"WHAT IF I AM YOUR OBJECT OF DESIRE?": A QUALITATIVE ANALYSIS
OF INDIVIDUALS' ANXIETY EXPERIENCES IN SOCIAL ENVIRONMENTS

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ABSTRACT

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Since the existence of humanity, anxiety has been a longstanding topic of examination in literature, studied by philosophers, writers, poets, psychoanalysts, and psychologists. In contrast, in the mainstream psychology literature of recent years, anxiety has lost its depth and is addressed with a symptomatic approach. Therefore, this study aims to delve into the intricacies of anxiety. Lacan expressed that the subject is structured based on the Other's gaze and that anxiety emerges from a sense of uncertainty regarding the subject's position in the Other's gaze. Therefore, anxiety is related to the threat of being reduced to an object of the Other's gaze and being swallowed by the Other. Thus, Lacan, unlike Freud, stated that anxiety is not about the possibility of being castrated but the possibility of not being castrated. Focusing on the lived experiences of individuals who experience anxiety in social environments, this study aims to investigate the anxiety experiences from the Lacanian psychoanalytic theory. Semi-structured interviews with eight male participants were subjected to a Reflexive Thematic Analysis. Demonstrated by the analysis, three superordinate themes were created: *Family Relationships as the Antecedents of Anxiety*, *The Desire to be the Object of Other(s)' Gaze*, and *The*

Struggles of Separation. The findings are interpreted within the context of Lacanian Psychoanalysis.

Keywords: Anxiety, Gaze, Object a, Lacanian Psychoanalysis, Reflexive Thematic Analysis

ÖZ

"YA SENİN ARZU NESNENSEM?": SOSYAL ORTAMLARDA KAYGI DENEYİMLEYEN KİŞİLERİN DENEYİMLERİNİN NİTEL ANALİZİ

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Kaygı insanlığın varoluşundan itibaren filozoflar, yazarlar ve şairler başta olmak üzere psikanalist ve psikologların da çalıştığı önemli bir konu olarak literatürde yerini almaktadır. Ancak son yılların anaakım psikoloji literatürüne bakıldığında kaygının derinliğini kaybettiği ve semptomatik bir yaklaşım ile ele alındığı görülmüştür. Bu nedenle bu çalışmanın amacı kaygının derinlemesine bir incelemesini sunabilmektir. Öznenin, Başka'nın bakışı temelinde yapılandığını ifade eden Lacan kaygının da öznenin Başka karşısındaki konumunu bilemediği durumda ortaya çıktığını ifade etmiştir. Bu nedenle kaygı Başka'nın bakışının nesnesi konumunda olma ve Başka tarafından yutulma tehdidi ile ilişkilidir. Nitekim Lacan Freud'dan farklı olarak kaygının kastre olma ihtimali ile değil, kastre olmama ihtimali ile ilişkili olduğunu ifade etmiştir. Bu amaçla bu çalışmada sosyal ortamlarda kaygı deneyimleyen kişilerin deneyimleri Lacanyen bakış kavramı çerçevesinde incelenmiştir. Sekiz erkek katılımcı ile yapılan yarı yapılandırılmış görüşmeler Refleksif Tematik Analiz ile incelenmiştir. Analizin sonucun 3 üst tema oluşturulmuştur: *Kaygının Öncülleri olarak Aile İlişkileri, Başka(ları)'nın Bakışının*

Nesnesi Olma Arzusu ve *Ayrışma Çabaları*. Sonuçlar Lacanyen Psikanalitik teori ile tartışılmıştır.

Anahtar Kelimeler: Kaygı, Bakış, Nesne a, Lacanyen Psikanaliz, Refleksif Tematik Analiz

To finding out our desires

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CHAPTER 1

INTRODUCTION

1.1. Introduction to the Problem

The concept of anxiety has been present since the beginning of humanity. Anxiety, fundamentally existential anxiety, is inherent to human nature and enduring with the persistence of humanity. Hence, numerous philosophers, writers, poets, and psychologists have explored the anxiety of human existence. For instance, Sartre discussed anxiety concerning the concept of "gaze" in his work "Being and Nothingness" (1943/2011). Sartre, who explains human existence through the gaze, suggests that the existence of an object is contingent upon being seen by someone else. In this context, Sartre also posits that our existence actualizes by being seen by another, in other words, being an object for someone else. Relating to this, Sartre states, "*Being-seen-by-the-Other is the truth of seeing-the-Other.*" (1943/2011, p. 374). This statement signifies that seeing the Other guarantees being seen by the Other. Furthermore, Sartre does not define gaze merely through the eyes; in fact, gaze conceals the eye. The gaze can be a rustling in the branches, footsteps following silence, the opening of a window pane, or a slight movement of a curtain. This type of gaze can create anxiety in the subject because it is impossible to see someone and be seen by them simultaneously, and being seen puts a person in a vulnerable position. Sartre compares the feeling of being seen by someone else to peeping through a keyhole or hearing a sound behind us while sitting on a bench. The sound we hear reminds us of our vulnerability and the inevitability of our situation, similar to the vulnerability we feel when seen by others. Lacan, who also addressed the concept of gaze in his works, states, "*I see only from one point, but in my existence, I am looked at from all sides*." (1973/1998, p. 72). In this context, in Lacanian psychoanalysis, the gaze corresponds to the pre-existence gaze outside the subject.

The subject is structured by being seen, specifically by the Other. The subject's object position in front of the Other is anxiety-inducing. Indeed, Lacan also perceives the gaze as the object petit a, the object of anxiety. The concept of anxiety, particularly the anxiety fear of being seen, is emphasized by Lacan, and it is the central subject of this investigation.

A considerable amount of research has been concentrated on investigating anxiety in mainstream psychology.[1] However, anxiety is thought to have lost its depth as an affect over time because of the emphasis on medical diagnosis in psychopathological assessment. Psychopathological evaluations and diagnoses have evolved with the rise of medical and cognitive approaches in clinical psychology (Vanheule, 2014, 2017). At the first place, "Diagnostic and Statistical Manual of Mental Disorders (DSM)", known as the Bible of Psychiatry (American Psychiatric Association, 2013), has been criticized for lacking scientific rigor, reliability, and objectivity. Particularly after its third edition, the descriptive diagnostic manual was transformed by psychiatrists into a criterion-based diagnosis/checklist-based system. This shift has led to categorizing a person's discomfort pathologically based on symptoms rather than delving into the nature of it. It has also prompted a transition in therapeutic interventions towards symptom-focused rather than person-focused (Vanheule, 2014, 2017; Verhaeghe, 2004/2008). This perspective has further resulted in daily sufferings and disturbances being labeled as disorders, leading to overdiagnosis and blurring the differentiation between normal and abnormal (Vanheule, 2014, 2017). Moreover, in the diagnostic process, functionality has become significant, the focus has been shifted to a "prescribed", "societally conforming" functionality, and the individuals' subjective judgments about their functionality are discredited (Vanheule, 2014, 2017; Verhaeghe, 2004/2008).

Anxiety has not been spared from this situation. It has become possible to diagnose almost everyone with anxiety disorder just because of the inner distress of modern life (Vanheule, 2014, 2017). Moreover, contemporary findings suggested that anxiety has been addressed explicitly within the framework of COVID-19 and the

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[1] When the word "anxiety" is searched on Google Scholar, approximately 4,290,000 results are found, while a search on Web of Science yields 416,990 results.

pandemic (Jungmann & Witthöft, 2020; Lee et al., 2020; Mahmud et al., 2020). In the face of a severe situation like COVID-19 and the pandemic, which fundamentally threatens human life and restricts social life, individuals are expected to experience fear and anxiety. However, the situations conveying human reactions to death, social restrictions, and negative emotions are simply categorized as health anxiety and pandemic anxiety. In summary, recent quantitative research mainly focuses on new anxiety types like COVID-19 anxiety and pandemic anxiety within health anxiety. Unfortunately, qualitative research also does not offer a deep understanding of anxiety. Similarly, they focus on the symptomatology of anxiety instead of focusing on the nature of the anxiety experiences. Few studies explore the individuals' anxiety experiences in social environments, highlighting a research gap. Researchers in this field have also noted this limitation in their studies (Hjeltnes et al., 2016; Luan et al., 2022). In addition to this limitation, the studies have significant problematic issues, particularly concerning the research methodology and the researcher's stance. First and foremost, it is observed that the experience of anxiety in social environments is primarily analyzed within the context of the diagnosis of Social Anxiety Disorder as outlined in DSM-5 (American Psychiatric Association, 2013). Researchers have examined the experiences of individuals diagnosed with this condition. (Broaden, 2023; Hjeltnes et al., 2016; Luan et al., 2022; McEvoy et al., 2016; Mohammadi et al., 2019; Skelton, 2021; Stevenson, 2018). It has been noticed that only one study has described the participants as "socially anxious" (McSorley, 2017). As mentioned before, approaching the concept of anxiety through a criterion-based system in the diagnosis affects how the depth of the experience is addressed. The themes identified may simply reflect established symptoms, lacking deeper insights. A possible drawback of these studies is that the themes may not offer a more nuanced understanding of the diagnosis beyond its symptoms. For example, theme names are as follows: "Symptoms of Anxiety", "Core Beliefs", "Reasons of Being Anxious", "Effects of SAD on Life Aspects", "Coping Mechanism" (Mohammadi et al., 2019), "Fear of Negative Reactions from Others", "Negative Psychosomatic Experience" (Luan et al., 2022), "Relevant Symptoms of Social Anxiety Disorder", "Effective Cognitive Coping Skills", "Effective Behavioral Coping Skills" (Stevenson, 2018), "Onset of the Disorder, Symptoms and Course", "Daily Life with the Disorder", and "Coping with the Disorder" (Hurtado et al., 2020). It is particularly noteworthy that

even a study aiming to approach the experience of social anxiety disorder from a cultural perspective interprets its themes solely from a symptom-focused standpoint (Mohammadi et al., 2019). Furthermore, it is observed that in many studies, even these diagnostic themes are not elaborated upon and interpreted in detail (Luan et al., 2022).

Some of the qualitative studies that focus on the experience of anxiety in social environments within the framework of social anxiety disorder have also addressed the individual's process of receiving this diagnosis, seeking help after the diagnosis, or their experiences during the help-seeking process (Broaden, 2023; Esala & Del Rosso, 2019; Hjeltnes et al., 2016; Hurtado et al., 2020). Research indicates that receiving a diagnosis serves the need for individuals to give a name to their experience and to make sense of the situation they are experiencing. However, this situation also implies that individuals narrow down their experiences by fitting them into a single diagnosis. Furthermore, individuals who receive a diagnosis and psychological help experience anxiety differently than those without a diagnosis. With the medicalization of the definition of psychological distress, people start to name their distress with the symptoms and psychological disorders defined by certain symptoms, and this affects how people make sense of their distress. (Baltacı, et al., 2023, 2024). On the other hand, as the name suggests, the diagnosis is related to recognizing and categorizing something, so the choice of studying with a specific diagnosis also narrows the scope of the research.

Finally, upon review, only one study was found in which researchers adopted a psychoanalytic or psychodynamic stance for qualitative research. In this study, like in other approaches, the diagnosis of social anxiety disorder is chosen to be the criterion of the participants (McEvoy et al., 2016). However, due to the researchers' perspective, themes with different interpretations have been generated compared to other research. For instance, as reported in the study by McEvoy and colleagues (2016), Winnicott's perspective was adopted, leading to the following theme headings: "A Critical Voice" and "A Passive Presence".

Consequently, anxiety in social environments has been predominantly studied by researchers within the framework of social anxiety disorder, in other words, a

diagnosis based on symptomatology. This choice has resulted in the themes being limited to the symptomatology of social anxiety disorder. In addition, there is a noticeable lack of studies investigating this topic from the perspective of psychoanalytic and psychodynamic approaches. Indeed, the identified study has also not moved beyond the framework of the diagnosis of social anxiety disorder. Therefore, it has not been encountered any research that focuses on anxiety experienced in social environments beyond diagnosis and from a Lacanian psychoanalytic perspective. Therefore, this study has the unique feature of providing an in-depth examination of the concept of anxiety in light of Lacanian psychoanalytic theory. This study seeks to contribute to develop a profound perspective for the current literature because when examining the history of psychology, it becomes evident that anxiety is a functional concept in personality formation (Feist & Feist, 2008). It holds extensive significance as an affect. Furthermore, this study aims to delve deeper into anxiety, grounding it in individuals' experiences based on the concept of "gaze". Thus, the focus has been on anxiety in social environments where individuals' existences are seen, perceived, and acknowledged. The experiences of those who feel anxiety in these social environments have been examined. The theoretical perspective of the study was shaped by the French psychoanalyst Jacques Lacan, who placed anxiety at the foundation of subject formation in his theory and made the concept of anxiety one of the most complex and ambiguous terms in his theory. Moreover, the anxiety theory of Sigmund Freud, the founder of psychoanalytic theory, whom Lacan repeatedly read and interpreted while forming his approach, has provided the background for this study.

1.2. Sigmund Freud's Anxiety Theory

1.2.1. Early Ages

Freud (1981a) began formulating the concept of anxiety in drafts contained within letters written to Fliess between 1892 and 1899. In his theory, referred to as his first theory of anxiety later, Freud briefly characterized anxiety as a result of the accumulation of excitation and the inability to "dumb" the libido. Within this scope,

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Freud associated anxiety with sexuality. He asserted that no other cause alone could lead to anxiety and that "sexual exhaustion" was a precursor to anxiety. He tried to exemplify his point of view with the case examples, indicating that interruptions in sexual intercourse, the inability to engage in desired sexual relations, and pressures felt during sexual relations—such as accumulations of sexual excitation—lead to anxiety. Freud published his initial thoughts on anxiety in 1894 in a paper titled "On the Grounds For Detaching A Particular Syndrome From Neurasthenia Under The Description 'Anxiety Neurosis'" (*Uber die Berechtigung, von der Neurasthenie einen bestimmten Symptomenkomplex als 'Angstneurose' abzutrennen*) (1981b). In this paper, Freud discussed the symptomatology of anxiety neurosis and described its symptoms mainly with physical manifestations such as general irritability, insomnia, hypersensitivity to sounds, anxious expectation, anxiety attacks accompanied by physical symptoms like palpitation, disturbance of respiration, and sweating, waking up at night in fright, and vertigo.

In this study, Freud (1894/1981b) also mentioned that there are situations where the origin of anxiety cannot be determined. In such cases, he claimed that the influence of heredity cannot be ignored. On the other hand, Freud acknowledged that the influence of sexuality cannot be denied in cases where the origin can be identified. He also posited that anxiety does not have a psychical origin and can be explained by a physical cause. However, as deduced from his examples, Freud's early studies on anxiety do not offer a definitive description. Thus, he could not delineate the boundaries of anxiety neurosis. Indeed, in his writings to Fliess, Freud asserted that although he was confident that anxiety was somehow related to sexuality, he believed there was still a part that he did not elude (1892-1899/1981a). Therefore, Freud added that these explanations were the initial steps of his theory of anxiety.

Although Freud sought hereditary reasons for the origin of anxiety and emphasized physical symptoms in its manifestations, he indeed pointed to the psychic component of anxiety by asserting that the defining characteristic of anxiety is "anxious expectation". According to Freud, what causes anxiety is the anxious anticipation of the future, even when there is no apparent real threat (1894/1981b). This idea foreshadows Freud's later theory of anxiety, associating anxiety with a psychic

component. Indeed, Freud's early efforts to link anxiety with anxious expectation and somehow draw a connection between sexuality and anxiety hold significant importance in his subsequent theory of anxiety.

The evolution and development of Freud's theory of anxiety manifests itself in numerous aspects of his work. For example, in his piece "Three Essays on the Theory of Sexuality" (*Drei Abhandlungen zur Sexualtheorie*) (1905/1981c), Freud also associated anxiety with the loss of a loved object and continued his idea about the connection he established between anxiety and sexuality. In this work's "Infantile Anxiety" section, Freud stated that children's anxiety arises from losing a loved one. For example, Freud interpreted a dialogue between a child afraid of the dark and his aunt:

> Child: *"Auntie, speak to me! I'm frightened because it's so dark."*
> His aunt: *"What good would that do? You can't see me."*
> Child: *"That doesn't matter. If anyone speaks, it gets light."* (Freud, 1905/1981c, p. 224)

Freud claimed that the child's real fear is not being in the dark but rather the absence of a loved one by his side to soothe him (1905/1981c). He examined the relationship of anxiety with loss in detail in one of his significant works, "Analysis of a Phobia in a Five-Year-Old Boy: Little Hans" (*Analyse der Phobie eines fünfjährigen Knaben*), published in 1909 (1981d). Freud used this case study to support and discuss his ideas in "Three Essays on the Theory of Sexuality", where he proposed his thoughts about childhood sexuality. More to the point is that Freud's theory of anxiety was influenced by this case study, which explored the Oedipus complex and castration. (Quinodoz 2004/2005).

1.2.1.1. Little Hans: Fear of Horses

Freud's book, "Analysis of a Phobia in a Five-Year-Old Boy: Little Hans" (1909/1981d), is a significant study in psychoanalytic literature because it is the first analysis of a child's psychopathology and examines the nature of phobia and the

concept of anxiety. Hans is a scared child who is afraid of being bitten by horses. His fear prevented him from going outside. Information about Hans is conveyed to Freud through letters written by Hans' father. These notes were taken in 1906 when Hans was three years and three months old. They provide crucial information about the development of his phobia. While Hans did not have any fears at that age, he began to develop a fear of horses over time.

One of the critical events in Hans' developmental history is the relationship he established with his sexual organ, which he called the widdler tool (*wiwimacher*) (Freud, 1909/1981d). Hans is fascinated by his widdler tool; he often plays with it and asks questions about other people's widdler tools. One of the essential questions for Hans during this period was whether other people also had a widdler tool. Regarding this, Hans initially questioned his mother and father. Upon reviewing Hans' reactions, Freud realized that he concluded that regardless of gender, everyone had the "same" genitalia. Freud said that Hans' mother's answers to his questions about his widdler tool could confuse him. For example, when Hans asked his mother if she had a widdler tool, her mother said, "*Of course. Why?*" (Freud, 1909/1981d, p. 7). However, it is unclear what exactly Hans wants to ask here. Does Hans ask whether everyone has a tool for urination or a penis?

Accordingly, his mother responds also means, "*Of course, I have a penis too.*". His mother's answer made Hans reach a wrong conclusion. Hans also had the primary thought that occurs in children's minds in the initial stages of phallic period, before the process of questioning gender differences, as Freud called it: Everyone having a penis (1905/1981c). For example, when he saw his sister Hanna's widdler tool, Hans, 4, said, "*But her widdler's still quite small. When she grows up, it'll get bigger all right.*" (Freud, 1909/1981d, p. 11). In addition, Hans discovered that the widdler tool gave him pleasure, and he masturbated. When his mother caught his action, she told Hans: "*If you do that, I shall send for Dr. A. to cut off your widdler. And then what'll you widdle with?*" (Freud, 1909/1981d, pp. 7-8). Hans answered, "*With my bottom.*" (Freud, 1909/1981d, p. 8). This example shows that at that time, Hans still lacked clarity on the distinctions between genders and therefore did not develop a fear that he would lose his penis.

Freud (1909/1981d) stated that erotic feelings began to awaken in Hans after a while. According to Freud, the reason was that his mother took Hans to her bed. Hans' erotic feelings manifested themselves through Hans' dreams (his friends making him pee as punishment in the hostage game) and fantasies (he saw his mother naked "in her nightgown" and said she showed him her widdler tool). During this period, Hans gradually began to notice the gender difference, and in 1908, he exhibited signs of irritability and a fear of leaving the house. Hans insisted on staying in the home, and when he was forced to leave the house he was shaken with great fear and cannot wait to return home for his mother's comforting embrace. Moreover, Freud thought that Hans also masturbated during this period. Then, he claimed that Hans experienced anxiety due to the repression of his intense love and interest in his mother. Freud stated that anxiety has no object, and similarly, Hans struggled to identify the reason behind his fear at first. However, after a while, Hans said he feared being beaten by horses. In this regard, according to Freud, the anxiety experienced by Hans was directed to an object/horse, and the anxiety turned into a phobia.

Freud (1909/1981d) interpreted Hans' phobia as stemming from the Oedipus complex, specifically in relation to his father. Freud claimed Hans had hostile feelings towards his father due to his intense love and care for his mother. For this reason, while Hans felt guilty about his father, he also feared that his father would notice his love for his mother and because of that, his hatred for him. This situation exposes Hans to the possibility of being castrated/having his penis cut off by his father. Therefore, according to Freud, Hans' fear of his father was directed towards horses through the displacement mechanism. Furthermore, because the horses are connected to the many meanings in Hans's unconscious, it was observed that condensation, one of the defense mechanisms, was in the act of Hans's psyche.

In this study (1909/1981d), he grappled with concepts like love for the mother, distressed by separation from his mother, competition with the father, and anger towards the father, and he associated anxiety with castration anxiety based on the Oedipus complex. In addition, Freud discussed that the roots of anxiety are the ambivalent emotions repressed during the Oedipus complex. More clearly, according to Freud, anxiety emerges from repressed feelings, in other words, a libido that

cannot be discharged. It shows that Freud continued his first theory of anxiety in this work, published in 1909.

1.2.2. The Years of Maturity and Fresh Perspectives

Freud's psychoanalytic theory reached maturity between 1911 and 1920. Moreover, between 1920 and 1939, also referred to as the "Fresh Perspectives" (Quinodoz, 2004/2005), Freud expanded his perspective. During that era, Freud also formulated the ultimate version of psychoanalytic theory. Similarly, the anxiety theory, which evolved and matured over time, reached its final form in Freud's book "Inhibitions, Symptoms, and Anxiety" (*Hemmung, Symptom und Angst*) in 1926 (1981e). In this definitive work, Freud associated anxiety with castration anxiety and argued that anxiety did not arise as a result of repression; instead, repression occurred due to anxiety. It marks a significant change in the anxiety theory. Consequently, anxiety took its place as the precursor to repression in psychoanalytic theory. Therefore, to understand the concept of anxiety in a Freudian sense, it becomes crucial to focus on the concept of the Oedipal complex, which led to the repression and related to this, castration.

Freud's exploration of the Oedipus concept dates back to when he began his self-analysis after his father died in 1896 (1892-1899/1981a). During his self-analysis of his dreams, Freud realized that every male child harbors feelings of love for his mother and jealousy toward his father. He considered this discovery the most valuable thing in his theory, and it serves as the bedrock of psychoanalytic theory. Until that time, in his analyses of hysterical patients, Freud had argued that hysterical symptoms were based on childhood sexuality (1895/1981f; 1896/1981g). He also asserted that children have sexual drives, and these sexual drives arise in childhood due to being sexually assaulted or seduced by an adult (1896/1981g). Freud abandoned this theory, which he called the seduction theory, with his discovery of the Oedipus complex and suggested that children have sexual drives regardless of any stimulation (1892-1899/1981a).

Freud presented and explained his discovery about child sexuality in "Three Essays on the Theory of Sexuality", published in 1905 (1981c). He made additions and

changes to this work over the years. Moreover, Freud developed his theory about Oedipus complex step by step, and his work, "Three Essays on the Theory of Sexuality", reveals its development. The first form of the Oedipus complex was based on the fact that boy aged between three and five love their mothers and want their mothers' love only for themselves (1892-1899/1981a; 1905/1981c). It corresponds to their feeling jealous of their fathers and competing with them since they refuse to share their mothers' love with their fathers. On the other side of the coin, they are afraid that their desires for their mothers will be noticed by their fathers, and they will lose their penises; that is, they will be castrated. They are weaker than their fathers in any condition, so they cannot beat their fathers. Therefore, the child becomes anxious when faced with the threat of losing his penis, in other words, the threat of being castrated. To get rid of this anxiety, the child is forced to relinquish his love for his mother, repress his incestuous desires for his mother, and, as a result, become castrated. Accordingly, Freud stated that for boys, the exit from the Oedipus complex occurs through castration (as cited in Evans, 1996). Freud associated this exit with the child's awareness of anatomical variations associated with male and female sex. According to Freud, in the first place, children assume that there is only one gender - the idea that everyone has a penis -. They develop a fear of castration only after they realize the female gender - the possibility of the penis being cut off. The Little Hans case, as discussed above, serve as an illustration. Hans was threatened by his mother with cutting off his widdle tool because he plays with it. While this threat did not create fear at first, it became a threat only after Hans discovered the distinctions between female and male sexual organs (1909/1981d).

The theory of the Oedipus complex was completed in Freud's work "The Ego and the Id" (*Das Ich und das Es*), published in 1923 (1986a). Explaining the Oedipus complex through the boys, Freud first discussed the girls' process based on love for the father and jealousy and competition for the mother as a symmetry of the boys' process (as cited in Quinodoz, 2004/2005). In his work in 1923, he put forward the concepts of positive and negative (reverse) Oedipus, describing the child's love for his mother and jealousy towards his father as positive Oedipus (Freud, 1986a). Freud calls the child's love for his father and jealousy for his mother negative (reverse)

Oedipus. In the context of negative Oedipus, it is argued that the child competes with his mother, and also identifies with his mother due to his love for his father and his jealousy for his mother. In his later studies, Freud stated that every child's first object of love, regardless of gender, is their mother, even though their object choices may change later on (as cited in Quinodoz, 2004/2005). Furthermore, he added that in the phallic process, every child is positioned on the penis axis, such as either losing the penis or experiencing penis envy.

The name of the Oedipus complex was derived from a well-known myth, The Oedipus Rex. Consequently, it can be inferred that it is unnecessary to revisit the myth and analyze it as a case. However, revisiting the Oedipus myth is essential to understanding Freud's later thoughts and the myth of the primal father, in which Freud discussed the castration process in his book, Totem and Taboo, one of his exclusive works.

In the ancient Greek tragedy "Oedipus Rex" written by Sophocles (B.C. 429/2014), Oedipus' father, King Laios of Thebes, learns from the Delphic oracle that he will be murdered by his son Oedipus and that his son Oedipus will then marry his mother and have children. The king and queen, who want to change this fate, prefer to exile their son from the city instead of killing him. However, King Polybos of Corinth takes Oedipus from the shepherd who found him to raise him as his son. Then, he hears his oracle's prophecy that Oedipus would kill his father and marry his mother. Oedipus also learns this prophecy and leaves the city of Corinth to escape his fate. However, during his journey, he meets his biological father, Laios. This father and son, who do not know each other's true identities, fight, and as a result, Oedipus fulfills the prophecy's first step by killing his father. After this incident, he deciphers the Sphinx's riddle that haunts the city of Thebes, saves the city, marries his biological mother, Iokaste, the queen of the city, and has children. Because of the completion of the prophecy, Apollo curses the city, and disasters such as famine and plague occur in the city. Wanting to find a solution, Oedipus learns from the oracles that the solution is to find the king's murderer. Oedipus immediately begins to search for the murderer, but as a consequence of his unwavering determination, he encounters the truth. When King Oedipus faces with the fact that he is the killer of

his father and the man who married his own mother and had children with her, he realizes that he is in charge of the troubles that the city faces, and as punishment for his crime, he rips his own eyes out of their sockets. The truth Oedipus encounters is so painful that the only solution can be brutal, such as tearing out his eyes.

Freud focused on the unchangeability of Oedipus' fate, no matter what was done (as cited in Quinodoz, 2004/2005). In other words, although Oedipus was exiled and faced with a powerful monster like the Sphinx, he overcame all obstacles, "unknowingly" murdered his father, got married to his mother, and had a child with her. Freud (1923/1986a) called this unchangeable psychic determination/fate and emphasized that the Oedipus complex is universal for all children (as cited in Quinodoz, 2004/2005). In addition, Freud (1919/1981h) claimed that Oedipus' removal of his own eyes as a punishment for an incestuous relationship point to the relationship between the injury or loss of eyes and castration. In his study titled "The Uncanny" (*Das Unheimliche*), published in 1919, Freud discussed the concept of the uncanny with Hofmann's story "The Sandman" (*Der Sandmann*) (1981h). This story is about a Sandman who throws sand out of the eyes of naughty children (1816/2019). In childhood, Nathanael, the protagonist, was threatened and frightened by the Sandman. Due to his father's death occurring while the person Nathanael believed to be the Sandman was present at home, Nathanael psychologically blamed the Sandman for his father's death. When Nathanael encountered people and objects that reminded him of the Sandman, his anxiety resurfaced once again later in his life. Up to this point, the two most crucial issues that have emerged are the loss of eyesight and the re-emergence of childhood and adulthood anxieties. The feeling of uncanny engages in a significant role in elucidating these issues. The concept of the uncanny, described by Freud as the core of anxiety, is characterized by a situation that was familiar once yet has been forgotten and unrecognized, creating a sense of uncanny (1919/1981h). Freud posited that as a resolution to the Oedipus complex, a child represses his incestuous desires for his mother, along with his anger and resentment towards his father, driven by castration anxiety. Subsequently, the child idealizes and identifies with his father, aspiring to obtain the perceived privilege of being with their mother. Freud stated that entirely successful repression was impossible and added that this repressed material was repressed to return one day.

The re-emergence of the repressed content in the subject's life is known as the return of the repressed, and the repeated continuation of this return is called repetition. In his article "The Dissolution of the Oedipus Complex", published in 1924, Freud (1986b) stated that although sexual desires and castration anxiety reach their peak with the Oedipus complex, which peaks between three and five years old and is resolved by identification, this process continues throughout life. Therefore, it is claimed that Nathanael's fear of the Sandman stems from psychological determinants of the Oedipus complex (Freud, 1919/1981h; see also Bilik, 2002). He associated the Sandman with the loss of his father, and years later, he felt uncanny when encountering people or objects that he unconsciously associated with the Sandman. These associations caused Nathanael to feel a sense of uncanniness, which can be attributed to his past experiences. In other words, in Nathanaels's later life, repressed feelings of uncanniness - love for the mother and anger towards the father- return and cause uncanny feelings and anxiety. Briefly, what is repressed in a person's life and then returns is castration anxiety.

In addition, as in the Oedipus myth, in the Sandman story, there is a penalty for removing the eyes. The punishment of the child who experiences Oedipal desire is the loss of his eyes, that is, castration. Freud also exemplified the relationship between the loss of eyes and castration through dreams in his work "The Interpretation of Dreams" (*Die Traumdeutung*) (1900/1981i). The most striking situation in Oedipus myth is the penalty of losing the eyes, given by Oedipus himself. The conclusion of the Oedipus story demonstrates that the realization of the subject's fantasy of killing their father and being with their mother does not bring pleasure to the subject; instead, it leads to a painful outcome. To delve into the evolution of Freud's ideas on this issue, it is crucial to examine Freud's later works, including "Totem and Taboo" (*Totem und Tabu*) (1913/1981j), "The Future of an Illusion" (*Die Zukunft einer Illusion*) (1927/1981k), and "Civilization and Its Discontents" (*Das Unbehagen in Der Kultur*) (1930/1981l).

In his study, Totem and Taboo, which was published in 1913 (1981j), Freud's attention was on the fear of castration, which arises from the desire for the parent, and the prohibition on incest, which equates to the prohibition of this desire. Freud

delved into the fundamental concepts of castration and the Oedipus complex in this book and posed the following question: "*What is the ultimate source of the horror of incest which must be recognized as the root of exogamy?*" (1913/1981j, p. 122). Freud's response to this particular inquiry was centered on the findings of Charles Darwin. According to Darwin's observations, the oldest and strongest monkey restricts other monkeys from having sex with any female in the monkey troop. Based on this, Freud focused on the concept of the primal father; in other words, the father of the horde, who dominates all women in a tribe and says, "No sexual relations between those who share a common home." (1913/1981j, p. 126). If any man other than the father of the horde has any sexual relationships with a woman in the tribe, the father kills or exiles the adult males (sons) in the tribe, and he alone claims rights over all the women. The young adult men, who refuse to be exiled from the tribe, one day decide to unite against the father and kill him. However, after the father's death, his sons face a critical issue that requires clarification: Who will be the new father? After the murder they commit, the sons cannot realize their dream of taking over the father's place and having all the women because they cannot decide who among them will take over as father. Although being a father gives the women in the tribe the right to possess themselves, it inevitably leads to the possibility of being killed by other adult men. They conclude that the unavoidable way for them to spend their lives within their tribe without dying or being exiled is the prohibition of being with the women in the tribe, and thus, the first law of humanity, the law of incest, is established. It also constitutes the beginning of social rules. Freud expressed that this forms the foundation of the concept of totem, which provides order in tribes. The totem replaces the father and carries out the father's rule (Freud, 1913/1981j; see also Baltacı & Baydar, 2023).

Freud (1913/1981j) said the totem is primarily an animal. Considering the characteristics of a totem animal, it can be chosen as a harmful, dangerous, or feared animal, while its meat is edible. Individuals in tribes who believe in totems comply with the prohibitions of the totem and gather at certain times and make offerings to the totem. In addition, the meat of the totem animal is also eaten in these ceremonies. This situation is like killing the father and eating his flesh. Freud mentioned that tribes thought they had the power of the totem animal by eating it. Following the

same logic, after killing the father, the sons eat his flesh and inherit one of his characteristics. Metaphorically, he internalizes his father and becomes subject to his father's rule. In other words, the dead father continues to exist inside the children and enforce his rules. Therefore, the totem, like the father, has a position that restricts the lives of tribes (Freud, 1913/1981j; see also Baltacı & Baydar, 2023).

In tribes, there are various rules called taboos associated with totems, and individuals in the tribe feel obliged to comply with them; otherwise, they think they will be punished, cursed, or polluted (Freud, 1913/1981j). These include the two most basic prohibitions: killing and having sexual intercourse with totemmates. The tribes are very strict about these rules compared to individuals today. For example, individuals do not have sex not only with their mothers and sisters but also with any women in the tribe with whom they share the same totem, and they impose restrictions on their social relations with these individuals from a very young age. Focusing on this restrictive and rigid feature of taboos, Freud (1913/1981j) focused on the ambivalent meaning of the word taboo to understand the concept of taboo. Taboo means both sacred and dirty. Therefore, Freud established a similarity between uncanny and taboo. This relationship led Freud to believe that taboo prohibitions restrict desirable situations. In other words, something wanted and desired became forbidden eventually. The roots of taboos seem to be shrouded in mystery, and it is indefinite why the rules and prohibitions were imposed. If the origin is unknown, this indicates that forbidden things are forgotten because of repression. The reason for repression very definitely cannot be anything other than desire (Freud, 1913/1981j; see also Baltacı & Baydar, 2023).

With this feature, Freud (1913/1981j) associated taboos with obsession neurosis. In obsessional neurosis, the person applies certain restrictions and prohibitions in his life for an unexplained reason. These restrictions and prohibitions are based on fear. People who think they will be punished if these prohibitions and restrictions are violated feel guilty for thinking about this behavior. Freud clarified that neurotic subjects can feel guilty without any behavior leading the feel of guilt because the neurotic subject lives with the thoughts in his world. Furthermore, it does not matter whether these thoughts are compatible with the real world. Freud (1913/1981j)

elucidated the basis for this strong belief in magical thinking and the illusion of omnipotent control. According to magical thinking and the illusion of omnipotent control, a person's thoughts are enough for something to happen because he believes he has complete control in life with his thoughts. It explains the importance a person attaches to his thoughts and his narcissistic investment in himself. Freud, who associated taboo with desire, thus claimed that the thoughts that make a person feel guilty are the person's desire. The person feels guilty because he desires something that he should not have desired and that is forbidden. In other words, the person must desire to break the taboo so that he strictly distances himself from the so-called taboo action because of his guilt for his desire to do it (Freud, 1913/1981j; see also Baltacı & Baydar, 2023).

Freud mentioned concepts such as desire, prohibition, guilt, conscience, and punishment in his works titled "Totem and Taboo" (1913/1981j), "Beyond the Pleasure Principle" (1920/1981m), "The Future of an Illusion" (1927/1981k), and "Civilization and Its Discontents" (1930/1981l). It is noticed that society places constraints on what an individual desires to do, and when these limits are surpassed, the person often experiences feelings of guilt. (Freud, 1930/1981l, 1920/1981m). This idea also resulted in a change in Freud's early works. In his early works, Freud stated that the person is structured around the pleasure and reality principles. He defined the pleasure principle as the drive's constant pursuit of pleasure and the search for satisfaction (1892-1899/1981a). In the early times of Freudian psychoanalytic theory, the search for pleasure, that is, life drive, has come to the fore. However, especially war experiences made Freud focus on the death drive rather than the life drive (1927/1981k, 1930/1981l, 1920/1981m). When Freud witnessed individuals who were undergoing psychological distress and were unable to alleviate it, he initially found this situation perplexing. This was because, within the framework of the pleasure principle, Freud expected individuals to not only overcome their pain but also to shift their psyche towards the thoughts, feelings, and actions that bring them pleasure. However, on the contrary, people continue to experience psychological pain and even continue to experience it in their other relationships repeatedly. Expressing these repetitions as repetition compulsion, Freud mentioned the death drive in his work titled Beyond the Pleasure Principle

(1920/1981m). Freud stated that repeatedly having pleasure cannot bring pleasure indefinitely. Therefore, he claimed that the person's primary purpose in the pleasure principle is not to pursue pleasure but to get away from unpleasure. Therefore, a need arises to curb the drive to seek satisfaction.

Given this information, it is evident that the prohibition of the desired thing is necessary for living as an individual in society. (Freud, 1913/1981j, 1927/1981k, 1930/1981l, 1920/1981m). The scenario could suggest that society imposes discomfort, guilt, and punishment for fulfilling desires. In other words, although Oedipus is with his mother, he feels guilty and has to punish himself due to social pressures (Baltacı & Baydar, 2023). Therefore, it is possible to say that civilization is the source of many psychological problems, including anxiety arising from the Oedipus complex, which is regarded as the essential component of personality organization and neurotic psychopathologies. (Freud, 1930/1981l). Therefore, Freud (1930/1981l) cast doubt on the legitimacy of civilization as a proper structure. In the wake of these inquiries, he drew attention to the function of civilization as regulating and shaping the subjects' psychic structure rather than restricting the subjects' desire. Freud discussed oceanic feeling in his work "Civilization and Its Discontents" (1930/1981l). For the baby, this feeling indicates a time when there is no way to tell the baby and the outside world apart. At that time, the baby's whole world was him; there was no world apart from himself because the baby had an unlimited relationship with his mother. In other words, the baby has an inclusive relationship with his mother, like the ocean. This period is interpreted as the pre-castration and even pre-oedipal period (Bilik & Demir Hekimoğlu, 2023). Although Freud did not make clear and detailed explanations about this feeling, he stated that the child felt helpless and had unlimited narcissism concerning this feeling during that period. He stated that the baby did not need anything other than his father to put this feeling in the background (1930/1981l). Freud's statements can be interpreted as describing the "oceanic feeling" which the babies experience when there is no clear boundary between self and the external world (Bilik & Demir Hekimoğlu, 2023). According to Freud, babies must separate themselves from this state of fusion with their mother, which is achieved through the father's presence (1930/1981l). In other words, Oedipus' desire is not what he wants to achieve because the feeling of being with the

mother covers the child, leaving him helpless like the ocean. Although Freud said in his work titled "Inhibition Anxiety and Symptom" (1926/1981e) that what causes anxiety is castration, it is interpreted from his recent studies that the thing which led to anxiety is paternal absence, specifically, not being castrated. Supportedly, Freud discussed inhibition and symptoms considering anxiety as a concept and claimed that inhibition and symptoms protect the person from anxiety. Briefly, inhibition is considered to restrict a person's ego function. In other words, the person's functions are restricted to saving the person from anxiety. According to Freud, self-punishment can be considered an instance of inhibition. Therefore, Freud (1926/1981e) interpreted inhibition as a precaution. Considering that Oedipus's desire is a desire to be avoided, inhibition may be construed as a precaution that prevents the person from approaching his desire (Baltacı & Baydar, 2023). In contrast, when the individual displaces their anxiety onto another object, it is described as a symptom (Freud, 1926/1981e). Therefore, there is repression in the mechanism of symptoms. The thing that makes the person anxious has been repressed and replaced by a substitute object. Freud (1926/1981e) interpreted inhibition and symptoms in Hans's case and treated Hans' inability to leave the house due to his fear as inhibition and his fear of horses as a symptom. In other words, Hans' fear of castration was transferred from his father to the horse through displacement. As a result, based on Freud's late works (1926/1981e), it can be said that inhibition and symptoms function to distance the person from his anxiety, that is, from the forbidden thing he desires; therefore, Hans' fear of his father may be translated as a call to escape from the oceanic feeling.

In conclusion, after analyzing the anxiety as a concept within the framework of Oedipus myth, primal father, oceanic feeling, civilization, pleasure, and the death drive, it becomes evident that Freudian psychoanalytic theory undergoes a shift in perspective. Therefore, to study the concept of anxiety in psychoanalytic theory, it is essential to focus on the ideas of French psychoanalyst Jacques Lacan, who re-read and interpreted Freud's works in depth with the "Return to Freud" movement. Lacan deals with the theory of anxiety with many new concepts, and he has placed the concept of father, which Freud focused on in his later works, in a fundamental place in his works, unlike Freud.

1.3. Jacques Lacan's Anxiety Theory

While developing his psychoanalytic theory, Jacques Lacan (1975/1991a) emphasized, re-read, and interpreted Freud's works. His anxiety theory is one of them. In his seminar titled "Anxiety" (*L'angoisse*), between 1962 and 1963, Lacan (2004/2014a) discussed the concept of anxiety, which is the most complex and ambiguous part of his theory. Unlike Freud, Lacan said that the reason for anxiety is not the possibility of being castrated but the possibility of not being castrated (2004/2014a). It is the first point where Freud and Lacan differ regarding the cause of anxiety. Accordingly, there are points where their ideas differ considerably regarding the Oedipus complex and castration. Therefore, firstly, the primary focus will be on the Oedipus complex and castration processes to ground Lacan's theory of anxiety.

1.3.1. Lacanian Oedipus Complex and Castration

Lacan first mentioned the Oedipus complex in his study, "Family Complexes in The Formation of The Individual" (*Les complexes familiaux*), published in 1938. Lacan discussed the Oedipus complex in this article, similar to Freud's approach. However, after Lacan's seminars in the 1950s, like other concepts in Lacan's theory, the Oedipus complex underwent significant changes (Evans, 1996). Lacan (1994/2020) discussed the Oedipus complex extensively in his fourth seminar, "The Object Relations" (*La relation d'objet*), between 1956 and 1957. The concept of castration complex in Freudian theory is mentioned in Lacanian psychoanalytic theory as castration, and in this form, castration involves the completion of the Oedipus complex. The completion of the Oedipus complex involves the function of the Name-of-the-Father metaphor. By means of the Name-of-the-Father metaphor, the child is castrated, and the development of the Oedipus complex is completed. To comprehend this process, it is crucial to investigate the Oedipal process step by step.

Lacan divided the castration complex three times, from the beginning of the Oedipus complex until castration (as cited in Dor, 1998). The first can be called the dialectic of being the phallus or not, the second can be called the dialectic of having the

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phallus or not and privation or castration of the mother, and the third one can be called the operation of the Name-of-the-Father signifier.

According to Lacan, the beginning of the Oedipus complex dates back to the mirror stage (as cited in Dor, 1998). In his article "The Mirror Stage as Formative of The I Function as Revealed in Psychoanalytic Experience", in his book Ecrits, Lacan presented the mirror stage, which is an essential and the first step in ego structuring (1949/2006a). The mirror stage does not correspond to a developmental stage but is an interactive process that continues throughout the subject's life. Lacan preferred to use the word mirror metaphorically for this stage. A mirror is an object characterized by reflecting the image. Because of its reflexive feature, not only the image but also the words reflected to the child about him are included in this stage. The baby is not yet aware that his limbs belong to him and that he has control over them. According to Lacan (1949/2006a), in the age range (2-18 months) corresponding to the mirror stage, the baby sees his body, which he perceives as fragmented, as a whole in the mirror. In a word, there is a difference between the body the baby feels and the body he sees in the mirror. Moreover, the baby may not be able to recognize his image in the mirror at first. The child can only recognize his image with the "word", an essential step of the mirror stage, which Lacan puts in an important place in his theory. The baby must hear his mother say, "It's you!". At that point, the baby becomes able to identify his reflection in the mirror. The mother makes attributions about the baby's image. Although the baby does not feel and experience these attributions in his real body and psyche, these are what the baby hears, sees, and perceives. It means there is a difference between the baby's perceived body and his image in the mirror. This difference creates tension in the baby. The baby's fragmented body perception threatens the whole-body perception in the mirror. To eliminate this tension, the baby identifies with his specular image in the mirror. This moment of identification signifies victory for the child; his fragmented body becomes whole, and he is given his first name as a subject. Upon being named, the baby begins to distinguish between himself and others, while before this, he sees his mother as a part of himself. In short, the mirror stage leads to the baby becoming alienated from himself with the identification of the specular image. It has another meaning that the subject becomes alienated from himself through his ego because the

ego consists of images and attributions from outside the subject. Despite this identification in the mirror stage, a separation has not yet occurred in the so-called intertwined unity between the baby and its mother. At that point, in the first time of the Oedipus complex, the baby realizes that his mother can desire things outside of him as a separate subject from the baby since the baby can partially distinguish between himself and his mother (as cited in Dor, 1998; Evans, 1996). The baby, realizing his mother's desire, wants to be the object his mother desires to satisfy his mother; thereby, he has fantasies that he is the object of his mother's desire. This situation is called the dialectic of being or not to be. It corresponds to the first time of the Oedipus complex, and in that time the baby oscillates between being the object of the mother's desire or not. Lacan (1994/2020) used the expression of the imaginary phallus to express the object of the mother's desire. He discussed the concept of the phallus in the concepts of real, imaginary, and symbolic, which are the essential concepts of his theory. While Freud used the concept of the phallus to represent the penis, that is, in place of a biological organ, Lacan focused more on the imaginary and symbolic meaning of the penis in his theory (Evans, 1996). While the real phallus corresponds to the penis as an organ, the imaginary phallus corresponds to the imaginary meanings of the penis (Lacan, 1994/2020). The child's imaginary thoughts about the object of his mother's desire correspond to the mother's imaginary phallus in the first time of the Oedipus complex. With the presence of the phallus, Lacan (1994/2020) visualized a triangular relationship dynamic between the mother, the child, and the imaginary phallus. The imaginary phallus indicates that the holistic mother-child relationship is illusionary from the beginning because the imaginary phallus mediates the relationship between them as a partial separator. At this time, the phallus also has a symbolic function by partially restricting the mother-child relationship. However, the symbolic phallus is still not on the ground. The symbolic phallus is named for its symbolic function performed by limiting the relationship between mother and child. The child's fluctuations in the dialectic of being or not being an imaginary phallus take him to the second time of the Oedipus complex. At the second time, the father becomes a major factor in regulating the relationship between mother and child by being in a position where he directs the mother's desire. Thus, in the second time of the Oedipus complex, the concept of the father emerges.

