

SOCIAL MEDIA ADDICTION: PSYCHOANALYTIC APPROACH

A THESIS SUBMITTED TO
THE GRADUATE SCHOOL OF SOCIAL SCIENCES
OF
MIDDLE EAST TECHNICAL UNIVERSITY

BY

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IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR
THE DEGREE OF MASTER OF SCIENCE
IN
THE DEPARTMENT OF PSYCHOLOGY

OCTOBER 2021

Approval of the thesis:

SOCIAL MEDIA ADDICTION: PSYCHOANALYTIC APPROACH

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ABSTRACT

SOCIAL MEDIA ADDICTION: PSYCHOANALYTIC APPROACH

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October 2021, 131 pages

The aim of this study is to explore the experiences of individuals who define themselves as social media addicts. In particular, it is aimed to understand how the excessive use of social media affects the lives of the participants and the meaning they attribute to it. For this purpose, a qualitative research method was used. Semi-structured interviews were conducted with six participants. In the light of Interpretative Phenomenological Analysis (IPA), the data was analyzed to find the emerging themes. In this thesis, five superordinate themes were found. These themes were: (1) social media as a medium of escapism, (2) social media as symbol of power, (3) valuation and devaluation regarding social media and its contents, (4) feeling of losing self-control, and (5) positioning with respect to the authority figures. The emerging themes were discussed with the framework of Lacanian psychoanalytic theory.

Keywords: Social Media Addiction, Interpretative Phenomenological Analysis, Lacanian Psychoanalysis

ÖZ

SOSYAL MEDYA BAĞIMLILIĞI: PSİKANALİTİK YAKLAŞIM

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Ekim 2021, 131 sayfa

Bu çalışmanın amacı, kendisini sosyal medya bağımlısı olarak tanımlayan bireylerin deneyimlerini incelemektir. Özellikle, katılımcıların sosyal medya kullanımı ile aşırı meşgul olmalarının onların hayatını nasıl etkilediğini ve buna atfettikleri anlamı anlamak amaçlanmıştır. Bu amaç ile nitel araştırma yöntemi kullanılmıştır. Altı katılımcı ile yarı yapılandırılmış mülakat gerçekleştirilmiştir. Mülakatlar sonunda elde edilen veriler Yorumlayıcı Fenomenolojik Analiz (YFA) ışığında analiz edilmiştir. Analiz sonucu beş tane üst tema bulunmuştur. Bu temalar: (1) kaçış alanı olarak sosyal medya, (2) güç sembolü olarak sosyal medya, (3) sosyal medyaya ve sosyal medyadaki içeriklere ilişkin değer atfetme ve değersizleştirme, (4) kendini kaybetmişlik ve kontrol kaybı hissi ve (5) otorite figürlerine göre konumlanmadır. Bu temalar Lacanyen Psikanalitik teori çerçevesinde tartışılmıştır.

Anahtar Kelimeler: Sosyal Medya Bağımlılığı, Yorumlayıcı Fenomenolojik Analiz, Lacanyen Psikanaliz

*To My Family
Esmā, İbrahim, & Ali*

ACKNOWLEDGMENTS

First of all, I would like to express my gratitude towards Prof. Dr. Faruk GENÇÖZ for his support, teaching, and guidance throughout this research. Above all, I would like to thank to him since I get opportunity to learn about Lacanian psychoanalysis.

I would like to thank my thesis co-advisor Fazilet CANBOLAT, who supported me a lot during this process. She has helped me in many ways throughout this research. She made this process easier for me with her warm and helpful attitudes. Studying with her was a very pleasant process for me.

I would also like to thank my department friends, especially Duygu SÖKMEN and Gülseren SAĞBAŞ, for their help during the thesis process. I would especially like to thank Gülseren SAĞBAŞ for enabling me to look at my research from a different perspective and enriching my study with the ideas she presented.

I would like to thank my friends Gizem AYGÜN, İmregül KURT, Eslem AKSUNGUR and Salih Mert KÜÇÜKAKINCI for their emotional support during this process. In addition, I am grateful to Ceren Tuğçe PÖKE for her help in translations.

Finally, I would like to thank my boyfriend Hasan GÜDE, who was always with me while writing the thesis. I would like to thank him for always encouraging me to continue to my thesis and for being with me in my difficult times. I would not have been able to write this thesis without his support.

Additionally, I would also like to thank TÜBİTAK for its 2210-A scholarship support. Thanks to TÜBİTAK, my thesis process was more comfortable as I did not experience any financial difficulties.

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CHAPTER 1

INTRODUCTION

1.1. Conceptualization and Background

Internet and new media technologies, which were developed at the end of the 20th century, are now started to be used widely worldwide. The change and development in the Internet and new media technologies brought humanity into a completely different communication environment. Not only communication but also many areas of human life were affected by this change and development (Rengim & Gülşah, 2018). With these instruments that give flexibility to time and space, time and space is freed from the natural constraints of the human body; and the distinction between far and near has disappeared. With these developments, the role of many digital technologies, including the internet, in daily life has gradually increased (Aydoğan, 2010). Social media, or interactive media, is one of the most important innovation brought by today's new media technologies (Rengim & Gülşah, 2018).

Social media, which is built on the ideological and technological foundations of Web 2.0, created by a group of users, and can be defined as internet-based applications that enable information exchange (Kaplan & Haenlein, 2010). Social media users have the opportunities of producing, sharing, and collaborating on content online such as user-generated content which includes a social element (Kuss & Griffiths, 2017). Through social media as forms of electronic communication (i.e., social networking sites and blogs), users can form online groups to share information, ideas, messages, and other content such as photographs or videos (as cited in Edosomwan, Prakasan, Kouame, Watson & Seymour, 2011). In line with that, social media usage involves many social applications such as weblogs, collaborative projects (e.g., Wikipedia), content communities (e.g., YouTube), social networking sites (e.g., Facebook, Instagram, Snapchat, WhatsApp, Twitter, Tinder etc.), virtual

social worlds (e.g., Second Life application) and virtual game worlds (e.g., multiplayer online role-playing game) (as cited in Kuss & Griffiths, 2017).

With the social media revolution, the researchers have started to conduct more studies on a different type of addiction, which is social media addiction (Kuss & Griffiths, 2011). According to Andreassen and Pallesen (2014), social media addiction can be described as occupying too much with social media platforms, having a strong urge to check social media platforms, and sparing too much time and efforts on social media which affects the time one can spare for other social activities, work, and human relations instead. This definition corresponds to the addiction criteria used in other studies. According to the researchers, social media addicts preoccupy with thinking about using social media and how to use it more (Salience). The addicts also spend more time they intend and have impulse to use more and more to reach the same level of pleasure (Tolerance). In general, addicts use social media to escape from anxiety, depression, or daily problems (Mood Modifications). When they are not able to use social media, they feel restless and uneasy (Withdrawal). Their attempt to quit using is often failed (Relapse). The addicts spare less time on hobbies, studying/working and their relations with people (Conflict). In addition to these effects, spending time excessively on social media impacts their health and well-being negatively (as cited in Esfahani, Niknafs, Kuss, Nilashi & Afrough, 2019).

The usage of social media addictively may lead to pathological conditions. It is founded that social media addiction is closely associated with Attention Deficit Hyperactivity Disorder (ADHD), depression, compulsivity, and impulsivity (Esfahani, Niknafs, Kuss, Nilashi & Afrough, 2019). The studies also revealed that the individuals who use social media excessively show narcissistic tendencies, anxiety, and insomnia symptoms (as cited in Kuss & Griffiths, 2011). According to Kuss and Griffiths (2011), these are the sign of clinical relevance of social media addiction. In the following parts of the article, Kuss and Griffiths (2011) mentioned that quantitative research conducted on social media addiction is relatively prevalent in the area of clinical psychology. They added that social media addiction is a new

mental health problem and more qualitative studies should be conducted to explore it thoroughly.

1.2. Qualitative Studies on Social Media Addiction

Qualitative research on social media usage is limited in number. Qualitative studies investigating the topic of social media addiction are even less in number. At this point, qualitative studies on this topic in the literature will be summarized.

One of the qualitative studies conducted in Turkey is about investigating the reasons for social media addiction. The findings of this study showed that not having friends, considering social media as a task to complete, evaluating social media as an indispensable part of social life, and not wanting to miss the current events are the reasons for social media usage of the participants. In addition to that, participants explained their motivation to use social media as making new friends and filling their free time (Aksoy, 2018).

Another qualitative study which utilized thematic analysis revealed the motivation for using social media as contacting with friends, checking what friends have posted, and sharing information. This study also showed that excessive usage of social media prevents participants from studying or doing homework, prevents establishing warm and sincere relationship that is a part of face-to-face communication and retaining them from spending time for other social activities. In addition to these, when the participants cannot reach social media, they felt disconnected, depressed, and bored (Diker & Taşdelen, 2017).

In a research conducted in USA with thematic analysis on social media addiction among student Millennials presented that the participants use social media to fill their leisure time with fun, to escape from class or homework stuff and to keep up with distance friends. This study also reported that the participants consider social media as an easy and convenient way to contact lots of people at once. The participants also said that they would feel disconnected from social life when they

are away from social media platforms. Even though they claimed they would disconnect in the condition of abstention, they stated that they feel more connected, and they can build better relations in real life. Another interesting finding from this study is that the participants think they waste their time when they spend it on social media. They described social media as a distraction to spend time with friends in real life, to do other social activities. They added that they would be more productive, if there were no distraction of social media (Grau, & Kleiser, 2019).

Throuvala, Griffiths, Rennoldson and Kuss (2019) studied motivational processes and dysfunctional mechanisms of social media usage of adolescents in the UK by using focus group method. As parallel to the results above the participants see social media as an easy and quick way of connecting with their friends. They added that they prefer online communication to face-to-face interaction. They also mentioned the pressure of their friends' expectation of them to be accessible all the time. They said that this pressure led to an urge to check incoming messages and notifications. After a while, they lost their sense of control and social media became an obstacle for doing other activities such as doing homework. Additionally, this study revealed a different theme apart from other studies which is constructing an idealized profile through social media. The participants gave an extra effort to present an enhanced version of themselves to adjust to the standards of beauty. Finally, this study reported that different social media platforms are used for different purposes. For example, Instagram is used for ideal image presentation, YouTube is for watching videos in the areas of interests etc.

Literature review on qualitative studies revealed the results above. At this part, psychoanalytic literature will be explored.

1.3. Psychoanalytical Literature

Today, psychic structures have undergone certain changes with the improvements in the field of technology. The Other who sets limits in Freud's time left its place to the existence of technology which eliminates the limits (Özkan, 2020). The question

arises how this condition affects the psychic structure of today's subjects. Since social media is an innovation brought by today's technologies (Rengim & Gülşah, 2018), studies in this field are limited. There is no study specifically investigating the social media addiction from Lacanian psychoanalytic perspective. However, the studies on technology and social media that utilized from Lacanian psychoanalysis are summarized below.

Malone, Bell, and Roberts (2015) examined thoroughly technology and addiction. They claimed there is close resemblance between compulsive technology use and drug addiction. The drug promises to offer to the subject the *jouissance* of the Other. It deludes people with the promise of giving complete satisfaction with the ideal dose. Similarly, technology promises to reach immortality by removing limits and to access to the *jouissance* of the Other by attributing full *jouissance* to worldly objects. Since this is an escape from the symbolic castration, the addicts eventually become the object of the *jouissance* of the Other.

Social media addiction is at a similar point with technology addiction. According to Kappler and Querol (2011), social media offers fetishist illusion that it will complete the user's lack. Apart from that, Kappler and Querol reported in their study that that using social media cause users to take passive position. They claimed that users delegated many of their activities to social media from finding a job to making friends. In other words, social media users delegate their enjoyment to the Other. Here, we can say that this indicates the pathological dependence of users on social media according to the researchers.

In the study conducted by Biçici (2018), social media not only promises to present fetish objects, but also tends to commodify one's self. With the photos shared on Instagram, the profile of the user and user's self is put in the position of a consumed commodity according to the researcher. It means social media is fetishizing the user. In summary, social media both promises to provide the person with the commodity that will complete the lack, and also tends to commodify the person's self and present it to consumption circle.

These are the studies in the field of social media and technology which are examined with Lacanian psychoanalytical perspective. However, in order to understand social media addiction, it will be useful to learn about Freud's and Lacan's perspective on addiction. From now on, Freud's and Lacan's statements on addiction will be reported and relevant psychoanalytic concepts will be explained.

1.3.1. Pleasure Principle and Beyond the Pleasure Principle

According to Freud, the purpose of pleasure principle is to avoid displeasure and to get pleasure. According to Lacan, the pleasure principle is the balancing instrument to maintain the lowest level arousal in the psychic apparatus. For him, the opposite of the pleasure principle is death drive that is related with beyond the pleasure principle (as cited in Evans, 2006).

Lacan draws attention to the contrast between pleasure and jouissance in his 7th seminar. Here, Lacan defines jouissance with excessive arousal level and says that the pleasure principle tries to prevent it. At this point, it can be said that the pleasure principle works in harmony with the symbolic law because the pleasure principle commands to get as little enjoyment as possible. From this aspect, we can say that the pleasure principle acts as a shield to protect against the threat of jouissance (as cited in Evans, 2006).

Lacan claimed that the pleasure principle is related to the incest prohibition. It keeps the subject away from the Thing. When the subject transcends this prohibition, the subject gets too close to the Thing and suffers. The drive which lead subject to get closer to the Thing and to transcend the pleasure principle is the death drive. Since the pleasure principle is related to prohibition, law and regulation, it is intertwined with the symbolic order. On the other hand, jouissance is on the side of real order. For Lacan, the function of the pleasure principle is to direct the subject from one signifier to another. Accordingly, the pleasure principle can be defined as " nothing else than the dominance of signifier" (as cited in Evans, 2006, pg. 83).

1.3.2. On Addiction

According to Freud, masturbation is the primary addiction that people experience. It creates a potential gap to be filled by various addictive objects (Freud, 1954; Loose, 2002). Cannabis, alcohol, money from gambling, etc. are examples of these objects. Masturbation and other objects of addiction allow the person to produce pleasure completely independently from other objects and people. The emphasis here is on one's attempt to gain pleasure without the need for the external world. The addicted person attempts to reclaim the total pleasure renounced with castration and tries to find a way to get direct access to the pleasure (Loose, 2002).

Lacan made little mention of addiction in his studies and seminars. In general, he associated addiction with lost universal harmony. He explained that addiction is an attempt to reclaim lost harmony by wanting to undo what the subject lacks. In other words, he said that addiction is about wanting to undo the subject's division. In his other study, Lacan referred to addiction as a condition that allows separation with "little willy", that is, phallus (as cited in Loose, 2002). If we consider the phallus as the lack in the mother, that is, the primary Other; it points to the unknown desire in the mother for the child (Malone et. all, 2015). Nothing but addictive objects allow departure from the laws imposed on us by the phallus. That is, addictive objects can be considered as an attempt to escape from the consequences of castration. However, if one escapes the limits and restrictions that language puts on us, one finds himself beyond the pleasure principle, that is, in the field of the death drive (Loose, 2002).

1.3.3. Three Orders of Lacan

Lacan hardly mentioned addiction in his studies (Loose, 2002). In this respect, it will be useful to examine the Lacanian concepts more deeply and to understand the concepts related to the formation of the subject in order to investigate social media addiction thoroughly. In this thesis, the topic of social media addiction will be detailed within the framework of the three orders that take a constitutive role in the formation of the subject in the theory of Lacanian psychoanalysis (Lacan, 1988).

1.3.3.1. Imaginary

The imaginary order predates the resolution of the Oedipus complex, that is, before the father intervenes in the dyadic relationship between mother and child. The determinant of the imaginary order is "mirror stage" that is characterized by the subject's alienation from his or her being and identification with the mirror image (Evans, 2006).

The mirror stage occurs when the child is between 6-18 months of age. Identification with the image in the mirror brings happiness to the child because it creates a sense of dominance by allowing the child to master his or her fragmented body experience. The image in the mirror is presented to the child by the m(Other) and identification occurs with the m(Other)'s affirming message. This image is the body image presented as ideal by the m(Other). However, this situation brings not only identification but also alienation because when the child identifies with this image, he or she becomes alienated from his or her being (Verhaeghe, 2019). Ego is formed through alienation, so ego can be called as 'other' for the subject. The function of the ego is a kind of misrecognition by refusing to accept the truth of fragmentation and alienation (Homer, 2004).

All this process mentioned above is due to the vulnerability and weakness of the human infant (Evans, 2006). In early infancy, the m(Other) is in a position to meet the child's every need and the child is completely dependent on the mercy of the m(Other) (Loose, 2002). The child who is dependent on the mother and perceives his or her body as incomplete and fragmented experiences an ambivalent feeling when he or she encounters the whole image in the mirror. As a solution to this, he or she identifies with the ideal image in the mirror with the approval of the Other (Lacan, 2014).

According to Verhaeghe (1996), when the child encounters with the lack of first Big Other, that is, m(Other), the child is at the risk of being reduced to the function of filling the lack of the m(Other). That is, there is a risk for the child to become imaginary phallus for the m(Other) and to disappear in the enjoyment of her.

Alienation and identification with the ideal image that arise from the desire of the Other is not the answer to everything. It is the emergence of the paternal function that prevents the child from being an object of m(Other)'s enjoyment (Verhaeghe, 2019). We can mention the function of the symbolic order in the following part.

1.3.3.2. Symbolic

To understand the symbolic order, initially the notion of symbolic must be explained (Johnson, 2018). Speaking by using symbols (i.e., using language) and the human culture which arises consequently are imposed on people, and the symbolization is what makes us social subjects. We can say that language has a symbolic aspect because it is formed through signifiers. The symbolic significance of language is that a signifier stands for another signifier rather than to a fixed meaning (Lacan, 1998). In this respect, it is compatible with the pleasure principle, whose function is to direct the subject from one signifier to another (Lacan, 1959-60).

According to Lacan, symbolic function is related with the names-of-the-Father, which represents the law (as cited in Evans, 2006). The law which is also called symbolic Other (Johnston, 2018) is characterized by the prohibition of incest if it is considered in terms of Oedipus complex (Evans, 2006). In other words, the father enters into the dual relationship between mother and child, by bringing law to the enjoyment they have. Thus, the person is separated from the dyadic relationship with the mother thanks to the paternal function. Before the law enters one's life, that person is at the risk of becoming imaginary object that fills the lack of the mother or the object cause of jouissance for the m(Other) (Verhaeghe, 1996). With the introduction of language and law into human life, it becomes possible for the person to get rid of object position and to become a desiring subject (Loose, 2002). In that way, the subject creates a possibility to predict his or her own destiny (Verhaeghe, 2019).

In Lacanian psychoanalytic theory, lack is essential for subject to desire. Lack is the guarantor of desire and lack is a condition for desire to exist (Lacan, 2011). When the child wishes to convey his or her demands to the mother for his or her needs, he

or she becomes subject to the rules of language. Language divides the subject and castrates his or her, by creating an indescribable lack in his or her demands (as cited in Özcan, 2020). Considering these, castration is a necessary condition for being a desiring subject (Verhaeghe, 1996).

1.3.3.2. Real

The term *jouissance* takes its origins from the Real order. Lacan characterizes the Real, which he places in the pre-Oedipal stage of psychic development, with indefinability. When the child is castrated symbolically by the father, the subject's real body becomes dead for the subject (Miller, 2011).

Lacan depicted *jouissance* as excess of pleasure or going beyond the pleasure principle (Taubman, 2005). The pleasure principle limits enjoyment. Going beyond this limit brings pain, not pleasure. This is what *jouissance* is for Lacan (Evans, 2006). Since *jouissance* is about going beyond the pleasure principle, it can be associated with the death drive. Lacan used the phrase "the path towards death" while mentioning *jouissance* (as cited in Evans, 2006, pg. 94). In addition to these, Taubman also emphasized the uncontrollability of *jouissance*. He identified *jouissance* with an ecstasy that produces loss of rational consciousness and loss of control (2005).

Lacan defined two types of *jouissance* which are Other's *jouissance* and phallic *jouissance*. The most basic feature of *jouissance* is the search for an ideal situation where the tension will be released without any barriers or boundaries. This kind of *jouissance* is inconceivable for the subject. This endless and non-linguistic *jouissance* insists on getting complete satisfaction which is lost and forbidden to the subject. Besides this *jouissance* which is also called the *jouissance* of the body, there is phallic *jouissance* determined by the language system (Soysal, 2009). It is a kind of *jouissance* which is limited by language and law. As a signifier, the phallus marks the body with a lack. Chain of signifiers involves the loss of the object and protects the person from simply being the object of the Other's desire or *jouissance* (Malone,

Bell & Roberts, 2015). At this point, the paternal function can be mentioned. Thanks to the paternal function, jouissance in the real which is defined as a form of Other's jouissance is limited. At this point, the situation in question is called castration.. Castration divides the subject and thus creates a lack in the subject. It is the prohibition of jouissance and putting into action of the pleasure principle in accordance with the symbolic structure of language (Evans, 2006).

1.4. Research Statement and Research Questions

My main motivation in this study is to investigate the experiences of individuals who define themselves as social media addicts. For this purpose, I tried to understand how these individuals position themselves with respect to the Other and how they regulate their jouissance considering this positioning. Understanding the positioning of the participants in relation to the Other can shed light on their place in alienation and separation processes. Understanding how they regulate their jouissance can shed light on the extreme nature of their social media use.

CHAPTER 2

METODOLOGY

In this chapter, qualitative research approach and Interpretative Phenomenological Analysis (IPA) which is a qualitative research method were described.

Synchronously, the place of Lacanian psychoanalysis in qualitative research and in IPA was referred. Subsequently, participants and the sampling method, procedure, data analysis, trustworthiness of the study and limitations of the study were explained.

2.1. The Qualitative Research Approach

In the history of psychology, quantitative research methods have been used predominantly rather than qualitative research methods. Though, in recent years, qualitative methods have gained ground in psychology research (Howitt, 2016). Although both quantitative and qualitative research approaches have an important place in the research field, researchers recognize that both approaches have different ontological and epistemological positions (Onwuegbuzie & Leech, 2005). From now on, ontological positions of both approaches will be considered, and then epistemological positions of them will be discussed to get a clearer understanding of qualitative research's roots. Here, it seems convenient to define ontology. Ontology can be defined as the study of being (Crotty, 1989). Ontological assumptions are about what constitutes reality (Scotland, 2012); hence two types of ontology can be brought forward which are realism and relativism (Killam, 2013). It can be said that while the quantitative approach is on the realist side (as cited in Arghode, 2012), qualitative research is on the relativist side (Klenke, 2016). The quantitative researchers mainly use language data as if the data directly represent reality.

However, the qualitative researchers claim that language can be only a window into reality, so cannot directly represent reality. In other words, the researcher's knowledge of reality can only be approximate and multiple versions of reality can be assumed accordingly. Few qualitative researchers accept that the aim of the research is to create generalizable knowledge (Howitt, 2016). In qualitative research, the emphasis is mostly on the individuals' perspective, their subjectivity, and detailed description of their experience (Howitt, 2016; Darren, 2007). That is why, qualitative researchers have the opportunity to ask questions such as what, how, and why to get detailed information about both the process and the etiology of outcome since qualitative research is exploratory in nature (Hays & Sigh, 2012). Another important point that should be considered is the epistemological positions of quantitative and qualitative research (Killam, 2013). Epistemology can be defined as the study of knowledge (Howitt, 2016). Epistemology asks, "what is the nature of knowledge and the relationship between the knower and would-be known?" (Killam, 2013, p. 8). Two approaches can be mentioned here as a response to this question: The etic and emic approaches. It can be said that qualitative research is closely associated with emic approach whereas quantitative approaches are closely associated with etic one (Markee, 2013; Morrow & Smith, 2000). In etic approach, researchers try to find the universal and generalizable aspect of the investigated phenomenon (Lu, 2012); therefore, they take the "objective, detached observer" position (Gough, 2002, pg. 5) to reach "single truth" (as cited in Arghode, 2012, pg. 157). In the emic approach, on the other hand, while researchers try to obtain how participants or insiders interpret a phenomenon (Lu, 2012) to reveal "multiple truths" (Arghode, 2012, pg. 158), they should also consider their impact on the study, recognizing that they play an active role as researchers (Morgan & Smircich, 1980). In brief, the choice of methodology is closely associated with the ontological and epistemological perspectives of researchers (Killiam, 2013). For this study, the qualitative approach was deemed appropriate considering my ontological and epistemological positioning. Besides, it can be said that it is a more suitable methodology for a researcher who adopts a psychoanalytic perspective (Vanheule, 2002).

According to Vanheule (2002), qualitative research is much more advantageous than quantitative research from a psychoanalytic perspective. The first advantage is that qualitative research, like psychoanalytic sessions or case studies, is capable of preserving the complexity of individual realities. The second advantage is that it supports the development of a theory or allows the expansion of existing theories such as psychoanalysis. Another advantage is that it allows us to consider specific psychoanalytic issues when collecting and interpreting data (e.g., psychoanalytic questioning, taking parapraxes into consideration). From this perspective, the qualitative approach gives the opportunity to combine scientific research tools with the psychoanalytic interpretative approach that aims to decipher the signifiers. Considering these, I thought of qualitative methodology as a suitable approach for this study since I have the psychoanalytic orientation as a researcher. Besides, qualitative research on social media addiction is limited in the literature and it is an area open to exploration. Kuss and Griffiths (2011) stated that since social media addiction is a new field waiting to be explored, qualitative rather than quantitative research should be done. Consequently, in this study, it was deemed appropriate to conduct qualitative research since the subjective experiences of the participants who define themselves as social media addicts were examined with the help of Lacanian psychoanalysis.

