusunda ailelerine dair sorular sorulduğunda, üç kadın katılımcı da bu sorulara annelerini düşünerek cevap vermiştir.

Örneğin Cemre bu konuyla ilgili şunları söylemiştir:

C: Annem birazcık böyle şey korkar böyle şeylerden, hatta o nedenle bilmiyor. Bilmediği ve hiç deneyimlemediği bir şey çünkü onun için ve şey gibi geliyor ona, hani duyduğunda düşüneceği şey otomatik olarak şey olur, uyuşturucu batağına düştü çocuğum falan gibi bir şey olacak.

3.2.2. Anneyi Marihuana Denemeye Teşvik Etmek ve Annenin Marihuana Hakkındaki Olumsuz Görüşlerini Değiştirmek İsteme

Üç kadın katılımcı da annelerinin marihuana hakkındaki olumsuz görüşlerini değiştirmek ve marihuananın anneleri tarafından denenmesini sağlamak istediklerinden bahsetmiştir. Söylemlerinde, marihuana deneyimleriyle ilgili kendilerinin bildiği ama annelerinin bilmediği bir şeyden söz etmişlerdir.

Talya bu konuyla ilgili şunları söylemiştir:

T: Annem benim sayemde merak etti, çünkü baktı ben kullanıyorum. Bu sefer benden sonra şey dedi, yeni tanıştığım insanlar hep bunu kullanıyor çıktı biliyor musun? Ya onun da hayatına bir şey kattım galiba, ya gözünü, üçüncü göz açma olayı.

3.2.3. Nadiren Bahsedilen Baba

Birçok katılımcının marihuana hakkında konuşurken babalarından nadiren bahsetmesi önemli bulunmuştur. Katılımcıların çoğu ailelerinin marihuana hakkında olumsuz görüşlere sahip olduğunu ve bu görüşleri değiştirmek istediklerini söylemiştir. Ancak, babalarından nadiren bahsetmişlerdir. İki kadın katılımcı babalarının esrar kullandıklarından haberdar olup olmamasıyla ilgilenmediklerinden bahsetmiştir.

3.2.4. Marihuana Kullanarak Toplumdan "Farklı" ve "Yasadışı" Bir Şey Yaptığını Düşünme

Bu çalışmada katılımcılar marihuana kullanarak toplumdan "farklı" ve "yasadışı" bir şey yaptıklarını hissettiklerini belirtmişlerdir. Bazı katılımcılar "yasadışı" ve "yasak" bir şey yapmak gibi ifadeler kullanarak marihuana kullanımlarının yasalara aykırı olduğuna atıfta bulunmuşlardır. İki katılımcı, yasal olması halinde marihuanaya olan ilginin azalacağını belirtmiştir. Buna ek olarak, bazı katılımcılar marihuana kullanmanın sosyal normlara uymaması sebebiyle için "havalı", "farklı" ve "normal olmayan" bir şey yaptıklarını düşündüklerini belirtmişlerdir.

3.3. Esrar İsmi Hakkında

Dört katılımcı, sorular arasında yer almamasına rağmen esrar ismini sevmediklerini ve bu nedenle bu ismi kullanmayı tercih etmediklerini belirtmiştir. Esrar isminin sevilmemesinin iki nedeni olduğu görülmüştür. Bunlardan ilki, ismin gizemli, sırlı ve bilinmeyen anlamlar içermesi nedeniyle, esrarengiz olmamak adına esrar isminin kullanılmamasıdır. İkincisi ise esrar isminin toplumda farklı maddeler için kullanılması ile ilişkilidir. Alt temalar ise *esrarın esrarengiz anlamı* ve *esrar isminin farklı maddeler için yaygın kullanımı* şeklindedir.

3.3.1. Esrarın Esrarengiz Anlamı

Esrar isminin sevilmemesinin ilk nedeni esrarengiz olmamak için esrar isminin kullanılmamasıdır. Bu neden, Türkçe esrar kelimesinin gizemli, gizli ve bilinmeyen anlamlarına sahip olmasıyla ilişkilendirilmiştir.