1.3.1.1. Name-of-the-Father

Lacan had been discussing the concept of father since his early works titled "Family Complexes in The Formation of The Individual" (1938). Lacan (1981/1997a) discussed the concepts of paternal metaphor and the Name-of-the-Father, especially in his third seminar, "The Psychoses" (*Les psychoses*), between 1955 and 1956. Although he wanted to focus intensely on this concept in his seminar titled "The Names of the Father" (Les Noms du père), his seminars were left unfinished because of his excommunication from the association (2005/2014b, see also Lacan, 1973/1998). Then, he did not continue this seminar.

Like Lacan's concept of phallus, the father as a concept is discussed in three orders: real, imaginary, and symbolic (as cited Evans, 1996). While the real father corresponds to the child's biological father, the imaginary father corresponds to the images, dreams, and attributions the child has about his father or father figure. Beside, the symbolic father corresponds to the symbolic function that limits the imaginary relationship between mother and child. The distinction between these three orders is essential because the concept of the father serves different functions at different times in the Oedipus complex.

In the second time of the Oedipus complex, the father plays a prohibiting role by forbidding the child the pleasure of his relationship with his mother. These prohibitions cause frustration in the child (as cited Dor, 1998). Frustration is one of the trio of privation, frustration, and castration, which are the forms of object loss that Lacan mentioned when discussing object relations (1994/2020). Frustration corresponds to losing a real object the child thinks he owns and has a claim on. In the second time of the Oedipus complex, the object the child lost due to the father's prohibition is the mother. Furthermore, unlike the Freudian Oedipus complex, the mother also has a role at this time. From a Freudian perspective, for example, in the primal father myth, it is observed that women are positioned only around the father's and sons' behaviors, thoughts, and wishes, and the women's and sisters' desires are ignored. It causes the oedipal process to be understood as based solely on the competition between the son and the father to obtain the mother. However, in Lacanian psychoanalytic theory, the mothers' role in the development of the Oedipus

complex is at the forefront. Even the mother's role is essential for the child to accept the law because the child encounters the law through the mother (Evans, 1996; Dor, 1998). In the second time of the Oedipus complex, the father restricts both the child and the mother by depriving her of the imaginary phallus, her child. This deprivation corresponds to the privation of the mother. The object lost due to privation is in real order and can never be replaced. Privation of the mother is also called castration of the mother by Lacan because the mother has not only physically lost her child, but also a limitation has been imposed on the mother in her relationship with her child. The child, who sees that the father imposes limits on the mother, realizes that the mother is also subject to the law/father. Thus, he too becomes subject to the law because, at this moment, the child also realizes that everyone is subject to the law/desire of the Other (Dor, 1998).

Although the child is introduced to the law in the second time of the Oedipus complex, the child's experience of frustration also indicates that the child is not castrated yet, and the Oedipus complex has not ended (as cited in Dor, 1998). Although the father plays a prohibitive and limiting role and restricts the child to be the imaginary phallus of the mother, the child is still confused about the dialectic of having the imaginary phallus or not. Based on the Other's law, the child knows he does not have his mother's imaginary phallus, but he is unsure whether the father also has the phallus. Therefore, the child faces whether he or his father owns the imaginary phallus. Hence, in the second time of the Oedipus complex, there is the ideal father, in other words the imaginary father, who is imagined in the child's mind. The imaginary father has everything and has a divine image (Lacan, 1994/2020). At this time, the child competes with the imaginary father within the dialectic of having or not having an imaginary phallus (as cited Dor, 1998). What is essential in this time is that the father becomes in a symbolic position instead of the imaginary position that competes with the child (Lacan, 1981/1997a; see also Bilik, 2021). The father's symbolic position corresponds to a father who sets specific rules and draws boundaries for the child. This chain of rules and limits should be in the symbolic register. In other saying, they must have a symbolic meaning instead of being the father's arbitrary wishes. Although the rules and limitations restrict the child, they should also leave room for the child's desires. In cases where a father's

prohibitions are arbitrary, they are imposed on the child, and the child is punished for not complying. This only reinforces the father's imaginary position rather than fulfilling his symbolic function. The imaginary father is the father who competes with his child. Although the child competes with his father in his psyche, the father should not compete with his child. Suppose father-son relationship is shaped horizontally like a competitive peer relationship based on imagination. In that case, this competitive relationship will always have a winner and a loser. It means the child can also defeat the father in the competition in the Oedipus complex. However, the reason for accepting the rules is not to lose in competition. As seen in the primal father myth, the sons win in the competition of who will claim rights over the women, but even though they defeat their fathers, the sons accept their father's rules. This situation shows that whether the rules are accepted or not is unrelated to winning the competition. In his book "Totem and Taboo", Freud stated that the sons said the following words to themselves*: "If our father had treated us in the way the totem does, we should never have felt tempted to kill him*." (1913/1981j, p. 145). This expression refers to the distinction between the imaginary and symbolic father. The primal father forbids his children to have sexual relationship with their mothers and sisters but also forbids them to be with all women, and he does this just for his arbitrary claim of rights. However, despite all these strict rules, his sons do not obey his rules and kill him. The totem, which replaces the dead father, restricts the sons from having sexual intercourse with their totemmates, like their mothers and sisters, but also shows them who they will be sexually with and opens an area where they can "partially" satisfy their sexual drives, that is, they can desire. Thus, the real issue is not defeating the father but symbolically accepting the father's law. This acceptance only occurs in the third time of the Oedipus complex, when the Name-of-the-Father signifier points to the mother's desire; the child is involved in castration and enters the symbolic order (as cited Dor, 1998). Thus, as the child gradually moves away from the pleasure he derives from the imaginary union with his mother through the development of the Oedipus complex, he also gets separated from this relationship with the metaphor of the Name-of-the-Father.

Lacan claimed that the Name-of-the-Father points to the law of incest as a signifier and it is the first signifier in the subject construction (1981/1997a, see also Bilik et

al., 2021). The Name-of-the-Father indicates the paternal metaphor. Therefore, it does not correspond to the father's physical presence, the real father; instead, it performs the father's symbolic function. As understood from its name, the Name-of-the-Father means the name of the father's lineage; in other words, the father's surname metaphorically indicates the mother's desire. The Father's Name (surname) shows that the mother, who is bound to the father by marriage, can never be with/marry her child (Lacan, 1966/2006b; see also Bilik et al., 2021). Herewith, the Name-of-the-Father is a signifier that prohibits the symbiotic relationship between mother and child. It is apparent that the signifier of The Name-of-the-Father functions like a totem. As Freud mentioned in his study "Totem and Taboo" (1913/1981j; see also Baltacı & Baydar, 2023), the Name-of-the-Father metaphor protects the child like a totem that emerges as a moral need against the horror experienced by the sons who killed their fathers and starkly encountered their desires.

In light of all this, castration is a function that is felt in need and causes suffering to the subjects in its absence rather than being something to be feared, as Freud expressed. The only way for a person to live in society is through laws and rules because, as seen from the origins of totemism, the only guarantee for a person not to be killed or raped by someone else is the existence of the law. The absence of law is equivalent to chaos. For this reason, what makes a person anxious is not the fear of castration, as Freud said; it is the possibility of not being castrated, as Lacan said. In this context, not acknowledging the function of the Name-of-the-Father causes anxiety in the person. The well-known religious narrative, the story of Abraham, informed to kill his son, can be cited as an example of the experiences of the functionality of the Name-of-the-Father. Abraham prayed to God to grant him a child, and after God gave him a child, Abraham saw in his dream that he had sacrificed his son to God, and he interpreted that God wanted him to sacrifice his son to him (The Quran, 2013). When the day came, Abraham laid his son on a log to fulfill God's wish. It is a moment of anxiety because Abraham encounters a greedy, unstable, changeable, unexpected, cruel, and merciless God who both grants him a child and wants to take it away from him (Harari, 2001). He can demand everything from him at any time. Moreover, there is no reason for God's request; he wants it just

because he wants to. At that point, Abraham was helpless in front of God because he had to do whatever was expected. However, while Abraham was full of these chaotic feelings, an angel appeared from above, bringing a ram. (The Quran, 2013). God sent Abraham a ram to sacrifice instead of his son. This narrative shows the first sacrifice ceremony of the heavenly religions. The ram is the law of the father. It is like killing, sacrificing, and eating the primal father. However, it is the totem animal. This situation corresponds to the Name-of-the-Father, as soothing as a gentle rain in the face of a cruel and unexpected mOther. Otherwise, the person falls into the pit of uncertainty, uncanniness, and anxiety.

1.3.2. Angoisse

Lacan (2004/2014a) claimed that the possibility of not being castrated creates anxiety in the subject, and he associated anxiety with the possibility of being devoured by the mOther. For this reason, Lacan positioned anxiety at the time when the child discovers the mother's desire, that is, Other's lack (see Table 1.)

Table 1 shows the position of anxiety between jouissance and desire (Lacan, 2004/2014a). The left column explains the subject's position, the middle column explains the Other's position concerning the subject, and the right column explains the concept corresponding to that period. In this context, the subject in the anxiety line is in the position of "a", that is, an imaginary phallus. It means that the subject is positioned as the object. The Other is positioned as the incomplete Other concerning the subject. Therefore, this line corresponds to the time in the Oedipus complex when the child notices that his mother desires an object other than the child. This means that he is aware that the mother is a subject having desires other than the child.

Desiring exists through lack; in other words, what is missing is desired. In this sense, when the child realizes his mother has a desire, he also realizes his mother's lack. As discussed above, this lack is the imaginary phallus. At this time, the child thinks he is capable of being the object of his mother's desire, the imaginary phallus. Therefore, he stays in the object position. At the same time, this lacking object is also called object petit a.

Table 1. *The Positioning of Anxiety Between Jouissance and Desire (Lacan, 2004/2014a)*

S	A	Jouissance
A	A̶	Anxiety
S̶		Desire

Note. In French, A is defined as Autre and represents the concept of the big Other in Lacanian theory. Similarly, S is defined as Subjet and represents the subject. The barred matheme A represents the barred Other, while the barred matheme S represents the barred subject. The matheme 'a' in the table stands for 'objet petit a', which translates to object a in English (Evans, 1996).

The child, concerning his mother's lack in the object position, tries to make sense of his mother's desire at this stage (Lacan 2004/2014a). Therefore, he asks, "Che vuoi?" which means, "What does the (m)Other want from me?" (Lacan, 2004/2014a, p. 6). This question makes the child anxious because he does not know to which object of his mother's desire he corresponds. Furthermore, if he completes his mother's lack as the object of his mother's desire, he faces the possibility of being swallowed by the mother's desire.

Lacan explained the mother's position in the child's discovery of his mother's desire with the crocodile metaphor (1991/2007). He stated that the mother is a crocodile, and the child is food in the crocodile's mouth. It is uncertain when the crocodile, the mother will clamp her mouth shut and devour the child. In this position, the child is at the whim of his mother and is helpless, like Abraham's position in front of God or a person hearing a sound behind while peeping the keyhole. The father is the answer to the question of what the mother wants and saves the child from the mother's suffocation by entering between the crocodile's teeth and acting as a wedge. The father signifies the mother's uncertain desire (Lacan, 2004/2014a). He is the one who draws a line and creates a rift in the mother-child relationship. By saying father, the Name-of-the-Father metaphor is indicated rather than a physical father, as discussed above. The Name-of-the-Father signifies the mother's desire, and the paternal metaphor is completed. With the cut made through the Name-of-the-Father, the subject is divided. From this cut, the object falls. This object refers to the lack that shows the impossibility/incompletion of the relationship between mother and child. It is called object a. Object a indicates the emptiness left over from the unlimited jouissance the child receives from his relationship with his mother. Jouissance is an essential concept that explains the child's pre-castration experience, and it means the pleasure accompanied by pain (1986/1997b).

The child experiences intense, ambivalent, and conflicting feelings during the pre-oedipal stage (Lacan, 1986/1997b). Although the child's experience of being with his mother is described as the most desired thing to achieve in the Freudian Oedipus myth, this can only find a place in the subject's psyche as a fantasy because the realization of that action is unbearable. Jouissance is also an experience related to that period. Jouissance corresponds to uninterrupted pleasure (Lacan, 1986/1997b). It is beyond pleasure. Beyond pleasure refers to an excess of pleasure, which leads to pain, so jouissance is a pleasure that the subject cannot tolerate. With castration, the child sacrifices this jouissance, thus giving up the pleasure he derives from his symbiotic relationship with his mother. In other words, the child gets rid of the excess of pleasure and, relating to this, pain. For this reason, castration is not something to be afraid of for the child; on the contrary, castration saves the child and ensures his position as a gendered subject in the symbolic order. Freud (1920/1981m) also discussed this experience in his book "Beyond the Pleasure Principle" (*Jenseits des Lustprinzips*) and talked about the principles of the pleasure principle. Based on pleasure principle, he stated that a person's purpose/desire in life is not to be unhappy/to avoid displeasure rather than to be happy/in pursuit of pleasure. In this context, the laws and rules that come with castration regulate the suffocating feelings that the child experiences in imaginary order (Lacan, 1981/1997a; see also Bilik, 2021). Otherwise, when these suffocating feelings cannot expressed in the symbolic, they manifest themselves in real, that is, with an act on the body, such as tearing out the eyes, as King Oedipus did. In summary, the only thing that saves the child from anxiety is the metaphor of Name-of-the-Father.

Lacan preferred to call his tenth seminar about the anxiety "L'angoisse" instead of "L'anxiété" in French (2004/2014a). Lacan made this word selection based on Freud's word choice. Freud used the word Angst for Anxiety, and the word Angst differs from Anxiety in meaning (Castrillón, 2014). While Anxiety, in terms of its meaning, emphasizes a particular object, there is no specific emphasis on the object in the meaning of Angst. Thus, it is recognized that the word Anxiety is not an exact equivalent of the words Angst and angoisse. Therefore, instead of Anxiety, the word Anguish, whose French equivalent is Angoisse, can be more suitable to the experience of anxiety. Anguish means "extreme unhappiness caused by physical or

mental suffering" (Cambridge Dictionary, n.d.). According to Lacan (2004/2014a), anxiety is defined in the real order; in this sense, anxiety is the most genuine feeling in its inexpressible form, and unlike other feelings, it is a feeling that a person has no doubt when he feels it. Therefore, it is hard for a person to express his experience of anxiety verbally. The person may express the anxiety he experiences as distress, discomfort, or restlessness and may explain it by associating it with physical symptoms rather than words. Therefore, the word Anguish seems to be a suitable usage instead of Anxiety (Castrillón, 2004). In addition, considering the difference between the words Angst and Anxiety, it seems that anxiety does not have an object. In particular, Freud stated that anxiety does not have an object, and when it has an object, it is fear (1909/1981d). On the other hand, Lacan says that "*Anxiety is not without the object.*" (2004/2014a, p. 69). Lacan defines this object as object petit a.

1.3.2.1. Object 'petit' a

Object a is a concept in Lacanian theory that emerges due to the interruption of the holistic relationship between mother and child via castration, resulting in a lack (Lacan, 2004/2014a). Object a refers not to a real, concrete object but to a void. Object a is what the subject detaches from himself as an organ for the subject's construction (Lacan, 1973/1998). This lack resulting from castration symbolizes the phallus and is defined as a symbolic lack. When Lacan's seminars were reviewed, it was found that Lacan referred to object a in various ways until his 10th seminar. However, he first gave the concept of object a its name in his 10th seminar about anxiety (2004/2014a). The object a had been called in various ways until then: the object of satisfaction, the object of pleasure, the object of enjoyment, the object of drive, the primordial object, the lost object, the object of anxiety, the object of desire, re-found object, the object of phantasy (Lacan, 1961-1962, 1975/1991a, 1978/1991b, 1981/1997a, 1986/1997b, 1991/2015, 1998/2017, 2013/2019, 1994/2020). Within the framework of these definitions, object a has three different roles in relation to the Other, such as the object of drive, the object of anxiety, and the object of desire. Before discussing the three roles of object a, it is crucial to investigate the concept of Das Ding, which plays a part in developing the object a concept.

Lacan discussed the concept of Das Ding in his seventh seminar, "The Ethics of Psychoanalysis" (*L'éthique de la psychanalyse*), between 1959 and 1960 (1986/1997b). Das Ding is a concept that Lacan did not revisit in his seminars after his seventh seminar. Lacan later used the concept of object petit a instead of Das Ding. However, there is a nuance between Das Ding and object petit a. Das Ding refers to the unforgettable Other, the forbidden object of incestuous desire, namely, the mother (Lacan, 1986/1997b). In this context, Das Ding is the Other for which the subject has been looking for all his life. The feeling Freud calls the oceanic feeling can be called Das Ding. According to Lacan (1986/1997b), in Das Ding, the subject can find the true secret. In that manner, the subject's relationship with Das Ding can be understood according to the relationship between the unbarred subject and the complete Other, positioned on the first row of Table 1. The baby, an unbarred subject (S), is unaware of the lack of Other (Lacan, 2004/2014a). The baby's lack of awareness refers to complete Other (A). This period corresponds to the pre-oedipal period. The pre-oedipal period describes a period before the castration and even before the mirror stage. At this period, the mother is an extension of the baby according to the baby's perception, and there is an inclusive, complete symbiotic relationship similar to telepathy between the mother and the baby. In this complete relationship, the baby experiences jouissance by satisfying his drives (Lacan, 1986/1997b). To explain the process by which these drives are satisfied, Lacan used the concept of jouissance instead of pleasure because the definition of jouissance encompasses not only pleasure but also pain (Evans, 1996; Lacan, 1986/1997b). Therefore, jouissance corresponds to the baby's experiences during his symbiotic (unbarred) relationship with the complete Other (Lacan, 1986/1997b). According to Lacan, a drive always triggers a search for relief and is, therefore, destructive. As a result, every drive is a death drive. Thus, the baby, in his symbiotic relationship with the Other, is experiencing excessive pleasure and pain. Similarly, Lacan (1986/1997b) associated Das Ding with an infinite and thereby unbearable state of being good, which equates to jouissance. It also explains why the baby seeks to distance himself from Das Ding. As Freud mentioned in his work "Beyond the Pleasure Principle" (1920/1981m), the continuity of pleasure does not give pleasure after a while and leads to unpleasure. Therefore, the fundamental aim of the subject moves away from unpleasure. Similarly, Lacan claimed that the baby distances

himself from the jouissance he receives from his symbiotic relationship with his mother on the basis of pleasure principle (1986/1997b). For this reason, Das Ding is the object the subject has lost but wishes to find again. On the other hand, object a corresponds to the emptiness left behind by Das Ding and constitutes the cause of desire, as it points to a lack. The subject can only desire through the lack; in other words, what is lacking can be desired (2004/2014a).Therefore, the role of object a regarding to desire is to the object cause of desire. With this role, the object a manages the subject's desire.

As discussed above, the lack occurs only by castration. Therefore, the reason why the subject feels anxious in neurosis, one of the Lacanian clinical structures subjected to castration, becomes essential. Throughout his life, the neurotic subject attempts to fill the void corresponding to object a with various substitute objects of desire. However, these objects can never fill the subject's void (Lacan, 1986/1997b, 2004/2014a, see also Hekimoğlu & Bilik, 2020). Even the existence of Das Ding is doubtful because the subject can only perceive Das Ding retrospectively because he feels incomplete (Laurita, 2010). In other words, the subject goes after this lacking object because he thinks that if he feels lacking now, it means there was once an object in place of his lack. However, although these substitute objects of desire will not compensate for the neurotic subject's lack, they can give him a feeling of completion (Hendrickx, 2017), and the subject may be caught in this illusion (Laurita, 2010). The reason behind this illusion is jouissance (Lacan, 1986/1997b). Object a bears traces of Das Ding. One of these traces is jouissance. Although the jouissance cannot be thoroughly experienced after separating from the Das Ding, the subject can experience partial jouissance satisfaction. The subject, who feels like he has achieved the object through this satisfaction, begins to pursue this object. At that moment, the role of object a gives partial drive satisfaction as the object of drive. When evaluated within the framework of the pleasure principle, the cycle of drive satisfaction is not in a desired position for the subject (Lacan, 1986/1997b). Therefore, before the subject falls into such an illusion, anxiety comes into the ground to protect the subject (Hendrickx, 2017). Here, anxiety as a signal protects the subject from jouissance. Anxiety operates based on how close the subject gets to object a, yet simultaneously preserves the subject's distance from object a (Lacan, 2004/2014a). The object a signals to the subject as an

object of anxiety because jouissance devours the subject's existence. However, desire allows the subject to set sail for new things, learn, develop, and change. As the subject feels anxiety and distances himself from the object a, it guarantees that the void remains unfilled (Lacan, 2004/2014a) because "*Anxiety isn't about the loss of the object, but its presence*." (Lacan, 2004/2014a, p. 54). In conclusion, it is the lack of lack that gives anxiety to the subject.

In addition, structures have various methods of coping with anxiety (Lacan, 2004/2014a; see also Hekimoğlu & Bilik, 2020). The mechanism used by the neurotic subject against anxiety is phantasm (Hendrickx, 2017). The neurotic subject replaced object a with substitute objects of desire. As it is known, object a is void, and no object can fill its place, but the neurotic subject constructs various substitute objects in his fantasy as if they could fill that place. In this way, neurotic subjects who live with the false object a are prevented from the possibility of approaching object a.

Lacan mentioned five forms of object a under the title of 'Object a's 5 Forms' in the anxiety seminar (2004/2014a). These are defined as oral, anal, phallic, visual, and auditory. They also represent the five drives. Lacan explained these drives as a process, like developmental stages. He claimed that quitting one drive and moving on to another drive happens through the separation. According to Lacan, this separation occurs according to the Other's demand. During the oral level, the baby is unable to distinguish between the breast and the mother and continues the parasitic relationship with the mother. At the oral level, there is nothingness. The breast lost in weaning is nothing (Lacan, 1973/1998). For example, in anorexia, the person eats nothingness for this reason, and this functions as privation at the level of castration. The move from the oral stage to the anal stage occurs at Other's demand (Lacan, 2004/2014a). The anal stage is different from other stages because the mother's changing demands are added to the developmental stage. In that stage, the child is expected to both hold his feces and let go of his feces. In this way, the feces co-exists both as a belonging of the child and also as a separate entity to the child. The feces, therefore, signifies a loss. In this way, feces is essential in the sense of desire surrounding losses. There is a metaphor at the anal level; one object is replaced by

another; that is, the phallus is replaced by feces (Lacan, 1973/1998). Therefore, sacrifices, donations, and gifts take place at this level. That is why morality is at this level. Besides, the scopic level is no longer at the level of Other's demand but at the level of desire (Lacan, 2004/2014a). Because the sound and gaze levels are at the level of the Other's desire, they are closest to the unconscious. Therefore, the scopic and visual drives differ from other drives.

1.3.2.1.1. Gaze

In his 11th seminar, "The Four Fundamental Concepts of Psychoanalysis" (*Les quatre concepts fondamentaux de la psychanalyse*), in 1964, Lacan discussed the gaze as an object a under the title "Of the Gaze As Objet Petit a" (1973/1998). Gaze, similar to object a, has been subjected to changes in meaning over time in Lacan's seminars. Within the framework of these changes, the gaze has been evaluated in four different positions in the circuit of the drive: The gaze as a lost object, the gaze as a substitute object, the gaze as a cause of fascination, and the gaze as a cause of separation (Scott, 2015). Apart from these changes, the gaze as the object a has three different roles in relation to the Other: The object of jouissance, the object of anxiety, and the object of cause of desire.

Lacan defined the gaze in the scopic field (1973/1998). He expressed the object of gaze as the eye and the action as to look. However, Lacan also claimed that eyes and gaze are not the same thing. Lacan mentioned that Freud prioritized the gaze in his work "Instincts and Their Vicissitudes" (*Triebe und Triebschicksale*). As a matter of fact, in this study, Freud discussed the drive within the pressure, its purpose, its object, and its source. Freud stated that the drive always makes the person feel pressure to be satisfied (as cited in Lacan, 1986/1997b). Although the sources of drives vary, they are always distorted by their purposes. Due to repression, drives never reach their goals as they emerge from their sources; they divert to other paths. Therefore, the objects of the drives are shapes in line with their distorted purposes. In this context, while Lacan evaluated the eye as the object of the gaze at the visual level, he stated that its purpose is always distorted, like every drive (1973/1998). In addition, gaze is not just about seeing but also about being seen. Therefore, Lacan

explained that the divided subject is related not only to seeing but also to being seen. Lacan explained this relationship with three diagrams. While the first diagram explains the subject looking, the second diagram explains the subject being looked at, and the third diagram explains the divided subject constituted as a result of the merger of these two.

Object   image   Geometral point
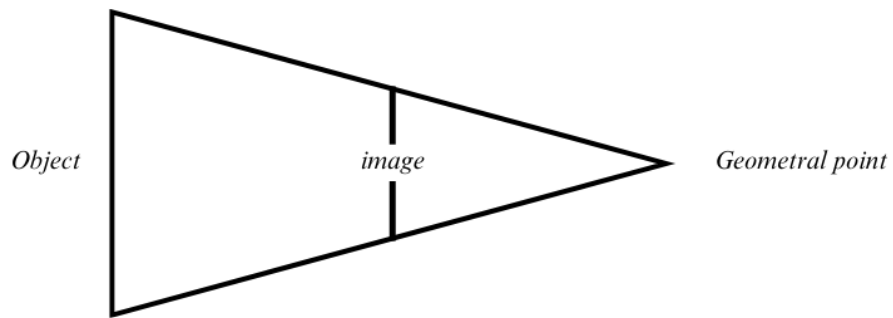
Figure 1. Lacan's gaze diagram 1 (1973/1998, p. 91)

Point of light   screen   Picture
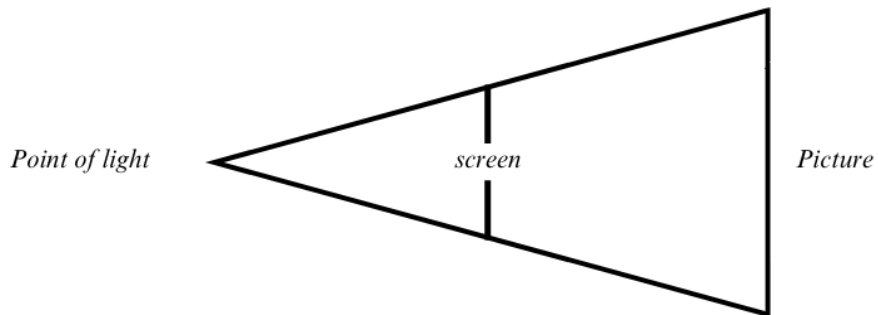
Figure 2. Lacan's gaze diagram 2 (1973/1998, p. 91)

The gaze   image   The subject of representation
                  screen
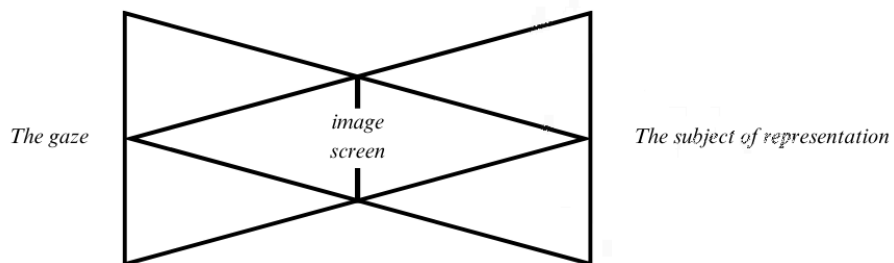
Figure 3. Lacan's gaze diagram 3 (1973/1998, p. 106)

In the first diagram, the subject looks at the object from a geometric point and sees the image (Lacan, 1973/1998). In this diagram, the viewer is the subject. The subject thinks that the gaze belongs to him and believes that he is the ultimate authority of the gaze. He is unaware there may be an Other's gaze besides himself. Therefore, the subject's position at the geometric point is the ego position, the conscious one. However, according to Lacan, this is an illusion. Lacan's statement, "*I see only from one point, but in my existence, I am looked at from all sides.*" (1973/1998, p. 72), explains this illusion. In the second diagram, the subject is in the position of the painting, and the light is directed to him. In this position, the subject is seen by someone else and is under gaze. Lacan stated that looking and being looked at take place together in structuring the divided subject. He created the third diagram from the combination of the two diagrams. In the third diagram, the subject is in the position of the subject of representation, and both see and are seen by the gaze.

Gaze has a pivotal role in the subject structure (Ma, 2015). Firstly, the gaze has an essential function in the alienation process in the mirror stage and the separation process in the oedipal process. In the mirror stage (Lacan, 1949/2006a), the first step of subject structuring, the child begins to be constructed with his mother's gaze. How the mother sees the subject and denominates him constructs the subject. The child identifies with his specular image he saw in the mirror and structures his ego. In that period, the child's ideal ego construction is also started. The ideal ego refers to the reminiscent of that relationship where the child is one with the mother, and he becomes the object of his mother's gaze (as cited in Evans, 1996). This situation is also associated with jouissance. However, it is also crucial in terms of ego structuring. The role of the gaze in the mirror stage can also be called the gaze as a cause of fascination (Scott, 2015). The child is fascinated by his specular image. He wants to look at the image again and again; he is drawn to that image. Furthermore, the gaze as a cause of fascination, marks the beginning of separation. While the subject is attracted to that image, he also wants to escape it. Although it is necessary to be captivated by the image in the mirror to form the ego, which is a part of the structuring of the subject, separation is also necessary. In other words, the subject must separate from the omnipotent image in which he has the gaze on himself and pass to a process in which he does not have complete control over the gaze, in which

he is incomplete. In this sense, the gaze as the cause of separation is also considered a signifier of the lack of separation concerning castration anxiety (Scott, 2015). This situation also shows the role of the gaze as a lost object. The gaze is always that which escapes from the subject. Therefore, the gaze plays the role of an object a which the subject can never fully dominate, indicating a symbolic lack. While the subject is in the viewer's position and sees the reality in the first diagram, in the second diagram, he is in the position of being seen and encounters the real. Considering that anxiety is also located in real order, the position in the second diagram makes the subject anxious because the subject becomes in danger of being destroyed by the gaze. The subject under gaze is in the object position. He is captured by the gaze, and his illusion of control over the gaze is gone. The gaze, as the object of anxiety, fades the subject. The subject that attracts gaze becomes a spot, a punctiform object in the scopic field. He falls from the subject position to the object position. The subject unexpectedly becomes a servant to the gaze. The painting called "The Ambassadors", painted by the famous painter Hans Holbein in 1533 is a valuable work that can give the subject this experience.

In the painting, there are two ambassadors who are well, luxuriously dressed, and have confident stances. Moreover, there is a globe with a world map, astronomical instruments, and a shelf with a musical instrument and a notebook. In addition, a figure at the bottom of the picture appears like a stain and cannot be understood at first glance, causing the need to look at it again. This figure is a skull image drawn in an anamorphic form. Lacan matched the gaze with the stain in this painting (1973/1998). The stain in the painting attracts the subject's gaze, but at the same time, the subject is also attracted by the gaze. As a gaze beyond the subject's perception, the painter's gaze draws the subject's gaze to the stain. The subject is captured, captivated, and manipulated under the gaze. In the painting, the gaze is the object of fascination at first. The viewer's attention is drawn to the ambassadors, and the viewer becomes fascinated by them. They are seen as powerful, in other words, phallic with well-chosen figures behind them like a gold dagger, the globe of Earth, and books. While the viewer is looking at them, the stain captures his eyes and manipulates him to look at it. The stain, the anamorphic form of the skull, refers to death or mortality; in other words, the lack. The painting reflects human's

nothingness with the skull figure. In other words, the captivating point is the skull, which refers to castration. It makes the subject feel anxious. In that manner, the gaze as lack constitutes castration anxiety.

Lacan mentioned the pre-existing gaze (1973/1998). This claim refers to the subject's lack because the subject cannot rule all gazes. There is always a point that he cannot see/know. In other words, there is an object a which the subject cannot grasp completely. Lacan said, "*You never look at me from the place I see you.*" (1973/1998, p. 91) The gaze is the gaze the subject imagines in the Other's place. However, the Other never looks from the perspective that the subject imagines. An example is the painting "Las Meninas", meaning Bridesmaids, painted by Diego Velazques in 1656. While looking at this painting depicting the princess and the bridesmaids, the viewer suddenly realizes that the painter who painted the picture is also in the painting and looking at the viewer. At this moment, the subject becomes a stain like a skull. Is the subject looking at the painting, or is the painting looking at the subject? The feeling about this ambiguity is the same as in The Ambassadors painting; the subject's gaze is captured by the painter, as Sarter gives the example of looking through the doorhole. The capture of the subject's gaze disturbs the subject. It overwhelms the subject and covers him with shame.

The second diagram shows the subject's liberation from this experience with the screen concept (Lacan, 1973/1998). The screen hides the subject by showing its reflection, and thus, the screen makes the gaze bearable. The screen corresponds to phantasm, one of the Lacanian concepts. As mentioned above, phantasm is the neurotic subject's coping mechanism with anxiety. As a substitute object of desire, the gaze contains the subject's imaginary answers to what the Other wants from him. The subject frees himself from the object position by placing substitute objects of desire in the gap created by the Other's desire. The image screen in the third diagram refers to the answers to what the Other wants from the subject. These responses constitute what the subject attributes to the Other's gaze in his imagination. These attributions are also related to the concept of the ego ideal (as cited in Evans, 1996). Although the concept of the ego ideal is similar to the ideal ego, they are also quite different. While the ideal ego is associated with imaginary identification, the ego

ideal is associated with separation. The ego ideal is the structure in which the subject internalizes the Other's law rules, in other words, the Name-of-the-Father signifier. In this sense, the ego ideal corresponds to identification with the signifier. The ego ideal is also related to the Other's desire within the framework of the Other's law. Lacan also stated, "*The man's desire is the desire of the Other.*" (1973/1998, p. 38). Desire is related to lack and, therefore, to gaze. The subject looks at what he lacks, desires what he lacks, and looks at what he desires. Therefore, the ego ideal is formed by the Other's desire, in other words, the Other's gaze.

When Lacan says that the subject's desire is the desire of the Other, he also defines it as the desire for the Other (Lacan, 1973/1998). In this sense, the subject's desire is to be looked at, to be seen, that is, to be desired by the Other. A famous example of this situation is Zhuangzi's dream (Lacan, 1973/1998). Zhuangzi dreams that he is a butterfly, and when he wakes up, he is shaken by whether he is Zhuangzi seeing a butterfly or a butterfly seeing that he is Zhuangzi. The answer to this is simple from a Lacanian perspective: He is a Zhuangzi who sees that he is a butterfly. This is because the butterfly that sees that it is Zhuangzi is not recognized or seen by anyone. However, Zhuangzi, who sees himself as a butterfly, is recognized and seen by Other. Moreover, while Zhuangzi questions his existence, the butterfly does not.

Based on this illustration, it is asserted that the subject's existence is related to being looked at and seen. The subject can only exist through the gaze of the Other, not all alone. Therefore, the subject desires to have the Other's gaze on himself. However, although the subject desires this, he experiences anxiety at a moment when the gaze is on him, in other words, when he approaches his desire. The subject can only indirectly obtain the gaze. He can achieve it through the mechanism of sublimation. Thus, the gaze functions in the subject's life as the object cause of desire. This part can be interpreted from the example of the painting that Lacan used when discussing the gaze (1973/1998). The subject who paints and exhibits this painting takes the gaze not on himself but on his painting. The painting acts as a buffer for the subject. However, when he takes the gaze directly on himself, the gaze functions as the object of drive. Even approaching this experience is anxiety-provoking for the neurotic subject.

1.4. The Aim of the Study

As discussed, the concept of anxiety has a leading place in the subject structure. Anxiety is an unavoidable affect as a result of being human and existing. However, when reviewing psychology and psychoanalytic literature, it is evident that the concept of anxiety has lost its value due to researchers' superficial approach. Therefore, this study aimed to focus on anxiety and present an in-depth study. For this reason, Jacques Lacan's psychoanalytic theory, which offers a profound perspective on the concept of anxiety, formed the study's theoretical background. In addition, to understand the essence of anxiety experience, the concept of gaze, which has a pivotal place in the subject structure, was preferred. Although object a is defined in five different forms, the gaze has a vital place within the framework of the Other's desire that structures the subject. Therefore, the gaze was chosen in this study. The gaze is at a critical point in the experience of anxiety as the object a that is the cause of both jouissance, anxiety, and desire. With this aim, it was determined to use Reflexive Thematic Analysis in this study. Reflexive Thematic Analysis is a method that argues that the effect of the researcher's perspective on the research can never be denied entirely. Therefore, it allows the researcher to include his own theoretical perspective in the research process. In this study, Reflexive Thematic Analysis was used by adopting a theoretical perspective within the framework of Lacanian psychoanalytic theory. From this perspective, semi-structured interviews were planned with the individuals who experience anxiety in social environments, which may be the place where the gaze is most encountered. The research question is formed in this context: How do the subjects experience anxiety in social environments based on the Lacanian psychoanalytic perspective? In the context of this question, the relationship between participants' anxiety experiences in social environments and gaze, in other words, the position of the subjects who experience anxiety in the social environment in terms of the Other's desire, was investigated.

CHAPTER 2

METHODOLOGY

2.1. Methodological Background

The following chapter thoroughly explains the methodology implemented in this dissertation. The methodological background involves defining the researcher's approach, techniques, and planned tools. It has a considerable role in specifying the elements that enhance the quality and trustworthiness of a qualitative study. Therefore, the researcher must maintain precision, clarity, and transparency throughout the research process. For instance, the researcher should elaborate on the following points during research: How the research question is formed, which method is used, and how the data is obtained and interpreted (Kuş Saillard, 2022).

The research method, approach, techniques, tools used, and the reason for using them in the dissertation are discussed below.

2.1.1. The Qualitative Analysis

Qualitative research methods are frequently used in psychology, clinical psychology, and psychotherapy studies (Harper & Thompson, 2012; Howitt, 2016; Sarı, 2022; Willig & Stainton-Rogers, 2008). Furthermore, qualitative methods have also began to be applied in psychoanalysis and psychoanalytic studies (Dulsster et al., 2021; De Ganck & Vanheule, 2015; Holmes, 2013; Willig & Stainton-Rogers, 2008). Howitt (2016) mentioned Denzin and Lincoln's (2005) classification of the features of qualitative analyses in his book. He has categorized five primary characteristics that distinguish qualitative methods from quantitative methods respectively: "(1) concern with the richness of description", "(2) capturing the individual's perspective", "(3) the rejection of positivism and the use of postmodern perspectives", "(4) adherence

to the postmodern sensibility", "(5) examination of the constraints of everyday life" (as cited in Howitt, 2016, pp. 7-9). Researchers aim to get in-depth information about the studied topic in qualitative research. To ensure the richness and depth of data, the researchers can either focus on an under-researched area and gather all available information for description or concentrate on a specific topic and gain comprehensive knowledge about that area (Braun & Clarke, 2006; Clarke & Braun, 2018). Besides, in the data collection, the participants' individuality is the focus because, unlike positivism, reality is not a single generalizable concept based on a postmodern perspective (Howitt, 2016). Individuals construct their reality with their sense of meaning. As a result, individuality becomes more significant than generalized real-life experiences. Thus, the qualitative method elaborated on the participants' subjective points of view and their uniqueness. Indistinguishably, the researchers should be sensitive to postmodern sensibility during the research process. Individuals are complex and deep creatures, so researchers should not ignore the elements that are integrated to the human life, such as society, politics, and culture. Thus, they can deepen participants' real-life experiences instead of just analyzing the features of participants' characteristics (Howitt, 2016). It also specifies the distinction between the qualitative and the quantitative methods, as their names suggest. In short, the subjectivity, complexity, and depth of the human's psychological structure and experiences are foregrounded in the current postmodern world. From this perspective, *qualitative methods* are described as the methods in which reality and personal experiences are subjectively constructed. Therefore, obtaining subjective and in-depth information is essential rather than simply focusing on specific characteristics, categories, or stereotypes. Moreover, qualitative research and psychoanalysis are associated with the characteristics of qualitative studies.

2.1.2. Qualitative Research Methods and Psychoanalysis

Psychoanalysis is the theory and practice that deals with questioning, researching, and understanding the human psyche and the causes of human behavior (Feist & Feist, 2008). Accordingly, psychoanalysis has not only been a theory for years but also a field of research that has changed and developed with its inquiries (Vanheule, 2002). Psychoanalysis focuses on the psychic structure of the human being. This

theory claims that the unconscious affects the psychic structure of the human being, and the unconscious will only show itself through speech (Freud, 1901/1981n). In this sense, psychoanalysis has also been called a "talking cure" (Freud, 1895/1981f, p. 30). The primary emphasis of psychoanalysis revolves around the individual's personal experiences and how they manifest themselves through speech. Freud's book, The Psychopathology of Everyday Life (1901/1981n), is a considerable work that delves into slip of the tongue, forgetting, misremembering, and clumsiness. Moreover, he uses case studies (1909/1981d; 1909/1981o, 1911/1981p, 1914/1981q) to explore repetitive patterns in the human psyche (Vanheule, 2002). Despite criticisms that psychoanalysis is not a science, Freud's work presents that psychoanalysis is not just a theory and practice but also a research field. Vanheule (2002) explained the similarities between qualitative research methods and psychoanalytic techniques in his article. He mentions that psychoanalytic studies work by finding repetitive concepts, just as in qualitative studies. Most importantly, qualitative analyses are valuable because they focus on individuality and the unique experiences that make up individuals' lives, and this type of analysis is beneficial for studying the complex and abstract concepts of psychoanalysis. Researchers who use qualitative methods have the opportunity to take a theory-driven approach, which means they can apply a psychoanalytic perspective throughout their research. This approach allows researchers to use psychoanalytic techniques and information to collect and interpret data. In this sense, this dissertation examines the experiences of men who experience anxiety in social environments within the framework of Lacanian psychoanalytic theory. In other words, in this dissertation, the gaze, which is one of the complex concepts in Lacanian psychoanalysis, is studied. On the basis of the aim of this study, Reflexive Thematic Analysis was utilized.

2.1.3. Reflexive Thematic Analysis

Thematic analysis is the foundational method for all qualitative analyses (Braun & Clarke, 2006). The thematic analysis involves the stages of transcription and code extraction, which is the basis of most qualitative analysis, so some researchers consider it a tool used by qualitative research methods rather than a research method itself. In the article published in 2006, Braun and Clarke determined the

characteristics of thematic analysis. They analyzed thematic analysis— a method even considered an essential one. Over time, due to different interpretations of thematic analysis, thematic analysis has begun to be called by different names. Braun and Clarke (2019) first defined their theoretical approach as the Big Q, focusing on Kidder and Fine's (1987) distinction. In this sense, two distinctions were made: Big Q and small q. As an illustration of the approach of small q, Joffe (2012) suggests that two researchers should code the interviews. Then, inter-rater coding reliability should be checked. Moreover, themes should be clustered based on how often they repeat in the participant's speech. Lastly, the number of participants should be chosen by power analysis. The positivist point of view on qualitative methods is considered small q.

On the other hand, Braun and Clarke (2019) think subjectivity and the researcher's stance play a crucial role in qualitative analyses. Consequently, they underline that their approach to thematic analysis differs from other approaches (Braun & Clarke, 2014; Clarke & Braun, 2013). In their recent articles, they coined the term "Reflexive Thematic Analysis" to describe their approach (Braun & Clarke, 2019). Accordingly, they stated that their approach is qualitative in terms of philosophical and procedural approaches. Braun and Clarke argued that reflexive thematic analysis is flexible and unrelated to any specific epistemological background. Relatedly, they acknowledged that the researcher could not be impartial to a theoretical stance and, therefore, believed that the researcher's stance has an effective role in the research process. Braun and Clarke also emphasized that acknowledging this theoretical perspective enriches the study. Therefore, the analysis considers the researcher's perspective, as well as the information and perspectives of the participants. No wonder it was mentioned that studies can be conducted even without a theoretical perspective, but these would only apply to subjects not previously researched. In this study, the researcher, who takes a Lacanian approach, conducted a reflexive thematic analysis. Consequently, it is essential to clearly express the decisions and tools used during the research process to ensure the study's quality and reliability. The following section elaborates on the method's principles.