2.2. Interpretative Phenomenological Analysis

Interpretative phenomenological analysis is a qualitative, experiential, and psychological research approach (Smith, Flowers, & Larkin, 2009) which deal with comprehensive examination of individual “lived experiences” and “how people make sense of that experience” (Eatough & Smith, 2008). These two aspects of IPA point to its theoretical underpinnings which are phenomenology and hermeneutics (Eatough & Smith, 2008). Phenomenology is a philosophical approach that begins with Edmund Husserl and allows to study of experience. (Langdrige, 2007; Smith, Flowers, & Larkin, 2009). The specific focus of Husserl’s phenomenology is to get the things in their appearing (Smith, Flowers, & Larkin, 2009). Therefore, when phenomenology is applied to psychology, the focus will be on individuals’

perception of the world as they experience it (Langdrige, 2007). After this phenomenological trend, Heidegger took a hermeneutic turn by emphasizing how all understandings include interpretation (Langdrige, 2007). Heidegger connected phenomenology with hermeneutics which means the theory of interpretation (Smith, 2007; Howitt, 2016). According to Heidegger, existence can only be understood in terms of 'being-in-the-world', namely being in the world with others. The experience of a person always depends on other people (Langdrige, 2007). For him, "it is impossible to ignore the subjectivizing influences of language, culture, ideology, expectations, or assumptions" (Larkin, Watts, & Clifton, 2006). Therefore, with Heidegger's contributions, the focus of phenomenology changed from the search for the essence toward the study of being-in-the-world, wherein the latent meaning is searched and interpreted within related contexts (Gearing, 2004).

Our way of being must be considered in relation to the cultural, historical, and social contexts and can be understood through language (Langdrige, 2007; Howitt, 2016). At this point, when we consider the relationship between researcher and participant, the researcher should acknowledge that what the participant put forward is not a virgin idea but immersed with being-in-the-world. In other words, historical, cultural, and social contexts exist regarding the experienced phenomenon. The participant who experiences the phenomenon engages in interpretation, however, the researcher also does that (Howitt, 2016). In other words, the researcher who conducts IPA engages with double hermeneutics since "the researcher is trying to make sense of the participant trying to make sense of what is happening to them" (Smith, Larkin & Flowers, 2009, pg. 9). As can be seen, conducting IPA includes different layers of interpretation. The double hermeneutics, here, also bring forwards those interpretative layers emerge from a dual interpretative engagement:

'Hermeneutics of empathy' and 'Hermeneutics of suspicion' (Ricoeur, 1970).

According to Ricoeur (1970), Heidegger's hermeneutic phenomenology is interested in interpretation that aims to apprehend the way the participant make sense of his or her experience. This is termed by Ricoeur as hermeneutics of empathy or meaning recollection. On the other hand, hermeneutics of suspicion is a different mode of interpretation than the former (Langdrige, 2007). It is also called hermeneutics of

questioning since it is used by researchers to engage critically with the participants' account of interpretation (Smith, 2004). This mode of interpretation is applied by psychoanalysis since it seeks to make sense by peeling the layers of meaning - delving under the surface to find what is hidden - which may create suspicion on the first empathic interpretation of meaning (Langdridge, 2007). According to Ricoeur (1970), Freud, Nietzsche, and Marx are three "masters of suspicion" (as cited in Langdridge, 2007). For all these three, the meaning is never explicit but needs uncovering. Hermeneutics of suspicion of these three can be expanded to unmask unconscious motivation as well. What emphasized is insufficiency of gathering understanding merely through consciousness (Langdridge, 2007). In parallel with what is mentioned above, Lacan can also be considered as a 'master of suspicion' since he was concerned with unconscious motivations. In this study, I also utilized 'hermeneutics of suspicion', since I interpreted the experiences of participants who define themselves as social media addicts with the help of the theoretical framework of Lacanian psychoanalysis.

In a nutshell, IPA allows the researchers to understand an experience from the participants' perspective, at the same time, it also allows the researchers to critically question what the participants tell (Smith & Osborn, 2007). At this point, two aims of IPA can be brought forward for researchers who conduct IPA. Since there is a phenomenological core at the heart of IPA, there is an emphasis on the experiential assertion of participants. Therefore, for researchers, the first aim of IPA is trying to understand participants' lived experiences and to identify 'what the experience is like'. That is to say, the focus should be on the experiences of participants. However, the researchers should bear in mind that direct access to experience is not possible and access to the experience is complex and partial. Researchers can only try to understand the participants' perspective as close as possible. IPA's second aim is to conduct an interpretative analysis. This allows researchers to examine what the participants revealed from a wider perspective of cultural, social, and even theoretical contexts (Larkin, Watts, & Clifton, 2006). Indeed, it is possible to make different levels of interpretation including the theoretical level of interpretation such as psychodynamic approach (Smith, 2004). This second-order process also has the

purpose to employ a critical questioning of the participants' own interpretation process (Larkin, Watts, & Clifton, 2006). At this point, it should be noted that IPA allows the researcher to make theoretical connections but mostly after close textual analysis which is in line with what comes out of this analysis (Smith, 2004). In the light of what is mentioned above, IPA is my chosen method of choice since it allows different levels of interpretation including theoretical one. In this study, I interpreted the experiences of participants who define themselves as social media addicts with the theoretical framework of Lacanian psychoanalysis. That is why I considered IPA as a suitable method to conduct this study.

2.3. Sampling Method and Research Sample

In this study, purposive and homogeneous sampling methods were used because they are compatible with the nature of IPA (Langdrige, 2007). Two inclusion criteria were determined. The first criterion for inclusion was individuals' statements about their social media use as excessive. In other words, people who think they use social media excessively were purposefully chosen as participants. The reason for choosing a selection criterion in this way is related to the weight given to the subjectivity in interpretative phenomenological analysis (Smith, Flowers, & Larkin, 2009). Indeed, how individuals evaluate themselves subjectively is important rather than labels such as psychiatric diagnosis. The second criterion was about age restriction for participation. Since especially young adults have an intense interest in using social media (Kırık, Arslan, Çetinkaya, & Gül, 2015); it was decided to choose participants among young adults between the ages of 18 and 25. Arnett's theory of emerging adulthood was utilized to set this age limit. According to Arnett (2000), emerging adulthood is a developmental stage that corresponds to the ages 18-25 and has emerged with the adaptation of Ericson's developmental stages to the present day. Individuals who are in this stage are prone to use social media due to the characteristics of this developmental stage and the opportunities provided by social media in this direction (Sponcil & Gitimu, 2013; Pempek, et al., 2008). In brief, it was deemed appropriate to include young adults who were between the ages of 18 and 25 for this study, considering their shared developmental stage and their

tendency to use social media accordingly. Choosing participants who were in similar developmental stages enabled me to achieve a more homogeneous participant profile which is a requirement of IPA.

The announcement of this research was made in a university newsgroup on one of the most used social media platforms. Seven people contacted me to take place in the research. One person was not included due to the age criterion, so the study conducted with six participants. Ultimately, a small number of participants were interviewed for this study because a small sample provides an in-depth and detailed analysis opportunity in line with the nature of IPA (Smith & Osborn, 2007).

Table 1. Demographic Information about the Participants

Participants	Nicknames	Age	Current Education	Most Used Social Media platform	When Started	Hours spent per day
P1	Ayşin	22	University	Instagram	Age 11	3-4
P2	Beren	22	University	Instagram	in 2012	6-7
P3	Canel	20	University	WhatsApp	Age 12	2-3
P4	Defne	24	University	Twitter	Age 9-10	8-9
P5	Eray	23	University	Instagram	Age 12	7-8
P6	Funda	25	Master's Degree	Instagram	in 2009	6

The final sample consisted of four females, one male, and one gender fluid participant. The age range of participants was between 20 and 25. The participants

were mostly university students, while one participant was doing a master's degree and working at the same time. The participants stated that they were between the ages of 9 and 13 when they started using social media. Most of the participants stated that they use Instagram mostly. WhatsApp and Twitter were also among the stated the most used social media platforms. While all the participants stated that they use social media every day, hours spent per day were different for every participant.

2.4. Procedure

Ethical permission was taken from the METU ethics committee to start this study. After getting ethical approval, an announcement was posted via a social media platform to recruit participants. A demographic information form and an informed consent form were sent to the volunteers via the channel through which they communicated with me (email or social media platform's message box). Participants who filled out and signed the informed consent form and demographic information form sent back the documents via the same communication channel. After the participants filled out the documents, an appointment was arranged for each participant considering their available times for the interview. It has been considered as appropriate to conduct the interviews through online platforms taking the coronavirus COVID-19 pandemic into consideration. The interviews were designed as semi-structured in accordance with the IPA guidelines (Spiers, & Smith, 2017). At the beginning of the interviews, information was given about the study and how the interview would progress, and the participants were encouraged to speak freely and provide detailed information during the interview. Interview questions consisted of open-ended questions to get detailed and in-depth information about the subjective experiences of participants. The interviews were audio-recorded to transcribe later for analysis. At the end of each interview, a post-research information form was sent to the participants. Names of the participants were changed with the nicknames to ensure confidentiality. The duration of the interviews varied between one hour to two hours but lasted on average of one and a half hours. All interviews were conducted within five weeks.

2.5. Data Analysis

Before starting the analysis, I transcribed the audio-recorded interviews. I made use of the IPA guidelines in the process of the data analysis. In the first stage of the analysis, I have read and re-read repeatedly the data to get myself familiar with it. I wrote down notes and comments on the left margin of the paper and I wrote down emerging theme titles on the right margin of the paper. For the first participant, I tried to classify the emerging themes by searching for the connections between them to get them into clusters. I performed the same analysis steps for each participant individually. After the theme clusters were constructed for all the participants, I attempted to search for the participants' shared experiences in the next stage of the analysis. I compared the identified clusters of themes across the participants and examined them to create more general categories. Subsequently, I reviewed whether the constructed subordinate and superordinate themes are compatible with coding extracts for each and all the participants. At this point, it is important to note that the analysis process proceeded iteratively. In other words, instead of completing each step one after the other, I moved back and forth throughout the analysis. During the data collection and data analysis, I kept a reflexive diary that includes my emotions, impressions, and thoughts to make them transparent in line with the IPA guidelines. In the process of the analysis, the research team which consist of my thesis advisor, my thesis co-advisor, and my peer checked the emerging themes. The final form of superordinate themes are (1) *social media as a medium of escapism*, (2) *social media as a symbol of power*, (3) *valuation and devaluation regarding social media and its contents*, (4) *feeling of losing self-control*, (5) *positioning with respect to the authority figures*.

2.6. Trustworthiness of the Study

According to Morrow (2005), subjectivity, reflexivity, adequacy of data, and adequacy of interpretation are the standards that can be mentioned when the subject comes to the trustworthiness of a study in qualitative research. For him, the perspective on subjectivity varies according to the underlying paradigm. A researcher may try to limit and control subjectivity while another researcher may try

to embrace and use it as data. Interpretive and critical theorists are on the side of the latter. In this respect, subjectivity is not tried to be limited or controlled, but it is used to enhance the quality of the research by using it as data. At this point, the effect of the researcher's subjective experiences and meaning-making processes on the research must be considered.

Bracketing implies the researcher's identification of vested interests, subjective experience, presuppositions (Fisher, 2009), theoretical orientation (Gearing, 2004), and the things that could affect how he or she views the data of the research (Fisher, 2009). Bracketing aims to determine the perspective of the researcher that could affect the study and sometimes then wittingly shifting stance. This requires the researcher to look inward reflexively in a self-aware way (Fisher, 2009). Reflexivity means exploring how the subjective experiences and assumptions of the researcher influence the research; and making them overt to self and others by using bracketing (Howitt, 2016; Morrow, 2005; Fischer, 2009).

According to Gearing (2004), there are different techniques of bracketing. For him, the technique of bracketing is chosen according to the researcher's theoretical framework, emphasis, and research questions. The researcher's ontological and epistemological standpoint is decisive in this process. I used existential bracketing in this study in line with the question of the study, the theoretical framework, and the orientation standpoint of the researcher. From an ontological perspective, the focus of existential bracketing is that the researcher cannot isolate his or her being from the world but holds in abeyance the suppositions and theoretical knowledge (Gearing, 2004). In other words, existential bracketing implies that the effect of the researcher in terms of theoretical orientation, ready-made interpretations, research presuppositions, etc. cannot be erased but can be identified and made transparent in the process of research (Ashworth, 1999). For this study, in parallel with the ontological perspective of existential bracketing, it is assumed that our existence can only be understood in relation to the world, that is, in relation to others (Langdridge, 2007), and cannot be isolated from others (Lacan, 1956). Therefore, it seems appropriate to use existential bracketing for this study. Epistemologically speaking,

existential bracketing is suitable for researchers who embrace interpretative and critical positions (Gearing, 2004). Hermeneutics of suspicion were employed in this study considering its compatibility with the Lacanian theoretical framework. Since hermeneutics means interpretation (Howitt, 2016) and suspicion is about critical questioning of participants' accounts (Smith, 2004), existential bracketing was appreciated for this study.

At this point, I will explain the reason why I chose social media addiction as the thesis topic in order to bracket my pre-assumptions. I wanted to conduct a study on social media addiction based on my own experiences. Last summer, I realized that I wasted my time on social media, which I could devote to other activities I wanted to do, such as reading a book. Then, there was a process that I could not understand why I behaved this way. Afterwards, I focused on the questions of how this situation might be reflected in clinical psychology and what could be done therapeutically. As a clinical psychologist working on psychoanalysis, I conceptualized social media addiction and researched the experiences of individuals who define themselves as social media addicts. I tried to observe my feelings and thoughts to make them transparent as a researcher throughout the study. At some points, I realized that I had shared similar experiences with some of the participants. I noticed that sometimes I had positive feelings while sometimes I had negative feelings towards the participants. There were times when I felt ignored by some participants. At the beginning, I realized that I got angry in these situations, and I needed to remind the rules of the interview. As the interviews progressed, I noticed that I accepted the border violations of the participants as normal. It is turning point for this study that I realized these behaviors of the participants signify their relations with the authority figures.

Beyond these, the adequacy of the data and interpretations are the determining factors for the credibility of the study. I consulted my supervisors about my findings and interpretations throughout the study. In addition, I got peer examination thanks to my classmates. Besides, the data was saturated because at the end of the coding, I

noticed that the themes were recurring. These are all decisive factors in ensuring the adequacy of data and interpretations.

CHAPTER 3

RESULTS

In current research, five superordinate themes emerged in the light of Interpretative Phenomenological Analysis (IPA). The emerging themes are (1) *social media as a medium of escapism*, (2) *social media as a symbol of power*, (3) *valuation and devaluation regarding social media and its contents*, (4) *feeling of losing self-control*, and (5) *positioning with respect to the authority figures* (see Table 2).

Table 2. The Superordinate and Subordinate Themes of Current Study

-
1. Social media as a medium of escapism
 - a. Escaping from academic responsibilities
 - b. Escaping from social environment
 - c. Escaping from doing something productive to doing something unproductive
 2. Social media as a symbol of power
 - a. Becoming passive through active social media
 - b. Unlimited opportunities ascribed to the social media
 - c. Endless circle of production and consumption
 - d. Perceiving social media as a medium of ideal image creation
 3. Valuation and devaluation regarding social media and its contents
 - a. Devaluation of contents due to too many shares
 - b. Attributing value and devaluing the image presented on social media
 - c. Conception of “it is dispensable, but I can’t live without it”
 4. Feeling of losing self-control
-

Table 2. The Superordinate and Subordinate Themes of Current Study (cont'd)

a.	Inability to resist checking notifications
b.	Losing sense of time
c.	Having difficulty distancing oneself from social media
5.	Positioning with respect to the authority figures
a.	Escape from sanctions through social media while positioning reactively with respect to the authority figures
b.	Attitudes related with transgression in the process of research

3.1. Social Media as a Medium of Escapism

The first superordinate theme is about the participants' description of social media as an escape. The participants stated that they knowingly or unknowingly looked up social media instead of socializing face-to-face or doing what they considered as necessary or optional. The subordinate themes are *escaping from academic responsibilities*, *escaping from social environment*, *escaping from doing something productive to doing something unproductive*.

3.1.1. Escaping from Academic Responsibilities

Most of the participants stated that they used social media as an escape from academic responsibilities. They described their social media usage in terms of procrastinating studying, preferring social media over listening to the lecture, or using social media instead of studying when they could study. For instance, Ayşin stated that although she used social media more in her spare time and less in school term, she also said that she spent the time she could study on social media during the term. She expressed these with the following words:

Ayşin (A): For example, I wake up during the semester, I am not really a person who wakes up very late. Let us say, I wake up at eight or nine o'clock, for example. I do not get out of bed for an hour, but I spend that time on social media, instead, for example, I could get up and start studying.

Original

A: Mesela dönem içinde kalkıyorum, gerçekten çok geç kalkan bir insan değilim. Diyelim ki sekizde dokuzda uyandım. Bir saat mesela yataktan çıkmıyorum da sosyal medyaya giriyorum, onun yerine mesela şöyle kalkıp ders çalışmaya başlayabilirdim.

Funda mentioned that social media had kept her from studying in her undergraduate years. While describing her social media usage as a reason to procrastinate about studying for the final exam, she added that she had been doing that unknowingly. She stated these as below:

F: While I was studying at home alone and surfing the Instagram, I found myself in silly places looking for how old Victoria Secret models are without knowing what to do with that. Well, I was also viewing the profile of one of the characters in the TV series “Sihirli Annem” on Instagram and searching for where she is right now, and it turns out I already lost an hour. Two days later, I have a final exam, for example. You know how precious those two hours for you, but you are not aware of that. Maybe it can be called an escape.

Original

F: Evde ders çalışırken tek başıma, instagrama böyle bakıp, ha saçma sapan yerlerde bulup kendimi, yani ne alakası var böyle Victoria Secret modellerinin yaşı kaç falan diye instagramda dolaşırken buluyordum kendimi hiç alakasız. Ya da işte sihirli annem çilek nerede şu an falan deyip onun instagramına bakıyordum, bir saatim gitmiş oluyordu ve iki gün sonra finalim var mesela. Hani o iki saat senin için ne kadar değerli bir şey ama sen bunun ayırdımında değilsin. O bir kaçış olarak hani belki adlandırılabilir.

Beren described her way of social media usage and its effects on her lessons in a similar way to Funda. She said that social media distracted her very easily while studying because she could not understand how time flies on social media. She expressed these as below:

B: As an example, social media has a big influence on my lessons. I get distracted very easily while studying normally but knowing that I have my phone somewhere distracts me even more because, let's say, for instance, I will use the calculator. Then I say ah, there is a notification on the screen, and I shall look at it a little. Then suddenly I realize that I have been looking for one hour and I couldn't study at all, so, well, it takes me- my time. If I have important things to do such as studying for my lessons, if I have an exam, if I have to study; something happens on social media that distracts me and I spend my time there.

Original

B: Dersler konusunda etkilediği çok oluyor mesela, çünkü ders çalışırken dikkatim çok kolay dağılıyor mesela normalde, ama bir yerde telefonumun olduğunu bilmek daha da kolay dağıtıyor dikkatimi. Çünkü kalkıp diyelim mesela hesap makinesini kullanacağım, sonra diyorum aa şuradan bildirim gelmiş biraz bakayım, bir bakmışım bir saat geçmiş ve ders çalışmamışım. Yani ben benim zamanımı alıyor hani. Önemli işlerim varsa ders çalışmak gibi, işte sınavım varsa, çalışmam gerekiyorsa, orda biraz şey oluyor dikkatimi dağıtıyor ve zamanımı oraya harcıyorum, sosyal medyaya.

Some of the participants mentioned how social media affected them while listening to the lectures apart from studying. Beren, for instance, said that she used social media to have fun when she was bored of lectures. Besides, it was a remarkable detail that she kept an eye on the people who took notes. She explained these as below:

B: For instance, in the lectures during the school term, it gets too much. I mean, instead of listening to the teacher, I say to myself that anyhow there is someone who takes notes in the lecture, or I have a friend next to me who is taking the notes at that time. And I say to myself that I do not bother myself with listening to the lecture now because I get bored while listening it; I shall look at my phone, have some fun, and see what other people doing. In general, I am usually on the phone a lot when I am at home. If I don't spend time on the phone, I can cook, I don't know, I can tidy things up, but I prefer to look at the phone instead"

Original

B: Mesela okul zamanı derslerde çok fazla. Hani o dersi dinlemek yerine neyse diyorum yani nasıl olsa bu notu alan biri var ya da yanımda bir

arkadaşım var, bakıyorum işte not alıyor nasıl olsa o şu an, ben şimdi dersi dinlemekle uğraşmayım, sıkılıyorum çünkü dersi dinlerken, telefona bakayım biraz eğleneyim. Orda işte bakayım şunlar ne yapıyor, onu göreyim. Ya da işte direk evde oturduğum zamanlarda genelde çok fazla telefondaayım. O da işte telefona bakmasam işte yemek yapabilirim, ne bileyim, bir yerleri toparlayabilirim onun yerine, telefona bakmayı tercih ediyorum yani.

In the same way, Eray mentioned that when he got bored of the lecture, he entered social media. He described lectures as colorless thing whereas social media as more colorful, appealing, and entertaining:

E: When I am so bored in the lecture, I can open it and look up it, even though it impairs my concentration. I need to look up social media because I get bored of the lecture. Also, because we are at home a lot in these days, we have more free time. I can say that I look up it more in my spare time.”

R: You said when you get bored in the lecture, what kind of thing you are experiencing?

E: I mean, the lesson is either close to the end or I get really bored of the teacher, the lesson becomes very monotonous, then I try to open it and look up it. So, I look up it actually.

R: You said that you get bored of the lecture and look up social media. Why do you look up social media when you're bored?

E: I mean, I can say that it is more entertaining than the lecture. Therefore, if we say that the lecture is such a colorless thing, social media is more colorful and more attractive ... I can say that social media contains more new things; it is a medium which contains more new stuff.

Original

E: Derste mesela çok sıkıldığımda açıp bakabiliyorum ve hani bu benim hani konsantrasyonumu bozmuş olsa da. Ama dersten çok sıkıldığım için artık ona bakma ihtiyacım oluyor. Ve şu aralar hani çok aşırı evde olduğumuz için hani boş zamanımız daha fazla oluyor. Hani boş zamanımda daha çok bakmaya u bakıyorum diyebilirim.

R: Şey dediniz hani dersten çok sıkıldığımda dediniz, nasıl bir şey oluyor?

E: Yani ders artık ya bitmeye yakındır veya gerçekten hocadan çok sıkılmışımdır, ders artık çok monoton olmaya başlamıştır, o zaman açıp bakmaya çalışıyorum. Yani bakıyorum doğrusu.

R: Hani orada ne olduğunu düşünüyorsunuz da dersten sıkılıyorsunuz ve sosyal medyayı açıp bakıyorsunuz?

E: Yani dersten daha eğlenceli olduğunu söyleyebilirim. O yüzden, hani ders daha böyle renksiz bir şeydir dersek, hani sosyal medya daha daha renkli ve daha cazip ... bir de sosyal medyada daha çok yeni olan bir şeyler var diyebilirim, daha çok yeni şeyler içeren bir yer.

Overall, most of the participants expressed they used social media as an escape from studying or listening to the lecture. Some participants attributed this situation to their loss of control while other attributed it to their boredom. Their motivation to use social media was to have fun when they got bored. The other thing that attracted my attention is that most of the participants also stated that they used social media much more in their spare time. Getting bored and having leisure time seem to be factors that trigger social media use. Having fun and filling their free time are the purposes of the participants to use social media when they got bored and had leisure time.

3.1.2. Escaping from Social Environment

The other circumstance that most of the participants used social media as an escape is when they are in a social environment. Preferring to communicate with others on social media instead of face-to-face communication and escaping to social media when getting bored of social environment or when conversation is not interesting are the situations that fall within the scope of this theme. Parallel to these, Ayşin claimed that real relationships started to leave its the place to the virtual relationships. She explained how this situation was reflected in her family environment with the following words:

A: If you could see our home in the evening, as I said earlier, I am at the family home right now. Me, my mother, and my siblings sit side by side in the living room in the evening, and everyone looks at the phone. Everyone looks at the phone and no one talks face to face. For example, we send each other cat videos on instagram, we laugh at them and so on. Well, that's why I can say that it affects a little bit, I don't know, negatively.

R: In what way do you think this is negative?

A: I mean, we leave the place of real relationships, for instance, real conversations to more virtual relationships, virtual communications, virtual conversations even if we are next to each other.

Original

A: Akşam bizim evi görseniz, şu an aile evindeyim dedim ya, ben annem kardeşlerim akşam salona oturuyoruz, hepimiz yan yana ve herkes telefona bakıyor. Herkes telefona bakıyor ve kimse yüz yüze konuşmuyor. Mesela telefondan birbirimize instagramdan şey gönderiyoruz, kedi videosu gönderiyoruz, ona gülüyoruz falan. Hani o yüzden birazcık da ne bileyim olumsuz etkiliyor diyebilirim o bakımdan.

R: Ne açıdan olumsuz sizce peki bu?

A: Yani gerçek ilişkilerin yerini, mesela gerçek sohbetlerin yerini daha çok sanal ilişkilerin, sanal sohbetlerin sanal iletişimlere bırakıyoruz yan yana olsak bile.

Beren, on the other hand, said she used social media when she got bored while she was conversing with her friends. At this point, she said “If you're bored for two minutes, the subject will change somehow but I don't know whether it is because of the impatience, but it has become a habit. [*İki dakika sıkıldıysan sonra konu değişecek bir şekilde ama işte tez canlılık mı onu da bilmiyorum ama alışkanlık olmuş.]*”. It is interesting that she cannot tolerate being bored for such a short time. She thinks that spending time on social media instead of conversing with her friends causes something negative rather than positive. She said:

B: Let's say, we hang out with friends and talk. At that moment, maybe I might get bored from them, and I say to myself that I shall check my phone so that my mood can be changed and then, I want to return to the conversation of my friends in this way. So, I guess that's why I check my social media account. But if something happens, for example, if someone sent a message, I have a feeling that I have to reply right away. Actually, I know that I don't have to reply to it at that time. Even everyone says this, if you reply to an hour late, nothing will happen. But, in some way, I don't know whether I am bored of that moment at that time. Actually, what I always want to do, well, I have already said I see someone having fun just like me at that moment. I am with my friends, and I have fun. But, this time, I spend that time with using social media instead of having fun with my friends. But I don't know why, so I have no idea why I do this.