Örneğin Efe bu konuyla ilgili şunları söylemiştir:

E: Bilinmeyen denmesi hoşuma gitmiyor. Esrar denmesi hoşuma gitmiyor.

3.3.2. Esrar İsminin Farklı Maddeler İçin Yaygın Kullanımı

Katılımcıların Esrar ismini tercih etmemelerinin ikinci nedeni ise bu ismin toplum tarafından yaygın olarak bonzai, eroin ve saykodelik maddeler için kullanılmasıyla ilişkilidir.

Örneğin Cem bu konuyla ilgili şunları söylemiştir:

C: Bir dönem balicilerle esrar içenler çok karıştırıldı. Esrar içen kişinin bir şekilde baliye de bulaştığı falan, ondan olabilir. İnsanlar saldırıyorlar. Babaannem mesela bu konuda çok bilgili biri değil bi de esrarın sonuna keş ekledi. Babaannemin temsil ettiği ekip Türkiye'de bu yüzden sevmiyor olabilir tehlikeli görünüyor esrarkeş kelimesi, baliciler filan.

3.4. Yasanın İrdelenmesi

Katılımcıların marihuananın illegal olmasına dair yasayı içselleştiremedikleri ve bu durumun mantıksal temelini sorguladıkları gözlemlenmiştir. Bazı katılımcılar bunu uyuşturucunun yaygın olarak bulunabilmesi, otorite figürleri, medya ve araştırmalarla ilişkili olarak ifade ederken, bazıları marihuanayı alkolle karşılaştırmıştır. Alt temalar *yasanın netliği konusunda kafa karışıklığı* ve *marihuana ile alkolün karşılaştırılması* şeklindedir.

3.4.1. Yasanın Netliği Konusunda Kafa Karışıklığı

Bazı katılımcılar uyuşturucunun yaygın olarak bulunabilmesi, otorite figürleri ile ilişkisi, medya ve araştırmalarda yer alması gibi çeşitli gerekçelerle marihuananın illegal olmasına dair yasanın netliğini irdelemiştir.

Örneğin Cem bu konuda şunları söylemiştir:

C: İlegal olmasının sebebini hani gerçekten bir mantık zeminine oturtup şu sebeplerden demeyi çok isterdim yani. Ama hiçbir fikrim yok, niye yapıyorlar bilmiyorum.

3.4.2. Marihuana ile Alkolün Karşılaştırılması

Katılımcıların tamamı sorular arasında bulunmamasına rağmen marihuanayı alkol ile kıyaslamıştır. Alkol ve marihuana karşılaştırması üzerinden verilen ortak yanıtlardan biri, katılımcıların alkolün aksine marihuana kullanımında biyolojik ve psikolojik olarak olumsuz deneyimler yaşamadıklarından bahsetmeleri ile ilişkilidir. Bu karşılaştırma ile ilgili ikinci ortak yanıt ise katılımcıların marihuananın alkole kıyasla topluma daha az zararlı olduğu düşünmesiyle ilişkilidir. Katılımcılar alkolün çevreye ve topluma zarar verebileceğini ancak marihuanada böyle bir durumun söz konusu olmadığını ifade etmişlerdir. Bu noktada, yasanın neden alkolü yasal kabul ederken marihuanayı illegal olarak kabul ettiğini anlamadıklarını belirtmişlerdir.