In reflexive thematic analysis, the researcher must make some decisions to determine the framework of the method before collecting data (Braun & Clarke, 2006). These

options are "(1) inductive (bottom-up way) versus theoretical (deductive, top-down way) thematic analysis", "(2) semantic or latent themes", and lastly, "(3) essentialist/reality versus constructionist thematic analysis". In the first place, deductive approaches were used to create the themes. This approach involves examining the data from a theoretical perspective based on the researcher's stance. According to Braun and Clarke (2006), it is not possible to analyze data in isolation from the researcher's stance. Therefore, the deductive method was employed for the data analysis process. Furthermore, the coding process is the key to understanding how this research was conducted. Rather than coding the entire data set, the coding was focused within a specific theoretical framework. Codes were formed based on the theoretical perspective using this approach. After the interviews were coded, the themes were created from the codes using the deductive method. This approach allowed for a detailed study of the research topic with a theoretical perspective, providing a deeper understanding of the work. This study targets the complex issue of gaze and anxiety, which required a deeper and more detailed study. Accordingly, the deductive approach was preferred to provide a more detailed account.

Second, because the research question was developed from a psychoanalytic perspective, the focus was on the latent meaning of the statements of the participants instead of the semantics (Braun & Clarke, 2006). This study adopted a psychoanalytic perspective. Although the unconscious manifests itself in language, it is often censored. Hence, it contains a hidden or latent meaning. Therefore, the focus was on uncovering the underlying meaning behind participants' statements. In order to do so, what the participants meant rather than what they said was analyzed. Therefore, at this level, themes are not simply descriptions but are based on theoretical assumptions derived from the researcher's interpretation.

Lastly, a constructionist approach was adopted instead of a realistic perspective, focusing on the hidden meanings and interpretations created through the researcher's theoretical lens (Braun & Clarke, 2006). This approach also considers the social production and reproduction of meaning, where participants recreate their experiences and meanings during the interview with the researcher. Furthermore, the meaning was constructed regarding the participant's relationship with the researcher,

as shown in the reflexivity section. The researcher's interpretation of the interviews, through their own coding and theme creation, also plays a role in restructuring the meaning. The realist perspective targets to reflect the reality of the individuals, but the psychoanalytic perspective views reality as a person's fiction, in other words, imaginary. For this reason, it is crucial to comprehend how the individuals' fiction is created and what lies behind it.

2.2. Sampling Method and the Participants

In studies in which the thematic analysis method is used, participants can be selected from homogeneous or heterogeneous groups depending on the research question and the scope of the study. Similarly, the minimum number of interviews required for the research also varies within the scope of the study and the data's richness. Braun and Clarke (2016) mentioned that the number and diversity of participants should also be evaluated qualitatively. Mentioning that the researcher constructed the themes rather than being found in the interviews, Braun and Clarke (2016) said that a large sample size did not mean better in this sense and that "diamond" themes could also be created with small groups. Therefore, the number of participants was also formed in the context of purpose of the study. The study examines how the subjects experience anxiety in social environments within the framework of Lacanian psychoanalytic theory. In this context, another aim is to see how the gaze and anxiety, concepts discussed within the Lacanian theory framework, emerge in subjects' experiences. For this reason, it was decided to study with 16 interviews conducted with eight participants, which means two interviews for each participant.

Table 2. *Participants' Information*

Pseudonym*	Age	Education Level/Job	Reported Basic Complaints
Emre	20	High-school graduate/Salesman, Store Manager	As a sales marketer at high tenders, feeling anxious about making the presentation to a high-profile crowd.
Doruk	21	College Student	Feeling anxious while speaking in meetings with high-level individuals.

Table 2. *(continued)*

Barış	19	College Student	Getting anxious while taking the floor in the class and answering the teacher's questions.
Oktay	21	College Student	Feeling anxious in every social environment he is not familiar with, such as eating alone in a restaurant.
Ferit	22	College Student	Feeling anxious about people's negative comments about his activities as the head of the school community.
Kıvanç	22	College Student	Getting anxious in situations such as giving interviews and public speaking.
Erdem	22	College Student	Feeling anxious about whether he engages in appropriate behavior in the community or in the presence of his teachers.
Furkan	23	College Student	Feeling anxious while establishing social relations with people, especially after the pandemic.

* The participants' names have been changed to ensure privacy, and pseudonyms have been used to make them anonymous.

In addition, it is intended to form a homogeneous group regarding to the purpose of the research. Three criteria were determined for the participants in the current study. These are gender, age, and experiencing anxiety in social environments. Lacan mentioned in his 11th seminar that gaze is related to castration anxiety (1973/1998, p. 73). Moreover, according to Freud (1924/1986b), men experience a higher level of castration anxiety than women because, when compared, men face the threat of losing their penis. Although Lacan (1994/2020) draws attention to the role of the phallus in the castration rather than the role of the penis, it cannot be said that having a penis is entirely unrelated to this context since it refers to the imaginary meaning of the penis for the subject. Additionally, in his seminar on anxiety, Lacan (2004/2014a) explained anxiety by association with masculine and feminine positions and stated that the moment when the masculine position experiences anxiety is the moment he confronts his lack/desire. Therefore, according to the purpose of this study, only male participants have been included in the research. Furthermore, the second criterion was the participants' age. Individuals who are young adults (18 to 25 years) participated in the dissertation. The age criterion aims to ensure that the participants are in a similar developmental stage of life and to

create a homogeneous group. The last criterion was experiencing anxiety in social environments. This criterion relied on the participants' subjective statements about their anxiety experiences as the basis. The statement of the participants, "*I experience anxiety in a social environment.*", was sufficient for them to participate. The fact that the participants were diagnosed with any psychiatrist related to these experiences is not an exclusion criterion of the study. The information of eight young adult men who voluntarily participated in the study regarding to these criteria is shown in Table 2.

2.3. Procedure

The Human Subject Ethics Committee of Middle East Technical University (METU) granted ethical approval (Protocol number: 389-ODTU-2021). Online and face-to-face announcements were made within the framework of the participant criteria determined. Participants who met the inclusion criteria participated in the study voluntarily. Semi-structured interviews were carried out with the participants. Two interviews were done with each participant. The interviews were audio-recorded with the permission of the participants. Before the interview, the participants were informed about this subject, and their verbal and written consents were obtained. In addition, participants' names and information that would reveal their identities were changed in the research.

The interviews with the participants varied online or face-to-face due to external conditions. The pandemic significantly impacted the first part of the data collection phase, so the first four interviews were held online. Face-to-face interviews were held with the other 4 four participants where the researcher worked when the effect of the pandemic and restrictions decreased.

2.3.1. Semi-structured Interviews

Semi-structured interviews were carried out with the participants to understand the anxiety experiences of them in social environments. Semi-structured interviews, used in qualitative research, serve two important purposes (Yardley, 2000). The semi-structured interviews are conducted using a structured approach that involves asking

specific questions regarding the research question. However, the interviews are only partially structured, allowing participants to describe their experience subjectively and share new information. This approach helps discover emerging information related to the research question.

The questions of semi-structured interviews about anxiety experiences and family relationships were formed in the context of the literature reviews (Yardley, 2000). As discussed in the introduction chapter, anxiety is related to many concepts, such as the dual relationship between mother and child, phallus, competition, identification, castration, and paternal function. In this context, structured interview questions were mainly formed to introduce these topics (see Table 3.; see also Appendix B).

There are three types of questions to consider when forming questions: research questions, interview questions, and coding and analyzing questions (Braun & Clarke, 2006). It is essential to differentiate between these question types, as a research question cannot be an analysis question. In the interviews, general questions allowed participants to freely associate and provide detailed answers based on their perspectives. The responses were then detailed according to the points raised by the participants. They were detailed with questions or emphasis related to the literature.

For instance, one participant expressed that he was diagnosed with attention deficit and hyperactivity disorder. He answered yes to all questions because he could not hear certain things due to attention loss. However, while talking, he said he experienced this when "*someone had a request from him*". The researcher emphasized, "*when someone had a request from him*". The issue escalated to the point where the participant believed that saying no to people would damage their relationship, leading him to say yes to their demands constantly. The issue was no longer just a symptom of attention deficit and hyperactivity disorder. Additionally, one participant made a slip of the tongue while speaking about his relatives on his mother's side during the interview, using the word uncle instead of maternal uncle.[2]. When this part was emphasized, the topic turned to his recent encounter with his

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[2] In Turkish, the words for 'uncle' differentiate based on maternal or paternal lineage, with 'amca' for the paternal uncle and 'dayı' for the maternal uncle. Clearly, there is an obvious pronunciation difference between them.

uncle and his longing for his father, whom he had not seen for years. Again, within the context of the participants' relationship with their fathers, the rivalry of a patient who competed with his father was emphasized with the following sentences: "*If I do not make fun of him, who will I make fun of? What kind of relationship do you have (with your father)?*" The following statement about his identification with the father, which came later in the interview, was also emphasized: "*Uh-huh, I will be my father's son.*".

In summary, the interview began with structured questions, then expanded on participants' responses with punctuations using the existing literature (see also Reflexivity section).

Table 3. *Semi-structured Interview Questions*

Focus of Research	Questions
Starting Questions	You can start by talking about yourself.
Anxiety Experiences	Can you mention your experiences which you called anxiety?
	How would you describe the environment in which you experience anxiety?
	Who was in that environment?
	How is your relationship with these people?
	At what point did you begin to feel anxious?
	How did your anxiety start?
	What did you feel at that moment?
	What did you think at that moment?
	What kind of physical/emotional reactions did you experience/give?
	What do you think makes you feel anxious?
Family Relationships	Can you talk about your family relationships?
	How is your mother/father like?
	How is your relationship with your mother/father?
	How is your mother and father's relationship like?
	If so, what kind of people are your sibling(s)?
	What is your relationship like your sibling(s)?
Social Relationships	Can you talk about your social relationships?
	How is your relationship with your friends?
	What is the importance of your friends for you?

Table 3. *(continued)*

Process of Sense-Making	Can you describe your process of naming this experience? How did you call this experience? Why? If you received a diagnosis, when did you receive this diagnosis? How did the need for psychiatric support arise from this experience? How did you decide? How did receiving a diagnosis make you feel/think?
Subjective Thoughts on The Cause of Anxiety	When considering all that we have discussed in our interviews, what do you think is the reason that you feel anxiety in social environments?

2.3.2. Data Analysis

A total of two interviews were held with each participant. As a result of 16 interviews, a total of approximately 984 minutes of audio recording was obtained. Audio-recorded interviews were transcribed, and the analysis was carried out by adhering to the steps of the thematic analysis (Braun & Clarke, 2016). The analysis started with the first interview with the first participant. Then, it continued with the second interview of the first participant. First, the researcher thoroughly read the interviews to gain familiarity with the text. It is crucial to consider this step, as the researcher's mastery of the interviews is the most critical thing in the process of coding and data extraction to grasp the meaning and the patterns in the interviews (Braun & Clarke, 2006). The fact that the researchers conducted the interviews and extracted the transcripts supports this process. In this dissertation, the researcher did the interviews and transcribed them. During the interviews, notes were taken. They were reviewed after the interviews, and various ideas about the interviews were noted. In the transcription process, the punctuation marks were not used. In addition to verbal expressions, non-verbal but important emotional expressions such as laughing, crying, interrupted speech, slips of the tongue, pauses, silences, and stuttering were also noted in the transcript. These psychoanalytically essential points are noted for consideration. After the transcripts were extracted, the controls were performed by listening to the audio recordings repeatedly as recommended. Similar to the interview process, thoughts and ideas are noted. Extracted transcripts were read repeatedly throughout the analysis.

Second, the codes were extracted after the transcription and familiarization steps, and then the common themes of the first two interviews were created. This procedure was implemented to the rest of the participants. Since the analysis process was not linear, the interviews and transcriptions were conducted in parallel (Braun & Clarke, 2006). Before interviewing each participant, the conducted interviews were reviewed, and retrospective evaluations continued until the end of all interviews and analyses.

Third, subordinate themes were created based on all interviews' repetitive codes and themes. Then, the superordinate themes, including the subordinate themes, were created in a deductive way. The themes were listed by grouping the participants' anxiety experiences within the interpretation of the Lacanian psychoanalytic theory framework. Themes were clustered based on Patton's principle of internal homogeneity and external heterogeneity (1990, as cited in Braun & Clarke, 2006). This principle claims that while the superordinate themes and sub-themes are related to each other, that is, homogeneous within themselves, they also differ from other superordinate themes, other and own sub-themes, that is, heterogeneous.

Lastly, for each participant, final version of the superordinate and subordinate themes was listed separately. These themes were compared with each other among the participants. In necessary cases, such as when new and different themes are determined among the participants, the existence of these themes was retrospectively reviewed in the transcripts of other participants, in which new themes were not distinguished before. If they exist meaningly, these new themes are added. Then, common themes among the participants were grouped. The emerging themes were selected in line with the themes' density, importance, and the study's purpose. In conclusion, the final theme list was created, and the created superordinate and subordinate themes were reported.

2.4. Trustworthiness of the Study

Validity is one of the most essential components for qualitative studies, as is the case for every research study (Cope, 2013; Guest et al., 2012; Howitt, 2016).

Trustworthiness is the concept that corresponds to the validity of qualitative studies (Cope, 2013; Howitt, 2016). Trustworthiness expresses qualitative studies' quality and scientific value (Cope, 2013; Howitt, 2016; Nowell et al., 2017). Trustworthiness was discussed with five criteria by Lincoln and Guba (as cited in Cope, 2013). These criteria are credibility, dependability, confirmability, transferability, and authenticity (Guba & Lincoln, 1994; Lincoln & Guba, 1985). These concepts are considered equivalent to validity and reliability in quantitative research (Nowell et al., 2017).

Credibility is a concept characterized by the compatibility of research data and results and is associated with the study's accuracy and truth (Cope, 2013; Nowell et al., 2017). Considering this concept, it is expected that individuals other than the researcher, such as researchers, co-researchers, supervisors, participants, and readers, should have common or similar ideas about the study's results. In other words, credibility focuses on how well the research data fits the themes and interpretations created by the researcher. In this research, a variety of techniques were used to ensure credibility. One of the methods to ensure credibility is to create audit trails (Cope, 2013; Nowell et al., 2017). Audit trails enable the researcher to follow the decisions and choices made by the researcher in the process, which includes the construction of the research methodology, beginning from the creation of the research question (Nowell et al., 2017). To achieve this, the researcher can provide raw data and transcripts and keep personal and professional interview notes. This process was also applied in this study. The researcher discusses the research process under the title of Methodology. In addition, the researcher took notes on her personal and professional opinions during and after the interviews and prepared extended summaries of the participants' interviews. She shared the data she obtained and her ideas about these data with her professors, who advised her throughout the course of the study, and the accuracy between the results and interpretations found by the researcher and the raw research data was actively discussed. With these steps, the researcher also tries to ensure the study is dependable. Dependability is the ability of data to be based on similar results by another researcher in similar situations (Cope, 2013; Nowell et al., 2017). The consensus between the research data and results between the researcher and her advisors also supports this criterion in this study. To

meet these criteria, the process presented by Nowell and her colleagues et al. (2013) was taken as an example.

As other criteria to ensure trustworthiness, transferability relates to whether the study could be generalized to similar situations (Cope, 2013; Nowell et al., 2017). As it is known, qualitative research does not have a primary purpose of generalization; what is essential in qualitative studies is to obtain detailed information about specific phenomena (Cope, 2013; Howitt, 2016). In this sense, transferability varies based on the aim of the research. Nonetheless, it is essential that the research provides in-depth and dense information, and that this information is reported (Cope, 2013; Nowell et al., 2017). Thus, the study data provides the opportunity to be evaluated differently from the other researchers' perspective and interpreted in studies with similar purposes. In this context, the study's raw data was frequently reported in the Results and Discussion sections, and it was intended to guide other researchers studying in this field.

The last two criteria are confirmability and authenticity (Cope, 2013; Nowell et al., 2017). Confirmability means that the way the researcher interprets his data does not consist of his own positive or negative bias. To meet this criterion, the researcher must state the basis on which he presents the results he found. In this study, how the data were constructed in line with the purpose of the study was conveyed at length from the Introduction section to the Result section, and it was discussed richly in the Discussion section. However, more than this method is needed for confirmability, and it is also necessary to focus on authenticity. Authenticity is a concept related to the researcher's ability to express his/her feelings and thoughts about the participant's experiences (Cope, 2013). According to Orb and her colleagues (2001), researchers must consider three issues regarding the study's trustworthiness. These issues are the study's design, the researcher's subjective interpretations of data, and the researcher/participant relationship. First of all, as elaborated in the Methodology section of this study, various decisions need to be made before starting the research regarding the study's trustworthiness, especially when applying thematic analysis (Braun & Clarke, 2006). The researcher must be transparent about what, how, why, and how the researcher does the research (Braun & Clarke, 2006; Cope, 2013;

Nowell et al., 2017). Moreover, it is essential to address how the data was collected and analyzed to reach conclusions. In this section, the researcher's subjective interpretations of data come into play. From the moment the idea of research is formed, the subjective perspective of the researcher is included in the research (Braun & Clarke, 2006). Furthermore, in qualitative studies, the researcher's interpretation impacts the data collection, analysis, and interpretation. This situation corresponds to richness rather than a limitation of qualitative research. Especially when looking at the thematic analysis, the researchers stated that their aspect is the substantial part of the study and that it is impossible to set it aside altogether. However, this does not refer that qualitative research is untrustworthy and that the results are formed entirely by the researcher's subjective feelings, thoughts, decision-making, and interpretation processes (Braun & Clarke, 2006; Cope, 2013). There is a stance that the researcher should adopt regarding his/her perspective to enhance the trustworthiness of the study (Braun & Clarke, 2006; Cope, 2013; Howitt, 2016). First, the researcher has to be aware of his/her impact throughout the process, from forming the research idea to the last moment when the results are reported. With this awareness, one could exclude one's emotions, thoughts, judgments, and interpretation biases from the study (Chan et al., 2013; Fischer, 2009; Howitt, 2016). The concept of bracketing refers to this situation. The concept of bracketing, in other words, putting aside, is vital regarding the trustworthiness of qualitative studies. This concept is addressed in different ways and using different qualitative methods. For example, the bracketing method of interpretive phenomenological analysis and reflexive thematic analysis can be handled differently. What is essential for interpretive phenomenological analysis is that the researcher can better understand a specific experience and interpret the participants' experiences by considering the participants' opinions about their experiences (Chan et al., 2013). Therefore, in this method, instead of narrowing down the researcher's perspective with a deep literature review, as a bracketing method, the researcher reviews only enough information for the interviews and obtains deep and new information through the interviews. However, a deductive method was adopted in this research. For this reason, the researcher needs to make literature review of the theoretical knowledge he has adopted before the interviews (Braun & Clarke, 2006). In addition to his stance, the researcher should emphasize the research method and manage a research-

specific process for the study's trustworthiness. Fischer (2009) introduced the concept of engagement about bracketing in qualitative researchers as a solution to this dilemma.

Fischer (2009) used the concept of engagement to say that bracketing does not aim to provide objectivity entirely independently of the researcher. He said that the researcher, as a human being, is engaged in life experiences and has his point of view, so the study's results are not entirely objective. Nonetheless, this does not correspond to the researcher revealing something very different from the research data. Therefore, another researcher could approve the results presented by the researcher. In this sense, engagement indicates the researcher's involvement in the research result so that the researcher's comments become engaged with the data. Thus, to provide bracketing, in other words, to be engaged with the research data, the first step is to handle the research process transparently, as discussed in detail above. The second step, which is the central part of qualitative research, is to be open and aware of the researcher's feelings, thoughts, and biases during the research. It can address how one engages in the entire research process, such as the research topic, data collection process, and data analysis and interpretation. With this aim, the researcher should present their reflexive stance.

2.4.1. Reflexivity

Reflexivity is another important concept for the study's worthiness and accountability (Howitt, 2016; Nowell et al., 2017). As the name suggests, reflexivity is related to the researcher's self-reflection. Willig mentions two types of reflexivity (as cited in Howitt, 2016). One is epistemological reflexivity, and the other is personal reflexivity. Epistemological reflexivity refers to a reflection process related to the research, while personal reflexivity refers to a reflection process related to the researcher (Howitt, 2016). Epistemological reflexivity focuses on how the researcher's assumptions affect the research process and outcome when creating the research question. Epistemological reflexivity also concentrates on the effects of the chosen research method. On the other hand, personal reflexivity deals with how personal effects such as emotions, thoughts, prejudices, experiences, and worldviews

direct the research. Regarding to these concepts, in the next part, the researcher reflects on her epistemological stance and personal experiences that could effectively create the research question and overall research.

I (Baydar) am a doctoral student specializing in Lacanian Psychoanalysis in the Middle East Technical University Clinical Doctoral Program. Additionally, I work as a research assistant at a state university.

Anxiety is a well-studied and well-known topic in mainstream clinical psychology. While contemplating what more can be said about anxiety, my encounter with Lacanian anxiety theory, the most complex and ambiguous subject in psychoanalytic theory, excited me. In the initial years of my doctoral proficiency, I conducted a comprehensive study on Freudian and Lacanian anxiety theories. The study provides a detailed overview of psychoanalytic anxiety theory, the comparison between Freudian and Lacanian anxiety theories, and the relationship between anxiety and clinical structures. Later, as part of my doctoral proficiency requirement, I wrote a case study on the relationship between obsession and anxiety. That case study helped me to uncover the intricacies of anxiety by examining it from the obsessive side and through discourse. Briefly, anxiety became the center of my interest, and I wanted to carry out an in-depth examination of this concept from a specific theoretical perspective. Therefore, I chose to investigate anxiety as an object within the framework of object a, regarding the concept of gaze. The concept of gaze plays a crucial role in all neurotic structures, not just relation to the concept anxiety but also in relation to the concept desire. In this context, its role in my life is undeniable, specifically in my graduate education, while constructing and improving my academic and clinical stance.

In psychoanalysis, the person speaks to someone else instead of their self. For this reason, the psychoanalytic process is not a process of introversion and self-analysis but one in which someone else is the psychoanalyst. For me, during education, supervision, and analysis, being looked at and seen by another eye helped me step out of my shell and reality, but it was also a process that made me anxious. Despite being an opportunity to study my self-perceptions, to get to know myself and thus

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understand where I stand as a clinician, and to improve my clinical skills, it was also challenging. Along with all these processes, I realized that during my graduate education, I was anxious in a way that was completely unfamiliar to me. In this sense, one of my wishes is to study anxiety theoretically in my journey to understand myself.

The most important thin in both therapy and internal processes as a clinician is the desire to know, which is curiosity. I am curious to understand the processes and the reasons for my and others' experiences. My motivation, of course, also has to do with my clinical stance. Unsurprisingly, this curiosity and my clinical stance also affected the interviews. First, it influenced my questioning in the interview (see Appendix C). However, since I conducted semi-structured interviews, in addition to these leading questions, it is crucial how I detail what the participants have said and which points I emphasize. As an illustration, when a participant is asked, "(*When you contacted me before the interview) you mentioned that you had difficulties in one-to-one meetings, and when you met with people, can you tell me a little about them?*" at the beginning of the interview, the participant answered as: "*...I mean, the issue of anxiety is not only there, so let me tell you frankly, this is a scarce thing in Turkey, but I am not someone who works under mobbing, so I have never seen mobbing in large part of my working period, but marketing is one of the difficult sectors, especially in Turkey, it got a little harder after the last economic crisis, of course, but I think the main reason for this was my mother because my mother had a terrible childhood and ... she did this out of instinct, to protect me and my other siblings as well ...*". As a researcher, I preferred to ask about the participant's mother. I assume that these preferences created a situation where the interviews focused on the processes and causes of the anxiety experiences in social environments with a psychoanalytic perspective, not on the participants' symptoms. I guess my stance helped me understand the participants' experiences more deeply. Usually, participants find it challenging to open themselves up in the interviews. Especially when we think of individuals who get anxious in social environments, considering that they also interact with the researcher in social environment, it could be anticipated that they probably would be anxious and perhaps shut themselves off. Nevertheless, almost all participants were as honest, open, and sincere about

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themselves as possible. In summary, I assume that my perspective on the participants' experiences as a researcher, my skills as a psychotherapist, and the fact that I had theoretical and practical training with a psychoanalytical perspective helped me develop these characteristics and contributed to the relationship established with the participants. Numerous studies have confirmed that researchers who are therapists have interviewing skills, especially in developing and maintaining rapport, and it contributes to the interview (Coyle & Wright, 1996, as cited in Guest et al. 2012). However, it was also thought that the researcher's identity as a therapist might negatively affect the process (Guest et al., 2012). A notable distinction can be made between research and therapy interviews regarding their purposes. While the researcher tries to obtain information from the participant for a specific purpose in the research interviews, a therapeutic effect can be experienced. To prevent this ambiguity, in this research, the interviews were supervised by the supervisors, and the focus was both on the participants' statements and the researcher's questions. As a researcher, I asked questions not to raise awareness, confrontation, or treatment but to get information from the participants and deepen this information. The therapeutic technique was used to obtain information quickly during the interviews through the established rapport.

In addition, my theoretical perspective as a researcher also affects my research method. I decided to do the thematic analysis method in a deductive way. This decision caused my theoretical perspective to be actively working throughout the research. For example, asking about the mother of the participant whose experience of anxiety I mentioned in the example above is a reflection of my theoretical perspective as a researcher. My question may mean that I interpret the research data from my perspective. Using thematic analysis caused me to focus on a specific point with a specific perspective. At the same time, I created my themes with the theoretical background of my study. However, by communicating with my supervisors throughout the process, the question of whether the results I found were due to my prejudice or my theoretical perspective was also answered. To rephrase, the issue of whether I am commenting too much or whether it is so has been questioned throughout the study process. I worked actively with my supervisors, especially in coding raw data and creating themes, and the results were constantly

compared with the data. While these discussions took place, I also took notes about my personal views as a researcher during and after the interview and talked to my advisors about their ideas. In addition, it was beneficial to make extended interview summaries about the participants. Thanks to these summaries, the participants' experiences, their efforts to gain understanding about their experiences, the reasons they associated their experiences and family relationships, and, in short, their stance on understanding and giving meaning to life were discussed in subjective detail, like a case study. While this holistic approach provided more solid foundations on where to base the participants' quotes, it also helped to approach the experience of anxiety more holistically. In consequence of this effort, as mentioned under the title of Trustworthiness of The Study, it was elaborated that the findings and interpretations were engaged with the quotations, in other words, raw data and with the reflexive stance of the researcher.

There was also a situation where the theoretical perspective I adopted as a researcher shaped my relationship with the participant. I did not know the participants individually and did not have one-on-one communication. However, some participants knew my field of study and my orientation as a clinician. In one of the meetings with a participant, I sensed an atmosphere of competition related to my theoretical perspective. The participant answered my questions in the interview with his theoretical information about social anxiety experiences instead of sharing his feelings and personal experiences. There was a point where I had the impression that he was trying to persuade me and show himself as knowledgeable. Funnily, he was explaining and defending a theoretical perspective opposite to mine. His attitude made me think he competed with me and tried to pull me down. Such situations are not unexpected, considering my research question. As pointed out in the research's final thoughts, the participants want to be seen by others with a specific image, and when they assume that they are not seen like that, they feel anxious. Thus, the participants are expected to try to guess my point of view and act accordingly. Although this appeared to be a resistance for the participant I mentioned, it emerged differently for other participants. The rest of the participants asked what I thought about them and wanted advice at the end of the interviews ("*For example, do I need psychological support or not? I never discussed that issue with someone; it did not*

happen in my life. I do not know; maybe I did not need it…. What kind of person do you think I am? Am I too anxious or too little anxious? Maybe I am anxious enough. (Emre)" and "*For example, I can ask something, your observation, is there anything that you say, it would be better if you did this or that, or look, I see something missing about this or that, etc., here are the reasons that cause anxiety, you know, with the observation of a clinical psychologist* (Doruk)"). Moreover, they are willing to communicate and contact me ("*so I hope I have been able to help you with what I have told you, I mean, it was as if there were two people who gave an idea, not as if it was such treatment or something, but as a result - it is very happy for me because it is the first time I have met such a person, so I have friends who study psychology. However, I mean, I have researched you on the Internet since the first time I sent you an email. I mean, you have been doing research at the Middle East Technical University. I searched for your name a lot, and even though your subject of study is anxiety, I searched for your work, too. I hope you will come to better places; as I said, I can listen to you while you say something on a television screen or YouTube screen to say... we worked together, I do something like that* (Emre)"). While these quotes show the relationship I established with the participant as the researcher, I think my interest and curiosity in the subject also effectively established this relationship. My curiosity may also have meant finding a perfect audience for participants who wanted to be special and unique in someone else's eyes. Participants may have begun to explain themselves honestly if they had found someone available to listen to them.

CHAPTER 3

RESULTS

Upon analyses of the semi-structured interviews with eight young adult men who experience anxiety in social environments, three superordinate themes were formed. These superordinate themes are *(1) Family Relationships as the Antecedents of Anxiety*, *(2) The Desire to be the Object of Others' Gaze*, and *(3) The Struggles of Separation*. Detailed information about the superordinate and subordinate themes is shown in Table 4.

3.1. Family Relationships as the Antecedents of Anxiety

The first theme, *Family Relationships as the Antecedents of Anxiety*, corresponds to possible premises that shape the participants' anxiety experiences. The interviews delved into the topic of the participants' relationships with their mothers and fathers. In this sense, the participants described their anxiety experiences concerning their family relationships.

To illustrate, Emre began speaking about his anxiety by saying the reason for his anxiety was his mother. In the participants' expressions, the closeness of their relationship with their mothers and the conflict with their fathers were salient.

Lacan (2004/2014a) explained the existence of anxiety with the devouring effect of the mother and the disempowerment of the father's position. Therefore, the features of participants' relationships with their mothers and fathers were considered the antecedents of anxiety. From this point of view, two subordinate themes were created: "The possibility of being devoured by the mother" and "The deviation in paternal function".

Table 4. *Superordinate and Subordinate Themes*

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1. **Family Relationships as the Antecedents of Anxiety**

    1.1. **The possibility of being devoured by the mother**

        1.1.1. Intrusive mother

        1.1.2. Symbiotic relationship with the mother

    1.2. **The deviation in paternal function**

        1.2.1. Competitive father-son relationship

        1.2.2. Desire to make the family proud

2. **The Desire to be the Object of Other(s)' Gaze**

    2.1. Desire to understand others' intentions about them

    2.2. Desire to meet others' demands

    2.3. Desire to be outstanding

    2.4. The Anxiety Moment: Ambiguity in others' gaze

    2.5. Competing or identifying with peers to gain others' gaze

3. **The Struggles of Separation**

    3.1. Being stubborn

    3.2. Endeavor to face the lack

3.1.1. The possibility of being devoured by the mother

Participants' relationship with their mothers was one of the topics mainly elaborated throughout the interviews. Most participants conveyed that they were both in an intimate relationship with their mothers and in conflict. Thus, the inconsistent nature of the mother-son relationship was sharp in the interviews, which could be observed in the participants' expressions. For example, while Emre mentioned that his mother became encouraging and inspiring with her behaviors and sayings, all of a sudden, he started to negate what he said and to talk against his mother:

> Okay, maybe these (my mother's intrusive attitude) are the aspects I had trouble with. Still, **my mother was with me**; for example, she has high maternal feelings... For instance, my mother is a practical joker. … **When I'm in a bad mood, she comes and tries to make me laugh**. She just tries to distract me a little bit. **Those parts are so beautiful**. Or, for example, she gives me advice. What kind of advice?

For instance, she says we can't get everything we want in life. **She always says that I am not grateful. Okay, but why should I be thankful? Maybe I want more.** For example, I never had anything compatible with gratitude. If others don't have it but I do, I don't have the potential to be thankful because **I worked and earned it, I mean I wanted something because I received nothing from my family, I mean, nothing. I did not receive it materially or spiritually.**

Original

Tamam, belki bunlar (annemin müdahaleci tavrı) benim sıkıntı çektiğim yanlardır. Ama annem çok yanımdaydı mesela, hani çok fazla annelik duygusu yüksek ... Mesela annem muzip bi insan. ... Moralim bozuk olduğu zaman gelir beni güldürmeye çalışır. İster istemez biraz kafamı dağıtmaya çalışıyor. O tür yanları çok güzel. Ya da mesela bana önermeler veriyor. Ne gibi önermeler? Mesela hayatta der her istediğimiz olmaz. Senin mesela her zaman der ki şükretmiyorsun. Tamam da niye şükredeyim ki? Ben belki daha fazlasını istiyorum. Benim hiçbir zaman şükürle mesela bağdaşan hiçbir zaman hiçbir şeyim olmuyor yani. Başkalarının yoksa benim varsa diye şükretme potansiyelim diye bir şey yok çünkü ben onu çalışıp kazanmışım yani bir şey istemişim de çünkü ben ailemden hiçbir şey görmedim yani hiçbir şey. Maddi yönden de görmedim, manevi yönden de görmedim.

Although Emre first expressed that he was encouraged by his mother, after a point, he started saying that he received no assistance or encouragement. It indicates the inconsistent nature of the mother-son relationship. Most participants clarified their relationship with their mothers as intimate, as if they were the one person who understood each other completely; but, they also emphasized that they had problems with their mothers because their mothers penetrated what they thought, wanted, and did. Moreover, when they mentioned their feelings about the inconsistent nature of mother-child relationship, they emphasized the "devouring emotion". About this emotion, Furkan said the following statements:

When I was 16 or something, you know, I was my so-called rebel at that time. You see, I said, Mom, enough is enough; **leave us alone**. ... Every day, I don't know, **getting called three times four times, and being one-by-one asked what you did, if you ate, took a bath, did this**, you know at that time, you're doing something like, I can take care of myself now. ... So, it sounds like there was no need for that much. She was unnecessarily

afraid. ... Frankly, I felt a little something at that time; **I felt like I was suffocating**. It's like they're taking me under control or something; there was such a feeling at that time as well.

Original

Ben 16 yaşındayken falan ya dedim artık hani ben o sıralar tabii kendi sözde asiydim. Hani ya dedim anne yeter artık hani bizi rahat bırak. ... Her gün işte ne bileyim 3 kere 4 kere aranmak, işte naptın nettin, yemeğini yedin mi, banyonu yaptın mı, şunu yaptın mı falan tek tek sorulunca şimdi o dönemde de şey yapıyorsun, işte ne bileyim biraz hani kendime bakabilirim artık hani. ... Yani bence o kadarına gerek yoktu gibi geliyor. Gereksiz korkuyordu. ... Açıkçası biraz ben şey hissediyordum o sıralar, boğuluyormuş gibi hissediyordum ya. Ha bire beni kontrol altına alıyorlarmış gibi falan, o dönemde de öyle bir hissiyat vardı.

The participants' mothers' interfering behaviors cover the participants' personal space and have a swallowing effect on them. The mothers' demonstration of love also has the same influence. For example, Emre's mother was jealous of him, and because of this feeling interfered with her son's behaviors:

She can't share me with other people. For example, if we go somewhere, I'll talk to my uncle. She says, "Don't talk about this subject.". I ask, "Why". She replies, "They like your speech.". People can like it; people can like it. "No." she says, "Let them not like you, you, shut up, they shouldn't know that you're like this.".

Original

Yani (beni) *paylaşamıyor. Mesela bir yere gidelim, dayımgil yanında konuşurum mesela. Bu konu hakkında sen konuşma der. Niye diyorum. Senin konuşmanı beğeniyorlar diyor. E beğenebilirler insanlar, insanlar beğenebilir. Yok diyor, beğenmesinler, sen sus, senin böyle olduğunu bilmesinler.*

As seen, the participants' mothers interfere with their children even while showing their love. Like Furkan, Emre defined the feature of his relationship with his mother as "We actually make each other prisoners." (*Original: Birbirimizi aslında zindan ediyoruz.*). In conclusion, it was noted that interventions of the participants' mothers surrounded them, hence, their personal space and subjectivity were restricted. This

consuming feature of the mother-son relationship was apparent in the participants' expressions. This theme, *The possibility of being devoured by the mother*, was discussed in two subordinate themes: "Intrusive mother" and "Symbiotic relationship with the mother".

3.1.1.1. Intrusive mother

While clarfying their relationships with their mothers, the participants frequently mentioned their mothers' intrusive attitudes toward them. The participants' mothers interfered with their children's thoughts, behaviors, such as whom they should meet, and with their physical appearance, such as how to make their hairstyles. For example, Emre exemplified this experience with the following statements:

> Until the last semester of high school, "**Don't go there!**", "**Don't go here!**", "**Don't hang out with that boy!**", "**Look, they do this.**", "**Look, they do that.**", "**Emre, why did you cut your hair like that?**", "**Why did you do that in that way?**" and so on, I mean I grew up under tremendous pressure.

> *Original*
> *Ta ki lisenin son dönemine kadar işte "Şuraya gitme!", "Buraya gitme!", "Şu çocukla takılma!", "Bak, bunlar şöyle yapıyor.", "Bak, bunlar böyle yapıyor.", "Emre saçını niye böyle kestirdin?", işte "Şunu niye böyle yaptın?" falan filan bu gibi yani çok büyük kendi baskı altında ıı büyüdüm.*

The participants' mothers did not just say how their children should behave or think. They also forced and insisted on making their children do the specific thing they wanted. To exemplify, Barış explained his mother's pressure on him with the following statements:

> So, I can say this: If my mother thinks something is right, she defends it and tries to make it happen. It's something like, **think of two ways, both ways are partially correct, but it doesn't matter which one you choose. Even though my mother's path is different from the one I chose, my mother wants me to pick her own path**. I don't know how to make sense of or explain this, but my mother likes to act like this.

Original

Yani şöyle diyebilirim: Annem bir şeyin doğru olduğunu düşünüyorsa onu sonuna kadar savunur ve hani onun olması için çabalar. Bu şey gibi bir şey olsa da iki yol düşünün, iki yolda kısmen doğru ama hangisini seçtiğinizin bir önemi olmasın. Benim seçtiğim yolla annemin seçtiği yol farklı olsa bile annem kendi yolunu seçmemi ister. Bunu nasıl hani anlamlandırabilirim veya anlatabilirim bilmiyorum ama hani annem böyle davranmayı seviyor.

Moreover, the participants tried to justify their mothers' intrusive behaviors by saying that their mothers were concerned about them. It shows what they think about their mothers' behaviors. While they expressed irritability about these intrusive behaviors, they also empathized with their mothers. Barış's expression is a clear-cut example showing this inconsistency:

> Whether I'm out at night, a place I go to, or a place I work, she can get anxious and worry about all this. Or, as I said, she is apprehensive about my exams, especially my academic success. (Researcher: How do you feel about her worries?) **It comes naturally to me because I am her son, and she wants me to be the happiest I will be**. **That's why I can't do anything, I can't get angry, I can't find it strange**, but sometimes my mother can get seriously worried. … Usually, after eight at night when I was out, she would always call me, she would always text me. Like "Let's come back home. It would be best if you went home; I'm worried.". … (Researcher: How was it, how did it feel for you, you said she keeps calling?) So, I can say that **it was a little frustrating**, and you know, she thinks about me. I can understand that, but I also want to have fun and spend time with my friends. **I don't want to say the word exaggeration for my mother's worrying about the things, but I think it's an exaggeration**. So, I don't think I will be extorted when I come home late in the evening. I think my mother's fears are in this direction. She is afraid that something may happen to me, that I may be defrauded, but I do not think that such a thing will happen, so of course, **I take care of my own safety**.

Original

Gece dışarda olmam olsun, ıı gittiğim bir yer olsun veya çalıştığım yer olsun bunların hepsinde hani evhamlanabiliyor, endişe duyabiliyor. Ya da dediğim gibi işte sınavlarım konusunda özellikle işte akademik başarım konusunda çok

endişelendiği oluyor. (Araştırmacı: Size nasıl geliyor peki onun bu endişeleri?) *Bana çok doğal geliyor çünkü sonuçta onun oğluyum ve hani o benim en mutlu olmamı, olacağım şekli istiyor. O yüzden şey yapamıyorum, kızamıyorum, yadırgayamıyorum ama bazen annem gerçekten çok evhamlanabildiği oluyor. ... Gece genellikle sekizden sonra dışarda olduğumda hep beni arardı, sürekli arardı, sürekli mesaj atardı. "Hadi eve dön. Eve dönmen lazım, endişeleniyorum." gibisinden ...* (Araştırmacı: Sizin için nasıldı peki, ne hissettiriyordu, biraz da böyle sürekli arıyor dediniz?) *Yani biraz sinir bozucuydu diyebilirim ve hani tamam, beni düşünüyor, bunu anlayabiliyorum ama hani ben de arkadaşlarımla eğlenmek ve zaman geçirmek falan çok istiyorum ve annemin biraz da endişelendiği şeylerin hani abartı demek istemiyorum ama abartı olduğunu düşünüyorum. Yani akşam eve biraz geç geldiğimde gasp edileceğim ya da benzeri bir şey olacağını düşünmüyorum. Annemin korkularının bu yönde olduğunu düşünüyorum. Başıma bir şey gelebileceğinden, dolandırılabileceğimden korkuyor ama ben zannetmiyorum öyle bir şey olacağını, yani kendim dikkat ediyorum tabii ki ıı güvenliğime.*

Overall, the participants described their mothers as "oppressive", "concerned", "incredulous", "apprehensive", and a person who wanted "everything to be in line with her". Considering the participants' mothers' interventions, these interventions did not only consist of the rules or boundaries set by the mother as a parent, but the mothers were also involved in their children's subjective spheres. Therefore, participants were disturbed by their mothers' behaviors. Despite this, it is also apparent that participants simultaneously saw their mothers' behaviors as an expression of love. In this way, it is observed that the participants continued the intrusive relationship by interpreting this intrusive attitude as love and trying to justify their mothers. This situation supports the unstable, unfounded, and scattered feelings created by the intrusive attitude of the mothers in the mother-son relationship.

3.1.1.2. Symbiotic relationship with the mother

Participants mentioned that they had an intimate relationship with their mothers, and their mothers were special to them. However, this closeness lacks a specific limit, as in the theme about the mothers' intrusiveness. Therefore, the participants'

relationship with their mothers can be considered fondness, inseparability, and wholeness rather than just love. This incident is noted in the case of Furkan:

My mother has a special place for me. I frankly … was like that when I was little; I remember when I was very young, … when I was 3, 3 or 4 years old … for example, **my father … wouldn't let me sleep next to my mother**. I honestly don't know why. … I remember **I was furious**. But that's why I remember … **I used to sneak out**; for example, **I get out of bed at night, so I secretly hold my mother's feet, and I sleep**. … Later, of course, when this turns into a joke or something in the family … I didn't do much, frankly, when it was because you were like a mother's son, you are like that or something like that. When I was little, I was very uncomfortable with such words, and when I grew up, I realized that being a mama's boy … is not painful. ... Frankly, I also like that my mother loves me. .... Also, when I was little, **I guess my father's force weaned me**; I don't know. At 1.5-2 years old … **my mother said, "Son, from that day on, you were always something to your father; you were far away and cold."**.

Original

Annemin benim için yeri başkadır. Ben açıkçası … küçükken de öyleydim ya, çok küçükken hatırlıyorum, … 3 3-4 yaşlarında falan … mesela babam … annemin yanında yatmama izin vermiyordu. Neden bilmiyorum açıkçası. … Hatırlıyorum, çok sinirlenmiştim. Ama o yüzden hatırlıyorum … gizlice gidiyordum, mesela gece yataktan kalkıyorum böyle gizlice annemin ayağını tutuyorum, uyuyorum. … Daha sonra tabii bu aile içinde de bir esprilere falan da dönüşünce … böyle anne kuzususun, şöylesin böylesin falan diye olunca ben de çok şey yapmadım açıkçası. Küçükken çok rahatsız oluyordum öyle laflardan da büyüyünce fark ettim ki ana kuzusu olmanın … rahatsız edici bir yanı yokmuş. … Açıkçası annemin beni sevmesi de hoşuma gidiyor. .... Ben küçükken bir de … herhalde beni babamın zoruyla sütten kesildim galiba, bilmiyorum. 1.5-2 yaşlarında … annem dedi ki "Oğlum o günden sonra sen babana hep şeydin, uzaktın bir soğuktun.".

As revealed by the excerpt, Furkan talked about his love for his mother and stated that he was uncomfortable with his father's interference in his relationship with his mother. More importantly, it is observed that his mother also wanted to be attached to his son. She did nothing to separate the beds and even provoked his son to his

father by saying that the father wanted to wean him. In this expression, she *silently* says that "I did not want to wean you, I wanted to be with you, but your father separated us.". Therefore, it is evident that his mother did not want to be separated and wanted to continue breastfeeding and sleeping together with son.

This situation is seen not just in the participants' early childhood. For example, Emre expressed that his mother was always jealous of him and did not share him with any other girl:

> **She cannot share me with other people**. I once posted a photo with my girlfriend on Instagram. Tovbe astaghfirullah, she told me, "**Delete that bitch**.". I said, "Mom, what do you say, please? "Maybe," I said, "She will be your daughter in law; why do you trash-talk?". She can't share much. (Researcher: What do you feel, what do you think about your mother not sharing you?) On the other hand, **I like it, but I like this jealousy. But it gets tiresome after a while, so it gets very tiring**. Just wait, let me open my mouth, wait. **It's like she has a precious thing (me)**; I mean, she has an Instagram; for example, she takes a photo of me, here is my dear son.

> *Original*
> *Beni paylaşamaz o. Ben bir defa instagrama sevgilimle fotoğraf attım. Tövbe estağfurullah, "Sil o orospuyu." dedi bana. Dedim "Anne, ne diyorsun, gözünü seveyim? "Belki" dedim "Gelinin olacak, sen niye böyle terso terso cümleler kuruyorsun?". Çok paylaşamıyor ya. (Araştırmacı: Ne hissediyorsunuz, ne düşünüyorsunuz annenizin sizi böyle paylaşamaması hakkında?) Ya bir yandan da hoşuma gidiyor ama böyle bu kıskanılma hoşuma gidiyor. Ama bir süreden sonra bıktırıyor yani çok bıktırıyor. Aa bir dur bir ağzımı açayım, bir dur işte. ... Sanki onun çok değerli bir şeyi, yani nasıl diyim mesela instagramı var, fotoğraf atıyor benim fotoğrafım, işte canım oğlum.*

Moreover, Emre expressed that mother still saw him as a baby:

> I want to move into my own place. …. Now they say "you"; look, it's still **a protective instinct**; they say, "How will you do your laundry? How are you going to do your dishes? How are you going to do your curtains..." I say, look... **she still thinks we are babies that she gave infant formula in swaddling. This is my problem**.