Original

B: Diyelim arkadaşlarla oturduk konuşuyoruz. O an belki ben o ortamdan sıkıldım, biraz diyorum şuraya bakayım da hani değişsin, hani kafam değişsin ve bu şekilde arkadaşlarımın muhabbetine geri döneyim. O yüzden giriyorum sanırım. Ama bir de şey de oluyor mesela biri mesaj attıysa ha şu an cevap vermeliyim gibi bir hissi var. Aslında işte vermesem de olur. Herkes bunu söylüyor, bir saat geç versen geç cevap versen hiçbir şey olmaz. Ama ben bir şekilde işte o an o andan mı sıkılıyorum. Aslında hep yapmak istediğim şey, işte birisi eğleniyor görüyorum demiştim ya, işte ben de bu sefer arkadaşlarımla buluşmuşum, eğleniyorum. Ama orda eğlendiğim vakti de bu sefer sosyal medyaya harcıyorum. Ama onun sebebini bilmiyorum yani neden böyle yaptığım hakkında bir fikrim yok.

Canel said that when the conversation did not attract her attention, she wanted to end the conversation as soon as possible so that she could look at social media. In addition, she mentioned she realized that she sometimes looked up social media while listening to her friends. She stated that she might get angry if someone else did something like this to her. She said that she tried to put her phone directly in her bag to avoid looking at social media considering this. She expressed these as follows:

C: As an example, when I run into someone and what she or he is saying doesn't attract my attention, I can do for example if there is something urgent to do at that time, I may choose to have a quick chat and finish the conversation quickly to go back to my stuff. My friends are people who don't mind this in general. But something like this happens because of the fact that I don't like the conversation. Sometimes, I can also do this without realizing. To exemplify, I put my phone directly in my bag now. However, if it is within my reach, I reply to the message of this person and that person immediately; and I jump one thing to another to complete what I do quickly. But I do this while listening to people or I realized I do that.

Original

C: Mesela biriyle karşı karşıya geldiğimde, bazen belki muhabbeti çok ilgimi çekmediğinde yani mesela şey yapabiliyorum. Ya da o an yapılacak acil bir şey iş varsa hızlıca ben hızlıca böyle şey yapmak isteyebiliyorum, hızlıca konuşup onu halledip ona dönmek isteyebiliyorum iş varsa. Ve genelde arkadaşlarımda bunu kaldırabilecek insanlar oluyor. Ama muhabbeti sarmadı diye böyle bir şey oluyor. Ya bazen bir de fark etmeden de yapıyorum. Mesela telefonumu direk çantaya koyuyorum artık. Ama mesela

elimin altındaysa hızlıca çat çat çat böyle işte ona cevap veriyorum, buna cevap veriyorum, onu ona koşturuyorum, bunu ona koşturuyorum, bitiriyorum hızlıca. Ama bunu işte onu dinlerken yapıyorum ya da bunu yaptığımı fark ettim.

3.1.3. Escaping from Doing Something Productive to Doing Something Unproductive

Another subordinate theme is about ascribing unproductiveness to social media. Participants used words such as unnecessary and waste of time while referring to social media. Even though, they called social media as something unproductive, they preferred social media over other alternative things which they considered as productive. Ayşin, for instance, used the following words when describing social media as something unproductive: “It does not make a contribution to me, okay, not everything can contribute to me but also it does not entertain me, and it also does not teach me something. [*Bu bana bir şey katmıyor, tamam her şeyin bana bir şey katması lazım değil ama beni aynı zamanda eğlendirmiyor, keyif de vermiyor. Hem öğretmiyor.*]” She said she did not know why she was wasting her time on social media. She depicted the time spent on social media as garbage. She expressed how she spent time on unproductive social media instead of doing something productive with the following words:

A: I realized that I spend one-sixth of my day on social media and that means I won't be able to do things in my life that I could do in one-sixth of my life. I can't even think of what I would do in those six hours in those four hours if I didn't use social media, but, I guess, I could do more productive things rather than an unproductive thing.

R: What kind of productive things do you think of?

A: I mean, maybe doing sports, learning a language, or studying, I mean, there are few things I could study about my department, I could study on them, but it seems like I spend my time like this.

Original

A: Günümün altıda biri sosyal medyaya gidiyormuş bunu fark ettim ve bu da hayatımda hayatımın altıda birinde yapabileceğim şeyleri yapamayacağım anlamına geliyor. Hani kullanmasam sosyal medyayı ne yapardım bu altı

saatte o da gözümün dört saatte o da gözümün önüne gelmiyor şu anda ama sanırım daha verimli işler yapabilirdim kesinlikle verimsiz bir işten ziyade

R: Ne gibi verimli işler ne geliyor aklınıza?

A: Yani spor yapmak olabilir, dil öğrenmek olabilir, işte çalışmam yani çalışabileceğim birkaç bir şey var bölümümle ilgili onlara çalışabilirdim ama vaktimi bu şekilde geçiriyorum gibi geliyor.

Beren also described spending time on social media as something unproductive. She emphasized that time passed quicker on social media when compared to doing something productive. Her use of the phrase ‘getting bored with having fun’ considering the times she used social media was interesting:

B: There are actually a lot of other productive things to spend that time, I can read a book, I can do something else. But in a way, if I'm bored at that moment and if I have a phone, then I experience 5 hours that I will get bored as 2 hours, but if I don't have a phone, this time I experience those 5 hours with full of boredom.

R: In what situations do you get bored?

B: It is more fun to sit and look at the phone at that moment, rather than just sitting and watching the outside. I mean, instead of looking straight outside, I find something to laugh in there. That thing is bored, actually if I'm bored, I get bored there too, but at least I get bored with having fun.

R: How do you get bored with having fun?

B: So again, I feel that I spend my time unproductively. Again, I don't do anything, I just sit and look at my phone, but, well, I laugh somehow, and my time flies more quickly.

R: How to spend time productively?

B: For me, spending time productively, for example, sharing something while having a conversation with people, or reading a book, or watching something that could make a contribution to me in some way means spending time productively. But if I spend five hours on the phone instead of doing those things, then it actually feels to me like that time is unproductive. You know, I did not do anything, I didn't do anything that makes a contribution to me. But I'm just thinking about the thing, at least I had fun and my time passed fast"

Original

B: O anı verimli geçirmek için çok şey var aslında, kitap okuyabilirim, başka bir şey yapabilirim. Ama hani bir şekilde de orda, eğer o an sıkılıyorsam, eğer telefonum varsa o sıkılacağım 5 saat bana 2 saat gibi gelir ama telefonum yoksa bu sefer o 5 saati dolu dolu sıkılarak yaşarım.

R: Yani ne gibi durumlarda sıkılıyorsunuz?

K: Yani işte oturup dümdüz dışarıyı izlemek değil de o an oturup telefona bakmak daha eğlenceli geliyor. Yani dümdüz dışarıyı izlemektense gülecek bir şeyler buluyorum orda falan. O şey sıkılmak aslında sıkılıyorsam orda da sıkılıyorum ama en azından eğlenerek sıkılıyorum yani.

R: Eğlenerek sıkılma nasıl oluyor?

B: Yani yine vaktin verimsiz geçtiğini hissediyorum. Yine bir şey yapmıyorum, sadece oturup telefona bakıyorum ama işte gülüyorum bir şekilde, işte zamanım hızlı geçiyor vesaire.

R: Verimli geçirmek nasıl oluyor ki?

B: Verimli geçirmek benim için mesela, verimli geçirmek işte insanlarla sohbet edip bir şeyler paylaşmak ya da işte kitap okumak ya da işte kendime bir şey katabileceğim bir şeyler izlemek verimli geçirmek demek. Ama işte o onları yapabileceğim 5 saati telefonda geçiriyorsam o vakit aslında bana verimsiz geliyor. Hani hiçbir şey yapmadım, kendime hiçbir şey katmadım. Ama sadece şeyi düşünüyorum en azından eğlendim yani zamanım hızlı geçti.

On the one hand, Canel said that she tried to delete all her social media accounts and did productive things instead. On the other hand, she said it was very boring to do productive things. She made a claim that she could not always do productive things to justify the time she spent on social media:

C: I also tried deleting all the social media accounts. I wonder then, I, well, every time I want to set such goals, I set the thing as the goal, I set a goal of reading a book for half an hour and I never do it at the end of the day. I thought like if I delete everything, if I really don't spend time on them, would I really do something that is very productive, something that I get efficiency. So I really deleted social media accounts except WhatsApp and mail remained but I got bored at some point. OK, I did something, maybe I read a book because I was bored, or maybe I studied on coding because I was bored, or at that moment, yes, I procrastinated less, but it was very boring. So yes, I constantly did something, but I can't do such things all the time, that arose from something like that.

Original

C: Tüm sosyal medyaları silmeyi de denedim, acaba o zaman atıyorum, ben, şey ya, her böyle bir hedefler koymak istediğimde şeyi koyuyorum, yarım saat kitap okuma diye koyuyorum ve günün sonunda onu asla yapmıyorum. Acaba her şeyi silersem, gerçekten onlarla ilgilenmezsem, gerçekten hani çok verimli, çok böyle verim aldığım bir şey mi yapacağım falan diye düşündüm. Yani gerçekten sosyal medyayı sildim WhatsApp dışında ve mail kaldı işte ama bir noktada sıkıldım yani. Tamam yapıyorum, sıkıldığım için belki kitap okuyorum ya da sıkıldığım için belki de kodlama çalışıyorum ya da o an evet işleri daha az erteliyorum ama çok sıkıcı. Yani evet sürekli iş yapıyorum ama sürekli bir iş yapmam ki böyle bir yerden gelmişti.

Defne also attributed inefficiency to social media while saying that it was more advantageous than something productive. She said that social media was a quicker and better way to have fun because it gave instant gratification. However, she said that she did not use social media when there was something necessary such as studying. She explained that she preferred social media when there was something optional rather than something necessary:

D: Compared to doing something more productive, social media is more advantageous because it is more entertaining, or since social media is designed in such a way that it will create addiction in people. I mean, considering people, they design their algorithm or something, well, I don't know, in a way that attracts people's attention and that they cannot put it down, actually. That's why you inevitably look at it because it provides such instant gratification to people. A tweet ends in just ten seconds as such. It's like it rewards your brain almost every ten seconds. But when you read a book, you will read five hundred pages, you will read, and you will read. You know, when you don't think much, the human brain perceives social media as a quicker and better way to have fun.

R: You said that you prefer social media over something productive. Well, you know, what other things come to your mind when taking about productive things?

D: For example, there is something important, something that must be done. Let's say, I have to study, I don't use social media at that time, I study for my lesson. But when we consider things which is not so important and necessary, let's say, such as reading a book, taking up a new hobby, and so on; social media seems a little more attractive when compared to more optional things.

Original

D: Daha verimli bir şey yapmakla kıyaslandığında sosyal medya insana daha avantajlı geliyor çünkü daha eğlendiriyor. Ya da zaten insanda böyle bağımlılık yaratacak nitelikte tasarlandığı için hani algoritması falan, hani ne bileyim, insanın ilgisini çekecek bir türlü elinden bırakamayacağı şekilde biraz dizayn ediyorlar aslında insanlara göre. O yüzden ister istemez insana böyle 'instant gratification' sağladığı için böyle bakıyorsun. Hemen hızlıca böyle 10 saniye içinde bir tweet bitiyor. Hemen 10 saniyede bir aslında beynini ödüllendirmiş gibi oluyor. Ama bir kitap okuduğunda 500 sayfa okuyacaksın okuyacaksın okuyacaksın. Hani ya çok düşünmediğin zaman hani insan beyni sosyal medyaya girmeyi daha çabuk, daha iyi bir eğlenme metodu olarak görüyor.

R: O hani verimli bir şey yapmaktansa orayı tercih ettiğinizi söylediniz. Peki hani o verimli dediğiniz şeyler başka ne gibi şeyler geliyor aklınıza?

D: Ya mesela önemli bir sorumluluk, kesinlikle yapılması gereken bir şey var. Atıyorum ders çalışılması gerekiyordur, gidip sosyal medyaya girmem, ders çalışmayı yaparım. Ama çok yapılması önemli olmayan, gerekli olmayan ama atıyorum, ne bileyim, işte kitap okumak, yeni bir hobi edinmek falan gibi daha opsiyonel olan şeylerle karşılaştırıldığı zaman sosyal medya biraz daha çekici geliyor insana.

To sum up, reading a book, doing sports, learning a language and so on are productive things which participants described. On the other side, they depicted social media as something unproductive. Despite this, they stated they spent time on social media instead of doing productive things. Although they said that social media did not contribute to them, they preferred to use it to pass the time quickly or to get instant gratification. In other words, they implied they spent time on social media rather than things that require effort and will bring enjoyment in the long run.

3.2. Social Media as a Symbol of Power

All the participants attributed powerful features to social media from many aspects. They described social media as active, omnipotent, and boundless. Moreover, they ascribed such a power to social media that they talked about how decisive social media's expectation on their way of using it. The subordinate themes are *becoming passive through active social media, unlimited opportunities ascribed to the social*

media, endless circle of production and consumption and perceiving social media as a medium of ideal image creation.

3.2.1. Becoming Passive Through Active Social Media

The participants mentioned the following situations in which users were passive while social media was active: protesting, socializing, following news and up-to-date information and so on. They even enunciated that social media was decisive what content users would see. First of all, most of the participants said that they preferred to protest on social media rather than protesting on the street. Instead of going out and taking risks such as getting arrested; they stated they shared posts while they sat passively at home and delegated the act of protesting to the social media. To exemplify, Defne explained how people passively protested by starting hashtags on Twitter and delegating the rest to the power of the social media as follows:

D: For example, someone gets attacked. But then, the attacker does not suffer from any sanction. Because of this, other people try to defend the person who is attacked by starting hashtag on social media. As a result, legal processes change. You see these things happening, it scares people because there is not any sanction without the power of social media. It is effective to see how social media is used to ensure social justice. Yes, but it can also drive people to despair because you know that justice cannot be achieved without the power of social media”.

R: What do you mean?

D: For instance, an assault occurs; and then nothing happens to the person who does this. They are released by the court pending a trial or released completely. Later, people start a hashtag on social media, the person gets arrested again. You see that it is effective.

R: I mean, what kind of function social media has to make such a sanction to be applied?

D: It becomes a trending topic; people start a hashtag. When ten-thousands of people talk about the case at the same time, it becomes part of the agenda, the main agenda even. When everyone talks about it, this puts a pressure on certain institutions. That’s how, I think, the situation gets taken more seriously.

Original

D: Mesela bir kiři saldırıya uğruyor. Sonra o saldırıya uğrayan kiři hiçbir yaptırıma uğramıyor. Bunun için insanlar mesela Hashtag başlatarak onu savunmaya çalışıyor. İşte yani bunun sonucunda hukuki süreç deęiřiyor falan. Bu tür şeyleri görüyorsun aslında. O hesap birazda korku da yaratıyor bence çünkü sosyal medyanın gücü olmadan böyle bir şeyler yaptırım görmüyor ... Aynı zamanda böyle sosyal medyanın işte toplumsal adaleti sağlamak amaçlı kullanımını görmek hani etkili oluyor evet, ama bir yandan insanı umutsuzluęa sürükleyebiliyor çünkü sosyal medyanın gücü olmadan bazı hukuki süreçlerin sonuca bağlanmayacağını biliyorsun.

R: Nasıl yani?

D: Örneęin, mesela hani diyebilirim ki saldırı durumu oluyor. Sonra bunu yapan kiři suçlu, yani şey olmuyor, yani tutuksuz yargılanıyor, salınıyor. Sonra insanlar sosyal medyada Hashtag başlatıyor ve tekrar tutuklanıyor. Kimi etkili olduğunu görüyorsun.

R: Yani sosyal medya nasıl bir işlevde oluyor ki orada hani ki bir yaptırım uygulanabiliyor?

D: Yani gündeme geliyor. İnsanlar Hashtag başlatıyor. Bir anda on binlerce kiři bundan bahsedince biraz gündeme taşıyor, ana gündeme taşıyor. Böyle ana haber gündemi gibi bir gündem oluşuyor. Herkes bundan bahsedince kurumlar üzerinde de belli bir baskı oluşturuyor. Bu haliyle biraz daha ciddiye alınıyor bence.

Funda said that gathering on the street had been replaced by social media. She expressed how people imposed something on judicial system thanks to the Instagram:

F: It is also a really good environment to protest. Not just in our country, platforms are opening up to oppose the killing of women everywhere. Due to people's cry and the aggregate, we moved the effect of gathering in the squares to social media. Instagram is a good platform for this because you see and you see things happening too often, but neither the news nor tv channels do not feature them. When the government does nothing about it, us imposing this on the judicial system is through Instagram. It is because when millions gather on the same street at the same time does not have the same effect. Yet, we can social media as a channel to make our voice heard.

Original

F: Aynı zamanda gerçekten iyi bir protesto ortamı da. Yani bu sadece bizim ülkemizde değil, kadınların öldürülmesine karşı çıkılması için platformlar açılıyor. Artık yani insanlar buradaki yakarışlardan ve buradaki toplandan, ya meydanlarda toplanmanın etkisini biz aslında sosyal medyaya taşıdık ve instagram da bunun için iyi bir platform. Yani çünkü görüyorsunuz ve sürekli görüyorsunuz çünkü bu olaylar sıkça yaşanıyor. Haberler bunu duyurmuyor, televizyon kanalları bunu duyurmuyor, devlet bu konuda bir şey yapmıyorken bizim şuan ki yargı sistemine bunu dayatıyor olmamız yine instagram sayesinde. Çünkü yani milyonlarca insanın milyonlarca kadının ya da kadın şiddetine karşı olan milyonlarca insanın aynı platformda, aynı anda, aynı sokakta toplanması aynı etkiyi yaratmıyor. Yani hani ama sosyal medyada bir ses duyurma kanalı olarak da kullanabiliyoruz.

They claimed social media made them feel like they engaged the act of protesting and made contribution to the situation. In parallel with this, Canel said “It makes me feel like I make a contribution, even if I may not do anything. *[Bir şeylerin ucundan tutma hissi veriyor, belki yapmıyorsam bile.]*”.

Secondly, most of the participants claimed that they also delegated socialization to social media. Instead of talking with people, calling, or texting them.; they said they saw other people’s lives through social media. They claimed they contacted with more people in this way since they spend less effort for socializing. In line with these, Aysin said that she socialized via social media without calling or texting in person:

A: We follow all our friends because usually, they share what they do in their daily lives. A photo in front of the mirror showing “Look what I wear today”; photos saying, “Look where I am today”, “Look what I ate today”, “Look what country I am visiting”. It is like a communication tool, without necessarily making a phone call or sending a message. It is like hearing from each other, a way of communication even if we did not directly address each other. So, like I said, it is good actually. Let’s say I have a friend from high school, and we graduated. Then, we go to university. I still love my friend; they are still valuable to me. And we don’t talk like every week on phone, maybe once a month. Still, through social media, I can find out about my friend: did they graduate, adopt a cat, etc.

Original

A: Bütün arkadaşlarımızı takip ediyoruz çünkü genellikle o arkadaşlarımız günlük hayatında ne yaptıklarını paylaşıyor. İşte bugün işte şu kıyafeti giyindim. Aynanın önünde bir fotoğraf paylaşıyorlar. Bugün işte buraya gittim, şu yemeği yedim, işte şu ülkeyi gezdim falan gibisinden. Hani bu birazcık şey oluyor illa ki telefon açıp konuşmadan ya da işte mesaj göndermeden bir şekilde birbirimizle haberleşme aracı gibi oluyor. Ama aması yok yani, yani hani haber al, birbirimizden haber alma. Bir şekilde iletişime geçmek, direkt olarak birbirimize hitap etmemiş olsak bile gibisinden. O bakımdan, hani o bakımdan, o bakıma da güzel bir şey aslında dediğim gibi. Mesela bir arkadaşım, diyelim ki liseden arkadaşım, ondan sonra mezun olduk, üniversiteye geçti arkadaşımı hala seviyorum hala işte. Değer verdiğim bir arkadaşım ama her hafta böyle telefon açıp konuşmuyoruz. Diyelim ki işte ayda bir konuşuyoruz ama az çok ben ne yaptı, mezun oldu mu, ondan sonracağıma kedi mi sahiplendi atıyorum bunları hani sosyal medya aracılığıyla öğrenebilmiş oluyorum onun hakkında.

Even if Ayşin did not have a conversation with that person; she called seeing what that person is doing on social media as way of socializing and having conversation.

Thirdly, participants stated that they followed news and up-to-date information via social media rather than actively following news or making effort to stay up to date. Instead of searching to get news or to obtain information; they said they saw what social media brought forward. In line with that, Eray called social media as online encyclopedia. He added that he followed the scientific innovations related to his profession through social media in a comfortable and easy way. Afterwards, he said: “I can learn many things that I wouldn’t research if I tried to research myself [*Kendim araştırmaya kalksam araştırmayacağım çoğu şeyi de öğrenebilirim.*]” and “it enables me to access information that I cannot reach easily [*Rahat ulaşamayacağım bir bilgiye daha rahat ulaştırabilir.*]”. These sentences symbolize how Eray takes a passive position in the face of active social media in terms of reaching the information. In a similar way, Ayşin explained how she become passive in following news as below:

A: I feel like my communication with the world would be a little less because I am definitely not a person who follows news or something. I mean, I do not

go on TV or a newspaper or a website to see the news. I only see what I come across on social media, that is how I get my news. That's why, if it wasn't like that, I wouldn't have any clue about what is going on in the world.

Original

A: Dünyayla birazcık daha iletişimim azalırdı gibi hissediyorum çünkü ben haber takip eden falan bir insan kesinlikle değilim. Yani televizyondan ya da gazeteden ya da bi internet sitesine işte girip de haber görmek için giren bir insan değilim. Sosyal medyada benim karşıma ne çıkıyorsa haber olarak onu görüyorum sadece. O yüzden hani öyle olmasaydı eğer çok dünyayla bir haberim dünyadan haberim pek olmazdı gibi geliyor.

3.2.2. Unlimited Opportunities Ascribed to the Social Media

Participants defined social media as a medium of limitlessness in many respects. They stated that there are no time and space restrictions on social media. They mentioned that social media has an unlimited capacity, and it can preserve information forever. Regarding the absence of temporal limitations in social media, Canel formed the following sentence considering the lecture videos on YouTube: “Being able to listen again and again, to adjust the speed and so on, these are nice features. [*Tekrar tekrar dinleyebilmek, hızını ayarlayabilmek vesaire bunlar güzel özellikler.*]”. By saying this, she implied that social media gave the opportunity to adjust the flow of the time.

Eray stated that he used social media as a photo album. He said that social media gave him the opportunity to look at what he did when he was a child or at a time in his past. His expression “it is nice to look at what I did that day *in the future*” may sound two different ways. The first meaning is that social media allows him to look at what he did in the past one day in the future. Secondly, it can be heard that he talked about the future as if it were past. By using past tense suffixes when talking about the future, he pronounced as if social media gave him the opportunity to look at what he will do in the future. This can be considered as a sign of the limitlessness of time he ascribed to the social media:

E: OK, so let me talk about the album in detail. I think it's nice to look at what I did on certain days in the future. Instagram and many other apps enable it. Like, the Memories section shows what I was doing last year and now I am like this. It is not like the old photo albums, rather a live version of the photo album. We see our childhood, past, something we experienced or something we did at a certain day at a certain place.

R: You said the live version. Why did you call it that?

E: Eventually, we cannot just save a video and put it somewhere. Or, the picture is not as clear as a video, and it is a burden to have pictures printed. We can take live albums everywhere, not like an old photo album which just stands in one place. We have access to social media everywhere though.

Original

E: Tamam yani şöyle albümü açayım o zaman. Biraz yani gelecekte şu gün ne yaptım diye bakmak bence güzel bir şey ve bunu instagram veya diğer uygulamalarda çok fazla sağlıyor. Bunu anılar kısmında hani geçen sene şunu yapıyordum, bunu yapıyordum, şu an böyleyim... Eskiden ki gibi o artık fotoğraf albümü değil de ya fotoğraf albümünün aslında bir canlı versiyonu gibi diyebiliriz. Yani hem küçüklüğümüzü de görüyoruz, hem geçmişimizi de görüyoruz veya yaptığımız bir şeyi de görebiliyoruz orada. Ben şu zamanda şunu yapmıştım.

R: Canlı versiyonu dediniz hani niye bu şekilde adlandırdınız?

E: Yani sonuç olarak bir videoyu hani kaydedip bir yere koyamıyoruz veya fotoğraf bu kadar net veya şey olmuyor. Çıkartılması da iş bir şekilde yani sonuç olarak. Her yere götürebiliyoruz albüm gibi değil. Hani albüm bir yerde duruyor sonuç olarak, fotoğraf albümü ama sosyal medyaya her yerde erişim olabilir öyle diyebilirim.

Beren explained how social media allowed her to travel in time as follows:

B: I mean, I can put my phone aside for an hour, nothing changes for me because nothing gets lost there. I mean, I can go back to an hour before.

Original

B: Yani şu an bir saat telefonu elimden bırakabilirim. Hiçbir şey değişmez benim için çünkü orada hiçbir şey kaybolmuyor. Yani ben bir saat öncesine geri dönebilirim.

Besides time, participants also stated that social media removed the limitations in spatial terms. For instance, Eray said “It really is endless. We can reach someone on the other side of the world. We can find anyone we want. [*Ucu bucağı yok gerçekten, dünyanın öbür ucundaki bir insanı da bulabiliyoruz.*]”. As another example, Funda described how she watched her friend’s ceremony without changing location spatially as follows:

F: A friend of mine is a law school graduate. Even though it was in Ankara, I could not go to, what do they say, well, their license ceremony. However, another friend started a livestream, so I watched the whole thing easily. It is a very nice thing.

Original

F: Bir arkadaşım Ankara’da olmasına rağmen hukuk fakültesi mezunu. Ben onun ne deniyor, ruhsat alma törenine gidemedim ama ruhsat alma törenini arkadaşı canlı yayın açmış da oradan izleyebildim. Yani bu bence çok güzel bir şey.

The participants also attributed a limitlessness to social media in terms of capacity.

To exemplify, Eray said:

E: The memory issue. I mean, phones have a limited memory, but social media is limitless. We can put as much as photos and videos we want. We do not see any limit on memory in that sense.