4. TARTIŞMA

4.1. Marihuana Kullanımı ile İlişkili Olarak Zevk

Freud mastürbasyonun ilksel bir bağımlılık olduğunu söylemiştir (Freud, 1950a, s. 272). Mastürbasyon ve bağımlılık oldukça benzerdir çünkü her ikisi de diğer bireylerden bağımsız olarak haz yaratır (Loose, 2002). Başkalarından bağımsız haz arayışı marihuana kullanımında da görülebilir. Bu çalışmada katılımcıların çoğu marihuana kullandıklarında kendilerini rahatlamış hissettiklerini belirtmiş ve marihuana ile yaşadıkları deneyimi "rahatlatıcı" olarak ifade etmişlerdir. Rahatlamak için marihuana kullanmaya benzer şekilde, bu çalışmadaki katılımcılar da ruminasyonu engellemek için marihuana kullandıklarını belirtmişlerdir. Marihuananın kaygı ve stresleriyle başa çıkmalarına destek olduğunu söylemişlerdir. Bağımlılık bir kaybı geri alma, rahatsızlığı ortadan kaldırma ve daha makul bir ruh haline ulaşma çabasıdır" (Loose, 2002, s.134). Sonuçlara göre, katılımcılar ruminasyonu engellerken daha kabul edilebilir bir ruh haline ulaşmak için marihuana kullanmaktadır. Katılımcılar bireysel marihuana kullanımlarından bahsederken, içe kapanma, sosyal ilişkilerden uzaklaşma ve tıpkı bebek ile annenin birlikteliğinde olduğu gibi total jouissance'a ulaşmaya çalışmakla yakından ilişkili görünen "kendine dönme" kelimesini sıklıkla tekrarlamışlardır. Kendine dönme

jouissance fazlası ve ölüm dürtüsü arasındaki ilişki açısından ele alınabilmektedir. Lacan, "Öznenin mahkum edildiği şey bilinci değil, bedendir" demiştir (Lacan, 1966, aktaran Loose, 2022). Bu noktada aşırı jouissance'ı durdurabilecek tek şey bedenin sınırlarıdır ve bu sınır da ölümle bağlantılıdır.

4.2. Marihuananın Aile, Toplum ve Kurullarla İlişkili Anlamları

Uyuşturucu kullanımı, 1960'lar ve 1970'lerde Başka'ya (toplumdaki ideal figürler) karşı özgürleşmeyi ve isyanı sembolize etmiştir (Kruszel, 2011) ve bağımlılık, kişinin Başka ile ilişkisinde bir semptom olarak ortaya çıkmaktadır (Baltacı ve Gençöz, 2019). Bu çalışmada, tüm katılımcılar ailelerinin marihuana hakkında olumsuz görüşlere sahip olduğunu düşündüklerini belirtmiştir, bu da marihuana kullanımlarının Başka'nın onaylayacağı bir şey olmadığını göstermektedir. Bununla birlikte, katılımcıların çoğu ebeveynlerinin marihuana kullanımlarını bildiklerini belirtmiştir. Bu durum bağımlılığın Başka ile olan ilişkisindeki rolüne paraleldir, zira katılımcılar marihuana kullanımlarını ifşa ederek bir şekilde Başka'ya karşıtlıklarını göstermişlerdir.

Çalışmadaki üç kadın katılımcı da annelerini marihuanayı denemeye teşvik etme ve annelerinin marihuana hakkındaki olumsuz görüşlerini değiştirme konusunda istekli olduklarını belirtmiştir. Bu katılımcılar aynı zamanda ailelerinin marihuana hakkındaki görüşleri sorulduğunda annelerini düşünerek yanıt veren kişilerdir. Bu durum, kadın katılımcıların anneleriyle özdeşleştikleri şeklinde yorumlanabilir. Söylemlerinde, marihuana ile ilgili deneyimleri hakkında kendilerinin bildiği ama annelerinin bilmediği bir şeyi annelerine göstermek istediklerinden bahsetmişlerdir. Ödipal süreçler göz önünde bulundurulduğunda, kadın katılımcıların özdeşleştikleri ebeveyne marihuana denettirme arzusu, annelerine kendilerinin bildiği bir hazzı gösterme çabası olarak anlaşılabilir.