Original

Ben eve çıkmak istiyorum. .... Şimdi diyorlar, sen, bakın hala bir koruma iç güdüsü, aslında sen diyor çamaşırlarını nasıl yıkayacaksın, bulaşıklarını napacaksın, perdeni nasıl, ya diyorum ki bak ... o hala bizi böyle sanki kundakta milupa verdiği bebek zannediyor. Bu benim sorunum.

Having a relationship, moving into a place by self, and taking care of oneself are an adult's typical life expectations and skills. Emre's mother discouraged him from doing these things and tried to continue the same relationship with his son when he was a baby. In this relationship, the baby is needy, and the mother supplies his demands without delay. However, with time, the baby grows up and has the capability to take responsibility for his own life and decide what he will do. However, in the participants' relationship with their mothers it was impossible to find a spot for the participants to have their own personal life. They had an undifferentiated, symbiotic relationship with their mothers. Moreover, this situation is not one-sided. Participants also continued a symbiotic relationship with their mother despite the discomfort. It also shows the inconsistent nature of symbiotic relationships.

3.1.2. The deviation in paternal function

Participants generally mentioned that they had difficulties getting along with individuals in authority; in this context, they focused on their relationships with their fathers. They generally recognized their fathers as authoritarian. Based on the participants' expressions, this authoritarian situation corresponds to crossing the participants' borders rather than specific rules and boundaries. It is similar to the participants' relationships with their mothers. The participants' fathers dictated some restrictions, which were perceived as ridiculous by the participants. They compelled their children to make what they want. This created a competition between the father and son because they competed based on who would rule. If the child obeys his father's rules, the father will be superior to his child, vice versa. According to Lacan (1981/1997a; see also Bilik, 2021), the father's authority and rules should have a symbolic meaning and father and son are not coequal in competing by reason of the

nature of the symbolic father-son relationship. In symbolic order, while the father's rules create a boundary for the child, they also create a space for the child to realize their desire. When the opposite situations occur, the rules are not symbolic laws but obstacles to be overcome, like in the participants' relationship with their father. Because the competitive relationship between the father and son does not refer to the symbolic relationship between them, it raises a question mark about the role of paternal function in the participants' subjective structuring. Although this rival relationship may suggest that the paternal function may not fulfill its function, the participants wanting to be like their fathers and giving importance to their fathers' thoughts may suggest that the paternal function is functioning. Significantly, based on the observation in the interviews, the participants are in a neurotic structure regarding language use and the relationship they have established with the researcher. However, the imaginary aspects of the relationship the participants established with their fathers still cloud the functionality of paternal function.

For this reason, it is interpreted that the paternal function carries out its function for the participants; in spite of this, there is a deviation related to the symbolic function of the father. This situation also explains the anxiety experience of the participants. The paternal function, one of the causes of anxiety, is not operating as expected and leads to participants' anxiety experiences. This deviation is discussed in detail under two subordinate themes: "Competitive father-son relationship" and "Desire to make the family proud".

3.1.2.1. Competitive father-son relationship

The participants were mostly in conflict with their fathers. They argued on many topics with their father and tried to despise them by winning the arguments. In this sense, the competitive nature of the father-son relationship was observed in the participants' expressions. For example, Emre defined his relationship with his father as a "superior subordinate" relationship. He expressed their relationship with the following statements:

> My father is a copy of my mother. **He does not speak, but he does the main work in the background**, so he does not have an active role; he is passivized but makes

all the decisions. Of course, it's a very passive role, so **he never comes to you and tells you not to do it like that. He transmits it through my mother because my father never directly interacts with his children because, for him, the position of a father and mother is not a parent**. It is like a **subordinate relationship**… For example, **he was never interested in our classes**. So, I wanted to see a much **stronger figure as a father figure**. **This classic father power, rather than strength, is not arm muscles, baldness, or that dark-haired man type in a shirt. That's not him. Instead, he could have raised us more secularly, more consciously than our peers. He did nothing.** You know, **he just gave me money.** Look, I can't say that he missed something I wanted, I swear I can't say I never received it, but **paternity is not putting three or five cents in a child's pocket and sending him to school. He was not aware of this.**

Original

Babam annemin kopyası, yani konuşmaz ama arka planda asıl işi o yürütüyor, yani aktif bi rolü yok, pasivizedir ama bütün kararları o alır. Tabii çok pasivize bi rol, yani asla sana gelip bunu böyle yapma demez. Onu annem aracılığı ile iletir çünkü ıı babam hiçbir zaman direkt muhattap olmaz çocuklarıyla çünkü onun için bir baba anne konumu bir ebeveyn değildir. Ast üst ilişkisi gibi bir şeydir.... Mesela hiçbir zaman bizim derslerimizle ilgilenmedi. Yani ben bir baba figürü olarak çok daha güçlü bi figür görmek istiyordum. Hani güçlüden ziyade bu klasik baba gücü işte kol kasları, kel yapı, gömleğin içindeki o esmer adam tiplemesi değil. O değil yani. Daha çok bizi ıı daha seküler, daha böyle yaşıtlarımıza oranla ıı bilinçli yetiştirebilirdi. Hiçbir şey yapmadı. Hani bak, sadece para verdi. Bak bir şey eksik etti diyemem hani, şunu istedim alınmadı vallahi diyemem ama babalık cebine üç beş kuruş koyup okula göndermek değil. O bunun farkında değildi.

In his expressions, Emre implied that the features of his real father were not important. Instead, he emphasized his father's symbolic function such as raising an open-minded son and being interested in the son's academic success. He claimed that his father lacked the skills for this role. While Emre clarified his dissatisfaction about the situation in this expression, he also articulated that he loved teasing him, and then argued with him:

He has no hair, either. **I make fun of him** (my father). For example, I blow dry my hair. He stands neatly in the other room and does not interfere, … I go to the room

and say thank God we have hair; we blow dry it like this. After that, of course, **he gets angry. Then we fight**. … **It's nice to make fun of him; it's very nice to make fun of him. He gets angry; I take pleasure in annoying him. … I don't like any female celebrity in this world so much in this life; I only like Megan Fox. Assume that I am with Megan Fox, I wouldn't get the same pleasure as I do with that argument with that man (his father). If I spend time with Megan Fox, I wouldn't get the pleasure of that argument with him.**

Original

Saçı da yok. Dalge geçiyorum. Mesela fön çekiyorum saçıma düzgün düzgün duruyor, karışmıyor, ... odaya gidiyorum Allah'tan saçımız var da diyorum, böyle çekiyoruz. Ondan sonra sinirleniyor tabii. Sonra kavga ediyoruz. ... Onunla dalga geçmek çok güzel, çok güzel onunla dalga geçmek. Sinirleniyor, ben onu sinir etmekten çok zevk alıyorum. ... Şu hayatta böyle dünya üzerinde hiçbir kadın ünlüyü böyle aşırı derecede tamah etmem, sadece Megan Fox'u beğenirim. Ben Megan Fox'la beraber olayım, o adamda aldığım zevki alamam ya. ... Megan Fox'la vakit geçireyim, onunla o tartışmadan aldığım zevki alamam.

In this passage, it is apparent that the participant got satisfaction from his father's deficiency. It clearly shows the son's competitive behavior towards his father and how strong the deficiency of the father gives satisfaction to a child.

Moreover, Doruk also mentioned that he had difficulties with authority. He defined himself as "someone who can't tolerate authority" and explained the difficulties he experienced through his teachers at school. Then, he said that his father was also a teacher. Stating that he criticized the school and teachers, he said that he saw teachers as "incompetent"; he disliked and belittled them and complained about them. Similarly, he explained that he saw his father as "inadequate" with the following statements: "So is my father, for example, a teacher, but if I had a private school, I would not recruit him as a teacher, or I don't know … frankly, I would not want him to educate my child." (*Original: Babam da öyle, mesela hani öğretmen ama ya bir özel okul sahibi olsam almam ııı öğretmen olarak ya da ne bileyim ... çocuğumu eğitmesini istemem açıkçası.*). Therefore, it is interpreted that he competed with his teachers and father, who were in a vertical position with him. He devalued

his father's dominance as a teacher/authority. Furthermore, he focused on a frame of knowing or not knowing something and stated that his teachers did not know anything. Likewise, his father struggled to provide answers to his questions. It was thought that for Doruk, it was not the question whether his teachers or his father were incompetent in essence. Rather than that, Doruk focused on the points where these individuals, whom he saw as authorities, might be inadequate. For example, he mentioned that he had the right to speak at a meeting attended by high-status individuals, to say a point that was "not his duty" and the organization was lacking. He recognized that he lacked the necessary qualifications to question, criticize, or show the lack of teachers/senior officials/fathers. He did it, nonetheless. It shows that although the participants accept the father's role within the scope of the paternal function and even want to see their father in action, they are engaged in a competitive dynamic with their fathers on imaginary register. It is interpreted that the symbolic father in the oedipal process' second stage is accepted. However, there are certain adversities in accepting the unchanging and non-competitive role of the real father in the oedipal process' third stage, which is the owner of the mother's desire as the bearer of the phallus (Lacan, 1994/2020).

The participants' other competitive domain, which is the mother, supports this idea. The participants mostly emphasized their mother's dissatisfaction with their relationship with their husbands. While mentioning their parents' relationship, the participants mostly emphasized that their parents' relationship is lack of romance, changed over time, or was not like the old times. In other words, they tried to say that they couldn't see the love in their parents' relationships as they thought. Undoubtedly, this is the participants' understanding about their parents' relationship. For example, Emre explained their parents' relationship with the following statements:

> True love doesn't necessarily come with red wine, a nice suit, or a fishtail dress. That's nice too, but they (my parents) get along so well. **For example, my father is telling my mother something about construction. Mom watches- (imitating how his mother looks at his father). Oh, my mother has nothing to do with this. What can my mother do about a construction issue? What will she do? What's**

the use? But she's listening to him. It means she loves him. She gives a lot of value to him. For example, she makes my father eat honey with her hands like this in the morning (**imitating and laughing**) ... Ah, he will go, he will work or something (**laughing**). For example, **my father does not buy flowers when he comes home. There is not that level of romance between each other, but he buys her a blender because my mom is happy with the blender, not the flower.** Do you understand? You know, they are far from that classic love imposition, but they indeed have an excellent love. **My mom is happy with the blender. A thousand watts? No, fifteen hundred watts. Oh, thanks, hubby (sarcastic laughing).** You know, the analogy of an orchid, not a rose, is a classic that sends a rose, but an orchid is more expensive, more elaborate, so **not a thousand watts, but a thousand five hundred watts is more beautiful** (**laughing**).

Original

İlla gerçek aşklar böyle kırmızı şarap, güzel takım elbise, bir balık elbiseyle falan olmuyor. Böylesi de güzel ama çok iyi anlaşıyorlar. Mesela babam inşaatla ilgili bir şey anlatıyor. Annem şöyle izl- (annenin babaya bakışını taklit ediyor). *Ha annemin alakası yok bu konuyla. Annem n'apsın inşaattaki bir mevzuyu ya. N'apacak hani, ne işine yarar ki? Ama dinliyor. Demek ki seviyor. Çok da değer verir. Mesela babama sabah böyle ya elleriyle böyle bal yedirir ya* (taklit ediyor ve gülüyor) ... *Ah gidecek, çalışacak falan böyle* (gülüyor). *... Babam eve geldiği zaman mesela çiçek almaz. Öyle bir romantizm seviyesi yok ama ona blender alır çünkü annem çiçekle değil, blenderla memnun olur. Anladınız mı? Hani o klasik aşk ıı empozesinden uzaklar ama aslında iyi bir aşk yaşıyorlar yani. Annem blenderla mutlu oluyor. Bin watt mı? Hayır, bin beş yüz watt. Ooo kocacım sağol* (kinayeli bir biçimde gülüyor). *Hani gül değil, orkide benzetmesi, hani gül gönderen klasiktir ama orkide daha böyle mesela pahalı daha özenlidir ya, onun için de bin watt değil, bin beş yüz watt daha güzel işte* (gülüyor).

Emre described his parents' relationship in a sarcastic tone and made fun of how they loved each other. In addition, Emre mentioned that his father did not help his wife with the housework, but he would like to help his wife, unlike his father. Therefore, it indicates that the participants made comparisons between themselves and their fathers, and positioned themselves as stronger "lovers" than their fathers in gaining their mother's love. This situation suggests that the participants were confused about the position of the real father.

As another example for this confusion, Furkan, which had competition with his father to sleep with his mother, stated that his father felt like a stranger to him and forgot his father's existence:

Maybe it's because he worked hard when I was younger. I mean, he would leave in the morning, **I wouldn't see him,** he would come back at half past nine or ten in the evening. After that, he would have dinner and go to bed. I mean, **I hadn't seen the man until how old I was, well, that was until middle school**. I mean, when he came back, he would scare me by pranking (Furkan had a phobia about spiders, bugs, flies and so on.) .... **I didn't remember his existence most of the time. Either way, it seemed like he didn't exist. I would notice at dinners that I had a father**. ... So I don't have a lot of memories of my childhood about my father, except for extreme moments. … **As I got older, I realized my father was not malicious**. **For example, when you were little, it seemed like he was your enemy, for instance, because he was very frightening**. … I mean, when I was little, I don't know, he scared me, he did something. **I didn't see the man that much**. When he'd tell me to do something, I would be like; **I didn't even see that man.** He comes in the night and tells me to do something. "Go pull the curtains" or something. Not much happened after that. Of course, they passed when I grew up. He doesn't have much; I don't know; **he's like that, a man who never existed suddenly comes into existence. It was as if I did not understand the concept of father at that time. Frankly, what does he do? He brings money to the house; I only know this.**

Original

Belki (ben) küçükken kendisinin de çok çalışmasından olabilir. Yani sabah gidiyordu, görmüyordum, akşam dokuz buçuk on gibi geliyordu. Ondan sonra da yemeğini yiyip yatıyordu. Yani görmüyordum ki adamı yani ben kaç yaşına kadar, kaç, ortaokula kadar öyleydi yani. Yani geldiğinde de korkutuyormuş beni şaka yaparak. .... Ya ben varlığını hatırlamıyordum çoğu zaman. Ya açıkçası yokmuş gibi geliyordu. Akşam yemeğinde fark ediyordum, babam varmış benim. ... Küçüklüğümde çok fazla bi anım yok o yüzden babamla ilgili ya, o şey extreme anlar dışında. ... Büyüdükçe hani babamın hani kötü niyetli bir adam olmadığını fark ettim hani. Mesela küçükken senin düşmanınmış gibi gelmişti mesela, çok korkutuyordu çünkü. ... Yani küçükken ne bileyim beni korkutmuştu, bir şeyler yapmıştı. Öyle çok da görmüyordum adamı ya. Sanki bir yabancı gibiydi hani. Bana bir şeyleri yap

*dediğinde de çok şey oluyordum, görmüyorum ki bu adamı, gecenin bir vakti gelmiş
bana bir şeyler yap diyor. Git perdeleri kapat falan. Ondan sonra çok şey olmadı,
büyüyünce tabii geçti onlar ya. Çok şeyi yok yani ne bileyim yani hiç olmayan bir
adam birden var oluyormuş gibi. Sanki o ben baba kavramını da o sıra
anlamıyordum açıkçası hani napar ne eder, eve para getiriyor, bir tek onu
biliyorum.*

What holds significance for a child is the father's symbolic presence rather than the
real one. Therefore, for Furkan, seeing his father only in the evenings because of his
father's job should not have made him suspicious of his father's existence. The father
does not exist physically, but with his symbolic features, laws, rules, and the
mother's words. Additionally, fathers generally work from morning to night, and
only look after their children in the evening in Turkish culture. In other words, this
situation is the routine family life for most Turkish families. However, Furkan still
forgot his father's existence even in this everyday situation, which prompts the
inquiry of the status of the paternal function. Furkan would be with his mother from
morning to night, completely forgetting his father's existence; and in the evening, he
would consider his father a stranger. It is therefore interpreted that he tried to
eliminate the existence of his father in his relationship with his mother, as other
participants did.

3.1.2.2. Desire to make the family proud

Despite competing with the father and trying to eliminate his function, the
participants also wanted to be like their father and make them proud. Ferit mentioned
that his father put pressure on him, as other participants mentioned. However, he also
stated that he obeyed his father's rules not because he was fearful of him, but he
wanted to demonstrate respect towards his father. In this sense, he expressed that he
gave importance to his father's ideas about himself and wanted his actions to be seen
and approved by him. For example, he wanted his father to see what he did as the
head of a student community and to be proud of him:

> For example, **if he tours with me at the campus, he can be prouder if he sees
> what is going on**, and frankly, I think **it is essential for me that my father is proud**

of me. It can be delightful and joyful for me to make at least my family proud of me. … Maybe it could make oneself proud in terms of community presidency.

Original

Benimle birlikte bir okulda tur atsa mesela, ne o ne gittiğini görse daha çok gurur duyabilir ve açıkçası babamın gurur duyması benim için çok önemli bir şey olduğunu düşünüyorum yani. En azından ailemin benimle bir gurur duyması benim için çok mutlu edici, sevinç dolu bir şey olabilir. … Belki hani bir topluluk başkanlık açısından belki gurur verici olabilir.

Similarly, Kıvanç mentioned that his father wished to have his children to be educated and his desire to fulfill his father's wish. He especially emphasized that he felt he was in debt to his family and wanted to make them proud as a way to pay back:

(My family) They were having a lot of financial problems. He was in extreme difficulty. You know, **my father would say, even if I could get at least one of my children to school, it would be enough for me, but it is a source of pride for him that he has all four of his children educated now. So, he is grateful for this issue. Now they make me study, and it will be an addition to their pride that I can achieve something in a way**; I mean disappointed in them, I mean disappointment; **it will not hurt their hope or their pride** if I have self-reliance too; what if I can achieve something on my own, I can earn my own money on my own; if I can success that is, if I can declare my own financial freedom in a way, I think it will be a source of pride for them. … I want them to be proud of themselves, their children, and themselves for achieving something. I think I owe them this, indeed. **I don't want their hard work to go to waste. Therefore, instead of being at an ordinary level, I can say that I want to be a little better and gain their better thoughts (about me)**.

Original

(Ailem) Çok zorlukların içerisindelermiş maddi açıdan. Aşırı zorlukları içerisindeymiş. Hani babam şey falan diyormuş hatta, hani en azından bir tane çocuğumu bile okutabilsem benim için yeterli olabilir derken şu an dört çocuğunu da okutması yani onun açısından bir gurur kaynağı. Yani şükrediyor bu konu hakkında.

Şimdi beni okutuyorlar ve benim de bir şekilde bir şeyler başarabilmem ıı onların gurur kaynağına ek olacak yani onlarda bir hayal kırıklığı yani hayal kırıklığından kastım yani umutlarını veya şeylerini gururlarını incitmeyecek eğer ben de ayakta kalkabilirsem, ya kendi başıma bir şeyler başarabilirsem, artık kendi paramı artık kendim kazanabilirsem yani bir nevi kendi ıı maddi açıdan özgürlüğümü ilan edebilirsem onların için bir gurur olacak diye düşünüyorum yani. ... Hani bir şeyler başararak onların da kendisiyle hani gurur, evlatlarından gurur duyar, kendilerinden gurur duymasını istiyorum ya onların. Onlara karşı aslında bir borçlu olduğumu düşünüyorum. Bu kadar onların emeğinin boşa gitmesini istemiyorum. O yüzden ıı sıradan bir kademede olmak yerine biraz daha iyisi olup onların daha iyi düşüncelerini sahip olmak istiyorum diyebilirim.

As known in the psychoanalytic literature, the characteristic of the neurotic subject is to give up their jouissance for recognition, prestige, and approval by Other (Fink, 1997). For this purpose, the subject becomes castrated. As a result of giving up jouissance with castration, symbolic debt is formed as lack (Evans, 1996). According to Lacan (1994/2020), castration can only be defined with symbolic indebtedness, and the subject tries to pay this debt continuously throughout his life. In this context, this debt can also be understood as the cost of being a subject. Lacan (1981/1997a) also states that the subject who is subjected to the law punishes himself with symbolic debt; in other words, he mortifies himself.

As seen in Kıvanç's statements, it is evident that the participants desire to make their families proud and do so to pay off the symbolic debt they owed. They wished to create a favorable impression in the eyes of their families, to get approval from them, to be recognized by them. By doing so, they would pay their debts. This suggests that the participants are subjected to the law regarding their relationship with castration. In addition, when considered together with the previous theme, it is interpreted that the participants subjected to the paternal function also establish an imaginary relationship with their fathers through rivalry. While their desire to make their fathers proud indicates the father's symbolic function, the competitive relationship between the father and his child shows the deviation in the paternal function and why the participants experience anxiety.

3.2. The Desire to be the Object of Other(s)' Gaze

In the interviews, the participants' experiences were detailed from when they did not feel anxiety to when they felt anxiety. In this superordinate theme, the processes of anxiety experiences in social environments were explained in subordinate themes. Considering the participants' anxiety experiences, it was apparent that the participants attached significant importance to the feelings and thoughts of those who held significance in their lives. They wanted to be in a unique position for these people. With this purpose, they attempted to meet the demands of the people they cared about. They wanted to be in sight of these people. Therefore, they constantly questioned their position on the gaze of significant other. With such questioning, they faced the possibility of losing sight, and they tried to compete or identify with the possible opponents who could be in the sight of significant other.

This process was elaborated under five subordinate themes, respectively "Desire to understand what others' intentions about them", "Desire to meet others' demands", "Desire to be outstanding", "The Anxiety Moment: Ambiguity in others' gaze,", and lastly "Competing or identifying with peers to gain others' gaze".

3.2.1. Desire to understand others' intentions about them

In the interviews, it was interpreted that the participants tried to understand the thoughts of the other people. For example, Emre tried to understand his mother's thoughts and deduced what his mother wanted from him:

> **OK, she did. Shall I do it too, or will you do it? That's why you're giving me advice (criticism), I don't understand. What is your reason for telling me about this issue?** None of our business. … OK, Mom, if you're talking to me about this too, it means you want to tell me something; you told us what we could do about it; what good would it do for us to …?? What did it offer me? **She says that this is bad; take a lesson from it.**

> *Original*
> *Tamam, yapmış. Ben de mi yapayım ya da sen mi yapacaksın? Bu yüzden bana tenkin mi veriyorsun, anlamıyorum. Anlatma sebebin nedir? Bize ne…. Tamam da anne, sen de*

bana bunu anlatıyorsan demek ki bir şey anlatmak istiyorsun, anlattın, bu bizim elimize ne gel-, kayda değer ne var veri olarak? Ne sundu bana? Hani diyor ki bu kötü, bundan ibret al.

As seen in the excerpt, although his mother said nothing directly to Emre, he assumed that his mother attempted to convey something, and he tried to understand it. Because of his effort to understand what his mother attempted to convey, this effort was interpreted that the participants assumed that what the others were talking about could be a message to them. Briefly, this means that they give importance to other people's thoughts about them.

Moreover, the participants' effort to understand what others think about them was not just observed in the conversation, but also when there was no one around. For instance, Oktay mentioned that he was almost always considering how others perceived him, and what others could think about him. He described his own effort to understand what others thought about him with the camera example:

It's like there's a camera above that's watching. **You are watching yourself from that camera again and again**. So, I think I better explain the concerns about being in public in general, with the camera incident, for example. I mean, think about it this way, **you are trying to look at something from your own perspective, and you are trying to look at it from the camera**. A lot is going on in that direction... Well, it's indeed about shifting your focus into two directions, I guess, a little more. **As I said, now there is a world where you look and interpret from your own primary point of view. There is also a world you interpret as how I look from the outside. It is probably troublesome to carry out both together**, so it is directly related to it... **When I look from the outside, I wonder if I am doing something wrong and so on.** I mean, I don't know, maybe it could be something like, am I acting incongruously.

Original
Sanki bir dışarda tepeden bakan bir kamera var. Siz de o kameradan kendinizi bir daha bir daha izliyorsunuz. Yani ben öyle düş- düşünüyorum genel olarak ııı toplum içinde bulunma yönündeki kaygıları, mesela ııı kamerayla olayıyla daha iyi açıklıyorum. Iııı yani şöyle düşünün hem kendi açınızdan bir şeye bakmaya çalışıyorsunuz hem de o ııı kameradan bakmaya çalışıyorsunuz. O yönden bir ıı çok şey oluyor ııı ... Ya mesela şey

ıı aslında odağınızı iki yöne kaydırmayla alakalı sanırım biraz daha. Hani ıı dediğim gibi şimdi kendi birincil bakış açınızdan baktığınız ve yorumladığınız bir dünya var. Bir de ııı acaba dışardan nasıl görünüyorum diye yorumladığınız bir dünya var. Iıı bunların ikisini beraber yürütmek herhalde çok zor yani direkt onla ilişkili ... Iıı dışardan baktığım zaman acaba yanlış bir şey yapıyor muyum vesaire. Iıı yani belki de ne bileyim uyumsuz bir şekilde davranıyor muyum tarzı bir şey olabilir belki.

Furthermore, Kıvanç and Furkan explained the reasons for the importance of knowing other people's thoughts. They stated that they felt anxious when they couldn't read others' thoughts. As an example, Kıvanç said that:

*So, as I said, in a very crowded environment**, if there was an environment where I couldn't hear people's thoughts, this just made me feel anxious**. ... I don't know what they think about me when I'm in an environment with a lot of people, after all, it might be so.*

Original
Yani dediğim gibi çok fazla kalabalık bir ortamda hani insanların düşüncesini duymadığım bir ortam olsaydı bu kaygı hissettirdi bana. ... Çok ortam ya çok kişinin olduğu bir ortamda olduğumda ıı onların düşün- benim hakkım benim hakkımdaki düşüncelerini bilmiyorum sonuçta, yani öyle olabilir.

According to the participants, knowing what others think was so important, even if others had bad thoughts about them. It is because it was much better than not knowing anything at all. Furkan explained his feeling about it by stating the following statements:

There are no (people around me making fun of people) so it would be easier if it were. There are no such people around me. You know, I don't have friends who bother me at all, do things behind my back, talk behind other people's backs. ... I wonder if something happens behind my back. ... So, it goes like this, **at least I see, I do, I experience, at least I know how to feel. I'm more afraid of possibilities.**

Original
(Etrafımda insanlarla dalga geçen insanlar) yok, işte öyle olsa daha kolay olurdu. Öyle insanlar yok etrafımda. Hani beni hiç rahatsız eden, işte arkamdan şey yapan,

başkalarının arka- arkasından konuşan arkadaşlarım da yok. ... Acaba benim arkamdan bir şey olur mu? ... Yani şöyle olur, en azından görürüm, ederim, deneyimlerim, hani nasıl hissedeceğimi bilirim en azından. Ben daha çok ihtimalinden korkuyorum.

Unsurprisingly, participants' desire to understand other people's thoughts was also realized during the interviews. The participants tried to understand the researchers' thoughts. Moreover, they acted according to their assumptions about what the researcher might expect from them. For example, in the interview, Erdem tried to clarify his intention behind the negation in his speech. When the researcher asked that point, he explained the frame of his mind with the following statements:

People always love people who are more attentive and try to speak more politely. Of course, I don't have any concerns about being loved here; it's not like that (laughing). (Researcher: Why did you say that now?) It occurred to me Hocam (which means app. 'my master' or 'my teacher'), is it a defense mechanism? ... **You get blamed when you say something; maybe it's a mechanism against it.** ... **No one is pointing at me, but I'm starting to defend myself as if it is directed.** I mean, in a very different way, I think about it later Hocam, and I feel many different feelings about it. **It makes me anxious**. When I'm on my own later, for example, why did I say that here or something? This happens in other places in my life as well. I'm saying something, for example, **when I'm going to bed at night, it suddenly comes to my mind, but I start to think, why did I say it or something there? I'm beginning to feel like I wish I had said that instead of saying another thing. I am indeed having a conflict with myself.**

Original
Böyle daha dikkat eden, daha kibar konuşmaya çalışan kişileri hep daha çok sever insanlar. Ya burada bir sevilme kaygım yok tabii, öyle bir şey değil (gülüyor). (Araştırmacı: Niye öyle dedin şimdi?) Aklıma geldi hocam, savunma mekanizması mı yoksa? ... Bir şey dediğinde suçlanırsın, belki ona karşı bir mekanizmadır. ... Kimse bana yöneltmiyor ama sanki onu yöneltmiş gibi kendi kendimi savunmaya başlıyorum. Yani çok değişik bir şekilde onu sonra düşünüp hocam onunla böyle değişik duygular hissediyorum yani. O beni kaygılandırıyor. Daha sonrasında kendi kendime kaldığımda şey gibi mesela burada neden onu söyledim ki falan. Bu hocam hayatımda daha başka yerlerde de oluyor. Bir şey söylüyorum, mesela gece yatarken aklıma geliyor aniden ama kendi kendime ben niye onu orada söyledim ki falan diye düşünmeye başlıyorum.

Keşke orada onu demeseydim de bunu deseydim gibi düşünmeye başlıyorum. Kendimle aslında bir çatışma yaşıyorum.

3.2.2. Desire to meet others' demands

As elaborated in the previous theme, the participants tried to understand other people's thoughts. Furthermore, they inferred about others' thoughts. As seen in Erdem's example, he made assumptions about the researcher's thoughts and based on that, he talked reflexively. Therefore, it was observed that other people's thoughts influenced how the participants behaved because they considered these thoughts as demands expected from them and tried to fulfill them.

For example, Barış indicated that he found it challenging to decline requests from people when they asked for something from him. He stated that if he said no to people, he would hurt them, and he thought he would end the relationship. Be said that he tried to please people and especially did not want to upset his mother because of that:

> **(Saying no to others) was difficult for me**. I couldn't say no. I mean, **it was like offending them, as if they would hurt a lot if I said no**. At first, **it seemed I was done with the person. That's why I never said no**. … I mean, it was a bit of a thing for me; I was saying that **the more people around me, the better people can think of me. I felt that if you said no, good thinking would decrease**. **It was bothering me too**. That's why I tried to say no as much as possible. … I mean, when I was little, I was more, I used to think **I had to please people**. How can I say, **I wasn't putting myself before other people. I was putting them before myself.** I hope I could explain it, and I guess I realized over time that it didn't make much sense by thinking about it myself. … I mean, **the need to please has existed since I was a child. This was especially against my mother; I think I was trying to do everything my mother said when I was little, but really everything that my mother said, I guess, completely.**

> *Original*
> *(Başkalarına hayır demek) zordu benim için. Hayır diyemezdim. Yani şey gibiydi benim için onları kır- hani onlar çok kırılacakmış gibi ben hayır dediğimde geliyordu. Tam karşımdakiyle işim bitmiş gibi geliyordu ilk başlarda. O yüzden asla demiyordum hani. … Yani biraz benim için şeydi, etrafımda ne kadar çok insan olursa insanlar benim*

hakkımda ne kadar hani güzel düşünebilirse o kadar iyi diyordum. E hayır dersen de o güzel düşünme şeyi azalır diye düşünüyordum. O da beni rahatsız ediyordu. O yüzden olabildiğince hayır dememeye çalışıyordum. ... Yani küçükken daha şeydim, insanları memnun etmem gerektiğini düşünüyordum. İnsanlara karşı daha, nasıl diyeyim hani kendi kendimi onların önüne koymuyordum. Onları kendimin önüne koyuyordum. Anlatabildim umarım ve hani onun da çok mantıklı olmadığını zamanla hani kendim düşünerek fark ettim sanırım. ... Yani memnun etme ihtiyacı bende aslında küçük- çok küçüklükten beri vardı. Bu özellikle anneme karşıydı, sanırım annemin dediği her şeyi yapmaya çalışıyordum küçükken ama gerçekten her şeyi, annemin dediği, hani eksiksiz sanırım.

Besides, it was remarked that the participants felt more pressure to meet others' demands when there was no *obvious* demand. For example, while Kıvanç expressed his desire to meet his parents' demand, he said that his parents would encourage him even if he failed. However, he articulated that he did not feel relieved. Instead, he felt more pressure to meet their demands. He explained how important for him to please his family as follows:

Because I thought that I could improve myself better here, I just said that 50-60 years from now, when I'm talking about myself, look, maybe you'll go away after a while, but you could leave something behind, leave a mark, learn something, be open to new things, etc. I think you can achieve more with this career goal. That's why I already have more of this academic enthusiasm. ... I mean to leave a trace, from my point of view, for example, a family member's thought about me, that is, **my mother or my father, my son was able to achieve this, he is an instructor at the university now, and their thoughts may make us feel the need to leave a trace**. …. The last thing I said about this was the note I got during the mid-term period; **he said, no problem, you can fix it, don't do anything, don't worry about yourself, that's it, do your best, the rest is up to Allah, so whether it happens or not, there is nothing to do.** Well. I was not often sure about this issue; **they didn't bore me, so they never said anything as you work less**. ... **I might feel indebted to them for being so understanding, you know, they are so understanding, they support me, why can I achieve something for myself so that it doesn't hurt their view of me?** ... **I don't want them to lose their hopes for me. I don't want to hurt their sense of hope**, which is their sense of hope. ... I'm asked to be in good places

(by his family), so. **They want me to have self-reliance when they die in the future**, and they want me to be able to have self-reliance.

Original

Aslında burada kendimi daha iyi geliştirebileceğimi düşündüğüm için az önce demiştim ya bundan 50 60 yıl sonra kendimi konuşurken bak hayattan şu kadar zaman sonra gideceksin belki ama arkanda bir şeyler bırakabildin, bir iz bırakabildin, bir şeyler öğrenebildiğin, yeni şeyleri ıı açık olabildin ıı gibisinden şeylerin ıı bu kariyer hedefim hedefimle daha çok başarabileceğini düşünüyorum. Iı o yüzden zaten bu akademik hevesim daha çok var. ... İz bırakmaktan kastım yani kendi açımdan mesela bir aile bireyimin benim hakkımda ıı bir düşünceyi yani atıyorum annem veya babamın ya oğlum şunu başarabildi, şu an ıı üniversitede bir eğitim görevlisi, bunları yapabiliyor gibisinden onların düşünceleri aslında ıı bu iz bırakma ihtiyacı hissettiriyor olabilir. .... En son bu ya vize döneminde aldığım notu söylemiştim, sıkıntı yok düzeltirsin dedi, şey yapma, kendine yüklenme, bu kadar, olduğu kadar, sen elinden geleni yap, gerisi Allah'a kalmış, yani olsa da olur olmasa da, yapacak bir şey yok tarzındaydı yani. Bu konuda da sık boğaz olmadım, beni sıkmadılar yani daha az çalışıyorsun gibisinden asla bir söylemleri olmadı. ... Iı bu kadar anlayışlı olmalarını aslında borçlu hissediyor olabiliyorum kendimde hani bu kadar anlayışlılar, ıı bana destek oluyorlar, sen de niye kendim için ben de bir şeyler başarabileyim ki hani ıı onların bana bakışına zarar gelmesin. ... İçlerindeki hani benle ilgili umutlarının düşmesini istemiyorum. Onların içindeki umut duygusunu hani ıı onların umut duygusuna zarar vermek istemiyorum. ... İyi yerlerde olmam istenir (ailesi tarafından) yani. İleride kendileri öldüğünde hani gözleri açık gitmemesini isterler yani, kendi ayaklarımda durma-durabilmemi isterler benim, ya bu konuda bir umutları vardır ve hani bu konuda endişe duygularını da istemem onların.

In conclusion, it was evident that the participants desired to understand other people's thoughts about them, and through mind-reading, they made inferences about themselves. They took these inferences as demands that were expected from them,

and they tried to fulfill them. In addition, they felt anxious when they could not. For example, Emre explained his desire to meet demands by saying that "People trust me, and I shouldn't shake that confidence. This naturally leads to anxiety." *(Original: İnsanlar bana güveniyor ve ben bu güveni sarsmamam lazım. Bu da tabii ister istemez kaygıya yol açıyor.).* Because of the importance of fulfilling the demands, they continuously wanted to be sure they could meet them. They questioned themselves about their capacity and expressed that they felt guilty and disappointed when they thought they lacked the capability of doing it. In the following statements, it was observed that the participant, Kıvanç, asked questions to himself to guess the other people's thoughts and, based on that, determined his capacity:

> *Basically, specifically, **can I succeed or not? Such as can I teach a lesson effectively? Can I easily express myself on a subject and explain it to my students comfortably if it happens in the future? Or can't I? What if I become a teacher in a failed career?** Otherwise, uncertainty as to whether I can really progress successfully, such an uncertainty scares me. ... I now think about what is expected of me when I am addressing a group. I guess I should express myself better to people so that they can understand me. If I could not say myself well at that time, I think **people in the group said that this person was going out there and saying something, but it was not clear what he was talking about. They may make statements like he looks ridiculous**. ... After all, you know that I am working in a community, for example, in the student community. **When I met people there, I needed to express the planned event. I'm actually afraid of failing at this**. ... **I can think of this - can I say that their thoughts actually hurt my own self, so when I talk to myself, I noted that Kıvanç, you came out here, you are trying to say something and failing at it; I can think for myself; don't you think you belong here?** I also wondered if I was doing it wrong or if I did not belong here. ... **I guess maybe I don't have this ability, I might have a lack of competence in addressing people or being in a community, and that's why I shouldn't be here. I know that, too, so I can have these thoughts from people's comments against me**.*

> *Original*
> *Temel olarak, spesifik olarak başarabilir miyim, başaramaz mıyım? Ya gerçekten etkili bir şekilde atıyorum bir dersi anlatabilir miyim? Bir konu üzerinde rahatlıkla*

kendimi ifade edip ııı ileride tabii olursa eğer öğrencilerime konuyu çok rahat bir şekilde anlatabilir miyim? Yoksa anlatamaz mıyız? Ya başarısız bir kariyerdeki bir hoca mı olurum? Yoksa gerçekten başarılı baş- başarı ilerleyebilir miyim konusunda bir belirsizlik korkutuyor beni, böyle bir belirsizlik. ... Iıı şimdi bir topluluğa hitap ederken benden bir beklentin ne olduğunu düşünüyorum ve insanlara kendimi daha iyi ifade etmem gerektiğini düşünüyorum ki beni anlayabilsinler. Bu konuda da eğer ki o sıra kendimi güzel bir şekilde ifade edemezsem hani bu insan oraya çıkmış bir şeyler anlatıyor ama ne anlattığı belli değil, gülünç duruyor gibi söylemlerde bulunabilirler diye düşünüyorum. ... Sonuçta hani ıı bir topluluk, örneğin şu an öğrenci topluluğunda görev yapıyorum ve ıı burada insanları karşısına çıktığımda bir etkinlik planlamışız, bunu insanlara ifade etmem gerekiyor. Bu konuda başarısız olmaktan korkuyorum aslında. ... Iıı bu düşün- onlara düşüncesi aslında kendi benliğime mi diyebilirim zarar verebilir yani ıı kendi kendime konuştuğumda e Kıvanç buraya çıktın ve bir şeyler anlatmaya çalışıyorsun ve bunda başarısız oluyorsun sence buraya ait değil misin diye düşünebiliyorum kendi açımdan ya da bir yen- bir yerde yanlış mı yapıyorum yoksa buraya ait değil miyim diye de düşündüm. ... Ben kendimde belki de bu yetenek yoktur, bir insanlara hitap etme konusunda veya bir toplulukta bulunma konusunda bir yetimin eksikliği olabilir ve bu yüzden dolayı da burada bulunmamam gerekebilir diye düşünüyorum. O da biliyorum yani bu düşünceleri çıkartabilir insanların bana karşı yorumu.

Although the participants questioned their capacity, it was also realized that their decision on this inquiry depended on what other people thought about them instead of thinking if they were capable or not. For example, Furkan mentioned that he harbored no fear regarding being unsuccessful but fear of being called unsuccessful:

Maybe I don't see my own knowledge enough when chatting with people because it happens most of the time. I'm saying I wonder if I'm going to talk about something, but I don't know exactly, I will not speak wrongly; I will not speak at all instead of speaking wrongly at all. It may be because I think nothing is better, primarily because of this mindset. After all, at that time (pandemic period), I could not talk to people at all, and I realized that because I was surfing the internet a lot at that time, here is what the guys are talking about. **Here I am reading what people are talking about, but I say that I cannot explain it in this way; you know, if I had knowledge about it a thousand times, I would not be able to explain it so well once**. I see how many times I feel this. After that, I felt this when I

was telling people and saying something. ... **While speaking, I wondered if I had given the wrong information. ... I (wish) give information like an expert**. ... I read comics too. **Still, I can't do that. ... Because I feel like I will disappoint the subject which I take responsibility for or myself. After all, if I fail .... failure obviously doesn't mean much to me. You know, am I afraid of failing, or I actually think I am not afraid of failing?** ... **I think maybe I'm uncomfortable or scared when people say I'm a failure** because I don't know; **it bothers me when people look at me that way**, frankly. I don't know; for example, **if they said he said that, but he couldn't do it, I would be offended truly.**

Original

İnsanlarla sohbet kurarken, konuşurken belki de kendi kişisel bilgi birikimimi yeterli görmüyorumdur çünkü çoğu zaman oldu yani. Diyorum ki acaba hani bir şey hakkında konuşacağım ama yani tam bilmiyorumdur, yanlış konuşmayayım hiç ya da hiç yanlış konuşaca- konuşacağıma hiç konuşmayayım. Hiç daha iyidir şeyinde olduğum için, daha çok bu düşünce yapısında olduğum için de olabilir çünkü o sırada (pandemi dönemi) *zaten hiç konuşamadığım için insanlarla şeyde de fark ettim zaten o sırada internette de çok dolaştığım için işte görüyorum işte adamlar bir şe- neler neler anlatıyor işte okuyorum adamlar neler anlatıyor ama diyorum ki ben bunu anlatamam bu şekilde, hani bu konuda yani bin kere bilgi olsam bir kere bu kadar iyi anlatamam. Kaç kere bunu hissettiğimi görüyorum. Ondan sonra zaten bir şeyler anlatırken insanlara, bir şeyler anlatırken de ıı bunu hissettim yani. ... Konuşurken yanlış bir bilgi verdim mi diye düşünürüm konuşurken. ... Uzmanmış gibi bilgi vereyim. ... Ben de çizgi roman okuyorum ama ben bunu yapamam. ... Sorumluluk aldığım ya konuyu ya kendimi hayal kırıklığını uğratacağım gibi hissediyorum çünkü başarısız olursam .... başarısızlık açıkçası benim için çok bir şey ifade etmiyor. Hani ben başarısız olmaktan mı korkuyorum yoksa aslında başarısız olmaktan korkmadığını düşünüyorum. ... Sanırım insanların bana başarısızsın demesinden belki rahatsız oluyor ya da korkuyor olabilirim çünkü insanların bana o şekilde bakması bilmiyorum beni rahatsız ediyor açıkçası. Ya ne bileyim mesela şunu dedi yapamadı deseler rahatsız olurum açıkçası.*

3.2.3. Desire to be outstanding

It was considered that although the participants experienced anxiety in the presence of others, they also desire to be in the spotlight. They expressed that they loved being

in front of people, giving speeches to them, being respected, and being paid attention to. Notably, they stated that they got pleasure from being in front of people despite their anxiety. For instance, in the interviews, Ferit explained his urge to be recognized by people He even realized how strong this desire was in the second interview as follows:

> I'm always looking for someone around. Something like this is happening; **I want to be recognized**. There is such a thing. I have something like I want to be recognized. For example, **when my teacher passes by, greets me, I mean how are you, are you OK, asks me questions like that, asks after me, I like these things**... That's why **I'm someone who just wants to be recognized**. ... **It is not trying to be famous, the people around know me. It's something that makes me happy when I get to be known**. I'm someone who doesn't like to be sad. I am someone who always wants to be happy. I am a cheerful person. That's why **I want people around me to know me. When that happens, it seems to me that I don't have any problems**. … (In the second interview) As I said last week, **there is a reputation thing**; for example, **they saw me in another place, something like oo boy, he was a very good boy, a very good, sympathetic boy. Sometimes I can think of it; these parts can be important to me. Sometimes, I won't see them**; that's another thing **but at least I can be a good-hearted person in someone else's eyes**, so this is, for example, **letting someone I don't know come talk to me, chat with me, oh look, I love this kid too, I can be a good friend, I can look for a very good atmosphere. It can be important to me in that respect. We may not have any friends**; that is something else, **but at least let me know or be known**. …. **It means that I am someone who is chasing glory, so I have the desire to be known around the country or city like this. Trying to be famous, to become famous - it seemed like I was trying to do something to be famous**; after last week, I'm starting to think about it a little bit.