Original

E: Kapasite, hani telefonların da belli bir kapasitesi var ama sosyal medyanın ucu bucağı yok. Yani hani istediğimiz kadar fotoğraf koyabiliriz; fotoğraf, video ve bize bir kapasite sormuyor sonuç olarak.

In addition, they expressed that social media preserved information or data forever. For instance, Beren's phrase "nothing got lost there [*orada hiçbir şey kaybolmuyor*]" is an example of this. As another example, Defne said that she put photos on social media to immortalize (the literal word is "ölümsüzleştirmek") them. Similarly, Funda explained how the photos can stay forever on social media:

F: I post what I enjoy here. Not a meal or a place, what I should share is my memories of which I want proof. Photos might get deleted from phone one day, but they are always on social media. With that idea in mind, I post aesthetically pleasing and feel-good stuff.

Original

F: Ben keyif aldığım şeyleri paylaşıyorum burada. İşte yediğim yemek, gezdiğim mekân değil, paylaşmam gereken benim anılarım ve bunun kanıtı olmasını istiyorum. Yani evet gün olur bir gün silinir telefonda fotoğraflar ama burada sonsuza kadar kalabilir düşüncesiyle hareket ederek bana estetik gelen ve bana iyi hissettiren şeyleri paylaşıyorum.

3.2.3. Endless Circle of Production and Consumption

Participants described social media as a field of unlimited production and consumption. They explained how they adapted to this situation through the purpose and expectation of social media or the design of the social media's algorithm.

Defne described how social media is a medium for endless consumption as follows:

D: Since social media is intended for fast consumption, even when I post a beautiful, artistic photo like a sunset; no one looks at it for a long time. No one examines it closely saying, "What a beautiful photo". No one prints the photo and hangs it on the wall. You just see it, you say "nice", and continue to scroll down. The one after the other, you keep refreshing. New things

appear immediately. There is a constant demand, and you don't spend much time on anything. You just look at photos quickly, enjoy them and pass.

Original

D: Sosyal medya hızlı tüketime yönelik bir şey olduğu için, bir çekilen bir fotoğrafı atıyorum böyle güzel sanatsal bir şey, gün batımı falan çekmiş olsa bile kimse oturup onu uzun uzun incelemiyor. A ne güzelmiş falan diye incelemiyor, onu bastırıp duvarına asmıyor. Bakıyorsun, güzelmiş diyorsun, geçiyorsun. Bir sonraki geliyor, bir sonraki geliyor, sayfayı yeniliyorsun, yeni şeyler konulmuş oluyor. Ya sürekli bir ne Türkçesini bilmiyorum, ya sürekli bir arz olduğu için hani hiç bir şeye çok vakit harcanmıyor.

She expressed how consuming content on social media has become a routine for her as follows “It becomes a routine thing like brushing your teeth, you woke up in the morning, you don't get up before consuming all of them. *[Dişini fırçalamak kadar rutin bir şey haline geliyor, sabah kalkıyorsun, önce onları tüketmeden kalkmıyorsun.]*”. At one point, she explained that her habit of consumption determined by the design of the Instagram algorithm. She stated:

D: It is designed to make people addicted. You know, its algorithm – I don't know, they design it in a way that people can't let it go off their hands. Since there is instant gratification there, we can't avoid taking a quick look. A tweet is consumed in 10 seconds, so it is like you award your brain just in 10 seconds.

Original

D: Zaten insanda böyle bağımlılık yaratacak nitelikte tasarlandığı için, hani algoritması falan, hani ne bileyim; insanın ilgisini çekecek, bir türlü elinden bırakamayacağı şekilde biraz dizayn ediyorlar aslında insanlara göre. O yüzden ister istemez insana böyle instant gratification sağladığı için, böyle bakıyorsun, hemen hızlıca ... böyle 10 saniye içinde bir tweet bitiyor. Hemen 10 saniyede bir aslında beynini ödüllendirmiş gibi oluyor.

Funda described social media as an “unlimited medium *[sınırsız bir mecra]*” and “endless channel *[uçsuz bucaksız bir kanal]*”. At this point, she stated that there was

a lot of content on social media that she could consume related to her field of interest. Similarly, Ayşin stated that there is a lot of content she can consume on her area of interest with the following words:

A: There is so much content right now that a new occupation has appeared called content creator. So, for instance, anyone, in an area they are very interested in, no matter how insignificant it is... For instance, I thought that those vegan pages...I can look through them until the morning like who cooked what or what can one cook using a certain vegetable, and etc. I can see a lot of stuff related to my area of interest. Let's say my other area of interest is, well... I use Pinterest for architectural drawings. Like for architectural drawings: I see how to do a presentation board, how to prepare a poster, how people prepare their portfolio. To see the examples, I can look there. Finding content in my area of interest is so much easier now, no matter significant, insignificant, necessary, or unnecessary. It was not like that before; we could not find much back in the day.

Original

A: Çok fazla content'in olması olabilir. Yani şimdi şu an o kadar çok fazla content var ki, herkes yani, bir meslek bile çıktı bu işten content creator diye, içerik üretici işte. Öyle olunca mesela herkes kendi beğendiği bir alanda, en küçük bir şey bile olsa, mesela ben dedim ki işte veganlık, vegan sayfaları, oo ben sabaha kadar bakarım yani kim ne pişirmiş, ondan sonra işte, ne bileyim, biri şu sebzeyle ne pişirebiliyormuş falan filan diye. Ondan sonra kendi ilgi alanımda çok fazla şey görebiliyorum. Ya da mesela başka ilgi alanım ne olsun? Mesela işte mimari çizimlerle ilgili pinteresti kullanıyorum bu arada. Mimari çizimlerle ilgili işte pafta nasıl yapılır? Poster nasıl hazırlanılır? Kim işte portfolyosunu nasıl hazırlamış? Bunun örneklerini görmek için oraya bakabilirim. Yani kendi ilgi alanımda artık içerik bulabilmek çok daha kolay, hani önemli önemsiz gerekli gereksiz bir alanda. Eskiden böyle değildi. Bence hani çok fazla şey bulunamıyordu, içerik diye düşünüyorum.

Ayşin, in a similar way to Defne, said that when she woke up in the morning, she consumed or looked at what everyone shared one by one. She stated that she looked at posts or videos that are pointless. She added she kept swiping screen for pages and hours without a purpose. At this point, she explained the reason for entering such a consumption cycle over the purpose of Instagram as follows:

A: The purpose of Instagram is to keep us inside the app. They want us to slide as much as we can, stay as long as we can. And it works great for me, I always stay without a purpose.

Original

A: İnstagramın falan amacı: bizi şey, uygulamanın içerisinde tutmak, hani kaydırabildiği kadar kaydırsın, uzun süre kalabildiği kadar kalsın istiyorlar. Bende de çok işe yarıyor bu diyorum. Hep kalıyorum yani bir amacı olmadan.

In addition to the unlimited consumption, each participant also mentioned that they produce content for social media. One participant even said that she worked for a company as a content producer. In line with that, Canel explained how she produced content on social media in a planned way as follows:

C: On my account for my drawings; I do that these days: I post three pictures a week. They could be finished pieces. Like, for example, I post my finished watercolor art. I think if I can create a process there. Since my archive is not done yet, we are not at that point now. But when I think about it, I'm going with a plan there too.

Original

C: Şu an çizim hesabımda da mesela, şu an şey davranıyorum. Bir haftada üç fotoğraf paylaşıyorum. Bitmiş işler olabiliyorlar. Şu an bitmiş sulu boyalarımı paylaşıyorum. Belki bir process olabilir mi diye düşünüyorum ama henüz elimdeki arşiv bitmediği için o noktaya gelmedik. Ama hani genel olarak orda da düşününce planlı ilerliyorum.

Although she does not have a goal of making money from what she shared, she considers sharing from a professional point of view. She said that she paid attention to the continuity in terms of producing and sharing contents. That is, she stated that she tried to post three times in a week. She added she shared the posts in accordance with the interaction hours. She explained the reason for paying attention to such things with the aim of increasing the number of followers. She added “The numbers seem important to me. [Sayılar benim için önemli, öyle görünüyor.]”. Similarly,

Funda explained that producing content for Instagram provides an increase in the number of followers. The reason for this is related with the expectation of social media according to her:

F: Simply put, let's say I have a friend with 30 thousand followers. They say 'My follower count has dropped to 29 thousand and 4 hundred, and I need to make a change urgently'. It could be 'New Year's decoration' post, 'clinking glasses on Valentine's Day' post. Nowadays, it is obviously what Instagram algorithm expects. The more they are active, are saved and get comments; the more Instagram puts the user forward and makes them seen. Then, when they are more visible, they get more followers. More followers mean more money. Well, considering that people do this as a job, they have to produce content that arouse interest of people or makes people want to experience that lifestyle. So, like I said, this is what producing content on Instagram to me.

Original

F: En basitinden 30 bin takipçili bir arkadaşım var. Diyelim ki benim takipçi sayım düştü. Yani 30 binden 29 bin 400 e düştü. Benim diyor acilen değişik bir şeyler yapmam gerekiyor diyor. İşte hemen yılbaşı süsleme postu olsun, olsun. Sevgililer gününde kadeh tokuştururken post olsun, olsun. Yani bu artık günümüzde tabi ki instagram algoritmasının da beklentisi budur. Yani hani bir insan ne kadar aktifse ve ne kadar kaydediliyorsa, ne kadar yorum alıyorsa o kadar üslere taşır onu instagram ve daha görünür kılar. Görünür kıldığı zamanda daha çok takipçiye sebep olur. Daha çok takipçi de daha çok para kazanmak demek artık. E bu insanlarda bu işi meslek olarak yaptıkları düşünülürse, her gün gerçekten başka insanların merakını uyandıracak ya da başka insanların o hayatı yaşamalarını isteyecek bir içerik üretmek zorundalar. O yüzden de yani dediğim gibi içerik, instagram için içerik üretmek bu yani benim gözümde.

In summary, the participants explained that the production and consumption cycle continued in line with the purpose or expectation of Instagram.

3.2.4. Perceiving Social Media as a Medium of Ideal Image Creation

Participants described social media as the ideal image creation medium. They stated social media expected from users to reflect an ideal image. They expressed that those who reflect the image in line with the expectation of social media get more likes and have more followers. In this way, they stated that social media makes those people more visible by bringing them to the top. In line with these, participants said that they shared the moments when they were happy and had fun or when they perceived themselves as beautiful. Some participants mentioned they made themselves look happier, thinner, richer, or they showed something unreal as if it is real.

Ayşin explained the difference between reality and the image shared on social media as follows: “For example, let’s talk about dry beans. How I normally eat beans and rice, here I mix them well and eat like that. Let's say that when I take the photo of it, I put the rice on the bottom, put beans on it, sprinkle parsley on it so that it looks better. *[Normalde nasıl yiyorum fasulyeyle pilavı, işte güzelce birbirine karıştırıp öyle yiyorum. Diyelim fotoğrafını çekeceğim zaman pilavı alta koyuyorum, üzerine fasulye koyuyorum, üzerine maydanoz serpiyorum ki daha güzel görünsün göze.]*”.

In line with that, Eray expressed: “There is a very common thing that we are like this in real life, but we are like that on social media. In fact, we are trying to show that we have a different life and a happier life on social media. *[Çok yaygın bir şey var, gerçek hayatta böyleyiz ama sosyal medyada böyleyiz diye. Aslında sosyal medyada farklı bir hayatımız, daha mutlu bir hayatımız olduğunu göstermeye çalışıyoruz.]*”.

Expressing that the reason for this is the fictitious status determined on social media, he continued as follows:

E: They set a standard, and they feel like they should be above that standard. That’s why, happiness, wealth, or the façade... It is all about the façade, actually.

R: You said façade... What kind of façade are you talking about?

E: I mean, to show oneself happy, or to show oneself like they are in a rich cafe, like they are thinner... I can go on. There is a standard, and they prefer

being above that standard. What can we call this? Well, I think it is adapting to society, the benefit of the society. It is what society wants now.

Original

E: Böyle bir statü belirlemişler ve bu statünün üstünde olmaları gerekiyor gibi. Bunun içinde hani mutluluk, zenginlik veya gösteriş, hani bütün amaç aslında gösteriş aslında.

R: Gösteriş dediniz, nasıl bir gösteriş bahsettiğiniz?

E: Yani daha mutlu göstermek veya böyle zengin bir kafedeymiş gibi göstermek, kendini daha ince göstermek bunları sayabilirim ... artık belli bir statüsü var ve bu statü üstünde olmayı tercih ediyorlar. Yani ne diyelim buna topluma ayak uydurmak sanırım, toplumun getirisine. Toplum artık bunu istiyor.

While expressing that the society now expects this, he said that those who share themselves in this direction are more popular. He stated that the more popular person has more followers and gets more likes, and in this way that person can show himself or herself to more people.

Beren also talked about the expectations in the images shared on social media. She mentioned that social media had an ideal image perception and expectation on the female body. She stated that those who reflect themselves in this way get more likes and attention. For this reason, she explained the efforts of people to reflect themselves differently in line with this expectation as follows:

B: I think the mechanism on Instagram is like... People pretend to be someone they are not. It is how it is among people I know. I know that that person is having a very tough time in their life. I mean, they go through some issues, but they can post a photo showing that they are having fun or doing something else. I know that there is an effort to show oneself different there. The beauty standards, the standard for how a body should be- there is a lot of them. That is why everyone posts pictures while doing sports or, I don't know, posts their nice body. Photoshopped or not, they post the body they find nice. I mean, they post pictures showing that there are people having fun. On Instagram, it's very common to post things that actually aren't there

but pretending to be. I'm aware of it, and I do that sometimes too, so I get tired a bit there.

Original

B: Instagramda biraz ordaki işleyişin şey olduğunu düşünüyorum. Daha çok insanlar hani kendini olmadığı gibi gösteriyor. Mesela tanıdığım kişiler içinde de böyle. O insanın hayatının o dönemde çok kötü olduğunu biliyorum. Mesela sorunlar problemler yaşıyor ama orda eğlenirken, bir şey yaparken fotoğraf atabiliyor. Yani orda insanların biraz kendini farklı gösterme çabası olduğunu biliyorum. İşte bu güzellik algısı, işte vücut şöyle olmalıdır algısı çok fazla var. O yüzden işte herkes spor yaparken fotoğraf atıyor. İşte ne bileyim güzel bir vücudunu atıyor. İşte shoplamaş olsa da olmasa da bir şekilde işte güzel buldukları o vücudu paylaşıyorlar. İşte insanları eğlenirken fotoğraf atıyorlar. Sürekli hani bazı olmayan şeyleri varmış gibi gösterip de atmak çok yaygın olduğu için instagramda, bunu ben de bildiğim için, kendim de yaptığım için bazı zamanlar orda biraz yoruluyorum.

Similarly, Funda explained the image perception imposed on social media as follows:

F: The society or Instagram, the social media imposes stuff. It is said to be that 90-60-90 figure is very thin, very cool. You should be someone who eats at the nicest places, uses the best cars, wears amazing bags; someone whose every item worn is asked by the followers.

Original

F: Toplum ya da işte instagram sosyal medya bir şey dayatıyor. Diyor ki işte 90 60 90 çok ince, işte çok havai, inanılmaz işte iyi yerlerde yemek yiyen, inanılmaz iyi arabalara binen, inanılmaz iyi çantalar kullanan, her giydiği sorulan bir rol olacaksınız.

Stating that she also acted in accordance with this expectation a couple of years ago, she explained how terrible this was for her now:

F: After a while, you post not to collect memories on Instagram or to share whatever you want. You post according to what Instagram and the masses on

Instagram expect from you. I mean, if my friend who is going to Paris is packing their suitcase thinking “I should wear a red hat, a pair of shoes like that, a dress like that so that my pictures would be better”; it sounds horrible to me. Think about it-there is a machine, an application inside that machine and people adjust their life based on the like or click count there. They say, “If I dance like that or do my makeup like that, people would like me”. I think this is being imprisoned inside the application.

Original

F: Bir süre sonra sen Instagram'a anını koymak ya da istediğin şeyi orada paylaşmak için değil, Instagram'ın ve Instagram'daki kitlelerin senden ne beklediğini düşünerek paylaşım yapıyorsun. Yani benim arkadaşım şu an işte Paris'e giderken kırmızı şapka takmalıyım, şöyle bir ayakkabı giymeliyim, böyle bir elbise giyersem daha iyi fotoğraf çekilir diye düşünerek valiz hazırlıyorsa bu bana korkunç geliyor ... Düşünsenize bir makina var ve makinanın içinde bir uygulama var ve insan hayatını buradaki beğeni sayısına ya da işte tıklanmasına göre ayarlıyor. Diyor ki evet işte ben şimdi şöyle dans edersem ya da işte şöyle bir makyaj yaparsam insanlar beni beğenir diye düşünüyor. Yani bu uygulamaya hapsolmaktır bence.

3.3. Valuation and Devaluation Regarding Social Media and Its Contents

On the one hand, while participants valued social media and the content on social media; on the other hand, they had a discourse that they devalued these. The subordinate themes are *devaluation of contents due to too many shares, attributing value and devaluing the image presented on social media and conception of “it is dispensable, but I can't live without it”*.

3.3.1. Devaluation of Contents due to too Many Shares

Most of the participants mentioned that there were too many shares on social media, so the content decreased in value. Ayşin stated there were a lot of content on social media, she did not know how many of them are meaningful. She stated that she watched them all in anticipation of watching something funny, but she was not actually having fun. Apart from that, she said she used social media to stay informed about her friends. While she thought it was nice to get information about her friends' lives, she explained how this situation lost its value due to too many shares:

A: If you ask me, it is nice to know what is going on in each other's lives. Like I said, did they graduate, did they adopt a cat? Nowadays, we use it on such a level that it is oversharing and sharing even insignificant details. I don't care when did you wake up. There is snow in Istanbul, I already know it has been snowing in Istanbul, why shall I care? It is now like; it does not matter if you post about it or not. You know, it is a little unnecessary. It is no use to me except that my 3 seconds are wasted. I see it as waste of time.

Original

A: Birbirimiz hakkında haberimiz olmasını güzel bir şey olarak görüyorum kendi adıma. İşte hani dedim ya mezun olmuş mu, kedi sahiplenmiş mi falan gibisinden. Ama hani öyle bir seviyede kullanıyoruz ki artık bunları, hani artık iş çok fazla paylaşmaya geliyor ve çok fazla çok da önemli olmayan detayları paylaşmaya geliyor. Hani sabah kaçta kalktıysan hani banane. İşte ne bileyim istanbulda kar yağmış, İstanbul'a kar yağdığını ben zaten biliyorum, banane, sen paylaşsan ne paylaşmasan neye geliyor iş birazcık. O biraz daha gereksiz, ya onu görmek bana bir şey katmadı ama benim 3 saniye mi çaldı gibisinden. Gereksiz vakit kaybetme olarak görebiliyorum.

Defne said that she shared her precious moments with people. When I asked what it was like to share with people, she said “I don't think anyone will spend time on thinking about what I post because I don't think much about other people's posts either. *[Kimsenin paylaştığımla ilgili oturup düşünüp vakit harcayacağını düşünmüyorum çünkü ben de başka insanların gönderileri hakkında aman aman düşünmüyorum.]*”. She explained how the content became unvaluable due to fast consumption:

D: Since social media is intended for fast consumption, even when I post a beautiful, artistic photo like a sunset; no one looks at it for a long time. No one examines it closely saying, “What a beautiful photo”. No one prints the photo and hangs it on the wall. You just see it, you say “nice”, and continue to scroll down. The one after the other, you keep refreshing. New things appear immediately. There is a constant demand, and you don't spend much time on anything. You just look at photos quickly, enjoy them and pass.

Original

D: Birisi bir fotoğraf koydu diye hiç kimse oturup onu yarım saat boyunca analiz etmeyecek. Mesela böyle bakacak, ha güzelmiş diyecek geçecek falan ... çünkü sosyal medya hızlı tüketime yönelik bir şey olduğu için bir çekilen, bir fotoğrafı atıyorum böyle güzel sanatsal bir şey, gün batımı falan çekmiş olsa bile kimse oturup onu uzun uzun incelemiyor. A ne güzelmiş falan diye incelemiyor. Onu bastırıp duvarına asmıyor. Bakıyorsun, güzelmiş diyorsun, geçiyorsun. Bir sonraki geliyor, bir sonraki geliyor, sayfayı yeniliyorsun, yeni şeyler konulmuş oluyor. Ya sürekli bir, ne Türkçesini bilmiyorum. Ya sürekli bir arz olduğu için hani hiç bir şeye çok vakit harcanmıyor zaten. Hızlıca bakıyorsun, eğleniyorsun, geçiyorsun.

Canel said that there was a constant stream on social media, and she expressed how meaningless it was. When I asked her under what circumstances she used social media, she replied:

C: When I'm free (laughs), it is this much I mean when I am free...

R: How does social media function for you when you are free?

C: I don't get bored, there is a constant flow.

R: What do you mean by constant flow?

C: There is a constant flow of 'story'. And flow of something else, or there are posts. There is always something.

R: How do you feel looking at these posts? You mentioned of a constant flow.

C: Yeah... You just kill the time; it is not meaningful.

R: What do you mean by meaningful? Like, whether something is meaningful or meaningless

C: Create someth- Well.. I have fun, it adds nothing to me.

Original

C: Boş olduğumda (gülüyor), yani boş olduğumda bu kadar.

R: Yani boş olduğunuzda nasıl bir işlev görüyor sosyal medya?

C: Sıkılmıyorum. Sürekli bir akış var.

R: Sürekli akış derken?

C: Sürekli bir story akışı var ve şu akışı var ya da bir şekilde postlar var ve sürekli bir şey var yani.

R: Bu postlara bakmak sizi nasıl hissettiriyor peki? Hani sürekli bir akış olduğundan bahsettiniz.

C: Hı hu vakit geçiriyorsunuz, yani anlamlı bir şey değil.

R: Anlamlı olmaması ne demek hani?

C: Bir şey üret u eğleniyorum ama bu bana bir şey katmıyor.

Besides, Canel described her primary school facebook page as: "It was so pointless. For example, they were sharing a clip from 'three idiots'. I don't know how many times it was shared, and I was tired of seeing it. I remember that. [*Çok anlamsızdı. Mesela 'Three Idiots'tan bilmem kaç defa paylaşılmış, benim de artık görmekten bıktığım bir klip paylaşıyorlardı. Bunu hatırlıyorum.*]" What she said is a sign of how the content has become worthless due to too many shares.

3.3.2. Attributing Value and Devaluing the Image Presented on Social Media

On the one hand, participants mentioned that they tried to present a beautiful and perfect image while sharing. They talked about how important it was to present such an image. They also stated that other people's posts on social media are in this direction. On the other hand, they devalued the image they reflected from the eyes of others and attributed worthlessness by saying that it is unnecessary and has no purpose other than showing off. In a similar way, they ascribed worthlessness to the image presented by others. They formed the sentences such as it is user-generated content, it does not reflect reality, and it is two-faced and unnecessary.

While Ayşin told me that she valued sharing the moments when she looked beautiful or had fun, she devalued the sharing of others as well as her own with the following words:

A: Let's say we are going to a concert, Teoman is singing. We take videos of Teoman and post them. "Look, I had so much fun as well! I went to a Teoman concert, ha ha"- this is how I think. Do they have any other purpose than putting up a façade? I don't think so. After all, I am not having fun because you went to a concert. I mean, when I go to a concert and post about it, my followers seeing that story do not have fun. It is like, "See, they went to a concert too". So, it is all about façade, I guess.

Original

A: Bir konsere gidiyoruz mesela. Konserde işte Teoman şarkı söylüyor. Teoman'ı videoya çekiyoruz, atıyoruz. Aa gördünüz mü ben de çok eğlendim. Teoman'ın konserine gittim ha ha gibisinden diye düşünüyorum. Onların da gösteriş yapmak dışında başka bir amacı var mıdır sanmıyorum. Çünkü sen konsere gittin diye ben eğlenmiyorum sonuçta. Hani ben konsere gittiğimi paylaştığım zaman beni takip eden o hikâyeyi gören insanlar eğlenmiş oluyor. Hani sadece a gördün mü bu da gitmiş gibisinden. O yüzden sanırım gösteriş amaçlı sadece.

Eray stated that he tried to make himself look beautiful, happier, and thinner on social media. He told me that when he got acne on his face, he used a filter to beautify himself, and he said the milieu that he showed himself shouldn't see him like that. He explained the reason for presenting himself in this way as an effort to be above the status determined on happiness, wealth and etc. on social media. While forming the above sentences, on the other hand he stated that the whole purpose of the image presented on social media was just to show off. He explained how unnecessary he found the status determined on presenting an ideal image as follows:

E: On social media, being above the standard I mentioned or posting a photo-these are all about being above the standard, so all these are unnecessary to me. But we use them to reflect the times and conditions we live in.

Original

E: Sosyal medyada bahsettiğim o üst seviyede kalmak veya bir fotoğraf paylaşmak bunların hepsi zaten şey, hani sosyal medyada belli bir statünün üstünde durmak olduğu için bence bunlar çok gereksiz. Ama durumun zamanın getirilerini ayakta tutmak için kullandığımızı söyleyebilirim.

Defne said that her hair and make-up should be ready 24 hours a day in order to post on Instagram very often and to reflect her own life as she wishes. Talking about sharing in this way symbolizes that she cares about how she present herself on social media. When I asked her why she thought that way, she devalued the ideal image presented on social media as follows:

D: Because everyone on Instagram is trying to share their best version of themselves. No one shares themselves when they are crying or depressed or wearing their pajamas, that is, their worst version. As a matter of fact, you need to share your best or, I don't know, average version. Either way, it requires a certain amount of effort. In other words, no one share the first photo they took. For example, before they share a photo on social media, they at least take 10 photos to choose one of them. I mean they share user generated content. It's not a very sincere, natural content. That's why it's created content, up to a certain point.

R: How does it make you feel to see those posts?

D: It does not create a special feeling, but for example, there are people who share best version of themselves. That is, it can create a feeling in people who see those like "other people's lives is magnificent and perfect, they have everything, but I don't have it". But as we realize something, the content that people share on Instagram is actually user generated content, for example, it was photoshopped like crazy. So, they do not look like that way in real life. Since you know how they look like in real life, you are not affected.