Katılımcıların çoğunun marihuana hakkında konuşurken babalarından nadiren bahsetmesi önemli bulunmuştur. Melman, "*Gökyüzü boş!*" ifadesini insanların bugüne kadar inandıkları değerlerin altının boşaldığını vurgulamak için kullanmıştır (Melman, 2002, aktaran Gürsel, 2017). Başka, otorite konumundan düşürülmüştür;

Başka artık yaşamada, düşünmede ya da ölmeye bize rehberlik etmemektedir (Melman, 2010a). Modern dünyada babanın düzenleyici konumunun kaybı ve anne ile çocuk arasındaki yakın ilişkiye müdahale etme konusunda babalık işlevinin yetersizliği söz konusudur (Özkan, 2020). Bu çerçevede katılımcıların anneleriyle paylaşmak istedikleri zevkten bahsederken babalarından bahsetmemeleri oldukça manidardır.

Bağımlılık dilin ve Başka'nın yasalarına uymayı reddetme olarak ortaya çıkmaktadır (Meyer, 2011). Bu çalışmada katılımcılar marihuana kullanarak toplumdaki "farklı" ve "yasadışı" bir şey yaptıklarını hissettiklerini belirtmişlerdir. Bazı katılımcılar "yasadışı" ve "yasak" bir şey yapmak gibi ifadeler kullanarak marihuana kullanımının yasalara aykırı olduğuna atıfta bulunmuşlardır. Bu durum, Öteki ve yasayla ilişkide benimsedikleri karşıt pozisyonu desteklemekte, dilin ve Başka'nın yasalarına uymayı reddettiklerini göstermektedir.

4.3. Esrar İsmi Hakkında

Lacanyen teoride bağımlılık, kişinin Başka ile olan ilişkisinde bir semptom işlevi görmektedir (Baltacı ve Gençöz, 2019). Bağımlı kişi, hitap ettiği Başka ile doğrudan konuşmaktan kaçınır, ancak madde kullanımı yoluyla belirli bir strateji aracılığıyla kendini ifade eder (Meyer, 2011). Bu durum göz önünde bulundurulduğunda, katılımcıların kullandıkları maddenin gizemli, gizli veya bilinmez olmasını istememeleri oldukça anlaşılabilir, çünkü bilinçdışı bir şekilde Başka'nın marihuana kullanımını bilmesini istemişlerdir. Bağımlılık, yasa ve kurullarla kurulan ilişkinin bir belirtisi olarak ortaya çıktığından, kişi madde kullanımını er ya da geç açığa çıkaracaktır. Kişinin uyuşturucu kullanımını ifşa etmesi genellikle kazara veya kasıtsız olarak gerçekleşse ve kişi için olumsuz sonuçlara yol açsa da, bu bir bilinçdışı eylemdir. Lacan, bir eylemin başarısız olduğu yerde, bilinçdışı arzusuyla ilişkili olduğu için bilinçdışının başarılı olduğunu savunur (Lacan, 2014, aktaran Can vd., 2022). Bağımlılık durumunda, öznenin bilinçdışı arzusu Başka'nın uyuşturucu kullanımını bilmesi ile ilişkilidir, çünkü madde kullanımı Başka'ya dil kullanmadan verilen bir mesajdır ve bu nedenle Başka'ya ulaşması gerekir. Katılımcılar ayrıca

esrar isminin gizemli, gizli ve bilinmeyen anlamları nedeniyle olumsuz çağrışımlar yarattığını ve esrarla ilgisi olmasa bile bu kelimeyi kullanmayacaklarını eklemiştir. Olumsuz çağrışımların yanı sıra, farklı maddeler için yaygın kullanımı da esrar isminin katılımcılar tarafından tercih edilmemesine yol açmaktadır. Katılımcılar, toplumda bonzai, eroin ve psikedelik maddeler için yaygın olarak kullanıldığı için esrar ismini tercih etmediklerini belirtmişlerdir.