> *Original*
>
> *Sürekli etrafta birilerini arıyorum. Böyle bir şey oluyor, bir tanınayım istiyorum. Böyle bir tık da o var hani. Tan- tanınmak istiyorum gibi bir şeyim var benim de. ... Mesela hocam geçerken bana biri selam versin işte nasılsın, iyi misin, o o tarz sorular sorsun, hani benim halimi hatrımı sorsun, benim hoşuma giden bir şeydir hocam. ... O yüzden yani bir tık böyle tanınmak isteyen birisiyim yani. ... Böyle ünlü olma çabası değil de etraftakiler beni tanısın. O tanıyınca beni mutlu eden bir şey*

hocam yani. Iıı üzgün olmayı sevmeyen birisiyim. Sürekli hani böyle mutlu olmayı isteyen birisiyim. Neşeli birisiyim. O yüzden böyle etraftakiler beni tanısın istiyorum yani. Böyle olunca hiçbir sıkıntım kalmıyormuş gibi geliyor bana ya. ... (İkinci görüşmede) Geçen hafta da dediğim gibi bir ün şeyinde hani bir var mesela benim başka bir yerde gördü aa çocuk, çok iyi bi çocuktu, ço- çocuk çok ııı iyi, sempatik bir çocuktu tarzında bir şey olabiliyor. Bazen aklıma gelebiliyor, bu kısımlar benim için önemli olabiliyor. Bazen yani görmeyeceğim orası ayrı bir şey de en azından başkasının gözünde iyi kalpli biri olabileyim yani bu mesela hiç böyle tanımadığım birisi gelsin benimle konuşsun, sohbet etsin, aaa bak bu çocuk da ben çok sev-, iyi arkadaş olabilirim, çok iyi ortam peşinde olabilirim tarzından bir şey olsun. O o açıdan benim için önemli olabiliyor. He hiç arkadaşı olmayabiliriz, orası ayrı bir şey ama en azından tanıdığım olsun ya da benim tanınsın. .... Ben demek ki böyle şan şöhret peşinde koşan birisiymişim, yani dünyayı böyle ülke çapında ya da şehir çapında bir tanınma isteğim varmış hocam ya. Şöhret çabasında ünlü- ünlü olma çabasında bir şeyi ıı çabasındayım gibi geldi geçen haftadan sonra ya işte biraz da onun üzerine düşünmeye başlıyorum.

Considering the previous theme, it is clear that the feelings of anxiety, guilt, and disappointment are related to being incapable of meeting demands. However, the subject is lacking in its essence.; in other words, incapable. In this sense, getting the pleasure of being in front of people is associated with the feeling of being absolute. The participants wanted to be omnipotent and strong enough to do anything expected of them. For example, Furkan expressed his desire to be omnipotent by being like the characters in fantasy/science fiction novels/anime and manga. He conveyed that he disliked reading tragic novels, such as The Miserables, and these kinds of novels made him sad. Instead, he said that he read fantasy/science fiction novels/anime and manga because the perfect characters, as if they lack any human weaknesses, can do anything they want. He explained his motivation with the following statements:

I read mostly fantasy novels because I may want to escape the real world. I don't know; it seems very funny to me. For example, **when I read the real world, the things that take place in the real world, especially when I read the novels, I feel heartbroken, I really faint, I die**. ... Okay, **the man has no money, the man has no job, the man has no power, he has nothing, maybe it bothers me a lot because I put myself in their place. But there is no such thing in the fantasy**

world. The man is taking a sword in his hand; he is walking on the street, and it is gorgeous. There is magic; there is spell, and they can achieve anything they go. But of course, that's just a little bit, maybe that's what attracts me, what I dream of, like with magic or something else, for example, I don't know, the gods really come down to earth and do something, such stories really draw me in.

Original

Daha çok fantezi romanları okuyorum çünkü belki de gerçek dünyadan kaçmak istiyorum. Bilmiyorum çok eğlenceli geliyor bana. Gerçek dünya mesela, ıı gerçek dünyada geçen şeyleri, romanları okuduğumda çok özellikle içim kıyıyor, gerçekten bayılıyorum, ölüyorum. ... Ya tamam, adamın parası yok, adamın işi yok, adamın gücü yok, hiçbir şeyi yok, belki de biraz kendimi onların çok yerine koyduğum için çok rahatsız ediyor beni. Ama fantezi dünyasında öyle bir şey yok. Adam eline bir tane kılıç alıyor, geziyor sokakta, çok güzel. Sihir var, büyü var, her gittikleri her şeyi başarabiliyorlar. Ama bu tabii o birazcık belki de beni o çekiyor, hayal- hayal ettiklerim mesela büyüyle ya da başka bir şeyle mesela ne bileyim Tanrıların gerçekten dünyaya inip bir şeyler yapması falan, o tür hikayeler gerçekten beni çok içine çekiyor.

In this sense, the participants also connected their desire to be outstanding to meet the other people's expectations of them. For example, while Emre questioned whether he could fulfill the other people's expectations, he also questioned whether he had the skills the other people thought he had or not:

For example, I'm in the class, and **I've always been the tallest guy in the class.** I was always the child who was the first in line in those gym classes. Here **you are, you are tall, you can do it, you are strong**. … **Look, there is no connection between length and strength**. I have exercised for years. **I've also seen very tall, weak people. I also saw very short and weak ones. Power has nothing to do with a measure of length**. I mean, for example, there will be a Turkish lesson in the classroom. My verbal ability has been excellent since I was a kid, so it was perfect. **Here, you do this question. Why me? What did you see in me? Maybe you were right about what you saw. Maybe you're right, I don't know about it, but have you ever thought about being wrong?** For example, I give an example of an apprentice entering the industry when they are little. Here are five, apprenticeships, five years old; **come on, Emre, give this a shot; you can do it. Why me? What**

features do I have? When I was little, I thought of myself as someone special or something. … I mean, after having self-consciousness, I realized I don't have a shit. I just draw attention in an interesting way.

Original

Mesela sınıftayım, sınıfın her zaman en uzun erkeği ben oldum. Hep o beden derslerindeki ilk sıradaki çocuk bendim. İşte ya sen uzunsun, sen yaparsın, güçlüsün. … Bakın, uzunlukla güçlülüğün arasında hiçbir bağlantı yok. Ben yıllarca spor yaptım. Çok uzun, güçsüz insan da gördüm. Çok kısa da güçsüz gördüm. Gücün bir uzunluk ölçüsüyle bir alakası yok. İşte efendime söyleyeyim mesela sınıfta bir ıı Türkçe dersi olur. Benim sözel yeteneğim çok iyiydi çocukluğumdan beri, yani çok iyiydi. İşte ya sen bu soruyu yaparsın. Ya niye ben? Bende ne gördün? Belki de gördüklerinde haklı mıydın? Belki haklısın, onu bilemem ama hiç haksız olma tarafını düşünmedin mi? İşte ıı mesela örnek veriyorum, çırak girer böyle sanayiye küçükken falan. İşte beş çıraklık beş yaş, ya Emre gel şuna bir el at, sen yaparsın. Ya niye ben? Benim ne özelliğim var? Ben küçüklüğümde falan kendimi özel biri falan zannediyordum. ... Yani aklım erdikten sonra bir bok bende olmadığını anladım. Sadece dikkat çekiyorum ilginç bir şekilde.

As seen in the excerpt, Emre tried to understand whether he was a special person or not. Although he eventually expressed that he became aware of that he was not important at all, it was interpreted that he continued to believe that there was an opportunity to be unique. For example, he said between the lines "What did you see in me? Maybe you were right about what you saw. Maybe you're right, I don't know about it." (Original: *Bende ne gördün, belki de gördüklerinde haklı mıydın, belki haklısın onu bilemem*.). In conclusion, the interviews show that the other people's speech forms the participants' own construction about his own capacity. Then, they want to be outstanding in any possible domain other people expect from them.

3.2.4. The Anxiety Moment: Ambiguity in others' gaze

As mentioned earlier, it was presented that the participants experienced anxiety when they were uncertain about whether they had enough capacity to meet others' demands. The participants' anxiety experiences were discussed over the course of the interviews. At the conclusion of the questioning, it was interpreted that the moments

when the participants experienced anxiety were when they did not have specific answers to the question about their capacity and could not predict their position in other people's gaze.

In social environments, the participants tried to understand other people's thoughts, expectations, and demands. Their assumptions about them could be related to them or not, but they wanted to fulfill them because of having a special place in their gaze. For instance, Barış explained how anxious he felt when he had the right to speak during the lesson and talked with his professor who had a significant role in his life:

> When I went to class at the school yesterday, the teacher was constantly asking questions. But **he also seemed like a tough guy; I was perplexed**. I also wanted to answer his questions. He was asking the questions directly to the class. But **I was very nervous and a little afraid that the teacher might be harsh** again. That's why I didn't answer the questions in the first lesson, but I said in the second lesson that I have to answer the questions. I guess **I wanted to find favor in the teacher's eyes because he said that speaking English in class is important, and I trust my English. I also thought my English was good, but I couldn't speak because I was nervous.** That's why I worried myself to death in the first lesson. I gathered all my courage in the second lesson and answered the teacher. **I couldn't understand how he reacted. He opened his eyes fully and listened to me. Actually, I was a little scared. Even now, I can even say that** I became something; I can say that **I went to that moment. It was a difficult moment,** but I think I can say that I coped well. … I mean, **his stance, facial expression, or in a way that I do not understand; for example, he looked at me with his eyes wide open, like this. There's also a mask. That's how I see it already. And such a mask, it was bizarre; such tension is unnecessary. … So, I guess he's trying to give his full focus on me at that moment; I hope so**. … I always thought about this; there could be two reasons: Either he looks at me like that because he focuses on me, or what I said was completely wrong, so I thought that he might be opening his eyes, opening and staring. But I guess it was because he was focused, I mean, **I didn't get it.**
>
> *Original*
> *Dün ıı okulda derse girdiğimde hoca sürekli soru soruyordu. Ama hani sert birine de benziyordu aynı zamanda, kafam çok karışmıştı. Iıı sorularına cevap vermek de*

istiyordum. Soruları direkt sınıfa soruyordu. Ama çok heyecanlandım ve hani biraz da yine hocanın sert biri olabilmesinden korktum. O yüzden ilk başlarda ilk derste soru cevaplamadım ama ikinci ders dedim hani be- benim soru cevaplamam lazım. Hani biraz da hocanın gözüne girmek istiyordum sanırım hani çünkü sınıfta İngilizce konuşmanın önemli olduğunu söylemişti ve ben hani İngilizceme güveniyorum. İngilizcemin iyi olduğunu da düşünüyordum ama heyecanlandığım için de konuşamıyordum. Beni yiyip bitirdi hani o yüzden ilk ders. İkinci derste o yüzden topladım bütün cesaretimi, hocaya cevap verdim. Hani nasıl bir tepki verdiğini anlayamadım. Beni tamamen gözlerini açıp dinledi. Biraz çekindim aslında hani. Şu anda bile hatta şey oldum diyebilirim, o ana gitmiş gibi oldum diyebilirim. Hani zor bir andı ama sanırım iyi baş- baş ettim diyebilirim. ... Yani duruşu, yüz ifadesi ya bir de anlamadığım bir şekilde mesela bana bakarken gözlerini böyle tamamen açarak baktı. E bir de maske var. Zaten böyle görüyorum. Böyle bir de maskenin, çok tuhaftı yani, böyle bir gerildim gereksiz. ... Yani sanırım tamamen odağını bana vermeye çalışıyor o an, hani umarım öyledir. ... Yani aklımdan hep şeyi geçirdim, iki sebebi olabilir: Ya hani bana odaklandığı için öyle bakıyor ya da dediklerim çok yanlış şeyler o yüzden büt- tamamen gözünü açıyor, açıp bakıyor olabilir diye düşündüm. Ama sanırım odaklandığı içindi, yani anlamadım.

Barış has inferred from what his professor said in the lesson that his professor's expectations of them (he was asking the questions directly to the class because he said it is essential to speak English in the classroom). With this aim, he wanted to do what his professor said (I said the second lesson- I need to answer a question, you know, a little bit I wanted to find favor in the eye of the professor). Then, Barış expressed his desire to find favor in the eye of the professor and talked about his plans for his professional career. When he took the right to speak and answered the questions, Barış tried to read his professor's reaction to his answer; he could not make any sense though. It was interpreted that Barış could not understand what kind of place he had in his professor's gaze and was unsure about how to position himself. Therefore, he experienced anxiety.

Additionally, a physical gaze is not required. The participants felt anxiety even if there was no one around them because according to Lacan (1981/1997a), the subject internalizes the voice of the Other. As mentioned, what the significant other thinks and says about them characterizes how the subjects see themselves. In early

childhood, the parents are in the position of significant other; furthermore, based on the Lacanian psychoanalytic perspective, the parents can be evaluated in the position of the Other. Nevertheless, the Other is a position instead of a physical being. The Other is constituted by the parents' speech. It corresponds to the symbolic law, rules, and social structure, to which the parents are also subjected. Through castration, the voice of the Other becomes the subject's internal voice, and it speaks to the subject. For example, Emre described his anxiety in his social and work environment by associating his anxiety with the frame of his family's mind, mainly his mother's. Emre stated that he thought about whether the customer would buy the product he wanted to sell and explained his anxiety about this issue:

> For example, I give an example, during work: **When dealing with a customer, will he buy it? Will he not? What words do I need to form for him to buy? I'm constantly fighting a war inside me; what words should I not use? I have anxiety.** Maybe you have read it. Hakan Güney has a book called Malafa. He talks about the difficulty of being a clerk. It's a little bit the same; there's a lovely part there. He says that **the clerk constantly uttering the same sentences, he yacks these words up, and he does not hear anything, only the customer's facial expressions, that is, we have memorization, we live them, but during the marketing, should I offer that loan or not? Also, I grew up in a religious family, and if I provided a loan, I wondered if he took it or not, would I be guilty this time because of the interest, etc.? I inevitably experience such anxieties.**

> *Original*
> *İş sırasında mesela örnek veriyorum: Bir müşteriyle muhatap olurken alacak mı? Almayacak mı? Alması için ne kelimeler kurmam lazım? Ne kelimeler kurmamam lazım gibisinden sürekli içimde bir ııı savaş veriyorum. Kaygı yaşıyorum. Belki okumuşsunuzdur. Hakan Güney'in Malafa diye bir kitabı vardır. Iıı tezgahtarlığın zorluğundan bahseder. Biraz ııı aynı onun orda çok güzel bir kısım var. Diyor ki tezgahtar hep aynı cümleleri kurmaktan ııı artık dili pelesenk olmuştur ve hiçbir şeyi duymaz, sadece müşterinin yüz mimiklerine, yani bir ezberimiz var, onları yaşıyoruz ama pazarlama esnasında işte o kredi önereyim mi önermeyeyim mi? Bir de dindar bir ailede büyüdüm ki kredi önersem, acaba o alsa almasa bu sefer günahına girer miyim faizden dolayı vesaire, bu gibi ııı kaygılar ister istemez yaşıyor.*

As seen, Emre tried to understand the meaning of customers' facial expressions, and he formed his own words and sentences according to the clues he got from the customers. Therefore, the uncertainty of the customer's opinion about the product made his competency to sell unclear. Moreover, he emphasized that he was not sure whether he would offer a loan and clarified that his family's perspective on loans was the reason for his uncertainty. Most probably his family never knew when he offered a loan, but Emre's inner voice would. Therefore, Emre felt anxious about how he would adopt a stance in respect to the others' demand expected from him, considering his family's attitude during the execution of a behavior such as offering a loan during the sale.

In addition to that, when the evolution of Emre's anxiety experiences was discussed, it was regarded that his anxiety increased concerning a decrease in his mother's interventions:

> **About the last year**, for the last year, **she has relaxed a little more and let me out a little more, but this did not reflect on me**. For example, I am still, I am giving an example; **the other day, my girlfriend and I, at two or three o'clock at midnight, there is Izmir Kordon, maybe you know, I don't feel comfortable even when I float around. I feel like my mom is going to call me.** … For example, **I get in a car, drive or go to a girlfriend. Is my mother thinking of me? Is my mother okay? I wonder if my mom is worried about me. Why is she worried? Why or why can't I hang out more comfortably like my typical peers?** … Alcohol is taken. Here's my girlfriend drinking too. It's a beautiful place, beautiful music, emotional music; I'm with my girlfriend, and I would live fully, but **eighty percent of my head is not the girl; my mother covers eighty percent of my mind. I wonder where, does she think, did she sleep, did she sleep** because it is also troubled.

> *Original*
> *Yaklaşık son bir yıl, son bir yıldır artık biraz daha rahatlaması, biraz daha kemeri gevşetmesi, fakat bu ııı bana yansımadı. Mesela ben hala ııı örnek veriyorum geçen gün kız arkadaşımla ikide üçte İzmir Kordon vardır, belki bilirsiniz. Gezdiğim zaman bile rahat hissetmiyorum. Sanki annem beni çağıracakmış gibi hissediyorum. ...*

Örnek veriyorum ııı bir arabaya biniyorum, sürüyorum ya da bir kız arkadaşımın yanına gidiyorum. Acaba annem beni düşünüyor mu? Acaba annem iyi mi? Acaba annem acaba benim için endişeleniyor mu? Neden endişeleniyor? Niye ya da normal yaşıtlarım gibi çok daha rahat takılamıyorum? ... Alkol içiliyor. İşte kız arkadaşım da içiyor. Çok güzel bir yer, güzel bir müzik, duygusal bir müzik, kız arkadaşımlayım, tam yaşayacağım ama kafamın yüzde seksenini kız değil, yüzde seksenini annem kaplıyor yani. Acaba nerde, düşünüyor mu, uyudu mu, uyudu çünkü o da sıkıntılı hani.

When it was asked the participants' ideas about the reason behind the increase in his anxiety after his mother let him out, he said "It's inverse proportion, so I was much more comfortable before she released me. I was saying that she was already angry, go away, so I didn't really care, but after she let it go, I wondered if we made a mistake. Did she give up hope on us?" (Original: *Bu ters orantı yani, salmadan önce çok daha rahattım. Iıı diyordum ki zaten kızıyor, yap git, yani pek umursamıyordum ama saldıktan sonra acaba bir hata yaptık, bizden umudu mu kesti?*). It was interpreted that Emre made sense of his mother's behaviors, thoughts, and feelings about himself with his mother's interventions. He saw his mother's interventions as an indicator of interest, love, preoccupation, and hope. Therefore, when the interventions stopped, Emre's position in front of his mother became unclear, which might cause anxiety for Emre. He had a notion that he was in his mother's mind in the presence of his mother's interventions. If not, he questioned his place in his mother's mind (desire) by thinking about whether his mother was thinking about him.

Consequently, the participants attempted to guess other people's expectations, wishes, and demands. When they could not guess them, they faced uncertainty in their position in other people's gaze and felt anxious. Even the voice of the Other was enough for them to question their position and feel anxious.

3.2.5. Competing or identifying with peers to gain others' gaze

During the interviews, it became clear that merely having a place in the eyes of those who were significant to the participants wasn't sufficient. The participants also

aspired to be the sole focus of importance for these individuals. As a result, they engaged in competition with others whenever there was a chance that these significant others might divert their attention elsewhere.

For example, Barış emphasized the significance of sports in his life and explained that he liked sports because he could compete with other people. He expressed it with the following statements:

> **I mean, people do sports mostly to feel good or to be healthy. It's my opinion, but I can say that the feeling of competition feels better**. … **Competing in the same field with a different person**, so I can say it's like something, **I can focus more and be more enthusiastic when I do it against a person, but when I'm alone, it happens less**. … I said the improvisational theater, it was like a competition in high school, where I went with my high school team, and **if it wasn't just a competition**, I guess if it was just an impromptu theater presentation, I think **I wouldn't have paid more attention**. **I would have taken less care, but because the competition was involved, I tried a lot more**. I spent about three months just with improvisational theatre, getting up in the morning … for example, in the first year we participated in the competition, there were twenty teams, by the way. **We were third in the first year, but I wouldn't be able to do it again if we were fifteen**. **I would probably be embarrassed to go again**. It's so unreasonable, but I'd be embarrassed. … **I guess it's terrible not to be the first because I can't do anything**. ... **When I was third and fourth, my anxiety decreased a little because I tried to succeed, but I used to say this was it. It only lasted a week or so, you know, it took me a short time.** Again, after I had to participate again; I had to be the first, you know when you became the first, they took you to America. You were competing in the grand final in America. I have to race in America and go to America. You know, **it was horrible, I don't think about it that much right now, but it was really disturbing back then. I can't say it kept me from life, but it was getting very close.**

Original

Yani insanlar hani spora daha çok kendini iyi hissetmek veya ıı sağlıklı olmak için yapıyorlar. Kendi görüşüm ama benim için o rekabet hissi daha güzel geliyor diyebilirim. … Farklı bir kişiyle aynı alanda yarışmak yani sonuçta şey gibi

diyebilirim yani bir kişiye karşı yaptığım zaman daha fazla odak odaklanıp daha şevkli olabiliyorum o şeye karşı ama tek başına olunca daha az oluyor bu. ... Bu doğaçlama tiyatro demiştim lisede bu bir çeşit yarışma gibi bir şeydi benim lise takımımla gittiğim ve ıı orda hani sadece bir yarışma şeklinde olmasa, sadece bir doğaçlama tiyatro sunusu gösterisi şeklinde olsaydı sanırım ıı bu kada- daha fazla özen göstermezdim. Daha az özen gösterirdim ama işin içine yarışma girdiği için çok daha fazla uğraştım. Yaklaşık üç ayım sadece doğaçlama tiyatroyla geçmişti sabah kalkıp ... yarışmaya katıldığımız ilk sene mesela atıyorum toplamda yirmi takım vardı bu arada. Biz ilk sene üçüncü olduk ama eğer on beşinci olsaydık ben bir daha yapamazdım. Büyük ihtimalle utanırdım tekrar gitmekten. Çok mantıksız ama ben utanırdım. ... Hani birinci olamamak kötü bir his ve hani şey yapamıyorum diye sanırım. ... Üçüncü ve dördüncü olunca biraz azalmıştı o kaygım çünkü hani başarmaya çalıştım ama hani bu kadarı oldu diyordum. O sadece bir hafta falan sürdü hani o benim çok kısa sürdü. Tekrardan sonra hani tekrar katılmalıyım, birinci olmalıyım, hani birinci olunca Amerika'ya gidi- götürüyorlardı sizi. Amerika'daki büyük finalde yarışıyordunuz. E Amerika'da yarışmalıyım, Amerika'ya gitmeliyim. Hani çok kötüydü, hani şu an mesela o kadar düşünmüyorum bu konuyu ama o zamanlar gerçekten çok rahatsız ediciydi. Beni hayattan alıkoyuyordu diyemem ama çok yaklaşıyordu.

From the Lacanian perspective, competition can be associated with the oedipal process. Considering the mother-child relationship before castration, the mother's desire for objects other than the child can be interpreted as the first step that initiates the competition for the child, who thinks that his mother has all the attention of him (Dor, 1998). The child perceives his mother's interest in other objects when his mother's gaze goes over him to the other objects. It is also the first step of competition and will coincide with the first step of the oedipal process. In this process, the child competes with that object, namely the father, to obtain his mother's gaze. The child thinks he may be better at getting his mother's gaze than his father. Supportively, as elaborated in the previous themes, the participants compete with their fathers. For this reason, competition can be defined as racing with people likely to attract the mOther's gaze in order to get all of it for themselves.

While it was noted that certain participants engaged in competition with their peers, there were also instances where some participants constituted identification with

their peers. The competition and the identification position on the same register in the Lacanian psychoanalytical perspective, which is the imaginary register (Evans, 1996). The subjects compete with their peers; in other words, the people who are similar to them or they want to be like.

Similarly, the subjects identify with their peers whom they admire. The method the participants chose can be competition or identification, but both have the exact mechanism behind them. The sole distinction lies in the two might be where the subject positions himself. In competition with his father, the child thinks that he can beat the father and win the mother's gaze. However, when he realizes that he cannot defeat his father, realizing that the only way to get his mother's gaze is to be like the father, he identifies with him. Ferit's expressions about his identification and competition show it clearly:

> **It may be because I can have a better place by taking as an example from them (my friends)**, taking them as an example, and taking good people as an example. What else could it be? There is another thing for instance, I don't like to study too much because I'm a person who likes to have fun and travel. Then, when I have a few people around me, **when I study with them, for example, I want to study with them**. I have such a thing; **I can take them as an example** - some people, not every person, for example, **can also make me a very mature person because they can see my mistake, correct it and then I can experience it; thanks to them**, for example, when I make a mistake. That's a- **It's important to me because I wasn't so self-confident because I was a loner back in high school. When I came to university, I gained more self-confidence because, thanks to my friends and those around me, they saw my mistakes and corrected them, and made me experienced**. … When I attended this community, I noticed that the people around me could do good things now; **the head of that time could do good things; why can't I do this job when I am in that position now? If they can do it, if they can do it without paying much attention to the job, why can't I do it?** I'm already a responsible-loving person, so it affected me a little bit, what I saw earlier affected me in the present. ... I was also enthusiastic when I saw the work they did, so why can't I do it? **Why can't I be the boss? It would be something like why can't I be in high status? I said to the first year, for example, when I joined this school community when my friends and I came here, I would be the president.**

Onlardan (arkadaşlarımdan) *örnek alarak, onları bir örnek alarak, iyi birilerini örnek alarak daha iyi bir yerlere genebi- gelebilme ihtimalim olduğu için olabilir. Iıı başka n'olabilir? Ya bi tıkta hocam mesela ben hani eğlenme gezmeyi seven birisi olduğum için çok da ders çalışmayı sevmiyorum. Öyle olunca şimdi etrafımda birkaç kişi olunca, onlarla çalışınca onlarla birlikte çalışma isteği geliyor bana mesela. Öyle bir şeyim de var ya, onları örnek alabiliyorum baz- bazı kişileri, her kişiyi değil de mesela onlar yine bir ııı olgun birisi yapmamı da sağlayabiliyorlar çünkü onlar mesela ben bir yanlış yaptığımda onlar sayesinde o yanlışımı görüp o yanlışı düzeltip deneyimleyebiliyorum. O da bir s- benim için önemli bir şey çünkü ııı lise zamanında daha bir yalnız birisi olduğum için özgüvenim o kadar çok yoktu. Üniversiteye gelince benim bir özgüvenim daha çok oldu çünkü arkadaşlarım sağolsun, etrafımdakiler sağolsun, benim hatalarımı görüp hatalarımı düzeltip benim tekrardan bir tecrübelenmemi sağladılar onlar. ... Bu topluluğa girince baktım etrafımdakiler güzel işler becerebiliyor şimdi, o zamanki başkanları güzel işler becerebiliyor, şimdi ben geldiğimde bu işe ben niye yapamıyorum, onlar yapabiliyorsa onlara hani çok kaale almayıp da yapıyorsa ben kaale alıp da niye yapamayayım? Zaten sorumluluk sahibi- seven birisiyim, o yüzden bir tık etkiledi bu beni önceki gördüklerim şimdiki zamanında beni etkiledi. ... Onların becerdiği işleri görünce bende de bir heves oluyordu, yani ben niye yapamayayım? Ben patron niye olamayayım? Yüksek yerlere niye gelemeyeyim tarzında bir şey olurdu. Iıı ben birinci sınıfa, mesela ikinci sınıf bu topluluğa katıldığımda arkadaşlarımla ben buraya gelince başkan olacağım dedim.*

3.3. Struggles of Separation

This superordinate theme includes the participants' families' lack of enthusiasm for the participants' subjectivity and the participants' effort to create their demands and desires by trying to separate.

The participants expressed that their demands were unnoticed by their families. Emre exemplified this situation as having a communication breakdown with his family. He explained his communication with his family through the following statements:

For example, I'm going to buy a car, right now; I'm showing a car to my father—for example, y car of model x. For instance, **he says we'll see**. Okay, **but let's look at what**,

I mean, **are we looking**, you know, **we will look at**, **it's always the suffix of the present tense**, that is, it is not always to keep busy with something, **he doesn't answer, I couldn't get the exact response**. So I'm giving an example, **he said two plus two is four- two two- two plus two is four, but when I say what is two plus two, let's think, he says,** you know, it's okay, it's none of my business, OK, because of these kind of problems, utterly critical discussion doesn't happen. For example, **we have a problem, a problem called x; when I open the problem called x, I have a disagreement with them. It can end with agreement or not, there are two options, I mean there is no third option.**

Original

Mesela babamı şu an araba alacağım ya, araba gösteriyorum. Örnek veriyorum x modelin y arabası. Mesela bakalım diyor. Tamam da neye bakalım, yani bakıyor muyuz, hani bakacağız hep bir geniş zaman fiili eki yani, hep bir bir şeyle oyalamak için de değil ya cevap vermiyor, tam karşılığını alamıyorum. Yani örnek veriyorum, iki artı iki dört dedi- iki iki- iki artı iki dörttür ama iki artı iki kaçtır dediğim zaman ben şey diyor düşünelim, hani banane işte hemen tamam bu gibi sorunlar aldığı- a- olduğu için tamamen bağlayıcı bir tartışma olmuyor. Örnek veriyorum bir sorunumuz var, x denilen bir sorun, x denilen sorunu ben oturuma açtığım zaman onlarla bir fikir uyuşmazlığım vardır, bu ya uzlaşmaya gidilir ya uzlaşmaya gidilmez, iki seçeneği vardır, yani bunun üçüncü seçeneği yoktur.

The excerpt showed that Emre's father followed his own desires rather than listening to his son.. This situation also corresponds to the families' ignorance about the participants' subjectivity. For example, Emre said that he did not inform his family about the parent meetings in school and explained his reason as follows:

Now, **when I had problems at school, teachers would reflect this on my family. My family, I am also pretty sure they won't offer me a solution later. There is no such thing as why you are doing this. You are doing this, this is how you will be. … Are you going to be a bum or a cur? They never questioned why I chose such a life.** Because I was always the wimp of the class until the last day of middle school, it exploded one day; it exploded in high school; I don't know why. … **I didn't want them to come like this**. When they come, we know that the teachers will be very angry with them at the meeting, I mean why your child is like that, why he do that so and so. **I**

didn't take it because when they came home, they wouldn't come to me with a question like why are you like this or acting like that. Will you be a bum or a cur? Do you hang out with communists at school? God will burn you or something like that.

Original

Şimdi ben okulda sorun yaşadığım zaman öğretmenler bunu aileme yansıtacaktı. Ailem de sonra bana bir çözüm yoluyla gelmeyeceklerini adım kadar eminim. Hani niye böyle yapıyorsun diye bir şey yok. Sen böyle yapıyorsun, böyle olacaksın. ... İşte serseri mi olacaksın, it mi olacaksın? Benim niye öyle bir hayat seçtiğimi hiç sorgulamadılar. Ben çünkü ortaokulun son sınıfın son gününe kadar her zaman sınıfın pısırık çocuğuydum. Bir gün patladı, lisede patladı, bilmiyorum niye. ... Bu şekilde istemiyordum ya gelmelerini. Geldikleri zaman toplantıda öğretmenler onlara karşı ııı çok büyük derece biliyoruz ki kızacaklar yani çocuğunuz niye bu halde neden böyle yapıyor falan. Götürmüyordum çünkü eve geldikleri zaman bana niye böyle-s-sin ya da neden böyle davranıyorsun gibi bir soruyla gelmeyeceklerdi. Sen serseri mi olacaksın, it mi olacaksın, okuldaki komünistlerle mi takılıyorsun, Allah seni yakar falan filan o tarz.

Surprisingly, he opposed his family's attendance at the meetings not because he wanted to keep his school problems hidden from them, but because he believed they weren't addressing the root causes of his issues.

Therefore, it was evaluated that his family was not interested in the reasons for their child's problems. They judge and punish rather than understand and discuss the situation. Emre metaphorized his feeling about this situation as follows:

Do you know how to explain the feeling inside me to you? **Consider an earthen garden. I have a hoe in my hand; I hit the ground; typically, the hoe should open a gap, but the ground is flat... it's like a marble; usually, the hoe digs into the soil, but it acts like a marble**. So, for example, I am giving an example, I say, **Mom, I will buy these shoes. What does she say? Go buy yourself derby shoes like a man. Mom, I didn't ask you about the shoe model- I didn't ask you the shoe model, did you like it or not, if you liked it, say I liked, it you don't, say I didn't, what do the derby shoes have to do with it?,** I'm showing you a sneaker, or **I'm giving an example, for example, what is it's name- the shoes wore under the suit, the derby shoes, for**

example, even if you say to buy the leather of this, you have expressed an opinion, she does not say that either; it is something completely different.

Original

İçimdeki duyguyu size nasıl açıklayayım biliyor musunuz? Toprak bir bahçe düşünün. Elimde bir tane çapa var, toprağa vuruyorum, normalde çapanın bir boşluk açması lazım ama toprak dümdüz ... halde sanki bir mermer, normalde çapa toprağı deşer ama bir mermer gibi davranıyor. Yani bu konuda mesela bir örnek veriyorum, anne diyorum şu ayakkabıyı alacağım. Bu ne diyor, git kendine adam gibi bir kundura al. Anne ben sana kundura- mo- ben sana ayakkabı modelini sormadım, beğendin mi beğenmedin mi, yani beğendiysen beğendim de beğenmediysen beğenmedim de, kundura ne alaka, yani spor bir ayakkabı gösteriyorum ya da örnek veriyorum şu olabilir mesela bir ıı nasıl-ismini- takımın altına giyilen bir ayakkabıdır mesela kundura, ya evladım şunun köselisini al desen bile bir fikir belirtmiş ol, onu da söylemiyor, bambaşka bir şey.

As seen from the metaphor, his family did not care about his demands; on the contrary, they filled those points, which were Emre's demands, with their wishes and ideas instead of Emre's. Therefore, it was interpreted that Emre had no space for his demands and desires that constitute his subjectivity. Additionally, although he wanted to choose spesific department at the university and started working in this field (getting enough grades to be eligible for the department and trying to develop his abilities which will be compatible with that department), his family changed the university preferences and their son's life. They wished for their children to enroll in the department of their choice, which showed that Emre's efforts, subjectivity, and desire in this field were ignored. He said about this situation, "You know, there is nothing worse in life than not having something you want so much; it takes the wind out of my sails." (Original: *Hani çok istediğiniz bir şeyin olmaması kadar hayatta kötü bir şey yok, heves buramda kaldı*.).

In conclusion, the participants have an intrusive mother and an authoritarian father. Therefore, no subjective space is left for the participants to reveal their subjectivity. In this context, the participants are trying to open a space for themselves. They encounter the absorption of their mothers and the inability of their fathers to be fully active in the face of this absorption. Participants show various separation efforts to

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eliminate this situation, and they are struggling. The participants' efforts are discussed in two subordinate themes, "Being stubborn" and "Endeavor to face the lack".

3.3.1. Being stubborn

One of the separation efforts is to behave in a stubborn way. The participants declared that they were stubborn about doing what their families wanted from them. For example, mentioning that his parents were authoritarian, Emre explained his stubborn behaviors with the following statements:

> **They are like this, too authoritarian, and always do/want what they say. I am also very against this**; I am in favor of meeting of minds; that is, it is the same in the field of politics, and it is the same in family. It is the same in work ethic; I am in favor of a consensus, but they are not like that.

> *Original*
> *Onlar şöyle, çok fazla otoriter ve hep kendi dedikleri olsun diye yapıyorlar. Ben de buna çok karşıyım, ben uzlaşıdan yanayımdır, yani bu siyaset alanında da böyledir, aile alanında da böyledir. Bir çalışma ahlakında da böyledir, ya ortak bir karardan yanayım ama onlar öyle değiller.*

In the context of Emre's mother's and father's intervention in his life, it was observed that his parents' dominance played a role while making decisions. Therefore, Emre emphasized that he did the opposite of their parents' wishes:

> **I don't even do things based on them when there is no consensus. So, three loaves of bread are not something to be decided together. The need of the house that day is three loaves of bread. No, I'll either take four or two. Either let them eat one stale the next day or eat one missing at the table; if they haven't asked me the previous issues, I will ask them with bread**. Or, for example ... I like boots very much, there is a type of sneaker that I love immensely, or Nike or something I say, Mom... how is it? **I don't buy them if she likes them a lot, I don't buy them when my mom likes them , I have to buy something she doesn't like. I feel so much more comfortable, more beautiful, more secure.**

Original

Ortak karar olmayan şeyleri dahi onlara göre yapmam. Yani üç ekmek ortak karar alınacak bir şey değildir. Evin o günkü ihtiyacı 3 ekmektir. Yok, ya 4 alırım ya 2. Ya ertesi günü bir tane bayat yesinler ya da sofrada bir tane eksik yesinler, bana sormamışlarsa eğer önceki mevzuları ben ekmekle onlara sorarım. Ya da mesela ... bir botu çok beğenirim, aşırı derecede beğendiğim bir sneaker vardır, ya bir nikedan falan anne derim ... nasıl? Çok beğenirse almam, annem onu beğenince almam, illa beğenmediği bir şey almam lazım. Kendimi öyle daha rahat, daha güzel, daha güvende hissediyorum.

Although at first sight, it is thought that there is an incompatibility between the theme "Desire to meet others' demand" and this theme, they do not contradict. Up to now, in the themes, it is obviously seen that other people profoundly impact on participants' daily and psychic life. Although the participants desire to fulfill others' demands, they are also crushed by others' influence and feel like drowning. For Lacan (2004/2014a), the subject's desire is the Other's desire. The subject always desires the Other's desire because the subject is structured only to the Other's desire. The ego is constituted solely through the subject's encounter with the Other's desire. Moreover, the subject can only take the position of subject as castrated when he enters the discourse of the Other, that is, the symbolic. Therefore, meeting the Other's demand is a fundamental need for the subject at some point. Although the Other's demand occurs in the subject's life, it must also leave the subject space. However, the Other's demand is heavily involved in the participants' lives. Participants decide according to the Other's demands and shape their lives accordingly. This causes for the participants to have a need for help to cultivate a desire in the space that must be left behind at the Other's demand. The Other's demand is great for those who experience anxiety in social environments. Therefore, while meeting this demand, the participants are crushed under it and need to be stubborn to open up a space for themselves to breathe. Thus, by being stubborn, they try to relieve and separate, but it is just an attempt. In that sense, Emre's statements "If they haven't asked me about the previous issues, I will ask them with bread." (Original: *Bana sormamışlarsa eğer önceki mevzuları ben ekmekle onlara sorarım.*) and "I feel a lot more comfortable, more beautiful, more secure." (Original: *Kendimi*

öyle daha rahat, daha güzel, daha güvende hissediyorum.) showed that being stubborn emerged as an effort to separate himself from the authoritarian attitude of his parents.

Barış, similar to other participants, said that he had a conflict of ideas with his mother, and he behaved differently from his mother's thoughts, especially during adolescence. He provided the following explanation of the situation:

> I was a little more self-ordained. Since I was acting on my own, I was arguing a lot with my mother on many issues. … And at that time, **I was doing a lot to defend my own opinions; I cared about them**. By the way, in first or second grade I high school, that's precisely **why we were fighting a lot, and I couldn't stand it, I mean I was saying, my ideas, I mean, I was thinking that my ideas are more important in some subjects.** … (about studying) as if I was killing my time or I was saying yes, I need to take the university exam- sorry, high school exam, but I could be playing games right now. … I was ignoring a little more, a little more, not studying for my lessons, or I can say that even though I did, I was solving the tests without even focusing.

> *Original*
> *Ben biraz daha başıma buyruk davranıyordum. Daha başıma buyruk davrandığım için de annemle çok tartışıyorduk çoğu konuda. ... Ve o zamanlar kendime ait düşüncelerimi savunmayı çok şey yapıyordum, önemsiyordum. Bu bu arada lise bir-iki zamanları tam olarak o yüzden de çok kavga ediyorduk ve dayanamıyordum hani ben diyordum benim fikrimi hani kendi fikrimin daha önemli olduğunu düşünüyordum bazı konularda. ... (ders çalışmakla ilgili olarak) zamanımı öldürüyormuş gibi veya hani evet, üniversite sınav- ay lise sınavına girmem gerekiyor ama şu an oyun da oynuyor olabilirdim diyordum. ... Biraz daha, biraz daha başımdan savsaklıyordum, derslerime çalışmıyordum ya da çalıştıysam da daha hani odaklanmadan testleri çözüyordum diyebilirim.*

Like Emre's adolescence process, a phase of remarkable intensity in liberation, separation, and individualization, Barış tried to free himself from his mother's interventionist attitude only by contradicting her and insisting on his ideas over his

mother. For example, Barış decided to go to the graduation with his girlfriend, whom his mother did not approve of and he said, "To go with her as if against them." (Original: *Onlara nispetmiş gibi onunla gitmek*.).

As a result, the participants try to distance themselves from their parents by being stubborn to their family's wishes; in other words, doing the opposite of theirs. In this way, they can open a space for their desires.

3.3.2. Endeavor the face the lack

The participants' position in front of their parents can be evaluated with the concept of the lack of lack, which means inhibiting the participants' subjectivity and tamping their desire. Anxiety has a mediation role in creating a space for desire in the Lacanian psychoanalytic perspective (2004/2014a). Therefore, the participants' social endeavors are examined from this angle.

Unlike the point of view in mainstream psychology, the participants, anxious in social environments, expressed that they loved being in front of people and getting roles in social communities instead of running away from the social environments. For example, Barış plays in improvisational theater. Moreover, Emre works as a salesman that gives speeches in public. He said that he got a promotion because of his hard work and communication skills despite his anxiety. Similarly, Ferit and Erdem are the heads of a school community.

These roles are the roles that the participants can face their incapacity, and briefly, their lack. For instance, Barış takes part in a type of theater where he creates a play within the framework of one's subjectivity rather than a specific text like Shakespeare's Hamlet. It is interpreted that this can reveal his subjectivity and perhaps create a space for himself by encountering his lack/failure/insufficiency, along with his demand and desire. Similarly, the situations Emre encountered during his speech can help him see his mistakes, failures, and lack such as losing a tender. This situation is an essential point for him to reveal his subjectivity. Briefly, in social environments, they engaged in behaviors that led them to encounter their

deficiencies. For example, Doruk mentioned that he took the floor in a meeting where there were people at a higher level than him to express a deficiency that was not his duty:

I also promised to tell about the shortcomings I saw in the organization. **I will say something which I have no business**… It was a political party meeting and there were high-level officers in that political party, so I had a mission… **I mean that mission doesn't belong to me or I have no business, but despite of it, I just tried to take the floor; it can cause a problem**. Frankly, people can make nasty comments, and **it was not such a non-serious platform or a non-serious meeting, so I think it is a responsibility.**

Original

Ben de organizasyonda gördüğüm eksikleri söylemek için söz almıştım...Üstüme vazife olmayan bi şeyi söyleyecektim … siyasi parti toplantısıydı ve şey çok üst düzey isimler vardı o partinin içindeki o yüzden benim de bi görevim vardı … hani o görev bana ait değil ya da üstüme düşen bir şey değil ııı sırf ona rağmen söz almaya çalışmışım ııı bi sıkıntı da doğurabilir. Açıkçası yani kö- kötü yorumlarda bulunabilir insanlar ve şey böyle ciddi olmayan bi platform ya da ciddi olmayan bi toplantı değildi bu yüzden hani bi sorumluluk ııı diye düşünüyorum.

Doruk stated that he continued to speak despite of the possibility of unfavorable results for himself as follows:

(The reaction I get when speaking in front of people) can either be bad, or I don't think the cause of anxiety here is the thing; I mean, I'm thinking of troubling things- but it is not like it's going to be bad, or it's going to be good. I already went there by taking those possibilities, or crossed the line by knowing that possibility, I began to speak.

Original

(İnsanların önünde konuşurken aldığım tepki) ya kötü de ola-bilir, ya bence burada kaygının sebebi ııı şey değil, yani ııı işte kötü düşünüyorum- aman kötü olacak ya da iyi olacak değil. Zaten o ihtimalleri göze alarak gitmişim oraya ya da o ihtimali ııı bilerek karşıya geçmişim söz almışım.

It became evident that the participants faced significant shortcomings in their social environments. Although the participants were anxious in social environments, they also expressed that social environments improved them by showing their incompetencies and their lack. For example, thanks to his speeches in marketing and his communication with people, Emre faced some difficulties caused by his accent. On top of that, he participated in various workshops and practiced correcting his diction. In addition, Ferit explained the effect of his social environment on his current personality as follows:

> For example, they can also help me to make me a mature person, because for example, **when I make a mistake, thanks to them, I can see my mistake and correct it and gain experience, which is an important thing for me**. ... Thanks to my friends, thanks to those around me, they saw my mistakes and corrected my mistakes and made me experienced again, so they are very important to me. By being by my side, at least by supporting me, I was able to heal myself.

> *Original*
> *Mesela onlar yine beni ııı olgun birisi yapmamı da sağlayabiliyorlar, çünkü onlar mesela ben bir yanlış yaptığımda onlar sayesinde o yanlışımı görüp o yanlışı düzeltip deneyimleyebiliyorum, o da bi mes- benim için önemli bir şey. ... Arkadaşlarım sağolsu,n etrafımdakiler sağolsun, benim hatalarımı görüp hatalarımı düzeltip benim tekrardan bi tecrübelenmemi sağladılar onlar, o yüzden benim için onlar çok önemli ya ... Yanımda olarak en azından bana destek vererek kendimi iyileştirebildim.*

Similarly, Erdem additionally noted that he developed self-awareness of his negative traits through feedback from his surroundings and by critically examining that feedback:

> ... partly because of my social environment with people who study psychology, I started to evaluate some things psychologically, and **the ability to see my own mistakes developed at a point, of course, not completely** .... (if it was not like this) maybe that ability would not have developed, I would not evet admit the stubbornness, but **now I admit it and tell you, I am stubborn**, I'm not too fond of this situation or something ... For example, maybe I would be more stubborn when someone called me stubborn.

Original

... biraz da artık psikoloji okuyan kişilerle sosyal çevre edinmem yüzünden bazı şeyleri psikolojik olarak değerlendirmeye başladım ve kendi hatalarımı da görme kabiliyeti gelişti bi noktada tabii sonuna kadar değil de .... (böyle olmasaydı) belki o kabiliyetim gelişmeyecekti bu dediğim belki, inatçılığı kabul etmeyecektim bile, şimdi hani kabul edip size söylüyorum hani inatçıyım hoşuma gitmiyo bu durum falan ... Mesela biri bana inatçı dediğinde belki daha da inat edecektim.

Considering the subjectivity being ignored and having no room for deficiencies/desires, the fact that the participants enjoyed and maintained the social environments where they experienced anxiety rather than escaping from their anxiety experiences suggests that anxiety serves a protective function by creating a buffer between the realm of desire and the overwhelming intensity of jouissance.