Original

D: *Çünkü instagramda herkes en iyi halini paylaşmaya çalışıyor. Kimse ağlarken ya da depresyundayken, en kötü haliyle, pijamasıyla falan paylaşmıyor kendini. Haliyle en iyi halini ya da ne bileyim ortalama halini paylaşman gerekiyor. Ya haliyle de belli bir çaba da gerektiriyor. Yani kimse ilk çektiği fotoğrafı alıp koymuyor. Mesela çekiyor 10 tane, şu mu iyi bu mu iyi elemekten geçtikten sonra. Biraz hani oluşturulmuş bir içerik var. Hani çok içten, doğal, samimi içerik değil. Oluşturulmuş bir içerik yani belli bir noktaya kadar o yüzden.*

R: *O paylaşımları görmek size nasıl hissettiriyor?*

D: *Özel bir hissiyat yaratmıyor ama mesela her şeyi çok iyi, çok parıl parıl paylaşan insanlar var. Hani bakanlar da şey yaratabilir, insanların hayatı*

muhteşem, mükemmel, her şeyleri var, benim değil gibi hissiyat yaratabilir. Ama biraz şeyin farkına vardıkça, insanların instagramda paylaştıkları içerik aslında oluşturulmuş bir içerik, deli gibi fotoşoplanmış mesela. O yüzden gerçekte de öyle görünmüyor. Haliyle etkilenmiyorsun çünkü gerçek halini biliyorsun. Hani gerçekte öyle görünmüyor.

Similarly, Canel said, "I also know that the photograph does not reflect the whole reality, that photograph actually reflects the person he or she wants to show, I am aware of that. [*O fotoğrafın gerçekliğin tamamını yansıtmadığını da biliyorum, o fotoğraf aslında göstermek istediği kişi, bunun farkındayım.*]" for the image her friends reflected on social media. She decreased in value the image shared on social media by claiming it does the reality as most of the participants.

3.3.3. Conception of “It is indispensable, but I can’t live without it”

On the one hand, participants used expressions such as unnecessary and waste of time while talking about social media. On the other hand, they described it as an indispensable part of their lives. This shows that the participants have an ambivalent relationship with social media. For example, Ayşin said:

A: I said so because I was thinking ‘Is it an addiction’. It feels like life without it is impossible, but when I think about how it benefits my life: not much really. Rather than a conscious move, I do this unconsciously out of habit, without noticing. Just like smoking cigarettes.

Original

A: Ben burada acaba bağımlılık mı diye düşündüğüm için bunu söyledim. Hani bunsuz bir hayat düşünülemez gibi geliyor ama aslında hayatıma ne katıyor diye baktığım zamanda hayatıma kattığı o kadar bir şey yok. A ben bunu bilinçli olarak yapmaktan ziyade daha çok bilinçsiz olarak, farkında olmadan, hani el alışkanlığıyla yaptığım bir şey. Aynı sigara gibi.

Similar to Aysin, Eray stated:

E: I think it is a more colorful world. I guess, people are curious about what others are doing and want to see them.

R: What do you think is going to happen when you don't see them?

E: Maybe not much is going to change. I don't know, but I think that I can't live without.

Original

E: K: Daha renkli bir dünya bence. İnsan, yani insanların diğer insanların ne yaptığını merak ediyor ve görmek istiyor sanırım yani.

R: Görmeyince ne olacağını düşünüyorsunuz ki?

E: Yani pek bir şey değişmeyecek belki ama bilmiyorum onu hiç. Yani onsuz da yaşayamayacağımı düşünüyorum açıkçası.

Beren claimed:

B: Actually, when I think about it, it does not contribute anything. Yet, as I said, I have a habit. For how many years I've been using Instagram? Maybe since 2015, for 5 years. Since then, I've been used to seeing people's lives, including those I don't know. If I don't see it, nothing changes in my life. Still, I am used to spending my life there. Like I said, I spend maybe 5 hours on my phone before sleeping. Since I have got this habit, if I delete the app, it would be challenging for me. At one point, I will be used to a scenario when I delete it, but right now it is difficult for me because it is a please where I ease my mind.

Original

B: Aslında bir şey katmıyor düşündüğüm zaman. Ama dediğim gibi bir alışkanlığım var. Yani çünkü hep ya kaç yıldır kullanıyorum acaba Instagramı? 2015 ten beri belki de kullanıyorum, 5 yıldır. O zamandan beri görmeye alışmışım insanların hayatlarını, işte tanımadığım insanların hayatlarını da. Şimdi görmezsem aslında benim hayatımda bir şey değişmez ama işte zamanımı orda geçirmeye alıştım sonuçta. Dediğim gibi işte 5

saatim telefonda geçiyor belki de yatmadan önce. O alışkanlık oluştuğu için şu an mesela silecek olsam zorlanacağımı düşünüyorum. Yani bir yerde sildiğim bir senaryoya da alışacağım muhtemelen ama şu an için o bana zor geliyor. Çünkü orası bir şekilde benim kafamı rahatlattığım bir yer yani.

Defne explained this situation as follows:

D: On the other hand, I also said that it is a news source, your connection to the world. Especially at these times when you can't leave the house, it is functional as it substitutes communication with people. We feel like we have to catch up on what is going on there, otherwise, we are missing out on things and stuff happening around us.

R: Sure. You mentioned the feeling of missing out on things. What happens if you miss out, why don't you want to miss out?

D: I mean, probably nothing changes in my life if I miss out. You hear about very important stuff in other ways anyway. But, I don't know, I think it is because of human curiosity. The curiosity that 'What is happening, let me know about it too'.

Original

D: Bir yandan da hani şey demiştim ya, işte haber kaynağı oluyor. Bir yandan da hani dünyayla bağlantın haline geliyor. Özellikle evden çıkamadığın bu zamanlarda, böyle insanlarla iletişim yerine geçtiği için biraz da fonksiyonel bir hal kazanıyor. Haliyle orda olan şeye bakmalıyım yoksa bir şeyleri kaçırıyorum. Etrafımda ne oluyor onları kaçırıyorum hissiyatı yaratıyor bence.

R: Hı hı hani bu u kaçırma hissiyatından bahsettiniz, hani kaçırırsanız ne olacağını düşünüyorsunuz ki hani kaçırmak istemiyorsunuz?

D: Yani kaçırırsam da büyük ihtimal hayatımda bir değişiklik olmaz. Hani çok aşırı önemli bir olay, başka yollarla da duyarsın zaten. Ama hani biraz ne bileyim, daha hani doğal bir merak sonucu oluşuyor bence. Sadece ne oluyormuş haberim olsun merakı.

3.4. Feeling of Losing Self-Control

All the participants stated that they somehow lost their control while using or even not using social media. The subordinate themes are *inability to resist checking notifications, losing sense of time, and having difficulty distancing oneself from social media.*

3.4.1. Inability to Resist Checking Notifications

Most of the participants stated that they could not stop themselves from checking their social media accounts when they got notification. Ayşin summarized this circumstance by saying “I open it directly when I get notification. For instance, when I get a comment, I enter to see what comment has been made. [*Bildirim geldiğinde direk giriyorum mesela biri yorum atmış ne yorum atmış bakmak için.*]”. This situation even interrupted Funda’s sleep for a while. She said there had been times when she had got up at night and had checked her notifications. Besides, she stated that she felt compelled to check when she got notification, regardless of whether it was an urgency or not. She explained how she automatically checked the notifications as follows:

F: I think people do not look up the Instagram as soon as they wake up but I do

R: Why do you look up it as soon as you wake up?

F: I receive messages. Even for a while, it was, it was not as soon as I woke up. Have I received an e-mail, well, my e-mails are important to me, I was wondering have I received an e-mail or a message, and since this was usually a message from Instagram, I would wake up at three or four o’clock in the night to check them, and then go back to sleep. There was such a situation.

R: what do you think it happens on social media that you want to check it as soon as you woke up

F: It doesn't matter, anything can happen. Well, sometimes, my friends send ridiculous tiktok reels with saying that this one is very funny, take a look at it. I mean, it doesn't matter if it's urgent or not. There is a notification there and I have to check it.

R: What do you think will happen if you don't?

F: I don't know, I never thought about what would happen if I didn't look at it. I mean, I look at it automatically, I don't have a thought, usually.

Original

F: Bence bir insan uyanır uyanmaz instagrama bakmaz, ben bakıyorum.

R: Uyanır uyanmaz niye bakma ihtiyacı hissediyorsunuz?

F: Mesaj geliyor. Yani hatta bir ara şeydi, uyanır uyanmaz da değildi bu durum. Bir ara mail gelmiş mi, yani maillerim benim için hani önemlidir, mail gelmiş mi bir mesaj gelmiş mi, ya bu genelde instagramdan mesaj geldiği için de gece üçte dörtte uyan hani onları kontrol edip geri yatiyordum. Yani böyle böyle bir durum vardı.

R: Bildirim mesaj hani ne olduğunu düşünüyorsunuz da bakma ihtiyacı duyuyorsunuz uyanır uyanmaz

F: Hiç fark etmez her şey olabilir. Yani gelen saçma sapan tiktok reelsi gönderiyor bazen arkadaşlarım aa bir baksana çok komik. Hiç önemli değil yani aciliyetinin olup olmaması da önemli değil. Gelmiş orada bir bildirim duruyor yani bakmam lazım.

R: Bakmazsanız ne olacağını düşünüyorsunuz ki?

F: Bilmem hiç düşünmedim bakmazsam ne olacak diye. Yani bakıyorum otomatik olarak bakıyorum bir düşüncem olmuyor genelde.

Beren, on the other hand, said that this situation affected her social relations. She stated when someone sent a message, she got a feeling of replying right away, even if she was with her friends. She expressed this in these words:

B: Let's say, we hang out with friends and talk. At that moment, maybe I might get bored from them, and I say to myself that I shall check my phone so that my mood can be changed and then, I want to return to the conversation of my friends in this way. So I guess that's why I check my social media account. But if something happens, for example, if someone sent a message, I have a feeling that I have to reply right away. Actually, I know that I don't have to reply it at that time. Even everyone says this, if you reply an hour late, nothing will happen. But, in some way, I don't know whether I am bored of that moment at that time. Actually, what I always want to do, well, I have already said I see someone having fun just like me at that moment. I am with my friends, and I have fun. But, this time, I spend that

time with using social media instead of having fun with my friends. But I don't know why, so I have no idea why I do this.

Original

B: Diyelim arkadaşlarla oturduk konuşuyoruz. O an belki ben o ortamdan sıkıldım, biraz diyorum şuraya bakayım da hani değişsin, hani kafam değişsin ve bu şekilde arkadaşlarımla muhabbetine geri döneyim. O yüzden giriyorum sanırım. Ama bir de şey de oluyor mesela biri mesaj attıysa ha şu an cevap vermeliyim gibi bir hissi var. Aslında işte vermesem de olur. Herkes bunu söylüyor, bir saat geç versen geç cevap versen hiçbir şey olmaz. Ama ben bir şekilde işte o an o andan mı sıkılıyorum. Aslında hep yapmak istediğim şey, işte birisi eğleniyor görüyorum demiştim ya, işte ben de bu sefer arkadaşlarımla buluşmuşum, eğleniyorum. Ama orda eğlendiğim vakti de bu sefer sosyal medyaya harcıyorum. Ama onun sebebini bilmiyorum yani neden böyle yaptığım hakkında bir fikrim yok”

Canel stated that she deleted social media accounts when she had something to do or did not want to look at it. When I asked the reason for the deletion, she said that she thought there was something urgent when she got a notification. At this point, she used expressions like someone may need me, I need to be there immediately. She said this thought was something that absorbs her energy. At this point, her use of the phrase "it absorbs my energy" indicates that she has taken a passive position and has no control over her social media usage. She explained it this way:

C: Yes, I get busy, or I don't really want to look up social media at that time. Then I delete it and then reinstall it. This goes like this.

R: What is the reason that you don't want to look up social media?

C: even when I get a notification, there is something constantly in my mind and I don't know how to say it, but, sometimes, I feel like it absorbs my energy. In those times, I delete it right away.

R: What does the notification mean to you, you said that it absorbs your energy?

C: Someone sent me a message, or something happened, and I have to deal with it. Maybe, I have to run into an event, or someone is stating a certain need in that message. That need maybe need to be loved or need to talk or maybe another need ... Maybe one of my friends doesn't feel well that

moment, or he/she may need to talk. It may be something about the student club/society, maybe a poster needs to be prepared, an event needs to be set up or the potential speakers need to be talked with. It may be something about a lecture, maybe, something needs to be done. Especially, If I received an e-mail, I think that something urgent has happened ... in any case, there comes times when something has happened or there is an emergency. I feel like I have to be there at that moment.

Original

C: Evet o ara mesela işim oluyor ya da o ara gerçekten bakmak istemiyorum. Sonra siliyorum sonra yeniden yüklüyorum ve öyle devam ediyor.

R: Bakmak istemenizin sebebi nedir?

C: Bildirim gelmesi bile, benim beynimin arkasında böyle sürekli bir şey var ve bunu nasıl diyeceğimi bilmiyorum yani ben enerjimi emiyor gibi hissediyorum bazen. O zamanlarda direk siliyorum.

R: Hani bildirim gelmesi ne demek yani ki hani enerjimi emiyor olarak söylüyorsunuz?

C: Biri mesaj atmış ya da bir şey olmuş onla ilgilenmem gerekiyor. Ya da o olaya koşmam gerekiyor. ya da hani belli bir ihtiyacını belirtiyor oluyor o mesajda. O an ihtiyacı işte sevmek olabilir, konuşmak olabilir ya da başka bir ihtiyacı da olabilir öyle ... yani bir arkadaşım o an iyi hissetmiyor olabilir, ya da o an laklağa ihtiyacı olabilir, bir topluluk şeyi olabilir afiş hazırlanması gerekiyordur, etkinliğin kurulması gerekiyordur, konuşmacılarla konuşulması gerekiyordur. Bir ders için olabilir, o an işte şey yapılması gerekiyordur. Bir mail geldiyse özellikle bayağı işte acil bir durum olmuştur ... öyle illaki bir şey olmuş oluyor ya da bir şekilde ihtiyaç duyuluyor. O an ona koşmam gerekiyor gibi düşünüyorum.

In the excerpts above, the participants described how they could not stop themselves from checking when they got notifications. In addition to these, it is important to note that participants' inability to checking notifications was even reflected on the interviews. Some of the participants interrupted the flow of the interview to respond to the incoming notifications.

3.4.2. Losing Sense of Time

Most of the participants implied that they lost their sense of time when using social media. They stated that time passed very quickly on social media, and they could not understand it. Ayşin conveyed how the time passed for her on social media with the following words:

A: It can be mostly for having fun purposes. Because, for instance, I follow the humor and caricature pages and so on a lot. You can think of it as having a little more fun. But not everything I see is funny. If you see it, I look up a caricature page. I look at what they have shared. I do not even laugh at any of them. But I look up it for five hours.

R: So how do you feel after using it for five hours?

A: I mean, when I take the phone in my hand, I keep swiping like this, and, I see an hour already passed. After that, I had to be really, really, really bored to finally stop looking at it. Otherwise, being bored is not a reason to stop looking at it but being extremely bored is a reason.

Original

A: Eğlenme amaçlı olabilir çoğunlukla. Çünkü mesela şeyleri falan çok takip ediyorum, böyle komiklik sayfaları, ondan sonra ne olur ne sayfaları karikatür sayfaları falan filan. Hani biraz daha eğlenmek gibi düşünebilirsiniz. Ama gördüğüm her şeyde komik olmuyor. Yani görerseniz bir karikatür sayfasına giriyorum: Mesela bakıyorum neler paylaşmışlar. Hiçbirine gülmüyorum bile. Ama böyle beş saat bakıyorum

R: Peki hani kullandıktan sonra neler hissediyorsunuz hani beş saat bakmışsınız?

A: Yani hani diyorum ya elime aldığı zaman böyle kaydır kaydır bakıyorum, bir anda bir saat geçmiş falan. Ondan sonra hani iyice çok fena bir şekilde sıkılmış olmam gerekiyor hani en sonunda bırakmam için. Yoksa hani sıkılmak bırakmaya bir sebep değil ama çok aşırı sıkılmak bir sebep.

Time passes very quickly on social media according to Beren. That is why she prefers to look up social media while waiting for someone. Although she stated that she uses social media because time passes quickly, she said that this can have a

negative effect in some cases because she has no control over it. For example, she told me when she looked up social media while studying, she could not study because she did not understand how time flied on social media. Another example is about looking social media before sleeping. She explained how she exceeded the time she planned to look up social media with the following words:

B: Before I go to bed, I say to myself I shall look up social media about an hour. For example, at that moment, I say to myself that I will spend time on social media until 1 or 2 a.m. Then I say to myself, ok, I think I'm sleepy. Then, I look at the clock, it's five o'clock. Time flies very quickly while using social media. I do not understand at all how time passes on social media. I don't even look at the clock. Time passes very quickly there while I was using social media. For example, something happens most of the time, if I want to spend time, if I wait for something somewhere, I spend time on social media so that time passes quickly for me.

Original

B: Mesela yatmadan önce diyorum ki bir saat gireyim. Mesela o an saat bire ikiye kadar sosyal medyada geçireceğim diyorum. Sonra mesela tamam diyorum galiba uykum geldi. Saate bakıyorum saat beş olmuş. Mesela o an çok hızlı geçiyor. Sosyal medyada geçirdiğim zamanı hiçbir şekilde anlamıyorum. Zaten saate falan bakmıyorum. Hani orda zaman çok hızlı geçiyor sosyal medyaya girdiysem eğer. O da mesela çoğu zaman şey oluyor, zaman geçirmek istiyorsam, bir yerde bir şey bekliyorsam işte sosyal medyada zaman geçiriyorum ki o zaman hızlı geçsin benim için.

In a similar way to Beren, Funda stated that she could not study when she entered social media while studying, because she did not understand how time passed on social media. Even when she had an important exam, she explained how she was unaware of it and lost herself while using it:

F: While I was studying at home alone and surfing the Instagram, I found myself in silly places looking for how old Victoria Secret models are without knowing what to do with that. Well, I was also viewing profile of one of the characters of the TV series “Sihirli Annem” on instagram and searching for where she is right now, and it turns out I already lost an hour. Two days later,

I have a final exam, for example. You know how precious those two hours for you. But you are not aware of that.

Original

F: Mesela evde ders çalışırken tek başıma instagrama böyle bakıp ha saçma sapan yerlerde bulup kendimi yani ne alakası var böyle Victoria Secret modellerinin yaşı kaç falan diye instagramda dolaşırken buluyordum kendimi hiç alakasız ya da işte sihirli annem çilek nerede şu an falan deyip onun instagramına bakıyordum bir saatim gitmiş oluyordu ve iki gün sonra finalim var mesela hani o iki saat senin için ne kadar değerli bir şey ama sen bunun ayırdımında değilsin.

Besides all, participants used expressions such as loss of time and killing time considering the time spent on social media. It is not just the time that participants describe with loss and death related words. Some participants described themselves as lost or even not living during the time they were looking up social media. Funda said that “I am buried in the phone [*telefona gömülüyorum*]” which implies her phone is like her grave and she is like a dead person when spending time on social media. Ayşin formed the following sentence in parallel with this: “I don’t live, social media does [*Ben yaşamıyorum, sosyal medya yaşıyor*]” for the times she uses social media. She stated she did not understand why she spend time on social media. She said she just swiped the screen unconsciously and without thinking. In short, participants expressed they lost their sense of time as well as sense of self. Maybe losing sense of self is the reason why they lose sense of time.

3.4.3. Having Difficulty Distancing Oneself from Social Media

Most of the participants said that they experienced difficulty in distancing themselves from social media. They described themselves as if they have no control over distancing themselves from it. This condition even reflected on the interviews. To exemplify, Ayşin sought a pretext to enter the social media with saying “How much I use social media, if you want, I can check it [*Instagramı ne kadar kullanıyorum günlük isterseniz bilgisine bakabilirim.*]”. The interesting part is that I did not ask such a question. Even, at some point, she said “I don’t know whether you

use instagram, but when you look at explore section as you can see here [*Instagramı kullanıyor musunuz şu an bilmiyorum ama mesela keşfete girdiğinizde, buradan ekrandan görebilirsiniz.*]. While saying those, she was showing me what she was doing on her social media account. Defne and Funda also did similar things in the interviews. It is also noteworthy that most of the participants looked at their phone during the interviews. These are the signs of their difficulty in distancing themselves from social media even in the interviews.

Almost all the participants described themselves as if they had no control over stopping using social media or staying away from social media when they are not using it. For instance, Beren described her difficulty in stopping using social media with these words: “Whenever I read something, I say ah, I shall read this too, I shall read that too [*Bir şey okudukça aa diyorum şunu da okuyum şunu da okuyum*]”. At this point, she asked to herself “What drives me? [*Beni ne itiyor?*]” implying that something beyond her control is forcing her. Ayşin also talked about her difficulty in stopping using social media by referring “instinct to pass to the other post [*tekrar öbürüne geçme güdüsü*]”. She stated this as below:

A: For example, if I buy something, I look up the facebook shopping pages of X university. Afterwards, if I do an activism, I share something on Instagram and put it in my story. Then, I go to the explore section of social media and get lost there. What is shared there, I don't know, some of them upload tiktok videos and so on there, I look at them. Even now, I can give many examples about this if I enter social media. I look at cat and dog videos. Some of them are funny and some of them are not even funny but it is because of the desire to pass to the other post, how it is called, well, it is the instinct to pass to the other post. After watching one, I immediately scroll and look at the other one. I don't think, any of them make a contribution to me.

Original

A: Mesela bir şey satın alacaksam X üniversitenin facebook'taki satın alma sayfalarına baktım. Ondan sonra bir aktivizm yapacaksam Instagram'dan bir şeyler paylaştım, hikayeme koydum. Ondan sonra keşfete girdikten sonra hani orda ben kayboluyorum. Ordaki şeyler zaten, ne bileyim, kimisi işte tiktok videolarını falan oraya yüklüyor, onlara bakıyorum. Ondan sonra,

hatta şimdi girsem aslında şimdi bir sürü örnek verebilirim bununla ilgili. Kedi köpek videosu bakıyorum. Ondan sonra kimisi komik oluyor kimisi komik olmuyor bile. Hani ama tekrar öbürüne geçme ne denir isteği mi denir öbürüne geçme şeysi güdüsü yani. Birini izledikten sonra hemen kaydırıp öbürüne bakıyorum birini kaydırıp öbürüne bakıyorum filan. Bunların hani bana bir şey katmadığını düşünüyorum.

Ayşin's expression that "when I enter explore section of social media, I get lost there" shows how she lose herself and her control while using social media. This expression indicates how hard for her to control its usage in the face of a vast world. She continued as below:

A: Okay, as I said, there are many aspects of social media that is useful. For instance, it gives the opportunity to do activism, communicate and socialize. But I guess it's not that easy to control this. In other words, the time I spend on social media for these consists of a very small part of the time I spend on social media. For instance, I can't even say that I will open the Instagram and I will look at what I want to look at and then I will close it because it is like an endless world. After touching one of the stories, everything comes one after another. One cannot say that "I love Ayşe so I want to look at her stories and I will close it afterwards.

Original

A: Tamam dediğim gibi işe yarayan çok yönleri var sosyal medyanın. İşte aktivizm kısmı olsun u haberleşme sosyalleşmek kısmı olsun u işe yarayan kısımları var. Ama bunu kontrol etmek sanırım o kadar da kolay bir şey değil. Yani bunlar benim ordaki zamanımın çok küçük bir kısmını oluşturuyor. Ve hani bunu görmek için, mesela şey de diyemiyorum, instagram'a gireyim ben sadece göreceğimi göreyim ondan sonra çıkayım da diyemiyorsunuz çünkü uçsuz bucaksız bir dünya gibi. Yani hikayelerden bir tanesine dokunduktan sonra zaten her şey peş peşe geliyor. Ben işte Ayşe'yi seviyorum, Ayşe'nin hikayelerini göreyim gerisini kapatayım olmuyor yani.

At this point, she said the reason why she uses social media was not related with her will, but it was about powerlessness in front of the power of social media. She said "the purpose of the instagram is to keep us inside the app. They want us to swipe as much as we can, and this works great for me. I always keep swiping without a

purpose. [*Instagramın falan amacı bizi şey uygulamanın içinde tutmak. Hani kaydırabildiği kadar kaydırısın, uzun süre kalabildiği kadar kalsın istiyorlar. Ve bende çok işe yarıyor bu diyorum hep kalıyorum yani bir amacı olmadan.]*” and she added that she is doing this unknowingly.

Canel on the other hand, expressed her difficulty in staying away from social media when she could not use it. She expressed her anxiety when her phone was broken with the following words:

C: When my phone was broken for four hours, I was alarmed because, at that moment, I had to prepare a poster and send it to my friend. And we were following the condition of the poster on a WhatsApp group. Additively, WhatsApp Web is not open when the phone is not on. You know, I got that task, and I couldn't do it at that moment. I was incredibly stressed because I had to complete it around those times. It would also be posted on social media. I was very stressed for it. And actually, this incident made me realize a little how addicted I am. Because, well, okay, in terms of communication, the fact that there is a lack of communication and the fact that I took a task and so on are also factors. I know I have a sense of responsibility; I know it can be too much sometimes, but I shouldn't have been alarmed that much because of not being able to use my phone for such a short time. So, I should not have been stressed for this much.