4.4. Yasanın İrdelenmesi

Yasanın temsilcisi olarak paternal işlev, otorite konumundan gerilemiş ve düzenleyici gücünü kaybetmiştir (Melman, 2010a; Özkan, 2020). Bu çalışmada katılımcıların ifadeleri, otorite konumunda devletin yasalarının içselleştirilememesi ve modern dünyada paternal işlevin yetersizliğine dair bazı bulgular içermektedir. Bazı katılımcılar marihuananın yasa dışı olmasının nedenlerini anlamakta güçlük çektiklerinden bahsetmiş ve otorite figürleriyle ilişkileri üzerinden marihuananın yasa dışılığını irdeleme eğilimlerini dile getirmişlerdir.

Yasaya dair kafa karışıklığına ek olarak, tüm katılımcılar marihuanayı hem bireysel hem de toplumsal olarak yarattığı sonuçlara dayanarak alkole karşılaştırmıştır. Bu çalışmada katılımcılar, negatif biyolojik ve psikolojik sonuçları nedeniyle alkole yönelik olumsuz tutumlarını dile getirmişlerdir. Buna ek olarak, yasayı irdelerken alkolün topluma marihuanadan daha zararlı olduğunu düşündüklerini de eklemiştir. Psikanalitik yaklaşımın bağımlılığı Başka ve yasayla kurulan ilişkide bir semptom olarak değerlendirmesi göz önüne alındığında, bazı insanların neden toplumsal ve yasal normlara uygun olan alkol yerine marihuana kullanmayı tercih ettikleri anlaşılabilir. Katılımcıların marihuana kullanarak toplumdan farklı ve yasadışı bir şey yaptıklarını düşünmeleri ve bu konuda yasaları irdelemeleri, marihuana kullanımının toplumla, otorite figürleriyle ve kurullarla ilişkilerinde karşıt duruşlarını temsil eden bir araç olduğunu göstermektedir.

Bu çalışma, kliniklere başvurmayan ancak düzenli marihuana kullanımı nedeniyle gelecekte bağımlılık geliştirme riski yüksek olan genç yetişkinlerle yürütülmüştür. Ancak bu kişilerin ileride ciddi bağımlılık sorunları geliştirip geliştirmeyecekleri

belirsiz olduğundan, hangi bireylerin düzenli marihuana kullanımının bağımlılıkla sonuçlandığını incelemek için uzun dönemli çalışmaların yapılması büyük önem taşımaktadır. Bu alandaki uzun vadeli çalışmalar, bağımlılığın gelişmesine katkıda bulunan risk faktörlerini belirlemek ve bağımlılığı önlemek için oldukça değerli olacaktır.

5. GENEL SONUÇ

Bu çalışma, genç yetişkinler için marihuananın anlamını ve bu kişilerin marihuana kullanımlarına dair deneyimlerini Lacanyen bir bakış açısıyla ortaya koymaktadır. Bulgular ışığında, katılımcılar marihuanayı rahatlamak ve kaygıyla başa çıkarken ruminasyonu engellemek için kullandıklarını belirtmişlerdir. Katılımcılar ayrıca maddeyle ilgili deneyimlerinden bahsederken kendilerine dönmek gibi ifadeler kullanmışlardır. Bu ifadeler, dil ve kültürle başa çıkmaktan kaçınmanın bir yolu olarak yorumlanabilir. Ayrıca, kadın katılımcıların babalarına nadiren atıfta bulunurken annelerinden sıklıkla bahsetmeleri önemli bulunmuştur. Bu durum, anne ile bir jouissance arayışı ve anne ile jouissance'a "hayır" diyen otorite konumundaki Babanın Adı'na atıfta bulunmama olarak yorumlanabilir. Bu çalışmada dikkat çeken noktalardan birisi de katılımcıların esrar ismini esrarengiz anlamı nedeniyle tercih etmemeleridir. Esrar isminin esrarengiz çağrışımı sebebiyle tercih edilmemesinin nedeni, madde kullanımı yoluyla Başka'ya verilen mesajın gizemli ve bilinmeyen olmasının istenmemesiyle ilişkilendirilebilir.

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