CHAPTER 4

DISCUSSION

This study seeks to provide a comprehensive understanding of how individuals experience anxiety. With this purpose, the anxiety and gaze as components that structure the subject were chosen within the framework of Lacanian psychoanalytic theory. Based on these concepts, the study concentrated on the experiences of individuals who experience anxiety in social environments. Reflexive Thematic Analysis was employed as the method of the study, and the data was analyzed from a theoretical perspective in a deductive way. At the end of the analyses, three superordinate themes, *(1) Family Relationships as the Antecedents of Anxiety*, *(2) The Desire to be the Object of Others' Gaze*, and *(3) The Struggles of Separation*, were generated. The superordinate and subordinate themes are discussed in this section in conjunction with Freudian and Lacanian psychoanalytic theory.

Lacan stated that anxiety plays a mediating role between desire and jouissance (2004/2014a). Therefore, it is impossible to think of anxiety independently of the concepts of desire and jouissance. In addition, Lacan said that "*Anxiety is not without the object.*" (2004/2014a, p. 69), and he defined this object as the object petit a. When it was reviewed how Lacan mentioned the concept of object a in his seminars, it was realized that object a was handled in three different roles:

The object of jouissance, the object of anxiety, and the object cause of desire. The concept of gaze as a form of object a is similarly found in three different positions. Therefore, it is noted that the gaze as the object a explains the dynamic between jouissance, anxiety, and desire. For this reason, while the subjects' anxiety experiences in social environments are discussed within the context of desire and jouissance in this chapter, the role of the gaze as an object a is a fundamental point.

According to Lacan (2004/2014a), the moment that gives the subject anxiety begins with the question about the Other's desire: What does the Other want from me? The subject encounters this question when he thinks that the Other is lacking. The Other is lacking because it desires, and desire is relevant to the Other's gaze. When the baby sees his mother's gaze directed somewhere else, he thinks his mother desires something other than him. In other words, the mother is lacking. In this case, the child desires to be the object of his mother's desire; that is, he wants to get his mother's gaze on himself. Therefore, the child positions himself as an object in the mother's gaze. This position makes the subject anxious because the subject encounters uncertainty about his mother's desire in this position. It is unclear what the mother's desire is, and it will never be known. Therefore, the child does not know which object of the mother's desire is and faces the threat of being swallowed by the mother due to his position. The subject is reduced to the object position in the mother's gaze, so he cannot reveal his subjectivity or desire. If and only if the Name-of-the-Father metaphor denominates the unknown desire of the mother and it can save the subject from anxiety. However, even though this dissolution occurs with the help of the father's metaphor, the subject experiences anxiety repeatedly throughout his life. Freud introduced the concept of repetition, an essential concept of his theory, in 1907 and mentioned that memory does not entirely disappear due to repression and leaves a trace in the unconscious (1981r). Therefore, according to Freud, every repression fails because the repressed material is repressed only to re-emerge one day in the subject's psyche through various external factors. Freud called this situation repetition and said that anxiety, in other words, castration anxiety, is repressed to be experienced again in the subject's later life (1919/1981h). In line with Freud's thinking, Lacan suggested that anxiety, which has a vital role in subject structuring, is experienced over and over again in various ways in the subject's future life (as cited in Evans, 1996). After all, when the subjects encounter the Other's lack and find themselves in an object position in the Other's eye, or when the lack that is necessary for them to desire is falsely believed to be completed, it can result in anxiety in the subject's life. (2004/2014a). Thus, some experiences that participants had during childhood or adolescence, which will be further discussed, were handleable for participants during that period. In contrast, anxiety became an experience for participants in their adult lives. Therefore, participants' experiences of

anxiety in social environments were examined along with their "repetitive" experiences.

This study aimed to explore how individuals experience anxiety in social environments through the concept of gaze. Furthermore, the research indicated that the participants' experiences with their caregivers are associated with specific relationship patterns, which played a pivotal role in the subject structuring process. Furthermore, it was represented that the participants' anxiety experiences also shaped their relationships with their experiences of desire and jouissance. For this reason, the research outcomes are discussed in sections with the following headings: Gaze as the object of anxiety, gaze as the object of jouissance, and gaze as the object cause of desire in the context of the concepts of anxiety, jouissance, and desire.

4.1. Gaze as the object of anxiety

> I don't know my position in the eye of the Other.

First, elaborating on the moments when participants feel anxious, as shown in the subordinate theme *(2.1.) Desire to understand others' intentions about them,* it has been observed that participants tend to focus on the possible emotions and thoughts of other people about them. The participants' views on the feelings and thoughts of other people are primarily based on the participants' guesses. Indeed, a common observation is that the participants' guesses are mainly imaginary because the participants mostly talked not about actual events but about the imaginary thoughts of imaginary people. Therefore, it is evident that participants' minds are occupied with the thoughts of others even though there is no one around. This situation was also noted in the participants' relationships with the researcher during the study. Participants are curious about the researcher's thoughts and sometimes openly inquire about them. They also behave according to the researcher's presumed thoughts. Briefly, the participants tend to think about the possible intentions of the people they interact with and feel the need to explain themselves as if their assumptions about others' thoughts are factual. Consequently, for individuals

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experiencing anxiety in social environments, focusing on what others think about them functions as a habitual, ingrained aspect of their minds.

Participants value others' thoughts about themselves because they unconsciously attempt to understand their positions in their eyes. The effort to understand the desire of the Other is paramount for the subject, which is structured by gaze/desire (Lacan, 1973/1998). However, for individuals experiencing anxiety in social environments, this situation is turning into a way of thinking in social relationships. Therefore, their experiences differ from the experiences of other subjects. As mentioned earlier, even if no one is around, the participants are occupied with the other's thoughts and emotions and feel anxious. In their experiences, the gaze is no longer merely external; instead, it has become an integral part of a person's life, internalized and originating from within. This internal gaze is a reflection of the person's inner thoughts and emotions, offering a unique perspective on their experiences and surroundings. Therefore, they no longer need someone else to feel anxious, and the presence of one's ego is sufficient for experiencing this phenomenon.

As discussed in the sub-theme called *(2.4.) The Anxiety Moment: Ambiguity in Others' Gaze*, it was observed that individuals who desire to be the object of the Other's gaze experience anxiety when there is ambiguity in the gaze of the Other. For the subject preoccupied with the question "What does the Other want from me?" this question is anxiety-inducing because the subject cannot know what object of desire they are for the Other (Lacan, 2004/2014a). When the answer to this question becomes vague, the position of the subject in the face of the gaze of the Other also becomes blurred, and the subject faces the possibility of being reduced to the object position in the eye of the Other or the possibility of being swallowed by the Other's desire. Therefore, as Freud stated, anxiety is related to anxious expectation (1894/1981b, 1926/1981e). Similarly, it has been observed that participants are preoccupied with potentially anxiety-inducing expectations when they cannot name the desire of the Other. They explicitly expressed that they do not feel anxious because of the possibility of being disliked or unsuccessful. Instead, they feel anxious in an indefinite position in front of Other like something scary is possible. Therefore, the nature of anxiety is not related to the possibility of being disliked but

to the ambiguity of the subject's position and anxious expectation. What causes anxiety for participants is not a reality but rather an expectation equivalent to uncertainty.

The process of anxious anticipation can be clearly explained by the change in Emre's anxiety experience. While Emre describes his mother as intrusive since childhood, he also mentioned that he did not experience anxiety while his mother was behaving intrusively. On the contrary, Emre has recently been feeling anxious as his mother's interventions towards him have decreased. When he questioned the possible reasons for this change, he mentioned that he thought she might have given up hope on him. In other words, Emre associated the decrease in his mother's intrusive behavior with the possibility of his mother losing hope in him. Emre's mother holds an essential place for him. Therefore, Emre probably thought that he was unique to his mother because his mother was keen on him by behaving intrusively. Thus, he interpreted the interruption of his mother's intrusive behavior as the possibility of losing his position in his mother's eye. After all, this change left Emre in an ambiguous position in the eye of the Other. Within his relationship with his mother, Emre constantly questions his position in his mother's desire. Therefore, for him, even if his mother's intrusive behavior is suffocating, her behavior takes on the role of "partially" stabilizing his mother's desire. As mentioned earlier, the subject's desire is uncertain and can never be known because the subject's desire is shaped by object a, namely the void (Lacan, 2004/2014a). In this sense, no concrete and expressible object subject can be the object of desire and define desire. Consequently, the mother's desire is also unknowable, leaving the child encounters with the possibility of being consumed (Lacan, 1991/2007, 2004/2014a). Therefore, for the neurotic subject, anxiety is managed through the fundamental coping mechanism of fundamental fantasy (Hendrickx, 2017). The neurotic subject, through fundamental fantasy, creates a false object a's, filling the void indicated by desire, thereby freeing themselves from the position of the object of the Other's gaze. The effect of his mother's intrusive behavior on Emre can also be interpreted this way. By behaving intrusively, Emre's mother, within Emre's fundamental fantasy, says to Emre, "You are my desired object.". In this context, his mother's expectations, attitudes, and thoughts about Emre are shaped around this framework. Accordingly, Emre can

understand what his mother expects from him and adjust his position. Therefore, the gaze of the mother is also determined within Emre's fantasy. However, with the disappearance of his mother's intervention, Emre's position about his mother's gaze has become uncertain. Emre questions whether his mother has given up hope on him, and each answer to this question is anxiety-inducing. Emre can no longer be his mother's desired object if his mother has given up hope. However, suppose his mother has not given up hope. In that case, Emre will be devoured by his mother's desire, and more importantly, because Emre does not know if his mother's interventions will occur, he will face the threat of being swallowed at an unexpected moment. This situation can be likened to Lacan's metaphor of the alligator (1991/2007). Like an alligator silently waiting and floating in a swamp, it can either continue its behavior or suddenly attack its prey like Emre is in this state of uncertainty. Consequently, it is evident that participants' positions become slippery in the front of the uncertainty of the Other's desire, leading to anxious expectation and, so, anxiety.

The interviews were structured within the scope of the Lacanian theory of anxiety, which is constructed by focusing on the possibility of being devoured by the mother and related to this possibility, the concept of paternal function. Therefore, the interviews examined participants' relationships with their mothers and fathers and their parents' relationships with each other as depicted in the first superordinate theme *(1) Family Relationships as the Antecedents of Anxiety*. Most participants have linked their experiences of anxiety to their relationships with their mothers. They explain this relationship primarily through their mothers' intrusive behaviors. All participants have mentioned their mothers' intrusive behavior towards them. In the "Result" section, as discussed under the sub-theme *(1.1.1.) Intrusive mother*, participants' mothers, according to participants' statements, tend to treat them like babies, exhibit a strong desire for control over all facets of their child's lives, along with what they do, who they meet, whether they eat, bathe, cut their hair, what style they adopt for their hair and beard, and even who they date. Participants summarized this by stating that their mothers want to control everything and want everything to be as they wish. While participants feel uncomfortable and angry towards their mothers' behavior, they also feel pleased (e.g., "She is jealous of me because she

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loves me.", "She wants to control me because I am her son.", or "She wishes the best version of me."). Therefore, while it is believed that participants' mothers do not leave room for their children's desires by treating them like babies, participants also seem to want to maintain their position as objects in their mothers' eyes. In this context, although participants' relationships with their mothers are perceived as close and loving, loving relationships are possible not through limitless intertwining but through boundaries. Indeed, the absence of boundaries in the mother-son relationship leads to extreme dynamics. Supporting this situation, participants described their relationships with their mothers at both ends of the spectrum, e.g., "*We make each other prisoners (in this relationship)*." Moreover, one participant mentioned getting angry during an argument with his mother over breakfast. After this argument, he left the house but returned when his mother called him crying and expressed her wish to make peace. This situation illustrates the chaotic two-sided nature of mother-child relationship. They possess an unbreakable bond of love yet are prone to arguing and leaving the house due to underlying resentment. At the slightest hint of separation, they shed tears and long to be reunited. This situation shows that participants experience intense emotions in their relationships with their mothers. In the Lacanian perspective, emotions are positioned on the imaginary level and can be experienced intensely by the subject due to their imaginary nature (Lacan, 1981/1997a; Rodríguez, 2017; see also Bilik, 2021). They can also be destructive. However, they can be regulated when transferred to the symbolic level, when the emotions are named and given meaning. For participants, there is a problem with the transformation of emotions from the realm of fantasy (imaginary) to the domain of symbols (symbolic). Moreover, participants have mentioned feeling suffocated because of their mothers' intrusive behavior. The participants' maintenance of an unlimited relationship with their mothers, the inconsistencies in their relationships, and the intensity of emotions may briefly indicate a fundamental problem with inscribing the imaginary mother-child relationship onto the symbolic level. In other words, as shown in the subordinate theme *(1.1.2.) Symbiotic relationship with the mother*, an absolute relationship between the participants and their mothers was observed. The symbiotic relationship and intrusive behaviors between the participants and their mothers show that the participants face the threat of being swallowed by the mother as presented under the title *(1.1.) The possibility of being*

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devoured by the mother. The one who will regulate this symbiotic, intrusive, imaginary, and inconsistent relationship between mother and child is the father (Lacan, 1981/1997a; Rodríguez, 2017; see also Bilik, 2021). Therefore, the participants' relationships with their fathers were another topic for the interviews.

By elaborating on the participants' relationships with their fathers, it is observed that participants have problematic relationships with their fathers. Participants have difficulties not only with their actual fathers but also with the general authority figure represented by the father figure. The thing that rescues the subject from the experience of anxiety is the paternal function (Lacan, 2004/2014a). This suggests the presence of notable problems in the positions of participants' fathers in their lives. As presented in the subordinate theme (*1.2.1.) Competitive father-son relationship*, in the interviews, the participants explained the competition between their father and them. Participants' competitive relationship with their fathers points to the imaginary father-son relationship. In the Oedipal process, the son, realizing his mother's lack, initially wants to be his mother's desired object (Lacan, 1994/2020). The child first understands that his mother's desired object is the imaginary phallus and then accepts that he cannot be his mother's desired object. However, he thinks he can possess the imaginary phallus, which is the desired object of his mother and can have all the mother's gaze. The father is the child's rival in the dialectic of having or not having the phallus. No matter how much the child competes with his father in his imaginary world, the father should not compete with the child because competition gives rise to an imaginary relationship, but what matters in the paternal function is the father's symbolic function (Lacan, 1981/1997a, 2004/2014a; see also Hekimoğlu & Bilik, 2020; Bilik, 2021). The position of the imaginary father in competition with the child is not secure for the child since the nature of competitive endeavors dictates that some participants will succeed while others will not, and this situation also brings the possibility of the father losing the child. However, as seen in Freud's primitive father myth, what enforces the law is not winning or losing but the symbolic position (1913/1981j; see also Baltacı & Baydar, 2023). The myth shows that the imaginary relationship between father and son creates extremism and chaos (Freud, 1913/1981j; Lacan, 1981/1997a, 2004/2014a). The imaginary father imposes arbitrary rules on the child and expects him to comply with these rules under all

circumstances. Otherwise, he punishes the child. In the symbolic relationship, restrictions are imposed on the child, but space is also given to the child. In other saying, the father restricts the child's relationships not with all women but only those with the same surname, i.e., those who carry the father's name. Thus, the father opens up space for the child's desire for other women. Thus, participants' competitive relationship with their fathers has questioned the effectiveness of their paternal function. In addition to competing with their fathers, participants constantly disagree and argue with their fathers, perceive them as inadequate, belittle their skills, and are not interested in knowing and understanding them.

As mentioned earlier, according to Lacan, the father's symbolic position is related to how the father's symbolic function is transmitted to the child from the mother's discourse (Lacan, 1981/1997a, 2004/2014a, 1994/2020). In this context, when looking at the relationship between participants' mothers and fathers, participants have expressed that they do not find their parents' relationship romantic and make fun of the dynamics in their parents' relationship. Additionally, although not explicitly stated, participants mean they see themselves as stronger competitors against their fathers in the roles of father, man, and lover/spouse. They hold the belief that their mothers are not fully satisfied by their fathers. When looking at what participants say about their mothers, they often frequently mention their mothers' attention towards them. Thoughts about their mother's relationship with their fathers either did not come up directly or, when asked, were generally described within the framework of indifference, not mentioning the father at all or having difficulty getting along with him. The dissatisfaction of the mother by the father, in other words, the impotency of the father to satisfy the mother's desire, leaves the mother's desire ambiguous. In other words, the mother's desire does not seem directed towards the father; the father appears insufficient in articulating the mother's desire. However, how the father's rule is articulated in the mother's discourse plays a crucial role in conveying the father's symbolic position (Lacan, 1981/1997a, 2004/2014a, 1994/2020). In contrast to Freud, who focused solely on the Oedipal process based on the child's, Lacan underlined the mother's role in the Oedipal process, particularly in the second stage, indicated as the castration of the mother (Lacan, 1994/2020). Just as through the father's rule that the child faces the truth that he

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cannot be the sole object of the mother's desire, the mother also should become subject to deprivation of the child by adhering to the father's rule. Therefore, it is necessary not only for the child but also for the mother to comply with the father's law. Thus, the child realizes that the law applies not only to himself but to everyone. However, it is apparent that this situation does not fully function as it should be for the participant. Even if the father attempts to draw a boundary between the son and the mother (not allowing them to sleep together or continue to breastfeed), the mother, instead of following the father's rules, subtly accuses the father of interfering in her relationship with the child and conveys this issue to her child. This situation confuses the participants because the father's position in the household seems unrecognized as a third party between the mother and the child. Indeed, the participants expressed confusion about their father and even the concept of fatherhood. For example, even if they have a father, they stated that they do not see their father as a father/father figure. As previously discussed, for the child, the symbolic existence of the father is more crucial than his actual presence (Lacan, 1981/1997a, 1994/2020). Therefore, it is evident that although all participants have a real father, there are issues regarding the father's symbolic function for the participants. This situation also prompts consideration of the participants' structures. Has the paternal function not been fulfilled his function for the participants?

When looking at the concept of castration from both Freudian and Lacanian perspectives (Freud, 1909/1981d, 1913/1981j; Lacan, 1994/2020), castration is not a process or a spectrum but rather a concept that encompasses only two states: either castration exists, or it does not. In other words, castration is either present or absent. The determination of structures depends on whether the Name-of-the-Father operates or another function replaces the paternal function, even if castration has not occurred (Dor, 1998). In this context, we may be confused about whether the Name-of-the-Father functions in the participants' psyche. Some clues make us think that the Name-of-the-Father does not fully function: The participants' imaginary relationship with their fathers corresponds to the fact that their mothers' desires are not in their fathers, the mother's intrusive behaviors, and inconsistent imaginary relationships with their mothers. Conversely, the participants experience anxiety from the outset, and it suggests that they are castrated because anxiety is a signal indicating proximity

to jouissance (Lacan, 2004/2014a). The existence of anxiety corresponds that the subject is not within jouissance, unlike in non-castrated structures such as psychotic and perverse structures (Dor, 1998; Lacan, 1981/1997a, 2004/2014a). Within this context, the absence of castration may suggest psychotic or perverse positions, yet in the conversations, no evidence was observed indicating that participants were in either of these positions.

The subject discourse is one of the essential matters in terms of assigning the subject structures (Dor, 1998; Lacan, 1981/1997a). Lacan said, "*Unconscious is structured like a language.*" (Lacan, 1981/1997a, p. 119). The unconscious is constructed as a result of castration. Castration occurs as the Name-of-the-Father points to the mother's desire (Lacan, 1981/1997a, 2004/2014a, 1994/2020). Thus, the Name-of-the-Father, equivalent to the father's surname, restricts the child's limitless jouissance. Therefore, the child represses his incestuous desires towards the mother. In this sense, since castration occurs through the father's surname, that is, through language, the unconscious is also structured linguistically (Lacan, 1966/2006b). For the neurotic subject subjected to castration, the unconscious thus manifests itself through language. For example, in neurotic subjects, the flow of thought can be followed through speech (Dor, 1998; Lacan, 1981/1997a). Besides, various uses of language, like metaphor and metonymy, slips of the tongue, jokes, forgetfulness, and the use of garbled words, are observed in neurotic subjects (Fink, 1997; Freud, 1901/1981n). There are also these indications in the participants' speech throughout the interviews. Besides, it is also evaluated that the phobic structure, another clinical structure in which castration does not operate, does not apply to these participants because the presence of phobia, or fear as a symptom, would be expected to prevent participants from experiencing anxiety (Lacan, 2004/2014a; 1994/2020). Furthermore, participants' relationships with their fathers are not limited to competition. As shown in the subordinate theme *(1.2.2.) Desire to make the family proud*, participants also attach significant importance to their fathers' thoughts and seek their fathers' pride in them. They desire their fathers to take pride in them, and they feel disappointed in the absence of their father's supporting approach. They mentioned their efforts to achieve their father's goals, which is a legacy he desires to leave for his children.

All of these indicate that despite the imaginary relationship between father and son, the father's symbolic function is recognized, and the participants are castrated. Nevertheless, several aspects require further elucidation. To illustrate, the participants express their demand for their father to occupy a symbolic position (such as being present as a parent, trying to raise him with secular ideas) and emphasize their father's focus only on material matters (giving money, saying what his son should do, punishing), indicating his imaginary position. Although it is thought that the father's symbolic position functions for the participants, the existence of the imaginary relationship is an essential topic to be mentioned. It is also believed that this issue could be evaluated regarding the debate on a new psychic economy emerging in today's modern world alongside capitalist discourse (see also Baydar, 2023).

According to the Freudian and Lacanian psychoanalytic perspective, what structures the subject is fundamentally the law, namely the paternal function (Freud, 1913/1981j, 1930/1981l, Lacan, 1981/1997a, 2004/2014a, 1994/2020). When we look at Freud's works, such as 'Totem and Taboo' and 'Civilization and Its Discontents' (1930/1981l), the law, which contributes significantly to the dawn of civilization, restricts the subjects' pleasure, particularly in terms of sexuality. The subjects' existence within civilization is shaped by the restrictions imposed on their pleasure. The subject is structured around this lack, as pleasure is curtailed. Therefore, the solution for the subject in the face of civilization is often seen as neurosis, which entails accepting the father's law (Freud, 1913/1981j, 1930/1981l). The opposite of this is associated with the totality of pleasure or jouissance. While this totality is not structurally feasible, it can be experienced illusorily (Laurita, 2010). In the clinical structures of today's modern world, it is observed that the subjects following the collapse of the Other or the law, are in pursuit of completeness rather than lack (Melman, 2010). Particularly within the framework of capitalist discourse, expressions promoting enjoyment, satisfaction, and pleasure contribute to ambiguities in structuring the subject. Within this discourse, the subject attempts to render the impossibility possible not through lack and desire but through objects of pleasure. Therefore, in the neurotic structuring, although the function of the father comes into play with the collapse of the symbolic order in the modern world, it may

sometimes appear as if the paternal function has not fulfilled his function (see also Baydar, 2023). In this context, the observations of participants' experiences can make us think that their experiences reveal particularly perverse characteristics, especially within the framework of their relationships with their fathers. Although more interviews are needed to provide definitive information about the participants' structures, based on what participants have shared during the interviews and their interaction with the researcher, they are primarily considered neurotic, showing obsessive traits. As mentioned above, their experiences of anxiety, their value for Others' thoughts/desires, their tendency to develop a transferential relationship with the researcher, and their desire to make their fathers proud within the framework of the family's desire, their language used in their conversations such as the use of humor, metaphors, and the coherence in their thought process, as well as providing suitable responses to questions make us think that they are neurotic. Additionally, the relationships they have with their mothers and fathers, along with their anxieties, primarily indicate an obsessive structuring. In obsessive structuring, the subject incorporates the lack into themselves, living as if they are not lacking (Dor, 1998; Lacan, 2004/2014a). The obsessive subjects believe they occupy a unique position in their mother's eyes in their close relationship with her. In this context, the obsessive subjects behave like they possess the imaginary phallus in the Oedipal period in their competitive relationship with their father. While incorporating the imaginary phallus/object a, i.e., the lack, into themselves, they assume a whole position in front of their mother. In this sense, they also become in a leading position in the eyes of their mothers, as if they are rivals to their fathers. The mother's discourse also supports this fantasy. Additionally, because the obsessive subject incorporates the lack into themselves, they do not accept the existence of their lack; in other words, they refuse to admit that the Other affects them. Therefore, for the obsessive subject, encountering the gaze of the Other, that is, their lack, is anxiety-inducing. When encountering the gaze of the Other, the obsessive subject assumes a punctiform object position and faces their lack, weakness, and mortality. This causes anxiety for the obsessive subject. Similarly, confronting one's desire also causes anxiety for the obsessive subject because the desire is constituted by the lack of the subject (Baydar, 2023; Hekimoğlu & Bilik, 2020; Lacan, 2004/2014a). Consequently, it is expected that the subjects with obsessive characteristics would engage in a competition with

their fathers based on the "unique" relationship they have with their mothers and their relationship with the imaginary phallus/object a. However, although the obsessive subjects experience feelings of competition and anger towards their father, it is not easy to articulate, especially directly towards their fathers (Dor, 1998, see also Baydar, 2023). On the contrary, the obsessive subject establishes a respectful framework towards their father, adhering to their father's rules. The participants' desire to make their fathers proud is also based on this foundation. The obsessive subject thus plays the role of the obedient child to evade the Other's gaze. Additionally, Freud stated that in neurotics, the action happens within the subject's psyche, and the neurotic cannot take action but merely consumes themselves within their fundamental fantasy (1913/1981j). Indeed, when the myth of the primal father is interpreted around the fact that sons are neurotic, as observed in the Oedipal process, it has been expressed that the idea of killing the father would only occur in mind but would never be carried out into action. Therefore, the neurotic structure is characterized by inner distress and unrest in the psyche, while perversion can be characterized by action. In the consideration of this information, when the participants' relationships with their fathers are observed, it is realized that they openly express their arguments and how they compete with their fathers and make fun of them. Additionally, for example, one participant described politics and religion as topics on which he and his father constantly disagreed and argued. These two subjects are significant institutions indicating the place of the Other in society. The participant does not appreciate his father's opinions on these matters and sees his father as illiterate and ignorant. This can be interpreted as related to his relationship with his father within a new psychic economy associated with diminishing the Other. Another participant also perceives all authority figures, including his father, as inadequate/impotent. While belittling his father's profession, he mentions that his father is a teacher and states that he does not want his father to educate his child. In this regard, he has an issue regarding carrying and transmitting his father's transference through intergenerational. Moreover, the participants' statements indicated a divergence in their fundamental beliefs about the world with their fathers and think that their fathers have unenlightened views. Therefore, for the participants, it is apparent that the Other's position is not in the symbolic position it should be and has fallen in their psyche. During the interview, one participant,

renowned songwriter and musician Leonard Cohen (1988), supports this notion: "*Everybody knows that the boat is leaking; everybody knows the captain lied*." This quote shows that the Other has fallen, and everyone knows this truth, and it leaves only an imaginary Other behind. Additionally, the same participant recounted an incident from his childhood where he pulled the chair out from under his father at a wedding and caused his father to fall just as he was about to sit down. He attributed this action to his diagnosis, i.e., attention deficit and hyperactivity disorder (ADHD), and relating to this disorder, his impulsive behaviors. As discussed later, ADHD will be re-evaluated through the lens of the new psychic economy. At the end of the day, his actions could be construed as a clear manifestation of the fallen position of the Other.

In reference to the decline of the Other, participants' competitive relationship with their fathers is also associated with pleasure. For example, Doruk tends to belittle the knowledge of all authority figures, including his father and instead exalts his knowledge, investigative stance, and intelligence. Similarly, Emre, while emphasizing his inquisitive nature, openly expresses the pleasure he derives from his insulting relationship with his father. Moreover, he has associated his competition with his father with sexuality and emphasizes his pleasure by saying, "Assume that I am with Megan Fox, I wouldn't get the same pleasure as I do with that argument with that man (his father).". Participants' behavior can be explained by Lebrun's concept of "banal perversion" (as cited in Özkan, 2020). Lebrun (2015) conceptualizes this as not a structural perversion but a neurosis in the guise of perversion (as cited in Özkan, 2020). While in structural perversion, the focus is more on the mechanism of the Name-of-the-Father in the mother's discourse, in banal perversion, there is still reference to the father by the mother, but the legitimacy of the father's regulatory role in the mother-child relationship is lost. In other words, the father has fallen from the position of the man desired by the mother, thus losing his status as the woman's man. Participants labeling their parents' relationship as "lacking in romance" can be evaluated as a symbol of this decline. Consequently, in Emre's expressions, preferring to derive sexual pleasure from his father instead of an idealized woman in his imagination may also indicate a shift in structures and the realm of sexuation. Accepting that the mother's desire is for the

father opens up space for identification with the father for the male child because the father becomes in a desirable position that the subject wants to identify as the mother's gaze meets at the father (Lacan, 1981/1997a, 2004/2014a, 1994/2020). However, in the opposite scenario, if the father loses that value in the eyes of the child, he will be reduced to a position where he is not only devalued in terms of identification but also reduced to a diminished sexual position. Furthermore, as presented in the subordinate theme *(2.5.) Competing or identifying with peers to gain others' gaze*, the participants try to be like others, in other words, identify with them. The participants need to identify with someone who can also show the deviation in the paternal function because they probably have problems identifying with the father. The participants' problem regarding separation from their mother also supports this idea. As the last cut in the oedipal process, the child identifies with his father to find another woman like his mother. It means the child gives up on his mother. However, as discussed earlier, they may have difficulty identifying with the father due to the participants' positioning in terms of Other's desire. Therefore, they try to find someone they can develop identification with, instead of their father.

In summary, within the framework of new psychic structures, participants were observed to exhibit obsessive characteristics primarily based on neurosis during the interviews. As presented in subordinate theme *(1.2.) The deviation in paternal function* observations indicated that shifts between the subjects' position in the Other's desire occurred as a result of deviations related to the paternal function within the framework of new psychic structures, leading to an increase in complaints like attention deficit hyperactivity disorder (ADHD), eating disorders, and depression (Melman, 2010; Rodriguez, 2017). Although no explicit preference was made, the fact that two participants were diagnosed with ADHD was interpreted as supporting these psychological problems' relationship with the paternal function. ADHD is characterized primarily by criteria such as inattention, forgetfulness, inability to concentrate, hyperactivity, and impulsive behavior and is interpreted from a Lacanian psychoanalytic perspective in a different light. Salomonsson (2017), in his case study, discussed the thoughts of prominent figures in ego psychology, such as Melanie Klein and Winnicott, regarding ADHD but focused on ADHD from a Freudian and Lacanian psychoanalytic perspective. Similarly, Westphal (2018) and

Rodríguez (2017) have also addressed how ADHD is evaluated from a psychoanalytic perspective. Despite differences in the conceptual frameworks used to define the condition, the views of both ego psychologists and Freudian and Lacanian psychoanalysts converge around two main ideas. Firstly, it is suggested that children diagnosed with ADHD experience intense, turbulent, and complex emotions in their internal reality, leading to difficulties in organizing arousal states, including these emotions, and more generally affecting ego functions (Melman, 2010; Rodriguez, 2017; Salomonsson, 2017; Westphal, 2018). Secondly, related to ADHD, the researchers mentioned the absence of a paternal figure. From a Lacanian perspective, it is interpreted that children diagnosed with ADHD fundamentally experience difficulties related to the paternal function in their structure (Melman, 2010; Rodriguez, 2017). The deviation of paternal function leads to challenges in ego structuring and inscribing the imaginary register into the symbolic register. Therefore, the children with ADHD diagnosis experience intense emotions and struggle to control them due to the issues in the paternal function.

As indicated in the Introduction chapter, during the mirror stage, the child's real body is inscribed into the symbolic through the mother's denomination (Lacan, 1949/2006a). Before this naming, the child is attuned to his real body and experiences jouissance associated with the real register (Lacan 1981/1997a; 1949/2006a). Because the body is not yet named, in other words, not delimited by words, this unlimitedness signifies both pleasure derived from drive satisfaction and an ongoing fragmented body perception due to the lack of naming. As discussed under the heading of new psychic structures, the fundamental cause of the jouissance lies in the effectiveness of the paternal function (Lacan, 1981/1997a; Melman, 2010). In this context, the crucial aspect is whether the mother's desire is directed towards the father (Lacan, 1981/1997a, 2004/2014a, 1994/2020; Melman, 2010). If the father cannot grasp the mother's desire, it will increase the sexual tension between the mother and child and direct the child to fill their body with jouissance. In Lacanian terms, it can be claimed that this surplus jouissance occupies the bodies of children diagnosed with ADHD, and the symptoms of ADHD arise as a result of anxiety because anxiety is a signal of proximity to jouissance. In the framework of this structuring, narcissism is anticipated to be observed in children with ADHD

diagnosis since the children's libidinal investment is not eligible for transfer to the objects outside of themselves and remains on their bodies.

Participants with ADHD have described their diagnostic process as a period accompanied by depressive symptoms. When discussing ADHD and feeling depressed, the theme of judgment emerged in the accounts of the two participants. One participant explained undertaking the evaluation process for ADHD after being reprimanded by his teacher. After asking a question, he said his teacher told him, "Stay within your limits.". This situation can be evaluated as when the participant confronted their impotence/lack and became anxious. Indeed, not surprisingly, the participants stated that they entered an existential crisis during that period and began questioning religion and the meaning of life. When discussing his tendency to speak without thinking due to ADHD, the other participant with ADHD mentioned that he behaves impulsively when people expect something from him or when he feels burdened with responsibility. He described his behavior as an attempt to please others. Therefore, at its core, this diagnosis can be explained from a Lacanian perspective by considering the concept of anxiety about the fluctuation in paternal function and the child's position about the mother's desire. Additionally, not surprisingly, the results of different tests for ADHD diagnosis revealed that the participants' issues were related to something other than attention. One test measured attention, while another measured the ability to focus, i.e., attention deficit. The participant mentioned that his attention span was above average in the test measuring attention. This result indicates that individuals with ADHD have greater attention but have difficulty limiting their attention to a specific issue because they tend to focus on everything simultaneously. However, in the test where distractions were deliberately introduced to measure the ability to focus, the participant scored much lower than anticipated. This finding points out that individuals with ADHD struggle to limit their attention. For this diagnostic group, this result aligns with the fundamental issue of the absence of limitation, which is the deviation of paternal function that limits the children's jouissance by restricting the relationship between the mother and the child. Indeed, one participant explicitly mentioned having narcissistic tendencies, which supports the idea that the investment of libido remains within the individuals' own body due to a lack of paternal restriction. In a nutshell,

according to Lacan, ADHD is not simply a lack of attention but rather a displacement of the source of the child's unhappiness from the dissatisfaction of the mother and the impotency of the father (as cited in Rodriguez, 2017). Hence, the co-occurrence of ADHD and depression diagnoses among the participants is anticipated.

Finally, a deviation in the paternal function for participants experiencing anxiety in social environments is noted. This deviation is associated not with whether castration occurs but rather with whether the mother's desire is satisfied by the father. The participants' mothers imply dissatisfaction with their spouses' relationships by stating that they do not derive enough pleasure from their romantic relationship with their partners. Additionally, it is plain to see that the participants' mothers almost exclusively focus their attention on their children. At times, the relationship between the participants and their mothers is experienced similarly to the intimacy and jealousy of a romantic partner. In addition to the restrictive role of the paternal function, this function also has a regulatory role. However, it is noteworthy that the participants experience intense, inconsistent, intrusive, and oppressive relationships with their mothers because the paternal function is not fulfilled his function as it should. These findings substantiate the participants' anxiety experiences established by the Other's gaze. The gaze is a devouring function for the participants. The feeling of having no control over their lives and the sense that their mothers could intervene at any moment expose the participants to a gaze beyond their control. While the mother's desire for the father sets a boundary for the subject and clarifies their position, the child becomes in the object position of being swallowed up by the mother's desire because the paternal function shows impotence in naming the mother's desire. Therefore, participants become a stain in the gaze of the Other. The response to the question of "What object am I in the gaze of the Other?" becomes unclear in this position. The subjects always try to make guesses and find attributions to this unanswered question; even the answers can be reassuring. However, the answer cannot be known explicitly and honestly. Therefore, the ambiguity in the subject's position in the Other's gaze makes the subject anxious. When the participants feel anxiety, support this idea. The participants encountered their mothers' interventions during infancy and adolescence, and they did not mention having anxiety during these periods. Typically, during infancy, they progress in line

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with what their mother says to gain her gaze, while in adolescence, they act contrary to what their mother says. However, their anxiety emerged during adulthood because, as adults, their mothers' interventions decreased, and they began to act according to their desires. In other words, their positions in their mothers' gaze have become uncertain, and there is nothing to name or set boundaries to this uncertainty.

4.2. Gaze as the object of jouissance

All eyes on me.

The desire to be in the gaze of the Other is both anxiety-inducing and desired by the participants. This desire makes them experience anxiety because the possibility of being in the gaze of the Other brings about the experience the illusion of completeness and so makes them close to jouissance. The participants' desire to be in the gaze is discussed under the subordinate theme *(2.3.) Desire to be outstanding*. The interviews discuss their enjoyment of being in the spotlight, and the participants openly express their desire for recognition. Additionally, it was pointed out that the participants desire to hold a significant place in the eyes of their families, especially their mothers. Although the participants complained about their mothers' intrusive behavior, they also expressed enjoyment in various ways. For example, Emre mentioned that he enjoyed his mother's jealousy towards him, while Barış explained his mother's interference as her way of behaving because he is her son. On the other hand, Furkan expressed that his mother was critical of him, and he preferred to sleep close to his mother and even forgot his father's existence until the evening. Furkan expression indicates his desire to be unique in his mother's eyes compared to his father.

Considering all of these, a significant question gives importance: Why do participants experience anxiety when they desire to have all gazed upon themselves? Could they fear being judged as defined in mainstream clinical psychology? Regarding this, a participant took issue with the assertion that the reason for anxiety is not the possible disappointing results because he took responsibility for every possibility by being in the social environment. Therefore, it is interpreted that what

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causes anxiety for the participants is not the fear of being judged or failing; instead, it is the fear of succeeding. This can be evaluated regarding Lacan's concept of the lack of lack (2004/2014a). The subject exists ontologically with a sense of lack. He continues to pursue completing this lack (1986/1997b, 2004/2014a). However, this lack can never be filled because it is ontologically missing. Therefore, the nature of this lack can never be fully articulated. As a result, the subject's endeavor to fill this lack never ceases, and it constitutes, in a way, the purpose of the subject's life.

However, the subjects may sometimes delude themselves into believing they have completed their lack (Laurita, 2010). In such a scenario, the subject meets his lack as if possessing the object a. Similarly, the participants seek to obtain the Other's gaze, and in doing so, the gaze has now transformed into an object of jouissance. As depicted in the example, the participants want to be loved, admired, and pointed at by everyone. Being in the gaze constitutes one of the essential desires of the subject, but experiencing it bodily; in other words, drawing the gaze towards oneself brings jouissance. The concept of the real body associated with jouissance is crucial here. Adding to this discussion, one of the participants remarked that he is praised by others due to his physical appearance, such as being tall or strong. In other words, the gaze towards the participant is focused on his body. In this way, this concretizes the gaze. In other words, this perspective corresponds to the fact that if you are tall, you are desired, or if you are powerful, you are desired. This situation leads to objectifying the lacking object as if it becomes attainable as if the void indicated by object a can be filled. Moreover, as presented in the subordinate theme *(2.2.) Desire to meet others' demand*s, the results demonstrated that the participants have a desire to meet their expectations from them, and when the others' desire, in other words, gaze, is objectified, the expectations will be easily fulfilled. Thus, reaching the ultimate desire of being in the Other's gaze will be met, and the subject no longer lacks. Therefore, the lack of lack is experienced. This consumes the subject because then the lack that defines the subject will have been filled, and there will be no room to desire. While this is something desired, approaching it can be anxiety-inducing because obtaining it generates jouissance. After naming the qualities "assumed" that they are necessary to have to be in the gaze of the Other, the participants question whether they have them or not. While the participants contemplate whether they

possess the attributions directed towards them, the illusion of having them creates jouissance.

This inquiry is also associated with the subject's ideal ego. According to Lacan, the ideal ego is characterized by a return to the period before the Oedipal stage when the subject was experiencing unity with their mother (as cited in Evans, 1996). With the mirror stage, the subjects begin to internalize the attributions directed towards them because they define themselves based on their mother's gaze (Lacan, 1949/2006a). There is no other choice because the subject can only exist through their mother's denomination. However, these are illusions because the image is an illusion. The mother merely reflects her desire onto her child; in other words, what she wants to see, but whether these attributions genuinely reside within the child's essence is another matter. Indeed, the child becomes estranged from their essence during this stage. Along with those attributions, the child's ideal ego is formed, which is the person they wish to be (Evans, 1996). By reaching their ideal ego, the child is immersed in the fantasy of returning to the limitless relationship they believe they had with their mother as the child is reflected in her gaze. The subject gets fascinated by that gaze (Lacan, 1949/2006a; Scott, 2015). This is also the stage where omnipotence prevails (Evans, 1996). It is supportive that one of the participants utilizes fantasy stories and animations to achieve his aspirations. In the participant's imagination, they are whole, with no sense of inadequacy or unmet needs. The participant claimed that this can only be associated with a sacred power. This situation can be evaluated as far beyond merely holding an essential place in someone's eyes. It is about having omnipotent power and control over the whole gaze.

In light of this information, avoidance behaviors or withdrawal in social environments can be interpreted differently. For these individuals, being in the spotlight is their desire, in other words, their lack. Therefore, they avoid or withdraw from social environments due to the intensity of jouissance when they face the possibility of all gazes being on them (Lacan, 2004/2014a; Scot, 2015). Indeed, the bodily symptoms observed in individuals experiencing anxiety in social environments can also be viewed from this angle. The subjects experience specific

physical symptoms related to their anxiety because their bodies are filled with jouissance (Lacan, 1981/1997a). This is another indication of them internalizing the gaze onto their bodies. As discussed within the context of deviations in paternal function and new psychic structures, participants' bodies are filled with jouissance due to the inability to the inscription into symbolic order from the imaginary order, and their object investments are centered on their selves rather than objects (Melman, 2010). Freud (1914/1981s) discussed the theory of libidinal investment in his work "On Narcissism: An Introduction". He stated that all object investments are initially in the subjects' self, but later, through processes of separation and castration, ego libido investment turns into object libido. In this framework, when deviations in paternal function occur, difficulties may arise in transferring libido investment to objects. Hence, it is not unreasonable to conclude that individuals experiencing anxiety in social environments tend to have excessive libidinal object investments in their selves, indicating a narcissistic characteristic.

As a result, the fundamental desire of individuals experiencing anxiety in social environments is to be in the gaze of the Other, similar to neurotic subjects. However, unlike neurotic subjects, those experiencing anxiety in social environments desire to have omnipotent control over their gaze. Therefore, they are like children fascinated by their reflection in the mirror. These individuals, fascinated by their images, seek to realize their ideal ego by identifying with their reflected images. Thus, they seek to relive a sense of unity with their mothers during the pre-Oedipal period. The subordinate theme *(2.5.) Competing or identifying with peers to gain others' gaze* can also be interpreted within this framework. The child has a strong desire to be the sole owner of the gaze and competes with his rivals to achieve the feeling of integrity in his mother's eyes. This leads to these individuals experiencing jouissance. Along with this jouissance, their bodies are also filled with jouissance. Due to their sense of wholeness, they reject deficiencies, limitations, and needs, especially regarding their bodies. In this regard, it is observed that they strive for a narcissistic sense of unity. Freud established a connection between the intensity of repressed drives and the emergence of anxiety and symptoms (1926/1981e). It is apparent that the anxiety that individuals experience in social environments affects almost their entire lives. In this connection, it is obvious that the intensity of the drive of gaze is elevated for

individuals experiencing anxiety in social environments. Therefore, they are pursuing the possibility of achieving a sense of completeness, their primary source of anxiety, and they come across the possibility of satisfying their drives. Furthermore, as discussed earlier, the deviation in the paternal function fundamentally makes it easier for individuals experiencing anxiety in social environments to access jouissance and to easily fall into the illusion of having a closer relationship with jouissance and the drive of gaze compared to others.

4.3. Gaze as the object cause of desire

> The gaze is the rudder of my desire.

Finally, participants' experiences are discussed within the role of the gaze as the object cause of desire. Fundamentally, the gaze makes the subject desire through its position as the object cause of desire. The object of desire and the object cause of desire differ from each other in respect to their roles. While the object of desire refers to satisfying the subject's desire, the object cause of desire leads the subject towards desire through lack. In that manner, the gaze as the object cause of desire is not a specific concrete object fulfilling the subject's desire. It corresponds to the lack. The paintings are the representatives of how the gaze can be considered the object cause of desire. As repeatedly emphasized, the subject's primary desire is to be in the gaze of the Other. Nonetheless, if the subjects take this gaze upon themselves, this situation generates jouissance because, in such a situation, the gaze rawly appears as a drive. However, the paternal function separates the subject by the cut, and thanks to this cut, the absolute satisfaction of the subjects' drives is interrupted. Thus, the complete jouissance that the subject received before the pre-Oedipal period is inhibited, and the subject can get jouissance only partially. Consequently, along with the paternal function, drives can provide satisfaction not by being fully satisfied but rather by being diverted from their aims. This forms the basis of the neurotic structure of the subject. Neurotic subjects experience their drives in a manner where they are diverted from their aims. For neurotic subjects, the sublimation defense mechanism is essential to drive satisfaction. In the sublimation mechanism, drive satisfaction is achieved, but it occurs not in the rawness of the drive but through the

displacement of its purpose and object. In other words, for example, the gaze is directed toward the painting rather than the subject's own body, as different from the perspective in the sub-title named "Gaze as the object of drive" in this discussion chapter, the gaze as the object cause of desire is not directed to the subject's self. Instead, the gaze is channeled to the subject through another object (s). For instance, in the paintings, of course, the painter who created the painting is also present within it, but not in their real body; they exist through the paints, brushstrokes, and the final artwork. Thus, the subject receives the gaze through the other object.