Original

C: *Dört saatliğine telefonum bozuldu böyle dört beş saat ve böyle elim ayağıma dolandı çünkü o an bir afiş yapmam gerekiyor, arkadaşşıma atmam gerekiyordu. Ve o işte afişle ilgili durumu da bir WhatsApp grubunda takip ediyorduk. WhatsApp web de telefon açık olmayınca açık olmuyor. Hani ben hem o görevi aldım hem o an yapamıyorum. İnanılmaz böyle stres olmuşum çünkü o an yetiştirilmesi gerekiyordu. Yani hani bir de sosyal medyaya konulacaktı öyle yani. Biraz ona çok stres olmuşum. Ve aslında bu biraz fark etmemi sağladı ne kadar bağımlılık derecesinde olduğumu. Çünkü yani tamam evet iletişim anlamında o an iletişimin kopması ve bir görevi almış olmam vesaire tamam bunlar da etken. Sorumluluk duygumun olduğunu biliyorum, bazen fazla olabildiğini biliyorum ama bu kadardan elim ayağım titrememeliydi. Yani bu kadardan şey olmamalıydım stres olmamalıydım.*

Canel also said that she deleted social media accounts from time to time to stay away from it; but she stated that she eventually reinstalled it. Beren, in the same way, stated that she sometimes wanted to stay away from her phone. She told me that she went for a walk with leaving her phone to distance herself from it. But, at some point, she wanted to go back to her phone. This is like an indicator of her weakness in terms of staying away from social media. She explained her condition as below:

C: Sometimes, I try to do it myself too. I turn off my phone or sometimes, for example, I leave my phone at home and go for a walk. At those times, it makes me feel good, I mean, being disconnected makes me feel good. So, I just focus on what I experience at that moment. I think for a while and look around. Sometimes, I stop thinking about myself too. I just walk without thinking about anything. Sometimes it makes me feel good, but at some point, I feel like I want to go back home and look at my phone. You know, it's a bit challenging at the beginning, it is relaxing towards the middle, and I say to myself I did a good thing with getting away from it, but I want to go back to there, I mean, to my phone again towards the end. I would probably have had hard time if I don't have access to it for a long time.

Original

C: Bazen kendimde yapmaya çalışıyorum. Telefonumu kapatıyorum ya da bazen mesela telefonumu evde bırakıp yürüyüşe çıkıyorum. O zaman bana iyi geliyor yani biraz hani ordan kopmuş olmak iyi bir şey geliyor. Yani sadece kendi yaşadığım şeye o an odaklanıyorum. Biraz işte düşünüyorum, bakıyorum. Hani kendim hakkında düşünmeyi de mesela bazen kesiyorum. Sadece hiçbir şey düşünmeden yürüyorum mesela. Bazen iyi geliyor ama bir yerde şey oluyorum hadi artık eve döneyim de telefonuma bakayım. Hani biraz başlarda zorlayıcı, ortalara doğru rahatlama hissettiriyor bana uzaklaştığım iyi oldu diyorum, ama sonlara doğru yine bir oraya gitmek istiyorum yani telefona. Ama muhtemelen uzun bir süre erişimim kesilmiş olsaydı bir zorlanma süreci yaşardım.

3.5. Positioning with Respect to the Authority Figures

This superordinate theme comprises how participants are positioned with respect to the authority figures. The subordinate themes are *escape from sanctions through social media while positioning reactively with respect to the authority figures and attitudes related with transgression in the process of research.*

3.5.1. Escape from Sanctions Through Social Media While Reactively Positioning with Respect to the Authority Figures

While talking about the rules exerted on Canel by her family, she mentioned that her parents threatened to cut various things when she was a child. She mentioned that her family had imposed prohibitions such as "if you cannot communicate, we will forbid you to read books [*iletişim kuramıyorsun, sana kitap okumayı yasaklayacağız*]". As reaction to her family's statements about imposing such strict punishment, Canel mentioned that she masked what she did. Canel's expression of 'masking' seems parallel to the way she uses social media. Canel said that she hid through social media while positioning reactively with respect to the authority figures. In other words, she described social media as a medium where she can mask her actions in the face of the strict rules she perceives. She expressed her fear of being caught when her phone was broken with the following words:

C: When I took my phone to the service, I also feared that something would happen to my friends or to me because of our WhatsApp chats because we talk about everything. It might sound like it is not something to be too stressed about. But when my friends were taken into custody, one of my friend's phone was seized, and after that, another friend of mine was arrested because of their WhatsApp chats. This happened for very simple reasons by the way. As far as I remember, it was because he/she criticized a politician.

R: You said we talk about everything, what do you mean by this?

C: We talk about politics. That is it actually. It is not a much thing, but you know, they can cause problems or even take into custody by claiming very silly things as hate speech and so on.

R: You said it as hate speech, so what do you mean?

C: It's not hate speech. When a law on hate speech introduced, this is not appropriate for hate speech. This is perceiving the criticism toward the super valent thought as hate speech and going over it. I'm not talking about hate speech; I'm talking about criticism or ideas."

Original

C: Mesela şey korkusu da vardı, acaba servise gittiğinde WhatsApp konuşmalarımız dolayısıyla arkadaşlarımın başına bir iş gelir mi ya da benim başıma bir iş gelir mi korkusu da vardı. Çünkü her şeyi konuşuyoruz. Yani çok stres yapılacak bir şey değilmiş gibi gelebilir. Ama mesela göz altına alındığında bir arkadaşımın telefonuna el konuldu ve el konulduktan sonra u el konulduktan sonra o WhatsApp konuşmalarından başka bir arkadaşım göz altına alındı. Yani çok çok basit şeyler için bu arada. Yani hatırladığım kadarıyla işte bir siyasiyi eleştirmiş falan. Yani bu kadar da bir şey içindi diye hatırlıyorum öyle.

R: Hani her şeyi konuşuyoruz dediniz, bu her şeyden kastınız nedir?

C: Şey yani siyaset konuşuyoruz. Bu kadardı aslında. Çok bir şey değildi ama biliyorsunuz işte çok saçma sapan şeylerden bile nefret söylemi vesaire deyip göz altına alabiliyorlar ya da problem çıkarabiliyorlar.

R: Nefret söylemi olarak söylediniz, nasıl yani, nefret söylemi dediğiniz şey nedir?

C: Ya nefret söylemi değil bu arada yani. Ama nefret ya mesela nefret söylemiyle ilgili bir kanun geldiğinde, bu daha çok nefret söylemine uygun değil de o dönemki baskın düşünce neyse ona bir eleştiri getirildiğinde bunu nefret söylemi olarak algılama ve bunun üzerinden gitme olarak oluyor. Yani nefret söyleminden bahsetmiyorum aslında, eleştirilerden bahsediyorum ya da fikirlerden bahsediyorum.

During the interview, there were cases where she used expressions that showed her distrust towards me. At some points, she did not share information about herself, that is, she masked herself. For example, when I asked her to tell about herself at the beginning of the interview, she said "My name is Canel, that is it, I don't see anything else to introduce myself. [*Ben Canel bu kadar, başka bir şey görmüyorum kendimi tanıtmak için.*]" . Elsewhere, she has made statements such as "how public is this research" and "I don't trust anyone on this subject," etc. The fact that she did not want to give information about herself and feels insecure about some issues in the research seems to reflect Canel's relationship with the authority figures.

Defne said that she avoided sanctions through anonymity on social media while reactively positioning in a similar way to Canel. She described how to hide from possible sanctions through anonymity as follows:

R: What is it like to be anonymous on the Twitter?

D: Most of the Twitter accounts are anonymous in Turkey. Because I think people do not want to use it with their name and surname. We have seen a lot of things like being complained and sanctioned after something political was posted. As an example, just because a man shared something on the internet, his house was raided. That is why people usually open anonymous accounts. This way they write what they want to write. It prevents the trouble that arise from sharing something political. Even if people share something casual, they think they express themselves more freely with an anonymous account. Because you do not encounter with relatives, and they will not recognize you, you post anything more comfortably.

R: Is your account anonymous?

D: anonymous, yes, I have never used my name. I put my own photo once. After that, I decided to be anonymous again and changed it.

R: why do you prefer to be anonymous?

D: so that I don't get in trouble if I post something political.

Original

R: Anonim olma durumu nasıl bir şey ki Twitter da

D: Yani Twitter'daki hesapların büyük bir çoğunluğu Türkiye'de hani anonim. Çünkü insanlar bence ad soyadıyla kullanmak istemiyor. Atıyorum siyasi bir şey paylaşırsa sonra bunun şikâyet edilme yaptırım gibi böyle şeyler çünkü çok gördük. Adam internette bir şeyler paylaştı diye işte evinin basılıp toplanması şeklinde. o yüzden insanlar genellikle anonim hesap açıyorlar. Yani bu şekilde yazacaklarını yazıyorlar. Hani şey olsa da hani siyasi içeriklerle tam hani bir bunu engelliyor, sıkıntıyı engelliyor. Ha gündelik şeyler paylaşıyor olsalar bile bence insanlar kendilerini daha rahat ifade ettiklerini düşünüyorlar anonim hesapla. Çünkü ya akraba denk gelmeyecek, seni böyle tanımayacak. Daha rahat yazıyorsun bir şeyleri falan.

R: Sizin hesabınız anonim mi peki?

D: Anonim evet hiç kendi adıma kullan, bir kez kendi fotoğrafımı koydum, ondan sonra tekrar anonim olmaya karar verip değiştirdim.

R: Siz neden anonim olmayı tercih ediyorsunuz?

D: Olur da siyasi bir şey paylaşırsam başım belaya girmesin.

Funda said that the protests on the streets have now moved to social media. She stated it was easy to be labeled as terrorists on the streets. She said people were able to put pressure on institutions by using social media instead of protesting on the streets. She conveyed how to prevent being labeled as a terrorist while being reactive via social media with the following words:

F: Until we come to these types of psychological violence in our country, we must first end the violence and murder at home. At this point, when we go out to make propaganda and protest on the street, we are labeled as terrorists. Instead of doing this, people on social media share posts about this kind of news and uprisings with shouting out loud “look and see what is happening, sixty-five women were killed in this country in sixty seven days- in sixty five days, there are many more women in this situation that we do not know, these people are being subjected to violence. We get reaction from both the media and the channels in this way. Also, as I said, we impose the slogan "no to violence against women" in the minds of people who have not reached that level of consciousness through social media with stating “Look, this woman was a mother and she was killed, her child was orphaned, women should not be killed”. I believe that this is helpful”

Original

F: Bizim ülkemizde yani psikolojik şiddetin bu türlerine gelene kadar öncelikle bizim evde şiddeti ve cinayeti bitiriyor olmamız gerekiyor. Bu noktada dışarı çıkıp sokakta propaganda yapıp protesto edip kolay bir şekilde hani terörist olarak yaftalanıyoruz. Ya bunu yapmaktansa sosyal medyada insanlar bu tarz haberleri, bu tarz ayaklanmaları, bakın görün işte yani bu atmış yedi günde bu ülkede atmış beş günde atmış yedi kadın öldürüldü, daha bilmediklerimiz var, bu insanlar şiddet görüyorlar diye bas bas bağıyor. Hem medyanın hem kanalların bu şekilde tepkisini çekiyoruz. Hem de dediğim gibi o bilinç düzeyine ulaşmamış insanların ya bakın görün bu kadın bir anneydi ve öldürüldü, o çocuk yetim kaldı, kadınlar ölmemeli, kadına şiddete hayır yani, bu böyle bir sloganı biz insanların beynine sosyal medyayla yerleştiriyoruz. Ben bunun yararlı olduğuna inanıyorum.

3.5.2. Attitudes Related with Transgression in the Process of Research

During the interviews, I noticed that almost all the participants looked at their phones from time to time. Some of the participants even interrupted the flow of the interview to respond to the notifications at some points. To exemplify, Canel said:

C: I am sorry, one second, they asked for an excel file and I am trying to find it, I will send it now. So, actually, I think that's why I use social media a little too much because we send each other something all the time or we communicate in this way. Gosh! I guess I don't have it either. You know, when my phone was broken for four hours, I got anxious during that four-five hours.

Original

C: Sizden çok özür dilerim. 1 saniye şey, 1 tane Excel dosyası istediler de onu bulmaya çalışıyorum, yollayacağım şimdi. Yani aslında bu yüzden biraz da çok fazla kullandığımı düşünüyorum çünkü sürekli olarak bir şeyleri birbirimize gönderiyoruz ya da bu şekilde iletişim kuruyoruz. Allah Allah bende de yok herhalde. Hani şey olmuştu dört saatliğine telefonum bozuldu, böyle dört beş saat ve böyle elim ayağıma dolandı.

In the same way, Funda interrupted the flow of the interview several times. She even forgot what she was talking about before responding to the incoming notification.

While showing me a photo of an interview she attended, she said:

F: When I attended the interview, they said actually "we accepted you, we definitely accepted you, now you are our student, but we want to converse with you, we want to get to know you better." Although the duration of the interview was 10 minutes, they conversed with me for 45 minutes. Right after, they said that "it was very pleasant to converse with you and we are very happy that you have become our student". That is what honored me there and that photograph is the proof of how that experience made me feel. So, whenever I look at that photo, I will say that I had such a beautiful day.

R: Proving what because you said it is a proof?

F: Excuse me, one second, I'll give an answer to that right away (she was looking at her phone). Where exactly did I say proof?

R: you said it is like proof of how it made me feel when you showed me that photo.

F: yes, I mean ...

Original

F: Ben daha mülakata girdiğim zaman e aslında biz seni aldık kesinlikle aldık artık öğrencimizsin ama seninle sohbet etmek istiyoruz seni tanımak istiyoruz deyip 45 dakika boyunca bu arada mülakatın süresi 10 dakikaydı u 45 dakika boyunca benimle sohbet edip ya hani Funda seninle sohbet etmek çok keyifliydi ve öğrencimiz olduğun için de çok mutluyuz demiş olmalarıydı beni orada onore eden şey ve o fotoğraf da bunun aslında bana hissettirdiklerinin kanıtı yani ben o fotoğrafı her açtığımda diyeceğim ki böyle bir güzel gün yaşamıştım

R: Neyi kanıtlamak gibi? Hani kendinize de kanıtlama gibi söylediniz.

F: Çok affedersiniz, bir saniye hemen şuna bir cevap vereceğim. Kanıtlamak tam olarak nerede demiştim yaa onu?

R: Bana hissettirdiklerinin kanıtı gibi dediniz, hani o fotoğrafı gösterdiğiniz zaman.

F: Evet yani ...

Afterwards, Funda mentioned that social media could be used as a means of saying stop to communication. While talking about this topic, she used the phrase “for example, Dilan and Funda are friends [*Örneğin Dilan ve Funda arkadaş*]”. Using such an expression in her example may refer to her positioning of the researcher to an informal status, and her perception of the researcher in a horizontal relation:

F: For example, Dilan and Funda are friends. They also have a friend named Ayşe. Dilan and Funda like every photo of each other, but they don't like the photos which Ayşe shares. This means that, I think, they don't want Ayşe in their group"

Original

F: İşte örneğin Dilan ve Funda arkadaş. Bir de işte Ayşe diye bir arkadaşları var. Dilan 'la Funda birbirinin her fotoğrafını beğeniyorlar ama Ayşe 'nin paylaştığı fotoğrafları beğenmiyorlar. Bu demektir ki bence Ayşe 'yi gruplarında istemiyorlar.

It can also be considered from this perspective that she showed me some photos from her social media account. Similarly, Ayşin opened her social media account in the interview and showed me some videos.

Another circumstance that caught my attention was that some of the participants acted as if I was not there at some points of the interviews. For instance, at one point, Funda talked with her colleague in the interview. Similarly, Ayşin talked to her cat several times during the interview. She also got up twice without saying anything in the middle of the interview and disappeared from the meeting screen; and then came back. This made me remind her that she has to sit down for the interview to continue. The following quote is an example of this:

A: You asked me very hard questions to answer. What will happen if someone thinks that I am cool? I mean, I do not know. Will I gain more prestige? No, I cannot say I will. I do not know, I cannot say it right now (she started to talk with her cat: do you want water, you have water, or do you want cat food, okay I will give some) I do not know (she stood up and talked to her cat: “okay, take it”) okay, sorry.

R: Okay, please sit down, we shall continue

A: I sat.

Original

A: Çok zor sorular soruyorsunuz. Cool bir insan olduğumu düşününce ne olacak? Yani bilmiyorum. Saygınlığım mı artacak? Yoo saygınlık da artmıyor bence. Bilemedim şu anda. Bu sorunuza cevap veremedim (su mu istiyorsun su var hani mama mı istiyorsun iyi vereyim al) bilmiyorum (kalktı ayağa: al ablacım tamam hadi) tamam kusura bakmayın

R: Tamam, siz oturun devam edelim

A: Oturdum.

In summary, participants had attitudes related with testing the boundary of the research framework. While some participants interrupted the interview to respond to the incoming notifications; some participants placed the researcher in a horizontal position; while others behaved as if the researcher was not there during the interview.

CHAPTER 4

DISCUSSION

In this chapter, emerging themes were examined from a Lacanian point of view. Results were discussed with relevant concepts in theory. Additionally, therapeutic implications of this study were mentioned.

In the light of Interpretative Phenomenological Analysis, emerging main themes are *(1) social media as a medium of escapism, (2) social media as a symbol of power, (3) valuation and devaluation regarding social media and its contents, (4) feeling of losing self-control, and (5) positioning with respect to the authority figures.*

4.1. Social Media as a Medium of Escapism

According to Freud, masturbation is “the primary addiction” and other addictions are surrogate for it (as cited in Loose, 20002, pg. 30). The downside of masturbation is that one does not need external world to get satisfaction (as cited in Loose, 2002). In other words, masturbation functions as a short- circuit between desire and satisfaction while allowing one to eliminate the need for external world (Nunberg & Federn, 1967). This point is crucial for understanding other addictions including social media addiction. Within the scope of this study, participants’ use of social media to get pleasure by escaping from the external world is parallel to what is mentioned above. Participants said that they preferred social media over studying, listening to the lecture, learning a language and so on. They stated they used social media for having fun purposes by disregarding their academic responsibilities, social environment, etc. For Freud, addiction is about finding a way to achieve total and instant gratification of the drive rather than less direct path of culture and language (as cited in Loose, 2002). Participants spoke as if they found this way through social media. They talked about their tendency to prefer getting instant satisfaction via

social media rather than what will bring them enjoyment in the long run such as studying or reading a book.

According to Loose, masturbation (like other addictions) has the capability of producing pleasure independently from others. Encountering with other people carries the risk of anxiety and unpredictability. Taking part in culture and language also means that there is a price to be paid. This price is renouncing total pleasure. Castration separates the unity of mother and child, resulting in a limited form of pleasure (2002). However, masturbation and addiction are attempts to avoid castration (Loose, 2002) and efforts to undo the division of the subject (Lacan, & Miller, 2013). In this way, masturbation and addiction can generate pleasure independently from the Other. Thus, they can create the illusion of attainable total pleasure which is not veiled or limited by the social relations (Loose, 2002). The sub-theme of escaping from social environment is an example of this situation. Participants stated that they preferred to spend time on social media instead of talking face to face. The fact that they look at their social media accounts when they are with other people instead of conversing with them; or the fact that images replace language in social media may point to the pre-language, that is, pre-castration period. This is indication of participants' attempt to avoid castration through social media. In addition, entering directly to social media to have fun without tolerizing any boredom in the social environment seems to be related with the illusion of obtaining the total pleasure again that is left behind by the castration.

Besides, it can be mentioned that the participants choose using unproductive social media instead of doing what they considered as productive. At this point, the question of why they prefer social media which they called unproductive comes to the fore. The answer to this question can be explained by the definition of *jouissance*. The meaning of *jouissance* as the combination of pleasure and pain (Swarles, 2012) seems to fit this point. Loose claimed that addicts choose *jouissance's* side over desire since the desire of the Other is problematic for them (2002). It seems that this is also applicable to social media addiction in the light of

the results. Although participants said that they enjoyed using social media, they also talked about painful sides of it.

In general, participants formed the sentences such as “I did nothing” and “I did not do something that makes a contribution to me” considering the time they spend on social media. They seem to experience an inner unrest, guilt, and pang of conscience about that. There besides, they stated that their parents also thought that spending time on social media is waste of time and unnecessary. They also added that their parents do not want them to use social media at some point. From this aspect, the discourse of participants seems to be the reflection of an internalized superegotic discourse of the Other. It is accepted that the beginning of the superego is in the preoedipal period. Freud explained the superego through the influence of parent's moral wishes and prohibitions on the child's mental life (Freud, 1961). Besides, Freud (1927) claimed the carrier of the phenomenon of conscience is the superego. The self-punitive side of the superego can be the reason why the participants experienced guilt and pang of conscience for the times they use social media.

The function of conscience is to monitor the ego and measure it with respect to the ego-ideal (Freud, Büyükkal, Tura, & Tükel, 1998). According to Freud, ego-ideal is idealized and internalized model of the parents. Lacan associated ego-ideal with the resolution of the Oedipus Complex and claimed it is formed as a consequence of identification with the father (as cited in Evans, 2006). For this study, participants' discourse of doing productive things such as reading a book, doing sports etc. maybe an internalized ideal related with the Other. Lacan stated that the ego-ideal is the symbolic introjection. He added it is the signifier which functions as ideal. Through the internalization of the law, it guides the subject to his or her position in the symbolic order (as cited in Evans,2006). In other words, Lacan's concept of the ego-ideal is about being a social subject. Participants may have expressed this ideal through identifying with the discourse of the Other and have expressed it by talking about doing something productive.

As parallel to above, the discourse of doing something productive is the sign of operating pleasure principle. As mentioned earlier, social media addicts take the side of jouissance. Desire acts as shield that protects the subject from jouissance, ensuring the continuation of the subject's never-ending search for objects (Loose, 2002). It prevents the subject from going beyond the pleasure principle. In other words, it protects the subject from falling into an imaginary pleasure which is away from the symbolic position. Here, participants' insights into doing something productive indicate that the function of the pleasure principle still valid in the action they are in jouissance. This inside leads the participants to think that they should take an action that will make them social subjects. For instance, taking up a new hobby, doing sport, conversing with other people are the productive things that participants mentioned and can make them to take part in society. Lacan (1959-60) expressed, in the Ethics seminar, the function of the pleasure principle as follows:

We find in the incest law is located as such at the level of the unconscious in relation to das Ding, the Thing. The desire for the mother cannot be satisfied because it is the end, the terminal point, the abolition of the whole world of demand, which is the one that at its deepest level structures man's unconscious. It is to the extent that the function of the pleasure principle is to make man always search for what he has to find again, but which he never will attain, that one reaches the essence, namely, that sphere or relationship which is known as the law of the prohibition of incest (pg. 68).

At the same time, Lacan also mentioned that the pleasure principle reduces the tension in the psyche by directing a subject from one signifier to another signifier. In this respect, the points in which the participants have insights that overshadow the discourse of jouissance they receive through social media and the points that can lead them to become social subjects may be extra important when doing analytical work with these subjects. These points can direct participants from one signifier to the next in accordance with the pleasure principle. As can be seen in quote, the operation of the pleasure principle is to lead the person to a never-ending search. However, beyond the pleasure principle, that is, jouissance takes the subject under its influence by interrupting the operation and the search mentioned above. Therefore,

returning the pleasure principle to its organic functioning can be a good footnote when working with these individuals. Lacan's (1959-60) words on the operation of the pleasure principle in his ethics seminar are as follows:

Obviously, what is found is sought, but sought in the paths of the signifier. Now this search is in a way an antipsychic search that by its place and function is beyond the pleasure principle. For according to the laws of the pleasure principle, the signifier projects into this beyond equalization, homeostasis, and the tendency to the uniform investment of the system of the self as such; it provokes its failure. The function of the pleasure principle is, in effect, to lead the subject from signifier to signifier, by generating as many signifiers as are required to maintain at as low a level as possible the tension that regulates the whole functioning of the psychic apparatus (pg. 118-119).

At this point, it would be appropriate to explain what can be done therapeutically. Emphasis can be placed on productivity discourses when working with social media addicted individuals. In this sense, it can be focused on questions such as how they can do the things that they consider as productive, why they do not do those things, what prevents them from doing those things and, and what aspect of doing those things will castrate them. Focusing on these questions in therapy may lead social media addicts away from the jouissance that they are in and take them to a social area where the pleasure principle is defined.

4.2. Social Media as a Symbol of Power

The second superordinate theme is about participants' ascription of power to social media. Participants mentioned the pacifying effect of social media. In other words, participants stated that they became passive via active social media. They described social media in decisive position from many aspects. This kind of relationship between the participants and social media seems similar to the relationship between infant and the mother who is the first Big Other in one's life (Verhaeghe, 1996). At this point, users can be taught as infants whereas social media may represent mother. In early infancy, the m(Other) is in a position to meet the child's every need and the child is completely dependent on the mercy of the m(Other). During this period, the child's body is the object of m(Other)'s desire and jouissance. In other words, the

child is the passive object which the m(Other) enjoys. From this aspect, passivity is the starting position of human subject (Loose, 2002). In this study, participants depicted themselves as passive objects in their relationship with social media. They described social media as an application that meets many needs of them. The participants stated that they had delegated many of their needs to social media from protesting to finding a job, shopping to socializing. In short, they told me a scenario in which they take an infant-like passive position through mother-like active social media.

According to Verhaeghe, the child encounters with the lack of first Big Other, that is, m(Other) initially. At this point, the child is at the risk of being reduced to the function of filling the lack of the m(Other). That is, there is a risk for the child to disappear in the enjoyment of the m(Other). It is the emergence of the paternal function that prevents the child from being an object of m(Other)'s enjoyment. At this point, the function of second Big Other comes to the fore. The Other regulates the enjoyment by laying down a law (1996). With the introduction of the language and law into human life, it becomes possible for the person to get rid of passive object position and to become a desiring subject (Loose, 2002). For Verhaeghe (1996), castration is the necessary state to be a subject and to desire. Castration forbids the jouissance of the m(Other), which is impossible. The person who is not subject to the castration is enslaved by the Other's desire and wants to be the object that blocks this desire (Loose, 2002). Parallel to these, the participants spoke as if they were prisoners of social media's desire. They talked about how the expectation of social media determines their behavior, even if they don't want to do it themselves. That is, they said that it is the expectation and desire of social media rather than their own desires that determine their usage behaviors. Attending production and consumption circle; and presenting ideal image in line with the expectation of social media are the examples for those above. Besides, projecting ideal image in parallel to the social media's expectation indicates that they have taken the position of an object which is supposed to fill the lack of social media.