Based on most of the data, while the gaze was predominantly emerging as the object of anxiety and drive for the individuals experiencing anxiety in social environments, it is also noted that the gaze has a role in the individuals' lives as the object cause of desire. As shown in the subordinate theme *(3.2.) Endeavor to face the lack*, most participants are involved in various institutions and organizations, such as school clubs and associations. The participants held multiple roles, such as president, vice president, or board member in these communities, organized numerous events, and delivered speeches in these organizations. Additionally, one participant works in the marketing field and has a role in giving speeches to persuade communities in tenders, while another participates in high-level meetings and makes significant comments. Accordingly, the participants' efforts to be socially prominent are noteworthy. The individual's participation in social groups indicates that they desire to be the object of Others' gaze not only because they have the pleasure of getting the gaze but also to incorporate the Other's gaze into their lives as a symbolic element of their desires. The participants discussed being in social environments, taking responsibility, fulfilling their duties, and feeling upset when they fail. These participants' experiences can be exemplified as the neurotic subject relinquishing jouissance to be recognized within society and to have social status or be included in the community (Lacan, 1981/1997a). The relinquishment of jouissance can be represented in the wounds participants receive in their daily social experiences and roles. For example, Ferit does not always receive approval and even fails to organize events. Such situations allow participants to confront their deficiencies and thus pave the way for them to achieve their desires. Ferit's choice of words in expressing his lack also supports this idea. Ferit used the word "becermek" in his native language, which has

been translated into English as "manage". This word also carries the meaning of "to screw, to fuck" in Turkish. This illustrates the situation described by Lacan in defining the Oedipal process, as extensively discussed in the case of Little Hans (1994/2020). The child faces his impotence in front of his father, that is, his inability to "becermek", and realizes that he cannot be the one to satisfy his mother. In other words, he cannot be the object of his mother's gaze. Thus, the subject faces and accepts his lack. For participants, this encounter can be defined as the places where they cannot obtain the gaze they desire as they wish. This also supports the role of the gaze as lack, i.e., the object cause of gaze.

In addition to the concept of responsibility, the expression of pride is also a frequently used phrase by the participants, which can be interpreted similarly to responsibility in a Lacanian sense. The participants mentioned feeling proud when they become successful in society or undertake and fulfill the father's symbolic transference. This indicates that the participants' desire to be the object of the Other's gaze is defined through a social role, social success. Furthermore, the ego ideal explains this situation (Evans, 1996). While the father restricts the child with the incest prohibition, he also opens space for the child's desire (Lacan, 1981/1997a). In other words, the father prohibits the child from having sexual relationship with the mother but based on symbolic rules, suggests that the child can establish a place in society and satisfy his drive to gaze through other objects. The child internalizes these rules during the oedipal process. Thus, the ego ideal is structured. Here, the subject internalizes the voice of the Other, and wherever they go, that voice goes with them (Evans, 1996). Hence, participants behave in line with the Other' internalized desires. Sometimes, even if their parents do not explicitly tell them about their desire, the participants assume it and feel guilty even if they do not act against their desire. For example, although one participant's family attaches great importance to educational life, they refrain from putting excessive pressure on their children to be successful; instead, they are understanding. However, this makes the participant feel more anxious because he knows their parents' demands, and their understanding becomes a burden for the participant. Freud discussed this in his book "Totem and Taboo" (1913/1981j). Situations where the mother and father are understanding mean a more significant burden for the child because the child cannot

find a parent to vent his anger. It is a situation that leads to a situation with no way out for the neurotic, but it also leads him to adhere to the established social codes of conduct.

In conclusion, individuals experiencing anxiety in social environments are more prone to experience the gaze through jouissance primarily due to the deviations in paternal function. Despite these, several instances have been observed in which gaze has a role as the object cause of desire in the lives of individuals experiencing anxiety in social environments. They do not only place in the Other's gaze as an object but also strive to gain the gaze by establishing themselves a significant role in society and earning respect. They seek a place in the Other's gaze by confronting their lack and accomplishing tasks and achievements in society. However, they can quickly get frustrated, and they tend to give up. This situation corresponds to the response of individuals experiencing anxiety in social experiences when they face their failures, i.e., lack. Individuals experiencing anxiety in social environments may experience frustration more rapidly compared to others. Indeed, this is expected because their feelings are not fully articulated in the symbolic order because of the deviation in paternal function (Lacan, 1981/1997a, 2004/2014a, 1994/2020). Consequently, the intensity of frustration and emotions and the severity of failure will be much more significant. However, despite the hardship and intensity of all these experiences, individuals' efforts to be present in social environments and to establish themselves in society demonstrate that the desire for recognition is their object cause of desire.

CHAPTER 5

CONCLUSION

5.1. Conclusions and Clinical Implications

This study aims to understand the nature of anxiety in the existence of the subject. In a comprehensive review of the literature relevant to the purpose of the study, evidence suggests that the existence of the subject is grounded on the concept of the gaze, which is further connected to the presence of the Other (Sartre, 1943/2011). For Lacan, the subject is constituted through the gaze/desire of the Other (1973/1998). This gaze does not necessarily have to be a real gaze; it continues to exist throughout one's life as an internalized gaze. Therefore, the primary research focus has been on the experiences of individuals who experience anxiety in social environments, which are among the environments where one is most exposed to the gaze that can reveal one's internal gaze. In line with this objective, the literature reviews have focused on working with men who are the ones experiencing anxiety the most (Freud, 1924/1986b; Lacan, 2004/2014a). Through interviews conducted with men experiencing anxiety in social environments, one of the most significant points that emerged is the individuals' efforts to become the object of the Other's gaze. Although the gaze serves the function of structuring the subject and is a universal experience for all subjects, it is observed that individuals experiencing anxiety in social environments entirely focus on the gaze of the Other and shape all their emotions, thoughts, and experiences accordingly. They attempt to understand the Other's gaze and often engage in mind reading. Additionally, despite the absence of a real gaze around them, they internalize this gaze and see themselves through the eyes of the Other. Indeed, this situation supports the existential aspect of the gaze. Furthermore, for individuals experiencing anxiety in social environments, it is not only essential to be in the gaze of the Other but also to be the only one in the gaze of

the Other and to have all gazes focused on themselves. Therefore, they have an intolerant attitude towards their lack. They even compete with other people to have the Other's gaze. The most anxiety-inducing moment for them is the uncertainty of their position in the gaze of the Other. This situation exposes them to the threat of engulfment in Lacanian terms (1991/2007). Furthermore, when looking at family relationships, it is obvious that their mothers are pretty intrusive and have an inconsistent relationship with their mothers. One of the reason is that deviations in paternal function have been identified. Although it would not be completely true to claim that castration has not occurred for these individuals, it cannot be said that castration has occurred fully. These individuals experience difficulties with authority figures and are constantly in competition with them, and they try to overcome them by exposing their incompetence. For these individuals, competition with authority figures is a matter of pleasure. However, they also show respect for authority figures. They seek approval and recognition from authority figures as well. Therefore, it has been interpreted that individuals experiencing anxiety in social environments could be understood within the framework of new psychic formations. Although they accept the paternal function, they are believed to be mistaken about the presence of the mother's gaze on the father. Indeed, this idea supports their closeness to their mothers as if they were lovers and their belief that their mothers are not satisfied in their relationships with their fathers. In conclusion, all of these factors are a source of both jouissance and anxiety for individuals experiencing anxiety in social environments. This is because the problems related to paternal function bring with them the possibility of occupying the gaze of their mothers (Lacan, 2004/2014a). Therefore, participants experience anxiety due to the possibility of being the object of all desired gazes in social environments and thus attaining jouissance. Additionally, it has been found that individuals experiencing anxiety in social environments take on significant roles in social environments. Alongside these roles, they strive to establish a symbolic presence in society. Therefore, it is believed that they are in constant pursuit of confronting their lack and thus attempting to alleviate anxiety by reminding themselves of their lack.

In the "Introduction" section of the study, as extensively discussed, the gaze is indeed a structuring element of the subject, and in this sense, it structures all

neurotics (Lacan, 1973/1998). As elucidated in Lacanian theory, each subject belongs to one of three clinical structures: psychosis, perversion, or neurosis (as cited in Dor, 1998). In this regard, the neurotic subject's relationship with the gaze is similar to the subjects' experiencing anxiety in social environments, according to the theory, because the subject's desire is the desire of the Other (Lacan, 1973/1998). Consequently, this study's findings offer valuable insights into psychologists working with the subjects with neurotic structures, especially those with characteristics of obsessive structure.

When looked at more subjectively, although all neurotics experience similar phenomena, the subjects participating in this study have expressed anxiety in social environments differently. Unlike other neurotics, these subjects felt the need to make sense of and label their experiences. Therefore, this study explicitly presents the subjective experiences of individuals expressing their experience of anxiety in social environments. They experience their lives through their positions in the gaze of the Other. Their self-perception is likewise related to where they perceive themselves in the gaze of the Other. The gaze of the Other, as a voice internalized by the neurotic subject, is always present with the subject. Additionally, the gaze of the Other might, at times, manifest through various experiences, causing anxiety for the subject. However, as observed in individuals experiencing anxiety in social environments, the gaze fundamentally plays a critical role in interpreting emotions and experiences and shaping the subject's thought processes and unconscious structure. The discussion about that people who define themselves with certain symptoms or diagnoses have different relationships with their distress also supports this idea. (Baltacı et al., 2023, 2024). Therefore, in psychotherapy, it is crucial to keep the concept of the gaze in mind when evaluating the narratives of individuals experiencing anxiety in social situations.

In addition, in psychoanalytically oriented therapies, the patient's desire is explored beyond the reason for seeking therapy (Evans, 1996). In mainstream clinical psychology approaches, it is also crucial for the patient to discover and accept themselves, which is fundamentally related to desire. Therefore, examining patients' interpersonal relationships, based on Lacan's statement, *"The man's desire is the*

desire of the Other." becomes crucial (1973/1998, p. 38). Accordingly, the significance of the gaze emerges as both structuring and constraining the subject. If the subject is structured by Other's desire, specifically within the realm of concepts like ego ideal and ideal ego, how can the subject turn towards their desire? This is an essential question for psychoanalysis and psychoanalytically oriented therapies. Sometimes, the patients may appear to be pursuing their desire, but that desire could be the therapist's. Since these individuals value the gaze of the Other, it becomes evident here that maintaining the therapist's/analyst's position is vital. For example, during the interview, the participants gave importance to the researcher's thoughts during the interviews and even asked the researcher questions about themselves. Therefore, especially in the psychotherapy and psychoanalysis process, it is valuable that the therapist maintains a stable position so that the patients/analysands can work on their desires. Furthermore, as seen in the study results, individuals experiencing anxiety in social environments may do this out of stubbornness. They have an attempt to be separated from the Other's gaze, but it remains just an attempt. Therefore, the therapist/analyst should focus on how individuals experiencing anxiety in social environments position themselves about desire and gaze.

Moreover, focusing on the patients'/analysands' desires is essential, especially for clinical psychologists working with the subjects with obsessive traits. For these subjects who behave as if they have no lack, encountering their desires is synonymous with facing their lack, so they will experience anxiety, and perhaps this will scare them away. Indeed, although they may desire to confront their lack, the participants expressed that they experience intense frustration and a predisposition to abandon endeavors when confronted with these difficulties. Therefore, the therapist/analyst should guide the patient/analysand towards areas where they will confront their lack/desire while also addressing potential frustration.

Another critical point is when these individuals describe themselves as anxious. Individuals experiencing anxiety in social environments encounter their mothers' intrusive behavior since childhood. However, these individuals do not express themselves as anxious during childhood and adolescence. In fact, for these individuals, adolescence is characterized not by anxiety but by rebellion against their

mothers' increasing interventions. However, after becoming adults, their mothers have reduced their interventions, and individuals' anxiety has begun at that moment. With regard to this, it is asserted that anxiety is not merely related to isolated events but rather to a structural matter. Additionally, these individuals' relationship with their fathers regarding authority figures has been noteworthy. Therefore, it is vital to mention the competitive relationship between individuals experiencing anxiety in social environments and authority figures. Furthermore, recent developments have shown an increase in various psychological disorders such as anxiety, ADHD, conduct disorder, and autism that can be associated with paternal function (Melman, 2010; Rodriguez, 2017). Consequently, it is not surprising that two participants have been diagnosed with ADHD. This situation also supports the structural aspect of anxiety experiences; although diagnoses may vary between anxiety disorders and ADHD, the underlying issues are fundamentally similar according to psychoanalytic theory. Given these findings, it is essential to assess these issues in psychotherapy.

When we look at the mainstream psychology literature and classify individuals experiencing anxiety in social environments symptomatologically, these individuals are often thought to dislike social environments, exhibit avoidance behaviors, and be introverted (American Psychiatric Association, 2013). However, this study shows that these individuals strongly desire to be in social environments and receive all gaze. Furthermore, it is observed that they try to establish a presence in social environments rather than avoid them. While individuals' behaviors may be shaped by several reasons for avoidance or being in social environments, the noteworthy point is that these individuals feel a need to be seen, contradicting the widespread belief that they desire to remain unseen.

Additionally, this study highlights a significant finding that the participants' choice in terms of how to be positioning himself in front of the Other. Although the threat of engulfment by the mother and deviation in paternal function are included as premises in explaining the Lacanian psychoanalytic theory of anxiety, these family dynamics can be observed in many subjects. The critical point is how the person is positioned within these dynamics according to the Other's desire. This also indicates the relationship the subject establishes with the object a in its structuring, that is,

fundamental fantasy. In this sense, it is seen in the findings of the study that individuals who experience anxiety in social environments have an intense desire to be the object of the Other's gaze.

5.2. Study Strengths, Limitations, and Future Recommendations

The study represents the first qualitative research to address anxiety experienced in social environments from a subjective perspective. Additionally, it demonstrates the unique feature of being the first study to focus on the experience of anxiety in social environments within the framework of psychoanalytic theory and Lacanian psychoanalytic theory. In this regard, its deep exploration of both anxiety experience and the concept of gaze constitutes one of the study's strengths. While formulating his psychoanalytic theory, Freud focused on the personal experiences of the cases he studied and the recurring themes within these experiences. Similarly, this study gains significance by revealing how the Freudian and Lacanian psychoanalytic theory manifests in personal experiences and where the psychoanalytic terms correspond to the subjects' narratives. Lastly, as elaborated in the preceding section, the study's original findings and clinical contributions are also its strengths.

The study's primary purpose is to investigate the concept of anxiety in an existential sense based on the notion of the gaze. With this aim, the study focused on the experiences of individuals experiencing anxiety in social environments. Although the study aims to study the concepts of anxiety and the gaze in terms of experiences of anxiety in social environments, it is also thought that experiences related to anxiety and the gaze may be studied in a broader sense. Therefore, in future research, for example, using other qualitative methods such as grounded theory, a more diverse sample can be used to develop an extensive point of view about anxiety and the gaze. Additionally, male participants were preferred in this research regarding the Freudian and Lacanian psychoanalytic theory. While according to Freud, the subjects who are biologically men experience anxiety more, according to Lacan, the subjects who are in masculine positions experience anxiety more. Furthermore, it is thought that choosing men as the participants contributes to the study, especially from a cultural perspective. The studies, conducted in Turkey, revealed that the meaning of being a

man within the traditional Turkish family structure differs from being a woman (Çebi & Sarıköse, 2021; Kokaçya et al., 2015). In addition to the care given to the son in the traditional Turkish family structure, it is observed that the woman in this family structure gains a more substantial and more valuable place in the family when she gives birth to a son (Demren, 2003; İmançer, 2004; Tuğrul, 2019). Hence, it can be concluded that the son is positioned as a valuable object of the mother in the traditional Turkish family structure, consistent with the results of this study, and sometimes gain a position through his mother instead of the father. In this context, the participants' relationships with their mothers and fathers may be related to the position of men in the Turkish family structure. Although it is not a particularly focused area for this research, it is seen as a valuable part that can be detailed in future studies. Further research can be conducted employing grounded theory to examine people's gender roles in a more in-depth cultural context and to enrich the experience of anxiety based on Lacanian sexuation theory.

Because the study does not aim to focus on anxiety symptoms, no inclusion or exclusion criteria were established regarding the severity of experienced anxiety during the formation of the study's sample, and no preliminary assessment was conducted. However, in one of the interviews, it was thought that the intensity of experienced anxiety could affect the individual's experiences. Freud states, "*There is no doubt that there is a parallelism between the strength of the repressed drive and the intensity of the resulting anxiety*." (1926/1981e, p. 277). In other words, the greater the intensity of anxiety and symptoms associated with the greater intensity of drive means the greater intensity of the subjects' desire. Though there was no marked distinction observed among the participants' experiences, the fourth participant was considered more anxious than the others. This judgment was made because the participant expressed resistance to discussing an experience of anxiety, which he deemed this experience significant and defined as the cause of his anxiety. Additionally, he did not initially want to conduct the second interview, stating that he would feel very anxious regarding the topics discussed in the first interview and would constantly dwell on them until the day of the second interview. Furthermore, unlike the other participants, this participant played a lesser role in social environments and displayed more avoidance behaviors. In conclusion, relative to the

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other participants, this participant exhibited more narcissistic traits and engaged in competition not exclusively with his peers but also with the researcher during the interviews (for detailed information, see Reflexivity section). Therefore, the participant's drive to be in the spotlight was thought to be more substantial and intense than others. Due to this excessiveness, it was also thought that he experienced anxiety more during the moments of encountering gaze and exhibited more avoidance behaviors in social environments. Consequently, while this study did not take severity as specific inclusion or exclusion criteria, future research should consider incorporating such criteria. In fact, the primary focus should be exploring and understanding the intensity of such behaviors.

At last, it has been apparent that the relationship between individuals experiencing anxiety in social environments and castration differs from typical examples we consider as neurotic. Therefore, in future studies, the experiences of anxiety in social environments could be investigated explicitly about individuals' relationships with their fathers within the framework of paternal function and castration. Future research could also include the clinical representation of ADHD in these aspects. Furthermore, the experience of anxiety in social environments can be studied in different clinical groups and with varying structures because the interactions of each structure with object 'a' will be different. Thus, anxiety, jouissance, and desire will also be different. Additionally, it is considered necessary that future studies are designed and evaluated primarily within the framework of new mental structures.

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APPENDICES

A. APPROVAL OF THE METU HUMAN SUBJECTS ETHICS COMMITTEE

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER

ORTA DOĞU TEKNİK ÜNİVERSİTESİ
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Sayı: 28620816   / 389

29 EYLÜL 2021

Konu   :   Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi   :   İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Prof. Dr. Faruk GENÇÖZ

Danışmanlığını yürüttüğünüz Münevver Zuhal BİLİK'in "A Qualitative Analysis of the Personal Experiences of Individuals with Social Anxiety" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülmüş ve **389-ODTU-2021** protokol numarası ile onaylanmıştır.

Saygılarımızla bilgilerinize sunarız.

Dr.Öğretim Üyesi Şerife SEVİNÇ
İAEK Başkan Vekili

B. INFORMED CONSENT FORM

Bu doktora tezi, Orta Doğu Teknik Üniversitesi Psikoloji Bölümü Klinik Psikoloji Bütünleşik Doktora Programı öğrencisi Münevver Zuhal Bilik tarafından Prof. Dr. Faruk Gençöz ve Dr. Öğr. Üyesi Elif Ünal danışmanlığında yürütülmektedir. Araştırma kapsamında; sosyal durumlarda kaygı deneyimleyen kişilerin kaygıyı nasıl deneyimlediklerini, bu kaygının hangi noktada ve hangi duygu ve düşünce ile deneyimlendiğini, bu deneyimin hangi ortamda ve hangi kişilerle olan ilişkilerde ortaya çıktığı ve kişilerin bu deneyime verdikleri anlamları incelemek amaçlanmaktadır.

Çalışmaya katılım tamamıyla gönüllülük temelinde gerçekleşmektedir. Toplanan verilerin analizinin yapılabilmesi amacıyla görüşmeler ses kayıt cihazıyla kayıt altına alınmaktadır. Kimlik bilgileriniz araştırma sürecinde ve sonrasında tamamıyla gizli tutulacaktır. Verilerin analizi yalnızca araştırmacı tarafından yapılacaktır.

Görüşmeler, genel olarak kişisel rahatsızlık verecek sorular içermemektedir. Ancak, katılım sırasında herhangi bir nedenden dolayı rahatsız hissettiğiniz takdirde görüşmeyi yarıda bırakabilirsiniz. Çalışmayla ilgili sorularınız için araştırmacılar ile ███████████████████ e-posta adresi üzerinden iletişime geçebilir ve bilgi alabilirsiniz.

Çalışmaya olan katkılarınız için teşekkür ederiz.

Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesip çıkabileceğimi biliyorum. Verdiğim bilgilerin bilimsel amaçlarla kullanılmasını kabul ediyorum. (Formu doldurup imzaladıktan sonra uygulayıcıya geri veriniz).

İsim Soyadı   Tarih   İmza

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C. SEMI-STRUCTURE INTERVIEW QUESTIONS IN ENGLISH

Get to Know Questions

1. You can start by talking about yourself.

    a. What kind of person would you describe yourself as?

Anxiety Experiences

2. Can you mention your experiences which you called as anxiety?

    a. How would you describe the environment in which you experience anxiety?

    b. Who was in that environment?

    c. How is your relationship with these people?

    d. How did your anxiety start?

    e. At what point did you begin to feel anxious?

    f. How did your anxiety start?

    g. What did you feel at that moment?

    h. What did you think at that moment?

    i. What kind of physical/emotional reactions did you experience?

    j. What do you think makes you feel anxious?

Family Relationship

3. Can you talk about your family relationships?

    a. How is your mother/father like?

        i. What were they like when you were a child?

        ii. How are they now?

    b. How is your relationship with your mother/father?

        i. What do you do together?

        ii. What were your relationships like when you were a child?

        iii. What about now?

    c. How is your mother and father's relationship like?

        i. How did your parents decide to get married?

        ii. How did your parents decide to have children?

        iii.   What do they do together?

    d.   If so, what kind of people are your sibling(s)?

    e.   What is your relationship like with your sibling(s)?

        i.   What were your relationships like when you were a child?

        ii.   What about now?

Social Relationships

4.   Can you talk about your social relationships?

    a.   How is your relationship with your friends?

    b.   What is the importance of your friends for you?

Process of Sense-Making

5.   Can you describe your process of naming this experience?

    a.   How did you call this experience?

        i.   Why?

    b.   If you received a diagnosis, when did you receive this diagnosis?

    c.   How did the need for psychiatric support arise from this experience?

        i.   How did you decide?

    d.   How did receiving a diagnosis make you feel?

    e.   How did receiving a diagnosis make you think?

Subjective Thought on The Cause of Anxiety

6.   When considering all that we have discussed in our interviews, what do you think is the reason that you feel anxiety in social environments?

D. SEMI-STRUCTURED INTERVIEW QUESTIONS IN TURKISH

Tanışma Soruları

1. Kendinizden bahsederek başlayabilirsiniz.

    a. Kendinizi nasıl biri olarak tanımlarsınız?

Kaygı Deneyimleri

2. Kaygı olarak adlandırdığınız deneyimlerinizden bahseder misiniz?

    a. Kaygı deneyimlediğiniz ortamı nasıl tanımlarsınız?

    b. Bu ortamda kimler vardı?

    c. Bu kişilerle ilişkileriniz nasıldır?

    d. Hangi noktada kaygılanmaya başladınız?

    e. Kaygınız nasıl başladı?

    f. O anda ne hissettiniz?

    g. O anda neler düşündünüz?

    h. Ne tür fiziksel ve duysal tepkiler deneyimlediniz?

    i. Sizi kaygılandıran şeyin ne olduğunu düşünüyorsunuz?

Aile İlişkileri

3. Aile ilişkilerinizden bahsedebilir misiniz?

    a. Anneniz/babanız nasıl kişiler?

        i. Siz çocukken nasıllardır?

        ii. Şimdi nasıllar?

    b. Anneniz ve babanızla ilişkileriniz nasıl?

        i. Birlikte neler yaparsınız?

        ii. Siz çocukken ilişkiniz nasıldı?

        iii. Şimdi ilişkiniz nasıl?

    c. Anne ve babanızın birbirleri ile ilişkileri nasıldır?

        i. Ebeveynleriniz evlenmeye nasıl karar vermişler?

        ii. Ebeveynleriniz nasıl çocuk sahibi olmaya karar vermişler?

        iii. Birlikte neler yaparlar?

    d. Varsa, kardeşiniz/kardeşleriniz nasıl kişilerdir?

    e. Kardeşinizle/kardeşlerinizle ilişkiniz nasıldır?

i. Siz çocukken ilişkiniz nasıldı?

ii. Şimdi ilişkiniz nasıl?

Sosyal İlişkiler

4. Sosyal ilişkilerinizden bahsedebilir misiniz?

    a. Arkadaşlarınızla ilişkileriniz nasıl?

    b. Arkadaşlarınız sizin için nasıl bir önemi var?

Anlamlandırma Süreci

5. Bu deneyiminizi adlandırma sürecinizi anlatabilir misiniz?

    a. Bu deneyimi nasıl adlandırdınız?

        i. Neden?

    b. Tanı aldıysa, ne zaman bu tanıyı aldınız?

    c. Psikiyatrik bir destek alma ihtiyacı nasıl ortaya çıktı?

        i. Nasıl buna karar verdi?

    d. Tanı almak size ne hissettirdi?

    e. Tanı almak size ne düşündürdü?

Kaygının Nedeni ile ilgili Öznel Düşünceler

6. Görüşmelerimiz boyunca tartıştığımız konuları düşündüğünüzde sizce sosyal ortamlarda kaygı deneyimlemenizin sebebi nedir?

E. CURRICULUM VITAE

Münevver Zuhal BAYDAR

Education

Middle East Technical University, Faculty of Arts and Sciences, Ankara, Türkiye.

Doctor of Philosophy (PhD) in Clinical Psychology, June, 2024

Middle East Technical University, Faculty of Arts and Sciences, Ankara, Türkiye.

Bachelor of Science (B.S.) in Psychology, June, 2017

Middle East Technical University, Faculty of Arts and Sciences, Ankara, Türkiye.

Bachelor of Science (B.S.) in Logic and Philosophy of Science, June, 2017

Work Experience

AYNA Clinical Psychology Peer-Reviewed Journal (AYNA Klinik Psikoloji Dergisi)

Editorial Board Member, 2022, September – present.

Co-editor, 2021, February – 2022, September.

Journal Reviewer, 2020, October – 2021, February.

AYNA Clinical Psychology Unit (AYNA Klinik Psikoloji Destek Ünitesi), Middle East Technical University, Ankara, Türkiye.

Supervisor, 2020, March – 2023, June.

Clinical Psychologist, 2018, September – 2021, July.

Süleyman Demirel University, Psychology Department, Isparta, Türkiye.

Research and Teaching Assistant, Applied Psychology, 2018, April – present.

Teaching experience:

Bitirme Ödevi I, Fall, 2022

Bitirme Ödevi II, Spring, 2023

Klinik Psikolojiye Giriş, Fall, 2023

Psikopatoloji I, Fall, 2023

Kişilik Kuramları, Fall, 2023

Görüşme Teknikleri, Fall, 2023

Bitirme Ödevi I, Fall, 2023

Psikoloji Tarihi, Spring, 2024

Psikopatoloji II, Spring, 2024

Psikolojide Meslek Etiği, Spring, 2024

Klinik Psikolojide Seçme Konular, Spring, 2024

Bitirme Ödevi II, Spring, 2024

Publications

Baydar, M. Z. (2023). Oedipus' anxiety from past to the present: a case study. *The Scandinavian Psychoanalytic Review, 46*(1-2), 30-39. https://doi.org/10.1080/01062301.2023.2290406

Baltacı, S., & Baydar, M. Z. (2023). Freud'un Totem ve Tabu kuramından Lacanyen Psikanalizde Baba-nın-Adları'na. In T. Gençöz (Ed.), *Freud'dan Lacan'a: Vaka incelemeleri ve psikanalitik değerlendirmeler cilt 4* (1st, ed., pp. 55-92). Nobel Yayınevi.

Baydar, M. Z., & Demir Hekimoğlu, E. C. (2023). Gradiva: Bir Pompei fantezisi üzerinden sanrı, düş ve "kadın". In T. Gençöz (Ed.), *Freud'dan Lacan'a: Vaka incelemeleri ve psikanalitik değerlendirmeler cilt 4* (1st ed., pp. 1-54). Nobel Yayınevi.

Bilik, M. Z., & Demir Hekimoğlu, E. C. (2023). Psikanalizin etiği ve "göz alıcı" Antigone. In T. Gençöz (Ed.), *Freud'dan Lacan'a: Vaka incelemeleri ve*

psikanalitik değerlendirmeler cilt 3 (1ˢᵗ ed., pp. 77-135). Nobel Yayınevi.

Hekimoğlu, E. C., **Bilik, M. Z.**, Uçurum, S. B., Erten, İ., & Can, D. (2022). Grief during the pandemic: The experiences of individuals unable to fulfill their religious and cultural rituals. *Studies in Psychology, 42*(2), 319-364. https://doi.org/10.26650/SP2021-899771

Bilik, M. Z. (2022). Kum Adam: Tekinsiz ve kaygı. In T. Gençöz (Ed.), *Freud'dan Lacan'a: Vaka incelemeleri ve psikanalitik değerlendirmeler cilt 2* (1ˢᵗ, ed., pp. 109-158). Nobel Yayınevi.

Bilik, M. Z., Yoğan, F., & Maraş, A. (2021). An analysis of Orhan Pamuk's "The New Life" novel, using Lacanian psychoanalytic concepts. *Hacettepe University Journal of Faculty of Letters, 38*(2), 308-323. https://doi.org/10.32600/huefd.829088

Bilik, M. Z. (2021). Schreber vakası: Psikoz. In T. Gençöz (Ed.), *Freud'dan Lacan'a: Vaka incelemeleri cilt 1* (1ˢᵗ ed., pp. 197-235). Nobel Yayınevi.

Bilik, M. Z., Hekimoğlu, E., & Gençöz, F. (2021). Traces of unconscious in language. *Language and Psychoanalysis, 10*(1), 1-9. http://dx.doi.org/10.7565/landp.v10i1.4390

Hekimoğlu, E. C., & **Bilik, M. Z.** (2020). *Freud'dan Lacan'a kaygı. AYNA Clinical Psychology Journal, 7*(3), 336-367. https://doi.org/10.31682/ayna.761464

Conference Sessions and Presentations

Baydar, M. Z. (2024, April 27). *Fantazm* [Psychoanalytic debate]. AYNA Forum, Ankara, Türkiye.

Baydar, M. Z. (2023, October 3). *Rüyaların anlamı ve psikolojideki yeri* [Seminar presentation]. SDÜ Psikoloji Bilimi Topluluğu, SDU, Isparta, Türkiye.

Bilik, M. Z., & Baydar. F. M. (2023, July 3-6). *Artificial intelligence matches the right therapist for client* [Oral presentation]. 18th European Congress of Psychology, Brighton, UK.

Bilik, M. Z. (2023, April 6). *Psikoz ve Schreber vakası* [Seminar presentation]. Freud'dan Lacan'a Psikanalize Giriş Seminerleri, Freud-Lacan Psikanaliz Derneği, Ankara, Türkiye.

Bilik, M. Z. (2023, March 1). *Psikososyal destek eğitimi* [Seminar presentation]. Eğiticinin Eğitimi Sertifika Programı, Sürekli Eğitim Merkezi, Süleyman Demirel University, Isparta, Türkiye.

Bilik, M. Z. (2022, December 29). *Haz ilkesinin ötesinde ve tekinsiz* [Seminar presentation]. Freud'dan Lacan'a Psikanalize Giriş Seminerleri, Freud-Lacan Psikanaliz Derneği, Ankara, Türkiye.

Bilik, M. Z. (2022, December 2). *Kişilik örüntüleri çerçevesinde toksik ilişkiler* [Seminar presentation]. SDÜ Psikoloji Bilimi Topluluğu, Süleyman Demirel University, Isparta, Türkiye.

Bilik, M. Z. (2022, December 1). *Totem ve tabu* [Seminar presentation]. Freud'dan Lacan'a Psikanalize Giriş Seminerleri, Freud-Lacan Psikanaliz Derneği, Ankara, Türkiye.

Bilik, M. Z. (2022, September 23). *Psikoz ve Schreber olgusu* [Seminar presentation]. Psikanaliz Laboratuvarı, İnsanca Akademi, İstanbul, Türkiye.

Bilik, M. Z. (2022, June 2). *Hayvan fobisi? Nedir? Neden korkarız?* [Seminar presentation]. SDÜ Psikoloji Bilimi Topluluğu ve SDÜ Hayvanları Koruma Topluluğu (Haykor), Süleyman Demirel University, Isparta, Türkiye.

Bilik, M. Z. (2022, April 7). *Psikoz ve Schreber olgusu* [Seminar presentation]. Freud'dan Lacan'a Psikanalize Giriş Seminerleri, Freud-Lacan Psikanaliz Derneği, Ankara, Türkiye.

Bilik, M. Z., & Gençöz, F. (2021, July 18-23). *The experience of separation: From mother-child to women* [Oral presentation]. 32nd International Congress of Psychology, Prag, Czech Republic.

Hekimoğlu, E. C., & **Bilik, Z.** (2021, July 18-23). *The experiences of people who lost someone during the COVID-19 pandemic: A Qualitative analysis* [Oral presentation]. 32nd International Congress of Psychology, Prag, Czech Republic.

Bilik, M. Z. (2020, December 24). *Bilinçdışının oluşumu* [Seminar presentation]. Freud'dan Lacan'a Psikanalize Giriş Seminerleri, Freud-Lacan Psikanaliz Derneği, Ankara, Türkiye.

Bilik, M. Z. (2020, May 15). *Yüksek Öğretim Kurumu'nda psikolog olmak* [Seminar presentation]. Süleyman Demirel University, Psychology Department, Isparta, Türkiye.

Bıçakcı, O., **Bilik, M. Z.**, & Özkul, G. (2017, May). *Medyanın popüler kültür araçlarıyla Lacancı açıdan değerlendirilmesi* [Poster presentation]. 8. Işık Savaşır Klinik Psikoloji Sempozyumu, Ankara, Türkiye.

Board and Association Memberships

Turkish Academy of Sciences, Türkiye Bilimler Akademisi (TÜBA) – Turkish Glossary of Science Terms, Member of Psychology Terms Working Group, 2023, January – present.

Molfix 'Hayat Bağım' Kurumsal Sosyal Sorumluluk Projesi – The educator of the seminars, "Yenidoğan Annesi Olmak" and "Bebek Ruh Sağlığı", 2019 – 2022.

Türkiye Afet Müdahale Planı (TAMP) - Psychosocial Support Service Group in Isparta, 2019 May – present.

Bebek Ruh Sağlığı Derneği, 2019, July – present.

Freud-Lacan Psychoanalysis Association, 2018, January – present.

Awards and Scholarships

TÜBİTAK 2211-A National PhD Scholarship Program – Scholar, 2017 – 2024.

TÜBİTAK 2224-A Grant Program for Participation in Scientific Meetings Abroad – Scholar, 2020 – 2021.

Middle East Technical University, Psychology Department Undergraduate Program, High Honor Student, 2008- 2012

Languages

Turkish (Native), English (Advanced), German (Elementary)

BÖLÜM 1

1.   GİRİŞ

1.1.   Soruna Giriş

Klinik psikoloji başta olmak üzere kaygı, ana akım psikoloji literatüründe en çok çalışılan araştırma konularından biridir. Ancak ana akım psikoloji literatüründe psikolojik bozuklukların tanısında semptomatik yaklaşımın gelişmesiyle birlikte (American Psychiatric Association, 2013; Vanheule, 2014, 2017) kaygı kavramının derin anlamını yitirdiği gözlemlenmiştir (Vanheule, 2014, 2017; Verhaeghe, 2004/2008).

Sadece nicel çalışmalarda değil; nitel yöntemin benimsendiği çalışmalarda dahi kaygının semptomatik bazda değerlendirildiği ve bir deneyim olarak nasıl yaşantılandığına odaklanılmadığı görülmüştür (Hurtado et al., 2020; Luan et al., 2022; Mohammadi et al., 2019; Stevenson, 2018). Ancak kaygı insan olmanın bir sonucu olarak var olan gerçek bir duygulanımdır (Lacan, 2004/2014a). Bu bağlamda bu tezin öncelikli amacı kaygı deneyimini derinlemesine incelemektir. Bu amaçla bu çalışmada bakış kavramına da odaklanılmıştır. Kaygı kavramı Freudyen ve Lacanyen psikanalitik yaklaşım çerçevesinde bakış kavramı ile derinleştirilerek incelenmiştir.

1.2.   Sigmund Freud'un Kaygı Kuramı

Freud (1892-1899/1981a) erken dönem çalışmalarında "libidonun boşaltılmasındaki bir aksaklık" olarak kaygıyı tanımlamış ve kaygının kaynağını "cinsel yorgunluk" ile açıklamıştır. Bu bağlamda kaygının cinselliğin yarattığı fiziksel semptomlarla benzer şekilde ortaya çıktığını da eklemiştir.

Freud (1894/1981b) erken dönem çalışmalarında aynı zamanda kaygı kuramının son halinde de yer alan önemli açıklama olan "kaygılı bekleyiş" ifadesi ile kaygıyı açıklamış ve kaygının, gerçek bir tehditten ziyade gelecekte yaşanabilecek olan bir tehdit ihtimali ile karakterize olduğunu ifade etmiştir.

Kaygı kuramını "Cinsellik Üzerine Üç Deneme" adlı çalışmasında geliştiren Freud (1905/1981c), kaygı kökenini sevilen bir nesnenin kaybı ile ilişkili olduğunu ifade etmiştir. Freud kaygının kökeni ile ilgili bu düşüncelerini "Beş Yaşındaki Bir Erkek Çocuğun Fobisinin Analizi: Küçük Hans" (1909/1981d) adlı vakasında örneklendirmiş ve desteklemiştir. Freud bu çalışmasında sevilen nesnenin kaybı temelinde kaygıyı, hadım edilme tehdidi yani penisin kaybı ile ilişkilendirmiştir.

Olgunluk yılları (1911-1920) ve devamında Freud'un kuramına yeni bakış açısı kazandıran dönemi ifade eden Taze Bakış Açıları (1920-1939) dönemi ile birlikte Freud, kaygı kuramını son haline kavuşturmuştur (Quinodoz, 2004/2005). Freud kaygı kuramının son halini "Ketlemeler, Semptom ve Kaygı" adlı kitabında ele almıştır (1926/1981e). Freud bu çalışmasında bastırmanın kaygı yarattığına yönelik fikrinden vazgeçip kaygının bastırmaya yol açtığını söylemiştir. Freud, kaygıyı kastrasyon kaygısı olarak tanımlamış ve kastrasyon kaygısını ise Oedipal süreçte çocuğun annesine olan sevgisinin babası tarafından fark edilmesi sonucu babasının çocuğun penisini keseceği yani çocuğun penisini kaybedebileceği ihtimali ile karşı karşıya kalması olarak açıklamıştır. Bu nedenle Oedipal süreç ve kastrasyon kavramları kaygı kavramını anlamak adına önem kazanmaktadır. Nitekim Freud da kastrasyonun kökenini anlamak adına "Totem ve Tabu" (1913/1981j) adlı çalışmasında bahsettiği üzere kabilelerle yapılan antropolojik çalışmalara odaklanmıştır. Bu çalışmasında Freud ilkel baba mitini geliştirmiş ve erkek çocukların kabile içerisinde yaşamlarına devam edebilmek için ensest yasağına uymak zorunda olduklarından yani anne ve kız kardeşlerine olan arzularını bastırmak zorunda olduklarını bahsetmiştir. Freud'a göre bu mit ensest yasağının başlangıcını açıklamaktadır. "Totem ve Tabu" adlı bu çalışmanın aynı zamanda Freud'un diğer ileri dönem çalışmalarından olan "Haz İlkesinin Ötesinde" (1920/1981m), "Bir Yanılsamanın Geleceği" (1927/1981k) ve "Uygarlığın Huzursuzluğu" (1930/1981l) adlı çalışmalarına zemin hazırladığı söylenebilir. Bu çalışmalarda Freud haz ilkesinin

temel mekanizması çerçevesinde insan yaşamının amacını anlamaya çalışmıştır. Freud'un ilk dönem çalışmalarında her ne kadar kişinin hayattaki amacının haz almak olduğu anlaşılsa da Freud sürekli haz peşinde koşmanın kişiye haz vermediğini, kişinin peşinde olduğu şeyin hazsızlıktan uzaklaşmak olduğunu ifade etmiştir (1920/1981m). Bu bağlamda kastrasyonun bir sonucu olan uygarlık hem kişinin aldığı hazzı kısıtlayarak bir huzursuzluk yaratsa da oluşturduğu sınır ile hazdan ziyade kişinin hazsızlıktan uzaklaşmasına yardımcı olmak ve kişinin toplum içerisinde var olabilmesine alan açmaktadır (1930/1981l). Diğer bir deyişle kişi, kabilede yaşayabilmek için annesinden aldığı sınırsız zevkten vazgeçmeyi göze almak zorundadır. Bu bakış açısı çerçevesinde kastrasyon kaygı mı verir yoksa kişiyi korur mu sorusu ortaya çıkmaktadır (Baltacı ve Baydar, 2023).

1.3. Jacques Lacan'ın Kaygı Kuramı

Lacan ise Freud'dan farklı olarak kaygıyı kastre edilme korkusu ile değil; kastre olmama ihtimali ile ilişkilendirmektedir (2004/2014a). Lacan'a göre kaygı anında özne nesne konumundadır ve Başka konumunda da eksik olan Başka vardır. Diğer bir deyişle özne kaygı anında Başka'nın arzusunun nesnesi konumundadır. Bu durum kaygı vericidir çünkü özne bu konumda Başka tarafından yutulma tehlikesiyle karşı karşıya kalır. Özneyi bu yutulma tehdidinden kurtaran yegane şey ise Baba-nın-Adı gösterenidir (1991/2007). Baba-nın-Adı gösvereninin devreye girmesi ile birlikte kastrasyon oluşur ve kastrasyon özneye bir çizik atar (2004/2014a). Bu çizikten geriye kalan ise nesne a'dır yani eksikliktir. Nesne a arzunun nedeni olan nesne olarak eksikliği işaret etmektedir ve özne bu eksiklik yoluyla arzulamaktadır. Bu eksiğin olmadığı, tamamlandığı yani kastrasyon yokmuş gibi deneyimlenen an ise kaygı vericidir. Bu anlamda öznenin kaygıyla ilişkisi, öznenin nesne a'ya yakınlaşıp uzaklaşması ya da nesne a'ya ulaştığına dair illüzyon içerisinde olması ile açıklanmaktadır (Laurita, 2010).

Lacan nesne a'yı beş formda tanımlar ve bunlardan bir tanesi de bakıştır (2004/2014a). Bu anlamda Lacan bakışı da kaygıyla ilişkilendirir ve bakışın kastrasyon kaygısıyla ilişkili olduğunu belirtir (1973/1998). Lacan, bakış ile kaygının ilişkisini anlatırken özneyi bakışın üzerinde olduğu bir resim konumunda

konumlandırır. Bu konum özneyi tedirgin eder çünkü bu konumda özne bakış tarafından yakalanır ve skopik alanda bir nokta haline gelir. Özne konumundan nesne konumuna düşer ve bakış tarafından yok edilme tehlikesiyle karşı karşıya kalır çünkü bakış kaygı nesnesi olarak özneyi soldurur.

Buna ek olarak Lacan, bakışın "önceden var olduğundan" da bahsetmiştir (1973/1998). Bu ifade öznenin eksikliğine gönderme yapar çünkü bakış özne var olmadan, özne bakmadan, özne fark edemeden de var olmaktadır ve bu öznenin her bakışa hükmedememesi anlamına gelir. Her zaman öznenin göremediği bir nokta vardır. Diğer bir deyişle öznenin tam olarak kavrayamadığı bir nesne vardır.

Aynı zamanda özne, bakışı Başka'nın yerinde tasavvur eder (1973/1998). Ancak Başka hiçbir zaman öznenin hayal ettiği perspektiften bakmaz. Bu nedenle bakış, fiziksel bir nesne olan göz ile ve böylece gerçek bir tehdit ile ilişkili değildir, endişeli beklentiyle ilişkilidir. Bu anlamda Lacan'ın belirttiği gibi özne "Başka benden ne istiyor?" (2004/2014a, p. 6) sorusuyla karşı karşıya kaldığında kaygı duyar, yani Başka'nın bakışındaki konumu belirsizleştiğinde.

1.4.   Çalışmanın Amacı

Bu bilgiler ışığında bu araştırmanın sorusu şudur: Lacancı psikanalitik bakış açısına göre sosyal ortamlarda kaygı deneyimleyen kişiler kaygıyı nasıl deneyimliyorlar? Bu soru çerçevesinde katılımcıların sosyal ortamlardaki kaygı deneyimleri ile bakış kavramı arasındaki ilişkiye odaklanılmıştır. Diğer bir deyişle sosyal ortamlarda kaygı deneyimleyen kişilerin Başka'nın bakışı karşısındaki konumu incelenmiştir.

BÖLÜM 2

2.   METODOLOJİ

2.1.   Metodolojik Arka Plan

Metodolojik arkaplan araştırmacının yaklaşımını, kullandığı teknikleri ve araçları tanımlamaktadır (Kuş Saillard, 2022). Çalışmanın metodolojik arkaplanının açık ve net bir şekilde paylaşılması nitel çalışmalarda niteliği ve güvenilirliği arttıran önemli unsurlardan birisidir.

2.1.1. Nitel Analiz

Bu çalışmanın amacı ve hipotezi çerçevesinde nitel araştırma yöntemi benimsenmiştir. Nitel araştırma yöntemlerinden ise Refleksif Tematik Analiz ile çalışılmıştır.

Tematik analiz tüm nitel yöntemlerin temelini oluşturmaktadır (Braun ve Clarke, 2006). Bu nedenle Tematik Analiz, analiz tekniği olarak diğer nitel araştırma yöntemlerine benzemektedir. Ancak diğer nitel araştırma yöntemlerinden farklı olarak Tematik Analiz belirli bir epistemolojik altyapıya bağlı değildir ve araştırmacının, başta araştırma sorusunu oluştururken olmak üzere bütün araştırma süresince kendi teorik bakış açısını benimsemesine olanak tanır. Bunun sebebi ise araştırmacıların kendi teorik duruşlarını ve bakış açılarını hiçbir zaman bir kenara bırakamayacak olmalarıdır. Araştırmacının duruşunun her zaman araştırma sürecinde bir yeri vardır. Braun ve Clarke (2006, 2014, 2019) araştırmacının sahip olduğu teorik bakış açısının araştırmayı zenginleştirdiğini düşünmektedir. Nitekim Braun ve Clarke başta Tematik Analiz adını verdikleri yönteme 2019 yılında Refleksif Tematik Analiz adını vererek araştırmacının duruşuna da vurgu yapmışlardır. Bu bağlamda bu çalışmada da araştırmacının (Baydar) akademik çalışmaları ve klinik uygulamalarında benimsediği Lacanyen psikanalitik teori araştırma sorusunu ve sürecini şekillendirmiştir. Bu nedenle de bu çalışmada Refleksif Tematik Analiz kullanılmıştır.

2.1.2. Nitel Araştırma Yöntemleri ve Psikanaliz

Psikanaliz sadece klinik bir uygulama ya da teori değil, aynı zamanda bir araştırma alanıdır (Vanheule, 2002). Freud, psikanalizi kendi yöntemleri olan ve birikimli bir bilgi havuzuna sahip olan bir çalışma alanı yapmak için çok fazla çalışma yapmıştır (1901/1981n, 1909/1981d; 1909/1981o, 1911/1981p, 1914/1981q). Buna ek olarak Freud'un çalışma yöntemi olan tekrarlayan ifadelere, kavramlara ve yaşantılara odaklanmak durumu nitel çalışmaların da yöntemidir (Vanheule, 2002). Nitekim bunu yaparken iki yöntem de bireyin bireikliğine önem vermekte ve karmaşık ve soyut kavramları açıklama çabasına girmektedirler. Bu anlamda bu çalışmanın teorik arkaplanını oluşturan psikanalitik yaklaşım ile kullanılan nitel araştırma yönteminin ortak amaçları olmakla birlikte benzer çalışma yöntemleri olduğu da görülmektedir.

2.1.3. Refleksif Tematik Analiz

Refleksif Tematik Analiz araştırmacıya kendi teorik bakış açısıyla çalışma imkanı sunarken aynı zamanda çalışmanın niteliğini ve güvenilirliğini arttırmak adına çalışma sürecinde alınan kararlar ve uygulanan işlemler hakkında açık ve net olunması gerektiğini savunmaktadır (Braun ve Clarke 2006). Buna ek olarak Refleksif Tematik Analiz araştırmacının seçtiği teorik bakış açısı doğrultusunda araştırma öncesinde verinin nasıl analiz edileceği ile ilgili de bazı seçimlerin yapılmasının gerekliğinin de ortaya çıkarmaktadır. Bu çalışmada da ilk olarak tüme varım yöntemi yerine tümden gelim yöntemi tercih edilmiştir. Bu amaçla çalışmada elde edilen veriler, araştırmacının teorik bakış açısı çerçevesinde tümden gelim yöntemi ile analiz edilmiştir. İkinci olarak çalışmada veriye anlamsal olarak değil, gizil anlamlar üzerinden yaklaşılmıştır. Son olarak veriler olduğu gibi yani gerçekçi bir bakış açısı ile değil, yapısalcı bir yaklaşımla, katılımcının oluşturduğu anlamın araştırmacı tarafından yapılandırılması yoluyla analiz edilmiş, yorumlanmış ve raporlanmıştır.

2.2. Örnekleme Yöntemi ve Katılımcılar

Çalışmanın yöntemi ve amacı çerçevesinde küçük ve homojen bir katılımcı grubuyla çalışılmıştır. Katılımcılar seçilirken çalışmanın amacı doğrultusunda cinsiyet (erkek),

yaş (18-25) ve sosyal ortamlarda kaygı deneyimliyor olmak üzere üç içleme kriteri belirlenmiştir. Herhangi bir dışlama kriteri belirlenmemiştir. İçleme kriterleri çerçevesinde sosyal ortamlarda kaygı yaşadıklarını belirten sekiz erkek katılımcıyla yarı yapılandırılmış görüşmeler gerçekleştirilmiştir.

2.3.   Prosedür

Çalışmanın etik izni ODTÜ Uygulamalı Etik Araştırma Merkezi İnsan Araştırmaları Etik Kurulu'ndan (Protocol number: 389-ODTU-2021) alınmıştır. Etik iznin ardından içleme kriterlerine uyan katılımcılarla araştırma süresince belirlenen COVID-19 pandemi kısıtlamaları çerçevesinde çevrimiçi ya da yüz yüze olarak görüşmeler gerçekleştirilmiştir. Görüşmeler katılımcıların gönüllülük esasına dayanılarak gerçekleştirilmiştir. Her katılımcı ile ikişer yarı-yapılandırılmış görüşme yapılmıştır. Bu bağlamda toplamda on altı görüşme yapılmıştır. Katılımcıların kimlik bilgileri gizlenmiştir.

2.3.1. Yarı-yapılandırılmış Görüşmeler

Yarı-yapılandırılmış görüşme soruları Yardley'in (2000) ilkeleri temelinde oluşturulmuştur. Bu ilkelere göre araştırma soruları, görüşme soruları ve analiz soruları birbirlerinden farklı olmalıdır. Sorular oluşturulurken Freudyen ve Lacanyen kaygı literatüründen yararlanılmıştır. Bu anlamda kaygı ile ilgili temel kavramlar çerçevesinde (aile ilişkileri vb.) genel sorular oluşturulmuş ve katılımcıların verdikleri yanıtlara göre katılımcıların yaşadıkları deneyimi detaylandırmak amacıyla devam soruları sorulmuştur. Bu yüzden görüşme sorularında teorik herhangi bir ifade yer almazken analizde psikanalitik literatürün kavramlarından yararlanılmıştır.

2.3.2. Veri Analizi

Görüşmeler katılımcıların izinleri doğrultusunda ses kaydı ile kayıt altına alınmıştır. Ses kaydına alınan görüşmelerin transkripsiyonu çıkarılmıştır. Transkripsiyon yapılırken görüşmelerin olduğu gibi yani katılımcının ağzından çıktığı haliyle

yazılmasına dikkat edilmiş ve noktalama işareti kullanılmamıştır. Bu işlem her görüşme için uygulanmıştır.

Transkript edilen görüşmelerin analizinde Braun ve Clarke'ın (2006) altı adımlı refleksif tematik analiz ilkeleri kullanılmıştır. İlk olarak veriye aşina olana kadar transkriptler okunmuştur. Ardından transkriptler üzerinden görüşmelere dair ilk kodlar çıkarılmıştır. Çıkarılan kodlardan temalar oluşturulmaya başlanmıştır. Oluşturulan temalar gözden geçirilmiştir. Gözden geçirilen temalar tanımlanmış ve isimlendirilmiştir. Son olarak ise isimlendirilen temalar raporlanmıştır. Bu her transkripsiyon ve her katılımcı için ayrı ayrı yapılmıştır. Ayrı ayrı yürütülen bu sürece ek olarak kodlar ve temalar transkriptlerde birbirleri ile karşılaştırılmalı olarak ele alınmıştır. Bu anlamda önerilen altı adım yöntemi yeri geldiğinde ileri yeri geldiğinden tekrar gözden geçirmek için bir önceki adıma ilerlenen bir süreç olarak dinamik bir şekilde gerçekleştirilmiştir.

2.4. Çalışmanın Güvenirliği

Çalışmanın güvenirliği; çalışmanın niteliğini ve bilimsel değerini ifade etmektedir (Cope, 2013; Howitt, 2016; Nowell et al., 2017). Bu çalışmada da araştırmanın güvenirliğini sağlamak için Lincoln ve Guba'nın beş kriteri takip edilmiştir: İnanılırlık, güvenilirlik, doğrulanabilirlik, aktarılabilirlik ve özgünlük (Guba & Lincoln, 1994; Lincoln & Guba, 1985).

Bu kriterleri karşılayabilmek için bu çalışmada öncelikle araştırma sürecinin başından sonuna kadar nasıl bir süreç izlendiği şeffaf bir şekilde açıklanmış ve bu amaçla denetim takibi oluşturulmuştur. Araştırma süreci boyunca ve özellikle de veri toplama aşamasında kişisel ve akademik notlar tutulmuştur. Bu notlar hem çalışmanın amacı doğrultusunda araştırmanın başından sonuna kadar ilerlenecek yönler ve alınacak kararlarla ilgili olarak teorik bilgiler ve yorumları hem de araştırmacının kişisel duygu, düşünce ve deneyimlerini içermektedir. Buna ek olarak her katılımcı için ayrı ayrı genişletilmiş görüşme özetleri hazırlanmıştır. Genişletilmiş özetler, araştırmacının katılımcılara daha geniş bir perspektiften ve genel bir bakış açısı ile bütüncül yaklaşmasına yardımcı olmaktadır. Tüm bu süreçler

boyunca "parantezleme" tekniği bağlamında araştırmacı refleksif bir tutum benimsemiştir. Hem epistemolojik hem de kişisel refleksivite kavramları bağlamında araştırmacı kendi rolünün farkında olarak araştırma sorusunu oluşturma nedeninden kişisel deneyimlerine kadar araştırmanın her aşamasını refleksif bir şekilde paylaşmıştır. Tüm bu süreçler aynı zamanda süpervizör, tez eş danışmanı ve tez izleme komitesinin geribildirimleri çerçevesinde gerçekleşmiştir. Son olarak elde edilen veriler şeffaf bir şekilde sonuç kısmında raporlanmış ve sonuçlar tartışma kısmında yorumlanmıştır.

2.4.1. Rekleksivite

Araştırmacı olarak ben (Baydar) hem klinik pratiğimde hem de araştırmacı olarak Lacanyen psikanalitik yaklaşımı benimsedim. Lisansüstü hayatım boyunca ilgimi çeken bu konu üzerine derleme ve vaka çalışması olmak üzere çeşitli çalışmalar yaptım. Kaygının kişisel hayatımda yer edinen bir konu olduğu da göz önüne alındığında her zaman bu konu hakkında daha da derinleşmek istedim ve bu çalışmada kaygı kavramını bakış kavramı temelinde derinlemesine incelemeyi amaçladım.

BÖLÜM 3

3.   BULGULAR

Sekiz genç yetişkin erkekle yapılan yarı-yapılandırılmış görüşmelerin Refleksif Tematik Analiz ile incelenmesinin sonucunda "Kaygının Öncülleri olarak Aile İlişkileri", "Başka(ları)'nın Bakışının Nesnesi Olma Arzusu" ve "Ayrışma Çabaları" olmak üzere üç üst tema oluşturulmuştur.

3.1.   Kaygının Öncülleri olarak Aile İlişkileri

İlk üst tema olan "Kaygının Öncülleri olarak Aile İlişkileri", katılımcıların kaygı deneyimlerini şekillendiren olası öncülleri ele almaktadır. Katılımcılar görüşmeler boyunca anneleriyle kurdukları ilişkinin yakınlığından, babalarıyla ise yaşadıkları çatışmalardan bahsetmişlerdir. Lacan (2004/2014a) da kaygının varlığını annenin yutucu etkisi ve babanın konumunun güçsüzleşmesi ile açıklamıştır. Katılımcılar da aynı zamanda kaygılarının nedenlerini aile ilişkileri ile bağdaştırmışlardır. Bu anlamda katılımcıların aileleri ile kurdukları ilişki dinamiklerinin katılımcıların kaygılarının oluşmasında öncül olarak değerlendirileceği düşünülmüştür. Bu bağlamda bu üst tema "Anne tarafından yutulma ihtimali" ve "Babasal işlevde sapma" alt temaları çerçevesinde ele alınmıştır.

3.1.1. Anne tarafından yutulma ihtimali

"Kaygının Öncülleri olarak Aile İlişkileri" adlı üst temanın ilk alt teması olan "Anne tarafından yutulma ihtimali" katılımcıların anneleri ile kurdukları ilişkinin özelliklerini yansıtmaktadır. Katılımcıların çoğu anneleri ile yakın bir ilişki kurduklarını ifade etmelerine rağmen aynı zamanda bu ilişkinin problemli bir ilişki olduğunu da vurgulamışlardır. Bu ilişki dinamiği katılımcıların anneleri ile tutarsız bir ilişki içerisinde olmaları şeklide yorumlanmıştır. Bu durum katılımcıların ifadelerine, anneleri ile ilgili olarak olumlu bir şeyden bahsederken bir anda ilişkilerinin ne kadar olumsuz olduğunu anlatmaya başlamaları şeklinde yansımaktadır. Buna ek olarak bu tutarsızlık katılımcıların hissettikleri yakınlığın

katılımcılar için fazla oluşu ile de açıklanabilir. Katılımcılar annelerinin bu "fazlaca" yakın oluşlarını "yutucu duygu" ifadesi ile açıklamaktadırlar. Katılımcıların anneleri müdahaleci bir tutumla katılımcılara davranmakta ve katılımcıların kişisel alanlarını kaplayıp, öznelliklerini kısıtlamaktadırlar. Bu durum da dolayısıyla katılımcılarda yutulma etkisi yaratmaktadır. Bu bağlamda bu tema "Müdahaleci anne" ve "Anne ile kurulan simbiyotik ilişki" olmak üzere iki alt temada ele alınmıştır.

3.1.1.1. Müdahaleci anne

"Anne tarafından yutulma ihtimali" temasının ilk alt teması olan "Müdahaleci anne" adlı bu tema katılımcıların annelerinin müdahaleci tavrını açıklamaktadır. Görüşmelerde katılımcılar sıklıkla annelerinin kendilerine yönelik müdahaleci tutumlarından bahsetmişlerdir. Anneleri katılımcıların düşüncelerine, davranışlarına ve fiziksel görünümlerine müdahale etmektedirler. Buna ek olarak katılımcıların anneleri, katılımcılara istedikleri belirli şeyi yaptırmak için baskı kurup ısrar da etmektedirler. Bu durum katılımcıların kendilerine ait olan alanlarına zorla girildiğini ve katılımcılara kendilerini gerçekleştirmeleri için gerekli alanın sağlanmadığını göstermektedir.

3.1.1.2. Anne ile kurulan simbiyotik ilişki

"Anne tarafından yutulma ihtimali" temasının ikinci alt teması olan "Anne ile kurulan simbiyotik ilişki" katılımcıların anneleriyle kurdukları ilişkinin bir özelliği olarak aralarındaki ilişkinin simbiyotik yani eksiksiz olmasına işaret etmektedir. Katılımcılar anneleriyle oldukça yakın bir ilişkilerinin olduğunu belirtmişlerdir. Ancak bu yakın ilişkinin belirli sınırlardan yoksun olduğu gözlemlenmiştir. Katılımcılar anneleriyle yeni doğmuş bir bebeğin annesine olan muhtaçlığı nedeniyle gerekli olan yapışık/simbiyotik ilişkiye benzer bir ilişki kurmaktadırlar. Katılımcıların ve annelerinin, aralarındaki ilişkiye bir üçüncü olarak babayı dahil etmemeleri, babanın dahil olduğu zamanlarda bundan rahatsızlık duymaları gibi durumlar da katılımcılar ve annelerinin arasında simbiyotik bir ilişki olduğunun destekleyicisidir.

3.1.2. Babasal işlevde sapma

Bu temada babasal işlevin katılımcılar açısından rolü incelenmektedir. Katılımcılar hem babalarıyla rekabet halinde olduklarından hem de babalarının kendileriyle gurur duymasını istediklerinden bahsetmişlerdir. Bu bağlamda katılımcıların babalarının kendileriyle gurur duymasını arzulayarak babalarıyla sembolik bir ilişki kurdukları düşünülmesine rağmen aynı zamanda katılımcıların babalarıyla rekabet içerisinde olmaları babalarıyla imgesel bir ilişki kurduklarını düşündürmüştür. Katılımcıların babalarıyla kurdukları bu ilişki çerçevesinde sosyal ortamlarda kaygı deneyimleyen katılımların babasal işlevle ilişkisi; babasal işlevin işlevini yerine getirdiği ancak imgesel ilişkinin de baskın olması sebebiyle babanın simgesel işlevine ilişkin bir sapmanın da olduğu şeklinde yorumlanmıştır. "Babasal işlevde sapma" adlı bu tema "Rekabetçi baba-oğul ilişkisi" ve "Aileyi gururlandırma isteği" olmak üzere iki alt tema altında ayrıntılı olarak ele alınmıştır.

3.1.2.1.   Rekabetçi baba-oğul ilişkisi

Katılımcılar otorite figürleri ile problem yaşadıklarından bahsetmişler ve babalarını da bir otorite figürü olarak tanımlamışlardır. Katılımcılar babalarının otoriter olduğundan, kendi isteklerini direttiklerinden bahsetmişler ve kendilerinin babalarından bekledikleri babalık rolünün bu olmadığına da vurgu yapmışlardır. Bu anlamda katılımcılar babalarının yetenek ve becerilerini küçüksemekte ve babalarını yetersiz görmektedirler.

Katılımcılar babaları başta olmak üzere otorite figürlerini sadece yetersiz görüp küçümsemekle de kalmayıp otorite olarak gördükleri kişilerin yetersizliklerine/eksiklerine vurgu yaparak onların egemenliğini değersizleştirmeye çalışmaktadırlar. Bu değersizleştirmede katılımcılar babalarıyla alay etmekte ve babalarıyla rekabete girerek babalarının eksik olduğu konular hakkında kendilerinin daha iyi olduklarını iddia etmektedirler. Katılımcılar aynı zamanda babalarıyla alay etmekten aldıkları zevki de açıkça dile getirmektedirler.

Katılımcıların annelerinin eşleri ile kurdukları ilişki de bu durumu desteklemektedir. Katılımcılar çoğunlukla annelerinin eşleriyle olan ilişkilerinden memnuniyetsiz

olduklarını ifade etmişlerdir. Katılımcılar ebeveynlerinin ilişkisinden bahsederken çoğunlukla aralarında aşk olmadığından, ilişkilerinin zamanla değiştiğinden ya da eskisi gibi olmadıklarından bahsetmişlerdir. Diğer bir deyişle katılımcılar ebeveynlerinin ilişkilerinde hayal ettikleri/düşündükleri/bekledikleri gibi bir sevgiyi göremediklerini ifade etmeye çalışmaktadırlar. Kuşkusuz bu, katılımcıların ebeveynlerinin ilişkilerine dair kendi yorumlamalarıdır. Üstelik katılımcılar, annelerinin sevgisini kazanma konusunda kendilerini babalarıyla kıyaslayıp babalarından daha güçlü bir "sevgili" olarak konumlandırmaktadırlar. Bu durum katılımcılar için gerçek babanın konumu konusunda kafalarının karıştığını göstermektedir. Halbuki bir çocuk için önemli olan babanın gerçek varlığından ziyade sembolik varlığıdır (Lacan, 1981/1997a). Baba, fiziki olarak değil, sembolik özellikleriyle, kanunlarıyla, kurallarıyla ve annenin sözleriyle vardır. Ancak katılımcılar için baba kavramı gerçek baba üzerinden ilerlemektedir. Diğer bir deyişle Oedipal sürecin üçüncü aşamasında katılımcılar için fallusun taşıyıcısı olarak annenin arzusunun sahibi olan gerçek babanın, değişmeyen ve rekabet etmeyen rolünü kabullenmede bazı zorlukların olduğu yorumu yapılabilir.

3.1.2.2. Aileyi gururlandırma arzusu

Katılımcılar her ne kadar babaları ile rekabet içerisinde olsalar da aynı zamanda babalarını gururlandırmak da istemektedirler. Bu anlamda katılımcılar; babalarının/ailelerinin kendileri hakkındaki fikirlerine, ailelerinin yaşam misyonlarına önem verdiklerini, yaptıklarının babaları/aileleri tarafından görülmesini ve onaylanmasını istediklerini ifade etmişlerdir. Katılımcılar bu durumu ailelerine olan borçlarını ödemek olarak da anlatırken Lacanyen anlamda bu kastrasyonun simgesel bir göstereni olarak simgesel borç kavramı ile açıklanabilir (1994/2020). Katılımcılar ailelerinin gözünde iyi bir izlenim bırakmak, onlardan onay almak, onlar tarafından tanınmak istemektedirler ve bu durum katılımcıların kastrasyonla olan ilişkileri konusunda yasaya tabii olduklarını göstermektedir (Fink, 1997).

3.2. Başka(ları)'nın Bakışının Nesnesi Olma Arzusu

Görüşmeler sırasında katılımcıların kaygı deneyimleri, katılımcıların kaygılandıkları andan başlayarak detaylı bir şekilde incelendiğinde katılımcıların sıklıkla

başkalarının kendileri hakkındaki düşünceleri ile meşgul oldukları ve başkalarının gözünde önemli bir yere sahip olmak istedikleri gözlemlenmiştir. Bu bağlamda "Başka(ları)'nın Bakışının Nesnesi Olma Arzusu" üst teması altında kaygı deneyimi bir süreç olarak incelenmiştir.

3.2.1. Başkalarının kendileri hakkındaki niyetlerini anlama arzusu

"Başka(ları)'nın Bakışının Nesnesi Olma Arzusu" adlı üst temanın "Başkalarının kendileri hakkındaki niyetlerini anlama arzusu" adlı birinci alt teması katılımcıların başkalarının zihni ile nasıl meşgul olduklarını açıklamaktadır.

Katılımcılar, başkalarının kendileri hakkında ne düşündüğünü önemsemektedirler. Bu nedenle sürekli olarak başkalarının sözlerinden ya da hal ve hareketlerinden başkasının kendileri hakkındaki niyetlerini anlamaya çalışırlar. Başkalarının niyetinin net olmadığı durumlarda bile katılımcılar bu niyetler hakkında tahminlerde bulunmaktadırlar. Buna ek olarak katılımcılar etraflarında kimse bulunmadığı zaman bile sanki bir kamera tarafından izleniyormuş gibi kendilerini gözlemleyip kendi üzerlerine düşünürler ve başkalarının bu hareketleri görmeleri halinde nasıl yorumlayacağını düşünürler. Bu düşünce tarzı katılımcıların sosyal ilişkilerinde o kadar baskın olarak gözlemlenmiştir ki katılımcılar benzer bir dinamiği görüşmelerde araştırmacı ile de kurmuşlardır. Bu bağlamda katılımcılar görüşme sırasında araştırmacının olası düşüncelerine ilişkin tahminlerine dayanarak kendilerini anlatmaya çalışmışlardır.

3.2.2. Başkalarının taleplerini karşılama arzusu

"Başka(ları)'nın Bakışının Nesnesi Olma Arzusu" adlı üst temanın "Başkalarının taleplerini karşılama arzusu" adlı ikinci alt teması katılımcıların talepler karşısındaki konumunu açıklamaktadır.

Katılımcılar başkalarının kendileri hakkındaki niyetlerini anlamaya çalışmaya ek olarak başkaları ile kurdukları ilişkide algıladıkları talepleri de karşılamaya çalışmaktadırlar. Katılımcılar için başkalarının niyetleri gibi talepleri de net olmasa

da ve hatta kendilerine yönelik bir talep gelmese de katılımcılar başkalarının sözlerinden yola çıkarak kendilerine yöneltilmiş bir talep algılamakta ve onu karşılamaya çalışmaktadırlar.

3.2.3. Göze çarpan olma arzusu

"Başka(ları)'nın Bakışının Nesnesi Olma Arzusu" adlı üst temanın "Göze çarpan olma arzusu" adlı üçüncü alt teması katılımcıların başkalarının bakışında talep ettikleri yeri yansıtmaktadır.

Katılımcılar sadece başkalarının taleplerini karşılamak istemezler, aynı zamanda başkası için biricik olmayı da talep etmektedirler. Buna ek olarak sadece tek bir kişi için değil; bulundukları ortamdaki herkesin kendilerine hayran olmalarını, onlar için özel olmayı istediklerini de belirtmektedirler.

Bu bağlamda katılımcılar sosyal ortamlarda kaygı deneyimlemelerine rağmen insanlar tarafından tanınmaktan ve sosyal ortamlarda önemli yerlerde olmaktan hoşlandıklarını da belirtmişlerdir.

3.2.4. Kaygı Anı: Başkalarının bakışındaki belirsizlik

"Başka(ları)'nın Bakışının Nesnesi Olma Arzusu" adlı üst temanın "Kaygı Anı: Başkalarının bakışındaki belirsizlik" adlı dördüncü alt temasında katılımcıların kaygı anındaki deneyimleri değerlendirilmiştir.

Katılımcıların kaygı deneyimlerine odaklanıldığında katılımcıların, karşılarındaki kişinin gözündeki yerlerini anlamadıkları veya tahmin edemedikleri zaman kaygılı oldukları gözlemlenmektedir. Katılımcılar başkalarının kendileri hakkındaki düşüncelerini tahmin etmeye çalışarak ve bu tahminin sonucunda kendilerinden beklendiğini düşündükleri talepleri gerçekleştirmeye çalışarak başkalarının gözünde belirli bir yer edinmeye çalışmaktadırlar. Başkalarının gözündeki yerleri belirsizleştiğinde ise kaygılanmaktadırlar çünkü kendilerini nasıl konumlandıracaklarını bilememektedirler.

3.2.5. Başkalarının bakışını kazanmak için akranlarla rekabet etme ya da özdeşleşme

"Başka(ları)'nın Bakışının Nesnesi Olma Arzusu" adlı üst temanın "Başkalarının bakışını kazanmak için akranlarla rekabet etme ya da özdeşleşme" adlı beşinci ve sonuncu alt temasında katılımcıların başkalarının bakışını kazanma adına girdikleri rekabet ya da özdeşleşme ele alınmaktadır.

Katılımcıların hayatında rekabetin önemli bir yerde olduğu ve başkaları ile rekabet içerisinde olarak daha iyisini yapma konusunda kendilerini geliştirdikleri görülmektedir. Ancak bu sadece kendini geliştirme olarak değil, aynı zamanda katılımcıların tüm hayatını etkileyen ve elde edemediklerinde katılımcıların hayal kırıklığı yaşamasına neden olan bir durumdur. Benzer olarak bazı katılımcılar kendileri için önemli bir konumda bulunan kişilerle özdeşleşme kurarak özdeşleşme kurdukları kişilerin özelliklerine/konumları sahip olmaya çalıştıklarını belirtmişlerdir. Bu anlamda temelde aynı amaçla olmak üzere katılımcıların rekabet ya da özdeşleşme olmak üzere iki farklı yol tercih ettikleri gözlemlenmiştir.

3.3. Ayrışma Çabaları

"Ayrışma Çabaları" adlı üçüncü ve son üst tema ise katılımcıların kendi arzularına bir alan açmak için gösterdikleri çabalara işaret etmektedir.

Katılımcılar ailelerinin; kişisel alanlarına müdahale ettiğini, taleplerini görmediklerini ya da dikkate almadıklarını ve öznelliklerine ilgi duymadıklarını dile getirmişlerdir. Katılımcılar bu durum karşısında kendilerine bir alan açmak için ayrışma çabaları göstermektedirler. Bu temanın adının "çabalar" şeklinde olması da katılımcıların aileleri ile kurdukları dinamikten bu çabalar ile başarılı bir şekilde mesafelenmek yerine sürecin bir çaba olarak kalması anlamına gelmektedir. Katılımcılar bu çaba ile annelerinin yutucu etkisinden de kurtularak kendi talep ve arzularını yaratma çabası içerisindedirler.

Bu tema "İnatçı olmak" ve "Eksikliklerle yüzleşmeye çalışmak" olmak üzere iki alt temada ele alınmaktadır.

3.3.1. İnatçı olmak

"Ayrışma Çabaları" adlı üst temanın "İnatçı olmak" adlı ilk alt teması katılımcıların kendi öznel alanlarını inat yolu ile kurmaları anlamına gelmektedir.

Katılımcılar aileleri ile ilgili olan kararlarda inat ettiklerinden ve ailelerinin talep ettiklerinin zıttı şeklinde davrandıklarından bahsetmişlerdir. Buna ek olarak aileleri kendileri ile ilgili bir konuda fikir beyan ettiklerinde ve kendi alanlarına müdahale ettiklerinde ailelerinin kendilerine söylediğinin zıttını yaptıklarını da ifade etmişlerdir. Katılımcılar böyle yapmanın kendilerini iyi ve güvende hissettirdiğinden de bahsetmişlerdir. Bu anlamda katılımcıların ailelerinin müdahaleleri karşısında yutulmuş gibi hissettikleri ve kendilerine alan açmanın bir yolu olarak ailelerinden farklılaşmaya çalıştıkları ve inatlaşarak kendilerine bir alan açtıkları düşünülmüştür.

3.3.2. Eksikle karşılaşma çabası

"Ayrışma Çabaları" adlı üst temanın ikinci alt teması olan "Eksikle karşılaşma çabası" adlı alt tema katılımcıların kendilerine ait bir alan oluşturma çabalarından bir diğerine karşılık gelmektedir.

Katılımcıların ebeveynlerinin karşısındaki konumu, eksikliğin eksikliği, yani katılımcıları arzularına götürecek olan eksiğin olmayışı ve bu nedenle katılımcıların arzularının/öznelliğinin engellenmesi olarak yorumlanabilir (Lacan, 2004/2014a). Bu bağlamda katılımcıların arzulamaları için önemli olan eksikliğin eksik olduğu bu durumda kendilerine bir eksik oluşturmaya çalışmalarının gerekliliği görülmektedir. Katılımcıların sosyal ortamlarda kaygılanmalarına rağmen sosyal ortamlarda kendilerine önemli roller almaya çalışmaları bu bağlamda değerlendirilmiştir.

Katılımcılar yaşadıkları tüm kaygıya rağmen insanların önünde olmayı ve sosyal topluluklarda rol almayı sevdiklerini ifade etmişlerdir. Katılımcıların sosyal ortamlarda aldıkları bu konumlar onları eksikleri ile yüzleşebilecekleri ve o eksik karşısında kendi öznellikleri ile çözüm üretebilecekleri yerlerdir.

BÖLÜM 4

4.   TARTIŞMA

Çalışmanın temaları elde edilen verilen çerçevesinde Refleksif Tematik Analiz ile analiz edilmiş ve bu analiz sırasında araştırmacı Lacanyen psikanalitik kuramı benimsemiştir. Oluşturulan temalar da bu başlık altında Lacanyen psikanalitik kuram çerçevesinde ele alınmıştır.

Lacan (1973/1998) bakış teorisine nesne a'nın bakıştaki üç rolüne karşılık gelen üç farklı konumla yaklaşmaktadır. Bu konumlar şu şekildedir: Kaygının nesnesi olarak bakış, jouissance'ın nesnesi olarak bakış, arzunun nedeni olan nesne olarak bakış. Çalışmanın temaları da bu üç konum üzerinden tartışılmıştır.

4.1.   Kaygının nesnesi olarak bakış: "Başka'nın gözündeki yerimi bilmiyorum."

Öncelikle sosyal ortamlarda kaygı yaşayan bireylerin deneyimleri incelendiğinde katılımcıların bakış karşısında nesne konumunda oldukları tespit edilmiştir. Katılımcılar başkalarının kendileri hakkında ne düşündüğünü önemsemekte ve bunu anlamaya çalışmaktadırlar ancak bu çabaları etraflarında birileri olmadığında da devam etmektedir. Lacan bakıştan bahsederken bakışı göz ile ilişkilendirmemektedir (1973/1998). Bu anlamda bakış, Başka'nın arzusunun öznenin huzurunda devam eden içselleştirilmiş hali olarak var olur. Bu aynı zamanda bakışın özne tarafından inşa edildiğini de gösterir. Katılımcılar da Başka'nın gözündeki konumlarını merak ederek konumları ile ilgili olarak çeşitli tahminlerde bulunurlar ve bakışın belirsizliği ile karşılaştıklarında kaygılanırlar. Katılımcıları bu durumdan kurtaracak şey ise babasal işlevdir. Babasal işlevin kısıtlayıcı rolünün yanı sıra bu işlevin aynı zamanda düzenleyici bir rolü de vardır (Lacan, 1981/1997a). Ancak katılımcılar için babasal işlevin gereği gibi işlevini yerine getirememesi nedeniyle katılımcılar anneleriyle yoğun, tutarsız, müdahaleci ve baskıcı ilişkiler yaşamaya devam etmektedirler. Lacan'a göre (2004/2014a) kaygı deneyiminin annenin yutucu olması ve babasal işlevde sapma gibi belirtilerle karakterize olması; katılımcıların temel, istikrarlı ve

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güvenilir bir sığınağa sahip olmadıklarını ve her an simgesel sınırın geçilebileceği yanılsaması ile yaşadıklarını göstermektedir.

Sosyal ortamlarda kaygı yaşayan kişilerde babasal işlevle ilgili sapmanın gözlemlenmesi yeni ruhsal yapılanmalar çerçevesinde banal perversiyon olarak adlandırılabilir. Yapısal perversiyonda daha çok Baba-nın-Adı'nın işleyişine odaklanılırken banal perversiyonda anne tarafından hâlâ babaya gönderme yapılmaktadır ancak babanın anne-çocuk ilişkisindeki düzenleyici rolünün meşruluğu konusunda sıkıntı vardır (aktaran Özkan, 2020). Diğer bir deyişle baba, kadının erkeği olma konumundan düşmüştür, yani Oedipal sürecin üçüncü aşamasındaki reel babanın gücünün kabulünde sorun vardır. Bu durum aynı zamanda katılımcılar ve anneleri arasındaki ilişkiye de bir sınırın getirilmediğini ve katılımcıların annelerinin arzusunun nesnesi olma konumuna yaklaştıkları fikrini de desteklemektedir.

Sosyal ortamlarda kaygı deneyimleyen kişilerin babasal işlevle ilgili olarak yaşadıkları bu problem neticesinde babasal işlevdeki problemlerle ilişkilendirilebilecek patolojilerden olan DEHB tanısı ile ilgili olarak iki katılımcı bu tanıyı aldıklarını söylemişlerdir (Melman, 2010; Rodriguez, 2017; Salomonsson, 2017; Westphal, 2018). Babasal işlevin sapması, egonun yapılanmasında ve imgesel yaşantıların simgesele kaydedilmesinde zorluklara yol açar. Bu nedenle Lacanyen perspektiften bakıldığında DEHB ile ilgili belirtiler babasal işlevdeki sorunlara atfedilmektedir.

4.2.   Jouissance'ın nesnesi olarak bakış: "Bütün gözler üzerimde."

Katılımcılar, bakış altındayken kaygılandıklarını ifade etmekle birlikte bakışların kendi üzerlerinde olmasından zevk aldıklarını da ifade etmişlerdir. Buna ek olarak katılımcılar bakışın tamamına kendileri sahip olmak istemektedirler ve buna ulaşabileceklerini düşünürler. Bu bağlamda sosyal ortamlarda kaygı deneyimleyen kişilerin bu deneyimleri, kişilerin nesne a olarak bakışa tamamen sahip olma illüzyonunda oldukları şeklinde yorumlanabilir (Laurita, 2010). Bu şekilde özne; nesne a olarak bakışa yaklaşacağı yani eksiksizlikte deneyimlenen jouissance'a da

yaklaşacağı için kaygı bir sinyal olarak ortaya çıkacaktır (Lacan, 1986/1997b, 2004/2014a). Bu aynı zamanda kaygı durumunu tanımlayan "eksikliğin eksikliği" kavramıyla da ilgilidir (Lacan, 2004/2014a). Eksik olarak kalması gereken yer artık eksik değildir ve bu bütünlük özneye kaygı vermektedir. Bu durum aynı zamanda öznenin ideal egosunu konumlandırdığı, annesiyle Oedipal öncesi dönemdeki simbiyotik birliktelik aşamasına dönme isteğine de karşılık gelir (Evans, 1996). Sonuç olarak sosyal ortamlarda kaygı yaşayan bireylerin kaygıları arzularına yakınlıkları olarak yorumlanabilirken kaçınma davranışları ise arzularından uzaklaşan adımlar olarak görülebilir.

4.3. Arzunun nedeni olan nesne olarak bakış: "Bakış, arzumun dümenidir."

Son olarak bakışın sosyal ortamlarda kaygı deneyimleyen kişiler için arzunun nedeni olan nesne rolünü üstlendiği düşünülmüştür. Arzunun nedeni olan nesne olarak bakış, öznenin eksiği yoluyla kendisine arzu alanı açması anlamına gelmektedir (Lacan, 2004/2014a). Katılımcıların kaygılarına rağmen sosyal ortamlarda önemli konumlarda olmak ve önemli roller almak istemeleri bu durumu düşündürmektedir.

Bir dürtü olarak bakış, sosyal ortamlarda kaygı deneyimleyen kişilerin jouissance yaşamasına neden olmakta ve buna bağlı olarak kişiler bakışın tamamına sahip olma yanılsamasına yaklaştıklarında kaygı hissetmektedirler. Ancak sosyal ortamlarda kaygı deneyimleyen bu kişiler aynı zamanda toplumsal roller aracılığıyla bakışa ulaşma çabasındadırlar. Bu anlamda bakış bir dürtü olarak zevkten uzaklaşır ve eksiklikle ilişkili olarak simgesel bir konumda arzuya dönüşür (Lacan, 1986/1997b, 1973/1998). Sosyal ortamlar bu bağlamda sosyal ortamlarda kaygı yaşayan kişilere aynı zamanda kaygı yaşamadan bakışı elde edebilecekleri bir alanı da sağlamaktadır. Bunu sağlayacak olan şey ise Başka'nın özneyi yiyip bitiren arzusundan ve dolayısıyla kaygıdan kurtaran babasal işlevdir (Lacan, 2004/2014a, 1991/2007). Özne sosyal rollerde bulunarak sahip olduğu becerileri görmekle birlikte yapamadığı ve başarısız olduğu kısımları ile de karşılaşmaktadır. Bu anlamda özne sosyal ortamlarda babasal işlev, yani simgesel aracılığı ile kendisini yutulmaktan koruyan eksiklikle karşılaşır.

BÖLÜM 5

5.   SONUÇ

5.1.   Sonuçlar ve Klinik Öneriler

Bu çalışmanın amacı öznenin varoluşunda yer alan kaygı deneyimini bakış kavramı çerçevesinde incelemektir. Bu amaç doğrultusunda sosyal ortamlarda kaygı deneyimleyen kişilerle yapılan görüşmelerin analizlerinin sonucunda üç önemli sonuca ulaşılmıştır.

Bu çalışmanın ilk önemli sonucu sosyal ortamlarda kendilerini kaygılı olarak tanımlamanın kişilerin kaygı deneyimlerine olan etkisidir. Bakış, bütün nevrotik özne yapılanmasının temelini oluşturmaktadır ancak sosyal ortamlarda kendisini kaygılı olarak tanımlayan öznelerin kendilerini böyle tanımlamayan diğer nevrotik öznelerden farklı deneyimleri olduğu gözlemlenmiştir. Çalışmanın sonuçlarından görüleceği üzere bu bireyler Başka'nın bakışının nesnesi olmak için büyük bir çaba göstermekte ve neredeyse tüm sosyal etkileşimleri bu arayış etrafında dönmektedir. Kişi yaşadığı deneyimini tanımlarken kendini sosyal ortamlarda kaygı deneyimleyen biri olarak etiketlediğinde yaşadığı deneyim farklılaşmaya başlar çünkü kişi sosyal ortamlarda karşılaştığı eksiği temel fantezi ile doldurmaya çalışarak kaygısını tüm deneyimlerine genellemeye başlamaktadır. Bu kişiler için kaygı, işlevsel rolünden çok deneyimi bir sorun olarak adlandırarak ona bir isim vermekle ilgili hale gelir ve kişi kendisini tüm ilişkilerinde kaygılı olmak ya da olmamak gibi ikili terimlerle tanımlar: "Sosyal ortamlarda kaygılı biriyim ama şu an kaygılı değilim." veya "Kaygılıyım.". Bu bağlamda bu çalışmanın sonuçlarına dayanarak gelecekteki araştırmalar kişinin yaşadığı kaygı deneyimini adlandırma sürecine odaklanabilir. Bu bakış açısıyla psikoterapi seanslarında bir tanının, sıkıntının veya semptomun gelişiminin kişinin terapötik süreçte terapistle kurduğu ilişkisine ve terapideki ilerleyişine olan etkisi değerlendirilebilir.

İkinci olarak sosyal ortamlarda kaygı deneyimleyen katılımcılar çeşitli değerlendirme yöntemleri temelinde nevrotik olarak tanımlanıyor olmalarına rağmen

sosyal ortamlarda kaygı yaşayan kişilerde babasal işlevin fonksiyonu ile ilgili birçok problem de tartışılmıştır. Bu durum yeni ruhsal yapılanma çerçevesinde değerlendirildiğinde temel klinik yapılarda farklılaşmanın gerçekleştiğini göstermektedir. Bu nedenle terapötik süreçte, özellikle Oedipal sürecin gelişiminde babasal işlevin nasıl gelişip gelişmediği ayrıntılı olarak değerlendirilmelidir. Buna ek olarak son zamanlarda çalışılan yeni ruhsal yapılanmalar çerçevesinde yapı kavramının hem teorik olarak hem de klinik pratikte belki de en baştan değerlendirilmesi ve tartışılması gereken bir kavram olduğu da görülmektedir.

Üçüncü ve son olarak bu çalışma kaygı ile arzu arasındaki ilişkinin doğasını göstermektedir. Sosyal ortamlarda kaygı yaşayan kişiler aynı zamanda önemli sosyal statülerde yer alma isteklerini de dile getirmişlerdir. Bu da öznenin kaygısının arzusu olduğu (Lacan, 2004/2014a) fikrini desteklemektedir. Bu nedenle kaygı ile ilgili konuları ele alırken arzu kavramının da göz önünde bulundurulması gerekmektedir. Bu bağlamda psikoterapi seanslarında bireylerin yalnızca kaygılarına odaklanmak yerine kaygılarından bahsettikleri konuya dair arzularını da dile getirmeleri teşvik edilmelidir.

5.2. Çalışmanın Güçlü Yönleri ve Sınırlılıkları ile Gelecek Çalışmalara Öneriler

Sosyal ortamlarda yaşanılan kaygı deneyimine odaklanan nitel çalışmalara bakıldığında bu çalışmaların verilerine semptomatik bakış açısı ile yaklaştıkları ve DSM-5'e göre tanılanmış olan "Sosyal Kaygı Bozukluğu" tanısının kriterlerinden uzaklaşamadıkları görülmektedir (American Psychiatric Association, 2013; Broaden, 2023; Hjeltnes et al., 2016; Luan et al., 2022; McEvoy et al., 2016; Mohammadi et al., 2019; Skelton, 2021; Stevenson, 2018). Bu bağlamda bu çalışma sosyal ortamlarda yaşanan kaygı deneyimini kendi özü içerisinde derinlemesine inceleyen ilk nitel çalışmadır. Buna ek olarak bu alanda psikanalitik bakış açısı ile yapılanmış çalışmalar olmakla birlikte Lacanyen psikanalitik bakış açısını benimseyerek yapılmış bir çalışmaya rastlanmamıştır. Bu nedenle bu çalışma aynı zamanda sosyal ortamlarda deneyimlenen kaygıya Lacanyen psikanalitik bakış açısı ile yaklaşan ilk çalışma olma özelliğini taşımaktadır. Sonuç olarak bu çalışma sosyal ortamlarda

deneyimlenen kaygıyı bakış kavramı çerçevesinde ele alarak derin bir psikanalitik inceleme sunan bir çalışma özelliği taşımaktadır.

Çalışmanın güçlü yanlarına ek olarak çalışmanın geliştirilebilecek iki noktası vardır. Bu alanlardan ilki katılımcıların özellikleridir. Bu çalışmada sosyal ortamlarda deneyimlenen kaygı bağlamında kaygı ve bakış kavramı incelenmiştir. Ancak kaygı temelde varoluşla ilgili gerçek bir duygulanımdır ve bu bağlamda farklı katılımcı grupları ile daha geniş bir çerçevede incelenebilir. Benzer şekilde bu çalışmada Freudyen ve Lacanyen bir bakış açısıyla kaygıyı en fazla deneyimleme açısından öncelikle erkeklere odaklanmıştır. Araştırmanın kapsamını farklı cinsiyet kimliklerini kapsayacak şekilde genişletmek, kaygı deneyimleri ile ilgili anlayışı ve kavrayışı geliştirebilir.

Çalışmanın bakış açısını geliştirecek ikinci bir nokta ise sıkıntının şiddetidir. Freud bastırılmış dürtünün gücü ile kaygının yoğunluğu arasında bir ilişki kurmuştur (1926/1981e). Bu çalışmada katılımcıların deneyimledikleri kaygının şiddeti değerlendirilmemiştir. Gelecek çalışmalar için yaşanılan sıkıntının şiddeti sınıflandırılıp çalışılabilir.

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