In social media, there is a general perception of being beautiful and presenting oneself flawless and ideal. According to Birman and Cernat, ugliness is connected with castration and lack, beauty is in the function of masking the lack (2018). Participants try to project a complete image without showing their bad, negative sides. If these negative sights considered as sign of lack, it can be evaluated as escape from castration. Lacan (1959-60) talked about being beautiful, presenting oneself nice and beauty itself as follows:

Everyone knows that in every field those who have something to say – that is in this case the creators of beauty - are understandably the most dissatisfied by pedantic formulas. Yet something that has been expressed by almost all of them, especially by the best but also at the level of common experience, does make the rounds, namely, that there is a certain relationship between beauty and desire. This relationship is strange and ambiguous. On the one hand, it seems that the horizon of desire may be eliminated from the register of the beautiful. Yet, on the other hand, it has been no less apparent - from the thought of antiquity down to Saint Thomas who has some valuable things to say on the question - that the beautiful has the effect, I would say, of suspending, lowering, disarming desire. The appearance of beauty intimidates and stops desire (pg. 238).

Lacan mentions the relationship between beauty and desire but emphasizes that this relationship is a strange one and mentions that the appearance of beauty scares the desire. In this context, presenting a complete image can be interpreted as an escape from desire. As a matter of fact, as Lacan states in his theory, there is no desire without a lack. Lack is the guarantor of desire and lack is a condition for desire to exist. The mentioned lack is the lack of the Other. The trajectory of the lack, and the locus of desire is in the place of the Other (Lacan, 2011). When we consider the social media environment, the presentation of a complete and flawless image by the participants can be interpreted as not recognizing the lack of the Other and therefore escaping from desire. Lacan stated that the formation of the image we see in the mirror is in the orbit of the Other. The Other is the first to approve and mark this image. However, he added this image is already constructed in a problematic and misleading way (Lacan, 2011). This is what lies behind the image that people try to reflect on social media: an incomplete, problematic, misleading mirror image.

Although the subject tries to see the mirror image as complete and without a lack, the lack is essential for subject to become a desiring subject.

In this respect, social media offers an area where there is no lack by pacifying the user, offering unlimited options, opening an endless door of production and consumption, and perhaps most importantly, promising the subject a medium in which he or she can present himself or herself without a lack. However, as Lacan said, absence of lack means absence of desire. So, we are no longer talking about desire, but about *jouissance*. But ultimately the subject is a desiring subject and has to create a lack in the area created by social media. At this point, the act of devaluing which is the sign of the lack comes into play. Although the participants act as if they are immersed in the misleading and complete world of social media, on the other hand, they enter into a devaluation through both the content and the social media itself.

4.3. Valuation and Devaluation Regarding Social Media and Its Contents

According to Declercq (2006), when objects multiply, their values automatically decrease. As a result of that, the objects produce boredom rather than *jouissance*. For Declercq, this is why the capitalism survives in today's society which mostly consists of neurotic subjects since subjects get a diluted form of enjoyment by devaluing. How individuals in social media regulate their *jouissance* can also be explained in this way. The participants mentioned that the content on social media becomes worthless due to too many shares. They talked about the limited fun they got from the posts they saw. From this perspective, the devaluation of the ideal image on social media by suggesting that it is user generated content can also be considered as a way of regulating *jouissance*.

A few additions can be made regarding the ideal image projected on social media. At this point, we can talk about the mirror stage of Lacan. Identification with the image in the mirror brings happiness to the child because it creates a sense of dominance by allowing the child to master his or her fragmented body experience. The image in the

mirror is presented to the child by the m(Other) and identification occurs with the m(Other)'s affirming message. This image is the body image presented as ideal by the Other. However, this situation brings not only identification but also alienation because when the child identifies with this image, he becomes alienated from his being (Verhaeghe, 2019). In the scope of this study, the participants mentioned that they are trying to reflect an ideal image which is presented and expected by social media. The profile created by them and the identity they present do not reflect completely themselves. Sharing only happy, good and beautiful things is the example of this. In here, we can say that the participants are alienating from themselves in a way.

For the subject, the positioning with respect to the Other's desire have great importance. The subject is preoccupied with what the Other wants, what the Other desires. However, alienation and identification with the ideal image that arise from the desire of the Other is not the answer to everything. Verhaeghe (2019) said that if alienation was all-encompassing, everyone would coincide and live with the story dictated to everyone by the Big Other. But this contradicts reality because the chain of signifiers contains a lack. In other words, the desire of the Other cannot be represented completely and is in a position to maintain its continuity with the signifiers. This missing part in the network of signifiers, that is, an unrepresentable part of the desire of the Other, prevents total alienation and opens the possibility for separation. Desire is the desire of the Other in any case, but separation in desire opens up areas for the subject to choose. According to Verhaeghe, separation presupposes the ability of one to break away from the original dual relationship with the Big Other. In this way, the subject creates a possibility to predict his own destiny through separation. Lacan (as cited in Verhaeghe,2019) discussed separation as an aim in the treatment of psychoanalysis:

A psychoanalytic treatment is a social praxis based upon a relation between a subject-to-be (the patient) and the Other-who-is-supposed-to-know (the analyst). Consequently, the processes of alienation and separation will be preeminently present. It is fair to say that Lacan links neurosis and especially hysteria to alienation, whilst presenting separation as a possible answer based

on a psychoanalytic process. Lacan abhorred the idea of an analysis ending in an identification with the analyst, which would imply just another alienation. The desire of the analyst as an analyst desire ought to aim at the exact opposite, namely absolute difference (pg. 7).

People who said they were addicted to social media talked about a commitment in their dual relations with social media. On the one hand, they claimed that they could not live without social media; on the other hand, they attributed the time they spent on social media as unnecessary. At this point, if we consider social media as m(Other), that is, the first Big Other, we can see that there is a problem in terms of separation for participants. It is understood that the participants have an ambivalent emotions and difficulty in distancing themselves from social media, especially in the sub-themes "it is indispensable, but I cannot live without it" and "having difficulty distancing oneself from social media". Therapeutically, this point can be considered important. To extend, a therapeutic approach that will allow the patient to identify with the therapist which implies another alienation should be avoided. The therapist must create a space for the patient's desire by suspending his or her own personality in the therapy setting, thus creating an environment that allows separation in the desire.

4.4. Feeling of Losing Self-Control

At this point, a distinction can be made between jouissance and pleasure. The pleasure principle limits enjoyment. Going beyond this limit brings pain, not pleasure. Lacan defines this as jouissance (Evans, 2006). Lacan depicted jouissance as excess of pleasure or going beyond the pleasure principle (Taubman, 2005). In other words, jouissance can be associated with the death drive. Lacan uses the phrase "The path towards death" for jouissance in his 17th seminar (as cited in Evans, 2006, pg. 94). Within the scope of this study, it is parallel to this that the participants describe themselves as if they are dead considering the time they spend on social media. Taubman also emphasizes the uncontrollability of jouissance. He identified jouissance with an ecstasy that produces loss of rational consciousness and loss of control (2005). In this study, the theme of loss of control over the use of social media

by the participants can be considered from this perspective. Participants described as if they had lost their rational consciousness and control while using social media.

Lacan mentioned two types of *jouissance*: Other's *jouissance* and phallic *jouissance*. The most basic feature of *jouissance* is the search for an ideal situation where the tension will be released without any barriers or boundaries. This kind of *jouissance* is inconceivable for the subject. This endless and non-linguistic *jouissance* insists on getting complete satisfaction which is lost and forbidden to the subject. Besides this *jouissance* which is also called the *jouissance* of the body, there is phallic *jouissance* determined by the language system (Soysal, 2009). It is a kind of *jouissance* which is limited by language and law. As a signifier, the phallus marks the body with a lack. Chain of signifiers involves the loss of the object and protects the person from simply being the object of the Other's desire or *jouissance* (Malone, Bell & Roberts, 2015). At this point, the paternal function can be mentioned. Thanks to the paternal function, *jouissance* in the real which is defined as a form of Other's *jouissance* is limited. In here, we are talking about castration. Castration divides and creates a lack in the subject. It is the prohibition of *jouissance* and putting into action of the pleasure principle in accordance with the symbolic structure of language. In that way the person ceases to be the imaginary phallus of the mother (Evans, 2006). However, the fantasy of restoring the perfect dyadic relationship between mother and child before father and language intervened persists in the neurotic (Laurita, 2010). Considering this, although participants do not have access to the Other's *jouissance*, this might be the kind of *jouissance* they long for via social media. We discussed social media as the m(Other). We mentioned that the participants present themselves to the enjoyment of social media and try to be an imaginary phallus for it. All this points to an attempt to reclaim the lost holistic enjoyment. What needs to be done therapeutically is to direct the social media addicts to the *jouissance* where the Other is defined, that is, to the phallic *jouissance*.

4.5. Positioning with Respect to the Authority Figures

In this study, the participants explained that they used an anonymous account or reflected themselves differently in order not to be excluded in social media.

According to Amir, identity can be an obstacle to one's participation in the faceless society by bringing about personal characteristics to stand out (2018). The function of identity hiding or anonymity in social media can be evaluated in this respect.

However, anonymity can have different consequences. Freud said that when a person is anonymous in a group, there is no sense of responsibility, and the person is less willing to control himself or herself (Freud, 1921). For Freud, the subject finds medium to escape from the pressure of his unconscious impulses within the group.

In other words, while taking an action on the street is a bit more difficult and limited, we can say that social media removes these limits and creates a medium for such impulses. We can see this in the article by Le Bon (2002) with the following quote:

Different causes determine the appearance of these characteristics peculiar to crowds, and not possessed by isolated individuals. The first is that the individual forming part of a crowd acquires, solely from numerical considerations, a sentiment of invincible power which allows him to yield to instincts which, had he been alone, he would perforce have kept under restraint. He will be the less disposed to check himself from the consideration that, a crowd being anonymous, and in consequence irresponsible, the sentiment of responsibility which always controls individuals disappears entirely (pg. 12).

Besides, the participants also talked about the violation of the law through anonymity. This situation can be explained in terms of castration as follows. Lacan explained castration with the rejection of *jouissance*. *Jouissance* must be rejected so that the subject is preoccupied with desire and the law (2006). In this respect, having problems with the law and avoiding the things that require responsibility in real life through social media seem related to castration. Participants use anonymity as an escape from the consequences of castration. Beyond that, it seems to be about holding on to *jouissance*, which participants do not want to sacrifice. Being in *jouissance* leaves participants in a situation that distances them from law and desire.

Therefore, they reflect themselves as objects and cannot be in a desiring position as subjects.

On the other hand, there is a situation where the participants call out to the Other in their political content they share. The question "What he/she wants from me?" places the subject in a certain position. The traces of this question can be followed in every conversation, since every conversation function as a message to the Other. Calling out to the Other is also to appeal to the symbolic order. In conversations directed by the subject to positions of power or authority, traces of addressing the Other can be seen (as cited in Polat & Gençöz, 2020). Although the participants pretend to follow the rules, it is seen that they are in a conflicted relationship with the Other and adopt a perspective of being separate from the Other. Even though the participants share political things by avoiding sanction, they still do this within a certain framework. For example, they use anonymity for this purpose. This seems related with obsession. The obsessive sees the Other and oneself as two separate wholes. In other words, he or she rejects the Other and assumes the Other as absent, but he or she is subject to the Other's rules. This also creates a situation in which the Other and oneself cannot coexist for the obsessive. At this point the obsessive plays the role of dead in the presence of the Other. On the one hand, the obsessive rejects the Other and establishes himself or herself as an undivided subject, on the other hand, the obsessive completely ignores himself or herself in the presence of the Other. In other words, the obsessive erases himself or herself by controlling his or her own desire and wishes (Atmaca, 2017). Considering these, it can be explained why the participants disregarded the researcher at some points. Sharing whatever they want on social media without taking any sanction can also be interpreted as leaving no room for the Other.

Participants had also attitudes related with transgression in the process of research. This can be explained by the transgressive aspect of jouissance. Castration involves the rejection of jouissance by accepting the law of desire. The symbolic prohibition of enjoyment is actually forbidding something that is impossible. The illusion that enjoyment would be obtainable if not forbidden is a neurotic illusion. This

prohibition breeds the desire to transgress it. So jouissance is basically transgressive (Evans, 2006). Within the scope of this study, we discussed that the participants choose the side of jouissance. At this point, if we consider the aim of the participants to access jouissance, the violation of the research framework is compatible with the theory. The important point here is that there is no access to jouissance without transgression (Lacan, 1959-60). There is no point in transgression without the law. The jouissance of the participants within the framework of the research is based on a violation of the research framework. For example, one participant took a violating attitude towards the research framework by standing up in the middle of the interview. As a researcher, I have brought the law by warning this participant to "sit down". Lacan (1959-60) said the following on this subject:

We are, in fact, led to the point where we accept the formula that without a transgression there is no access to jouissance, and, to return to Saint Paul, that that is precisely the function of the Law. Transgression in the direction of jouissance only takes place if it is supported by the oppositional principle, by the forms of the Law. If the paths to jouissance have something in them that dies out, that tends to make them impassable, prohibition, if I may say so, becomes its all-terrain vehicle, its half-track truck, that gets it out of the circuitous routes that lead man back in a roundabout way toward the rut of a short and well-trodden satisfaction (pg. 177).

CHAPTER 5

IMPLICATIONS, LIMITATIONS AND FURTHER RESEARCH

This research is the first to investigate the experiences of people who define themselves as social media addicts with the lens of Lacanian psychoanalysis and to use interpretative phenomenological analysis for this purpose. It can be thought that this study contributes to both the theoretical and practical settings. This thesis contains relationship patterns of social media addicts and practical suggestions for clinicians who work with social media addicts.

In terms of limitations, most of the participants were women. In this respect, factors related to gender may have affected the results of this study. Considering this, follow up studies with equal number of male and female participants can be established. In fact, for comparison, the same study can be repeated with individuals who describe themselves as social media addicts, consisting of all male participants. Conducting this study in this way may enrich the subject of social media addiction and help us to understand it in terms of sexuation.

This study specifically included young adults between the ages of 18 to 25 years old. The question of whether there may be differences in themes in different age groups is noteworthy. In this respect, repeating this study with different age groups, for instance adults between the ages of 35-45, may be enriching in terms of understanding the issue of social media addiction thoroughly.

Besides all, within the scope of this study, participants mentioned that each social media platform has different aspects and effects on them. For example, Instagram was said to be more about images, while twitter was portrayed as a more thought-broadcast medium or anonymity space. From this point of view, studies can be

conducted for investigating addictions to specific social media platforms such as Instagram addiction, Twitter addiction and so on.

In addition, it is found that participants had problems related with separation from social media. In further studies, how this situation is reflected on the romantic relationships of social media addicted individuals can be investigated.

CHAPTER 6

CONCLUSION

To conclude, this research conducted to investigate the experiences of people who define themselves as social media addicts. In the light of findings, the participants stated that they preferred using social media to get instant satisfaction in the short term rather than doing things that will bring enjoyment in the long run. This shows that participants found a way to achieve total and immediate satisfaction through social media, rather than the less direct route of culture and language. This can be interpreted as escaping from symbolic castration and choosing the side of jouissance. The remarkable point in this study was the participants' insights that social media is something unproductive. This may be a feature that distinguishes social media addiction from other addictions. These insights of the participants can lead them to do something productive and social. In theoretical sense, it seems important to make the social media addicts talk about their insights in order to encourage them to become social subjects.

Another important point about this study was related to the power that the participants attributed to social media. While the participants portrayed social media as a mother, they described themselves as a mother-dependent child. They talked about the passive position they took while transferring many of their needs to social media. They said that social media pacifies users, offers unlimited options, opens the door to unlimited production and consumption, and provides the opportunity to present a complete image. All these refer to the complete world of the child, who cannot be separated in his dyadic relationship with the mother. Social media offers to the user a medium without lack. However, one needs a lack for socialization, and participants tend to create this lack by devaluing both social media and content in the

complete world that social media offers.

Another point that can be mentioned is about the participants losing their control. Participants talked about losing their control and even themselves while using social media. This seems to be related with the participants' attempts to cross limits through social media, because trying to exceed certain limit brings pain, not pleasure. Going beyond this limit is painful and can lead to loss of control and self-control.

The tendency of the participants to exceed the limits was also reflected in the research medium. At several points, participants attempted to test the limits of research framework. In addition to that, participants' way of relating to the authority figures is seen in the theme of escaping from sanction through social media. Participants said that they avoided bear the consequences of their reactive positioning by hiding their identities through social media and anonymity. This can be interpreted as escaping from the consequences symbolic castration.

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APPENDICES

A. APPROVAL OF THE METU HUMAN SUBJECTS ETHICS COMMITTEE

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ORTA DOĞU TEKNİK ÜNİVERSİTESİ
MIDDLE EAST TECHNICAL UNIVERSITY

Sayı: 28620816 / 17

29 OCAK 2021

Konu : Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi : İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Prof.Dr. Faruk GENÇÖZ

Danışmanlığını yaptığınız Dilan AKTAŞ'ın "Sosyal Medya Bağımlılığı: Psikanalitik Yaklaşım / Social Media Addiction: Psychoanalytic Approach" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülmüş ve **017-ODTU-2021** protokol numarası ile onaylanmıştır.

Saygılarımızla bilgilerinize sunarız.


Prof. Dr. Mine MISIRLISOY
İAEK Başkanı

B. INFORMED CONSENT FORM

ARAŞTIRMAYA GÖNÜLLÜ KATILIM FORMU

Bu araştırma, ODTÜ Klinik Psikoloji Yüksek Lisans Programı öğrencisi Dilan Aktaş'ın yüksek lisans tezi kapsamındadır. ODTÜ öğretim elemanlarından Prof. Dr. Faruk Gençöz danışmanlığında ve Uluslararası Fırat Üniversitesi öğretim elemanlarından Assist. Prof. Dr. Fazilet Canbolat eş danışmanlığında yürütülmektedir. Bu form sizi araştırma koşulları hakkında bilgilendirmek için hazırlanmıştır. Araştırmanın amacı, aşırı düzeyde sosyal medya kullanan genç yetişkinlerin yaşadıkları deneyimleri anlamak için bilgi toplamaktır. Araştırmaya katılmayı kabul ederseniz, sizden beklenen araştırmacının sizinle yapacağı online bir görüşmeye katılmanızdır. Bu görüşmenin yaklaşık 60-90 dakika sürmesi beklenmektedir. Bu görüşmede sizin sosyal medya kullanımınıza dair öznel deneyiminizi anlamaya yönelik açık uçlu sorular sorulacaktır. Yapılan görüşmeler ses kaydına alınacaktır ve daha sonra veri analizinde kullanılacaktır. Bu çalışmaya katılmak tamamen gönüllülük esasına dayalıdır. Demografik bilgileriniz ve kimliğiniz gizli tutulacak ve sağladığımız veriler gönüllü katılım formlarında toplanan kimlik bilgileri ile eşleştirilmeyecektir. Veri analizi sadece araştırmacılar tarafından yürütülecektir. Bu araştırmadan elde edilen bilgiler bilimsel yayınlarda kullanılacaktır. Çalışma, genel olarak kişisel rahatsızlık verecek sorular içermemektedir. Ancak, katılım sırasında sorulardan ya da herhangi başka bir nedenden ötürü kendinizi rahatsız hissederseniz görüşmeyi yarıda bırakıp çıkmakta serbestsiniz. Böyle bir durumda çalışmayı uygulayan kişiye, çalışmadan çıkmak istediğinizi söylemeniz yeterli olacaktır.

Bu çalışmaya katıldığınız için şimdiden teşekkür ederiz. Çalışma hakkında daha fazla bilgi almak için ilgili araştırmacı Dilan Aktaş (E-posta: dilan.aktas@metu.edu.tr) ile iletişim kurabilirsiniz.

Yukarıdaki bilgileri okudum ve bu çalışmaya tamamen gönüllü olarak katılıyorum.
(Formu doldurup imzaladıktan sonra uygulayıcıya geri veriniz).

Ad- Soyad

Tarih

İmza

C. INFORMATIVE FORM

ARAŞTIRMA SONRASI BİLGİLENDİRME FORMU

Öncelikle araştırmamıza katıldığınız için teşekkür ederiz.

Bu araştırma daha önce de belirtildiği gibi Orta Doğu Teknik Üniversitesi Psikoloji Bölümü Klinik Psikoloji Yüksek Lisans Programı öğrencisi Dilan Aktaş tarafından Prof. Dr. Faruk Gençöz danışmanlığında ve Assist. Prof. Dr. Fazilet Canbolat eş danışmanlığındaki yüksek lisans tezi kapsamında yürütülmektedir. Katıldığınız araştırmanın amacı, aşırı düzeyde sosyal medya kullanan genç yetişkin bireylerin deneyimlerini ve anlamlandırma süreçlerini incelemektir. Literatürde bireylerin aşırı düzeyde sosyal medya kullanımına dair farklı temalar ortaya çıkmıştır. Bu çalışmada ise aşırı düzeyde sosyal medya kullandıklarını ifade eden katılımcıların öznel deneyimlerinin keşfedilmesi hedeflenmektedir. Katılımcılardan öznel deneyimlerinin ortaya çıkması beklentisiyle mülakatlara katılmaları istenmiştir. Mülakat süresince konuşulan bilgilerin diğer katılımcılarla veya olası katılımcılarla paylaşılmaması gerekmektedir.

Bu araştırmadan alınacak verilerin 2021 yılının Nisan ayında elde edilmesi amaçlanmaktadır. Elde edilen bilgiler sadece bilimsel araştırmalarda ve yazılarda kullanılacaktır.

Araştırmanın sonuçlarını öğrenmek veya bu araştırma hakkında daha fazla bilgi almak için dilan.aktas@metu.edu.tr e-posta adresine sorularınızı yöneltebilirsiniz.

Çalışmaya katkıda bulunan bir gönüllü olarak katılımcı haklarınızla ilgili veya etik ilkelerle ilgili soru veya görüşlerinizi ODTÜ Uygulamalı Etik Araştırma Merkezi'ne iletebilirsiniz.

e-posta: ueam@metu.edu.tr

D. DEMOGRAPHIC INFORMATION FORM

DEMOGRAFİK BİLGİ FORMU

1. Yaş:

Doğum Tarihi :/...../.....

2. Cinsiyet:

Kadın

Erkek

Diğer: _____

3. Eğitim Durumu:

İlkokul

Ortaokul

Lise

Üniversite

Yüksek Lisans

Doktora

Halen öğrenci iseniz okuduğunuz okul:

5. Mesleğiniz:

6. Medeni Durum:

- Bekar
- Nişanlı
- Evli
- Boşanmış
- Dul

7. Sosyal medyayı kullanmaya ne zaman başladınız?

8. Sosyal medyayı ne sıklıkla kullanıyorsunuz?

9. Sosyal medyada günlük ortalama ne kadar süre harcıyorsunuz?

10. Hangi sosyal medya platformlarını kullanıyorsunuz? En sık kullandığınızdan en az sıklıkla kullandığınıza doğru sıralayınız.

1. _____
2. _____
3. _____
4. _____
5. _____

**E. SEMI-STRUCTURED INTERVIEW
QUESTIONS**

YARI YAPILANDIRILMIŞ MÜLAKAT SORULARI

1. Sosyal medya kullanmaya nasıl başladınız?
2. Sosyal medyayı ne amaçla kullanıyorsunuz?
3. En sık kullandığınız sosyal medya platformundan bahseder misiniz?
4. Sizi bu platformu kullanmaya motive eden şey nedir?
 - a. Hangi durumlarda sosyal medyayı kullanma isteğiniz artıyor?
5. Bu platformu kullanırken neler hissediyorsunuz?
6. Bu platformu kullandıktan sonra nasıl hissediyorsunuz?
7. Nasıl paylaşımlar yapıyorsunuz? (Paylaşım yaparken dikkat edilen noktalar, paylaşımın beklentiler, beğenin anlamı vb.)
8. Sosyal medya kullanmak günlük yaşamınızı nasıl etkiliyor? (Aile, iş, okul, arkadaşlar, ilişkiler)
9. Çevrenizdeki insanlar sosyal medyada zaman geçirmenizi nasıl karşılıyor?
 - a. Ailenizin sosyal medya kullanımınıza dair bakış açısı nedir?
10. Sosyal medyaya erişiminiz olmadığında nasıl deneyimliyorsunuz?
11. Ekleme istediğiniz bir şey var mı?

F. TURKISH SUMMARY / TÜRKÇE ÖZET

1. GİRİŞ

1.1. Arka Plan ve Kavramsallaştırma

Günümüzde internet ve yeni medya teknolojileri dünya çapında yaygın bir şekilde kullanılmaya başlanmıştır. Sosyal medya ise yeni medya teknolojilerinin getirdiği en önemli yeniliklerden bir tanesidir (Rengim & Gülşah, 2008). Sosyal medya kullanıcılarına üretme, paylaşma (bilgi, mesaj, fikir vs.), ve online içerikte iş birliği yapma gibi imkanlar sunmaktadır (Kuss & Griffiths, 2017; aktaran Edosomwan ve diğerleri, 2011). Bu açıdan YouTube, Facebook, Instagram, Twitter, WhatsApp, Wikipedia vs. gibi geniş bir platform ağının sosyal medya şemsiyesinde toplandığını söyleyebiliriz (aktaran Kuss & Griffiths, 2017). Sosyal medya devrimiyle birlikte araştırmacılar yönünü farklı bir tür bağımlılık türünü çalışmaya çevirmiştir: sosyal medya bağımlılığı (Kuss & Griffiths, 2011). Kuss ve Griffiths'e (2011) göre sosyal medya bağımlılığı üzerine yapılan nicel araştırmalar nitel araştırmalara göre görece yaygındır. Sosyal medya bağımlılığı yeni bir akıl sağlığı problemi olduğundan dolayı bu problemi keşfetmek için daha çok nitel çalışma gereklidir (Kuss & Griffiths, 2011).

1.2. Sosyal Medya Bağımlılığı Üzerine Yapılan Nitel Araştırmalar

Sosyal medya bağımlılığının nedenlerini ortaya çıkarmak isteyen bir araştırmacı Türkiye'de nitel bir araştırma tasarlamıştır. Yeterince arkadaşına sahip olmamak, sosyal medya kullanımını tamamlanacak bir görev olarak görmek, sosyal medyayı sosyal yaşamın ayrılmaz bir parçası olarak değerlendirmek, güncel olayları kaçırmak istememek katılımcıların sosyal medya kullanım nedenleri olarak bulunmuştur (Aksoy, 2018).

Arkadaşlarla iletişime geçmek, arkadaşlarının ne paylaştığını kontrol etmek, bilgi paylaşmak (Diker & Taşdelen, 2017), boş zamanı eğlence ile doldurmak, bir sorumluluktan kaçık olarak kullanmak (Grau & Kleiser, 2019) nitel araştırmalarda ortaya çıkan sosyal medya kullanım motivasyonları olarak sayılabilir. Bu çalışmalar aşırı sosyal medya kullanımının katılımcıları ders çalışmaktan, öden yapmaktan ya da başka bir sosyal aktivite yapmaktan alıkoyduğunu ortaya çıkarmıştır. Ayrıca katılımcılar sosyal medyanın yüz yüze iletişim sayesinde kurulan sıcak ve samimi ilişkilenden alıkoyduğunu eklemiştir. Sosyal medyanın dikkat dağıtıcı yanı olmasaydı, gerçek hayattaki arkadaşlarıyla daha çok zaman geçireceklerini ya da daha verimli işler yapacaklarını söylemişlerdir (Diker & Taşdelen, 2017; Grau & Kleiser, 2019).

Kurulan diğer bir nitel araştırma katılımcıların gelen mesajlara ve bildirimlere bakma güdüleri olduğunu ortaya çıkarmıştır. Katılımcılar bir süre sonra bu durum üzerinde kontrol duygularını kaybettiklerini ve bunun ders çalışmak gibi başka aktiviteler yapmaya engel oluşturduğunu belirtmişlerdir. Ek olarak bu çalışma diğer çalışmalardan farklı olarak ‘sosyal medya aracılığıyla ideal bir görüntü inşa etme’ üzerine bir tema ortaya çıkarmıştır. Katılımcıların sosyal medyadaki güzellik standartlarına uymak için ekstra çaba harcadıkları ve sosyal medyada kendilerinin daha iyi bir versiyonunu sundukları bulunmuştur (Throuvala, Griffiths, Rennoldson & Kuss, 2019).

Nitel araştırmalar üzerine yapılan literatür taraması sonucunda bulunan çalışmalar yukarıda özetlenmiştir. Bu noktadan itibaren Psikanalitik literatürden bahsedilecektir.

1.3. Psikanalitik Literatür

Günümüzde teknolojik gelişmelerle birlikte psişik yapılar bazı değişikliklere uğramıştır. Freud’un zamanında sınırlar koyan otorite figürleri yerini sınırları ortadan kaldıran teknolojiye bırakmıştır (Özkan, 2020). Bunlar doğrultusunda, bu durumun günümüz öznelinin ruhsal yapısını nasıl etkilediği sorusu gündeme

gelmektedir. Sosyal medya günümüz teknolojilerinin getirdiği bir yenilik (Rengim & Gülşah, 2018) olduğu için bu alanda yapılan çalışmalar sınırlıdır. Sosyal medya bağımlılığını spesifik olarak Lacanyen perspektiften araştıran bir çalışma bulunmamaktadır. Bu noktada sosyal medya bağımlılığını anlamak için Freud ve Lacan'ın bağımlılığa bakış açılarını öğrenmek faydalı olacaktır. Buradan itibaren Freud ve Lacan'ın bağımlılık konusundaki açıklamaları aktarılacak ve ilgili psikanalitik kavramlar açıklanacaktır.

1.3.1. Haz İlkesi ve Ötesi

Haz ilkesinin amacı hoşnutsuzluktan kaçarak haz elde etmektir. Haz ilkesinin ötesi ise ölüm dürtüsünün alanıdır. Bu noktada haz ve jouissance arasındaki farktan söz edilebilir. Haz ilkesi zevke sınır getirendir, bu açıdan sembolik yasa ile harmoni içerisindedir. Bu limitin ötesine geçmek haz değil acı getirir. Lacan bundan jouissance kavramı ile bahseder. Jouissance aşırı zevkle ya da haz ilkesinin ötesine geçmekle tasvir edilir. Diğer bir ifadeyle jouissance ölüm dürtüsü ile ilişkilidir (Evans, 2006).

1.3.2. Bağımlılık Hakkında

Freud'a göre mastürbasyon insanın deneyimlediği ilksel bağımlılıktır. Kişide bağımlılık yapıcı çeşitli objeler tarafından doldurulabilecek bir boşluk açar (Freud, 1954; Loose, 2002). Mastürbasyon ve diğer bağımlılıklar kişinin diğer objelerden ve bireylerden bağımsız zevk almasına izin verir. Burada vurgu kişinin dış dünyaya ihtiyaç duymadan zevk üretebilmesindedir. Bağımlı kastrasyon ile vazgeçilen bütüncül zevki geri ister ve zevke direk giriş yolu arar (Loose, 2002).

Lacan ise çalışmalarında bağımlılıktan çok az söz etmektedir. Genel olarak Lacan bağımlılığı kaybedilen evrensel harmoni ile bağdaştırır. Ona göre bağımlılık, öznenin bölünmüşlüğüne iptal etmek isteyerek kaybolan uyumu geri kazanma girişimidir. Ayrıca Lacan bağımlılığın fallus ile ayrılmaya izin veren bir durum olduğunu söyledi. Bağımlılık yapan nesnelere başka hiçbir şey, fallus tarafından bize dayatılan yasalardan ayrılmamıza izin vermez. Yani bağımlılık, kastrasyonun

sonuçlarından kaçma girişimidir. Ancak bir kişi dil ve fallus tarafından dayatılan sınırlamalardan ve yasalardan kaçarsa, o kişi kendini haz ilkesinin ötesinde, yani ölüm dürtüsünün diyarında bulur (aktaran Loose, 2002).

1.3.3. Lacan'ın Üç Düzeni

Daha önce de belirtildiği gibi Lacan çalışmalarında bağımlılıktan çok az söz etmiştir (Loose, 2002). Bu açıdan sosyal medya bağımlılığını daha detaylı anlamak için öznenin kurulumunda rol alan Lacan'ın üç düzenini anlamak faydalı olacaktır.

1.3.3.1. İmajiner

İmajiner düzenin belirleyicisi öznenin kendi varlığına yabancılaşp, ayna imgesi ile özdeşim kurduğu 'ayna evresi'dir (Evans, 2006). Ayna evresi çocuk 6- 18 aylıkken olur. Aynadaki imaj çocuğa anne ya da ilk Büyük Başka tarafından ideal imge olarak sunulur ve özdeşim annenin onaylayıcı işareti ile kurulur (Homer, 2004). Bu özdeşim sonucu çocuk kendi varlığına yabancılaşır. Ego bu yabancılaşma ile kurulur. Ego erken bebeklik döneminde tamamen anneye bağlı çocuğun vücudunun parçalanmışlığını reddederek kendini yanlış tanınması ile karakterizedir (Homer, 2004; Loose, 2002).

1.3.3.2. Sembolik

Sembolizasyon, semboller aracılığıyla konuşmak ve bunun sonucunda yükselen kültür bizi sosyal bireyler yapan elementlerdir. Dilin de sembolik yönü vardır çünkü gösterenlerden oluşmaktadır. Dilin sembolik önemi bir gösterenin sabit bir anlamdan ziyade başka bir göstereni temsil etmesidir (Lacan, 1998).

Lacan'a göre sembolik işlev yasayı temsil eden Babanın adları ile alakalıdır (aktaran Evans, 2006). Yasa ya da Sembolik Başka (Johnsten, 2018) ensest yasağı ile karakterizedir (Evans, 2006). Diğer bir ifadeyle baba anne ile çocuk arasındaki ikili ilişkiye müdahale ederek içinde buldukları zevke sınır getirir. Bu sayede çocuk

anneden ayrışarak annenin eksiğini dolduran imajiner obje olma riskinden kurtulur (Verhaeghe, 1996).

1.3.3.3. Reel

Reel düzen, sembolik baba anne ile çocuk arasına girmeden önceki dönemi akla getirir. Jouissance terimi de kökenini reel düzenden alır (Miller, 2011). Jouissance zevk aşırılığı ile tasvir edilir ve haz ilkesinin ötesine geçmekle ilintilidir. Lacan jouissance için ölüme giden yol ifadesini kullanır (aktaran, Evans, 2006).

1.4. Araştırma Sorusu

Bu çalışma kapsamında benim araştırma sorum kendisini sosyal medya bağımlısı olarak tanımlayan bireylerin deneyimlerinin ne olduğu üzerinedir. Ayrıca bu bireylerin kendilerini Büyük Başka'ya göre nasıl konumlandıkları ve bu konumlanmaları göz önüne alınarak jouissance'larını nasıl regüle ettikleri soruları bu çalışmanın kapsamındadır.

2. METODOLOJİ

2.1. Nitel Araştırma

Nitel araştırmalar genellikle dili gerçekliğe açılan bir perde olarak görürken gerçekliği direk temsil edemeyeceğinin farkındadır. Gerçekliğin çoklu versiyonu varsayılır ve araştırmacı bu gerçekliğe sadece yaklaşabilir (Howitt, 2016). Çoklu gerçekliği ortaya çıkarmak için (Arghode, 2012) katılımcıların bir fenomeni nasıl yorumladığı elde edilmek istenirken (Lu, 2012); araştırmacı aktif bir rol oynadığının farkında olarak çalışmadaki etkisini göz önüne almalıdır (Morgan & Smircich, 1980). Bütün bunların ışığında, nitel yaklaşım Psikanalitik bakış açısıyla uyumludur çünkü bu yaklaşımla kişisel gerçekliklerin karmaşıklığı korunabilir (Vanheule, 2002). Bu çalışmada da kendisini sosyal medya bağımlısı olarak tanımlayan

bireylerin deneyimleri Lacanyen Psikanalitik Kuram yardımıyla inceleneceği için nitel araştırma yöntemi uygun görülmüştür.

2.2. Yorumlayıcı Fenomenolojik Analiz (YFA)

Nitel bir araştırma yöntemi olan YFA kişilerin bir fenomeni nasıl deneyimlediğini keşfetmeyi amaçlar (Eatough & Smith, 2008). Genel olarak YFA'nın iki adımından söz edilebilir. İlk adım kişinin deneyimini anlamaya çalışmaktır. İkinci adım ise yorumlayıcı analiz yapmaktır. Bu, katılımcıların ortaya koyduğunu verinin kültürel sosyal ve hatta teorik bağlamda daha geniş bir perspektiften incelenmesine izin verir (Larkin, Watts, & Clifton, 2006). Bu anlamda kendisini sosyal medya bağımlısı olarak tanımlayan kişilerin deneyimlerini Lacanyen Psikanalitik teori çerçevesinde yorumlamak istediğim için YFA'yı uygun çalışma yöntemi olarak düşündüm.

2.3. Katılımcılar ve Örneklem Yöntemi

Bu çalışmada Yorumlayıcı Fenomenolojik Analiz doğası ile uyumlu olarak amaçlı ve homojen örneklem yöntemi kullanılmıştır (Langdridge, 2007). İki tane dahil edilme kriteri belirlenmiştir. İlk kriter katılımcıların sosyal medyayı aşırı kullandıklarına dair kendi beyanlarıdır. Böyle bir dahil edilme kriteri seçilmesinin sebebi YFA'da öznelliğe verilen önemle ilişkilidir (Smith, Flowers, & Larkin, 2009). Diğer bir ifadeyle, kişinin kendini öznel olarak nasıl değerlendirdiği psikiyatrik bir tanıdan daha önemlidir. İkinci dahil edilme kriteri katılımcıların 18 ve 25 yaş aralığında olmalarıdır. Literatürdeki araştırmalarda genç yetişkinlerin sosyal medyayı daha sık kullandığı ortaya koyulduğu için (Kırık, Arslan, Çetinkaya, & Gül, 2015) örneklem olarak bu yaş aralığı seçilmiştir. Bu sayede örneklem homojenliği sağlanmıştır. Bu kriterler neticesinde 6 katılımcı çalışmaya dahil edilmiştir. Az sayıda katılımcı ile çalışmak YFA'nın doğası ile uyumlu olarak derinlemesine ve detaylı analize imkân sağlamıştır (Smith & Osborn, 2007).

2.4. Prosedür

Çalışmaya başlamadan önce Orta Doğu Teknik Üniversitesi (ODTÜ) Etik Kurulu'ndan izin alınmıştır. İzin alındıktan sonra, bir sosyal medya platformu aracılığıyla duyuru metni yayınlanmıştır. Araştırmaya gönüllü katılım formu ve demografik bilgi formu katılımcılar tarafından doldurulduktan sonra, görüşmeler için uygun tarih belirlenmiştir. Görüşmeler korona virüs COVID- 19 salgını nedeniyle online platformlar aracılığıyla gerçekleştirilmiştir. YFA standartlarına uygun olarak yarı yapılandırılmış mülakat soruları kullanılmıştır (Spiers & Smith, 2017). Görüşmeler sonrası katılımcılara araştırma sonrası bilgilendirme formu gönderilmiştir. Ortalama olarak bir buçuk saat süren görüşmeler, toplamda beş haftada tamamlanmıştır.

2.5. Veri Analizi

Analize başlamadan önce ses kaydına aldığım görüşmelerin transkriptlerini çıkardım. Veri analizi sürecinde YFA kılavuzundaki talimatlara uydum. Analizin ilk aşamasında aşinalık kazanmak için veriyi tekrar tekrar okudum. Kâğıdın soluna bıraktığım boşluğa notlarımı ve yorumlarımı eklerken; kâğıdın sağına bıraktığım boşluğa olası tema başlıklarını yazdım. İlk katılımcı için çıkan temaların arasındaki bağlantıyı araştırarak kümeledim. Her bir katılımcı için aynı adımı izledim. Her bir katılımcı için tema kümeleri oluşturduktan sonra, analizin bir sonraki aşamasında katılımcıların ortak deneyimlerini bulmaya çalıştım. Tema kümelerini karşılaştırarak daha genel kategoriler elde etmeye çalıştım. Bu noktada analizin düz bir çizgide ilerlenen bir süreç olmaktan ziyade adımlar arasında ileri geri gidilen bir süreç olduğunu belirtmekte fayda var.

2.6. Çalışmanın Güvenilirliği

Morrow'a (2005) göre öznellik, refleksivite, verinin ve yorumun yeterliliği çalışmanın güvenilirliği konusunda belirleyicidir. Yorumlayıcı ve eleştirel araştırmacılar öznelliği veri gibi benimseyip, araştırmanın niteliğini arttırmak için

kullanabilir (Fisher, 2009). Bu noktada refleksivite önemli bir yerdedir. Refleksivite arařtırmacının kiřisel deneyim ve varsayımlarının arařtırmayı nasıl etkilediđini keřfetme anlamındadır (Howitt, 2016). Arařtırmacının deneyimlerini ve varsayımlarını hem kendine hem de bařkalarına aık hale getirmesini gerektirirken, paranteze alma yöntemini kullanması iin teřvik eder (Howitt, 2016; Morrow, 2005; Fisher, 2009).

Bu noktada arařtırmacı olarak kendi öznelliđimin bu alıřmadaki yerinden söz edeceđim. Sosyal medya bađımlılıđı konusunda alıřmayı kendi deneyimlerimden yola ıkarak alıřmak istedim. Getiđimiz yaz dneminde kitap okumak gibi yapmak istediđim diđer aktivitelere ayırabileceđim zamanı sosyal medyada harcadıđımı fark ettim. Sonrasında bu durumun klinik psikolojide yansımaları nasıl olabilir ve klinik anlamda neler yapılabilir soruları üzerine yođunlařtım. Veri toplama ve analiz srecinde, bazı katılımcılarla benzer deneyimleri paylařtıđımı grdm. Bu srete, katılımcılara karřı bazen olumlu bazen de olumsuz duygular beslediđimi fark ettim. Bunların farkında olarak ve bunlar üzerine notlar alarak devam ettim. Ayrıca, alıřma boyunca bulgularım ve yorumlarım hakkında spervizrlerime danıřtım.

3. BULGULAR

Analiz sonucunda beř st dzey tema ortaya ıkmıřtır. Buradan itibaren bu temalara tek tek deđinilecektir.

3.1. Kaıř Alanı Olarak Sosyal Medya

Birinci st tema, katılımcıların sosyal medyayı bir kaıř alanı olarak tanımlamalarıyla ilgilidir. Katılımcılar yz yze sosyalleřmek ya da gerekli veya isteđe bađlı olarak grdklerini yapmak yerine sosyal medyaya baktıklarını belirtmiřlerdir. Bu temanın alt temaları ise *akademik sorumluluklardan kaıř, sosyal ortamdaki kaıř, verimli bir Őey yapmaktansa verimsiz olana kaıř* şeklindedir.

3.1.1. Akademik Sorumluluklardan Kaçış

Katılımcıların çoğu sosyal medyayı akademik sorumluluklardan kaçmak için kullandıklarını belirtmişlerdir. Sosyal medya kullanımlarını ders çalışmayı erteleme, dersi dinlemek yerine sosyal medyayı tercih etme ya da ders çalışabilecekleri zamanda ders çalışmak yerine sosyal medyayı kullanma şeklinde tanımlamışlardır. Bazı katılımcılar bu durumu kontrollerini kaybetmelerine, bazıları ise can sıkıntısına bağlamıştır.

3.1.2. Sosyal Ortamdan Kaçış

Katılımcılar sosyal medya kullanımlarını sosyal ortamdan kaçma açısından da tanımlamışlardır. Yüz yüze iletişim yerine başkalarıyla sosyal medya üzerinden iletişim kurmayı tercih etmek ve sosyal ortamdan sıkıldığında veya sohbetin ilgi çekici olmadığı durumlarda sosyal medyaya kaçmak bu temanın kapsamına giren durumlardır.

3.1.3. Verimli Bir Şey Yapmaktansa Verimsiz Olana Kaçış

Diğer bir alt tema, sosyal medyaya verimsizlik atfedilmesiyle ilgilidir. Kitap okumak, spor yapmak, dil öğrenmek vb. katılımcılar tarafından tanımlanan verimli şeylerdir. Sosyal medyayı verimsiz bir şey olarak adlandırmalarına rağmen, katılımcılar sosyal medyayı diğer alternatif şeylere tercih ettiklerini belirttiler.

Örneğin Defne bu konuda şunları söyledi:

Defne (D): Daha verimli bir şey yapmakla kıyaslandığında, sosyal medya insana daha avantajlı geliyor çünkü daha eğlendiriyor ... O yüzden ister istemez insana 'instant gratification' sağladığı için böyle bakıyorsun. Hemen hızlıca 10 saniye içinde bir tweet bitiyor. Hemen 10 saniyede bir aslında beynini ödüllendirmiş gibi oluyor. Ama bir kitap okuduğunda 500 sayfa okuyacaksın okuyacaksın okuyacaksın. Hani insan beyni sosyal medyaya girmeyi daha çabuk daha iyi bir eğlenme metodu olarak görüyor.

Başka bir deyişle, katılımcılar çaba gerektiren ve uzun vadede keyif verecek şeyler yerine sosyal medyada vakit geçirdiklerini ima etmişlerdir.

3.2. Güç Sembolü Olarak Sosyal Medya

İkinci üst tema, katılımcıların sosyal medyaya güç atfetmeleriyle alakalıdır. Katılımcılar sosyal medyayı aktif, her şeye gücü yeten ve sınırsız olarak tanımladılar. Alt temalar ise *aktif sosyal medya aracılığıyla pasif bir konum almak, sosyal medyaya atfedilen fırsat sınırsızlığı, sonsuz üretim ve tüketim döngüsü ve sosyal medyayı ideal görüntü yaratma alanı olarak algılamadır.*

3.2.1. Aktif Sosyal Medya Aracılığıyla Pasif Bir Konum Almak

Birinci alt temada katılımcılar protestodan sosyalleşmeye kadar pek çok eylemini sosyal medyaya devrettiklerini belirtmişlerdir. Örneğin, katılımcılar evde pasif bir şekilde otururken paylaşımda bulduklarını ve protesto eylemini sosyal medyaya devrettiklerini anlattılar. Aşağıdaki alıntıda Ayşin'in sosyalleşmeyi sosyal medyaya nasıl devrettiğine bir örnek vereceğim:

A: Bütün arkadaşlarımızı takip ediyoruz çünkü genellikle o arkadaşlarımız günlük hayatında ne yaptıklarını paylaşıyor ... Hani bu birazcık şey oluyor illaki telefon açıp konuşmadan ya da işte mesaj göndermeden bir şekilde birbirimizle haberleşme aracı gibi oluyor ... Bir şekilde iletişime geçmek, direkt olarak birbirimize hitap etmemiş olsak bile gibisinden ... mesela değer verdiğim bir arkadaşım ama her hafta böyle telefon açıp konuşmuyoruz. Diyelim ki işte ayda bir konuşuyoruz ama az çok ne yaptı, mezun oldu mu, kedi mi sahiplendi hani sosyal medya aracılığıyla öğrenebilmiş oluyorum.

Ayşin o kişiyle sohbet etmemiş olduğu halde; o kişinin sosyal medyada ne yaptığını görmeyi sosyalleşmenin ve sohbet etmenin bir yolu olarak adlandırdı.

3.2.2. Sosyal Medyaya Atfedilen Fırsat Sınırsızlığı

Katılımcılar sosyal medyaya omnipotanslık ve sınırsızlık atfettiler. Sosyal medyada zaman ve mekân kısıtlaması olmadığını belirttiler. Ayrıca sosyal medyanın sınırsız bir kapasiteye sahip olduğunu ve bilgiyi sonsuza kadar muhafaza edebildiğini söylediler.

3.2.3. Sonsuz Üretim ve Tüketim Döngüsü

Katılımcılar ayrıca sosyal medyayı sınırsız bir üretim ve tüketim alanı olarak tanımladılar. Bu duruma nasıl uyum sağladıklarını sosyal medyanın beklentisi üzerinden anlattılar. Örneğin Ayşin, sabah uyandıığında herkesin paylaştığı şeyleri tek tek tükettiğini söyledi. Bu noktada bunun nedenini Instagram'ın amacı ile açıkladı. Bunu şu sözlerle açıkladı:

A: Instagramın falan amacı: bizi uygulamanın içerisinde tutmak, hani kaydırabildiği kadar kaydırın, uzun süre kalabildiği kadar kalsın istiyorlar. Bende de çok işe yarıyor bu. Hep kalıyorum yani bir amacı olmadan.

3.2.4. Sosyal Medyayı İdeal Görüntü Yaratma Alanı Olarak Algılama

Katılımcılar aynı zamanda sosyal medyayı ideal bir imaj yaratma ortamı olarak da betimlemişlerdir. Sosyal medyanın kullanıcılardan ideal bir imajı yansıtmasını beklediğini belirtmişlerdir. Örneğin Funda şunları söyledi:

F: Toplum ya da işte instagram sosyal medya bir şey dayatıyor. Diyor ki işte 90 60 90 çok ince, işte çok havai, inanılmaz işte iyi yerlerde yemek yiyen, inanılmaz iyi arabalara binen, inanılmaz iyi çantalar kullanan, her giydiği sorulan bir rol olacaksın.

Katılımcılar, sosyal medyanın beklentisi doğrultusunda imaj yansıtanların daha fazla beğeni aldığını ve daha fazla takipçiye sahip olduğunu ifade ettiler.

3.3.Sosyal Medyaya ve Sosyal Medyadaki İçeriklere İlişkin Değer Atfetme ve Değersizleştirme

Üçüncü üst tema, sosyal medyaya ve içeriklerine ilişkin değer atfetme ve değersizleştirmedir.

3.3.1. Çok Fazla Paylaşımdan Kaynaklı İçeriğin Değersizleştirilmesi

İlk alt temada, katılımcıların çoğu sosyal medyada çok fazla paylaşım olduğunu, bu nedenle içeriğin değer kaybettiğini belirtmiştir. Örneğin Ayşin bu konuda şunları söyledi:

A: Birbirimiz hakkında haberimiz olmasını güzel bir şey olarak görüyorum ... Ama öyle bir seviyede kullanıyoruz ki artık bunları, artık iş çok fazla paylaşmaya geliyor ve çok fazla çok da önemli olmayan detayları paylaşmaya geliyor. Hani sabah kaçta kalktıysan banane.

3.3.2. Sosyal Medyada Kurgulanan İdeal Görüntüye Değer Atfetme ve Değersizleştirme

Katılımcılar, sosyal medyada sunulan ideal imaja da değersizlik atfettiler. Böyle bir imajı sunmanın kendileri için ne kadar önemli olduğunu belirtse de gereksiz olduğunu ve gösterişten başka bir amacı olmadığını söyleyerek değersizleştirdiler. Benzer şekilde, başkaları tarafından sunulan imaja da değersizlik atfettiler. Başkalarının paylaşımlarına ilişkin “oluşturulmuş bir içerik”, “gerçeği yansıtmıyor” gibi cümleler kurdular.

3.3.3. Olmasa Da Olur Ama Onsuz Yaşayamam Düşüncesi

Ayrıca katılımcılar sosyal medyanın kendisini de gereksiz olarak tanımlamışlardır. İlginç bir şekilde, sosyal medyasız bir hayatın düşünülemez olduğunu da eklediler. Örneğin Ayşin şunları söyledi:

A: Ben burada acaba bağımlılık mı diye düşündüğüm için bunu söyledim. Hani bunsuz bir hayat düşünülemez gibi geliyor. Ama aslında hayatıma ne katıyor diye baktığım zaman, hayatıma kattığı o kadar bir şey yok. A ben bunu bilinçli olarak yapmaktan ziyade daha çok bilinçsiz olarak, hani el alışkanlığıyla yaptığım bir şey, aynı sigara gibi.

3.4. Kendini Kaybetmişlik ve Kontrol Kaybı Hissi

Diğer bir üst tema ise kendini kaybetme ve kontrol kaybı hissidir. Katılımcıların tamamı sosyal medyayı kullanırken ve hatta kullanmazken bir şekilde kontrollerini kaybettiklerini söylediler.

3.4.1. Bildirim Geldiğinde Kendini Bakmaktan Alıkoyamama

Katılımcılar bu alt temada bildirim geldiğinde kendilerini bakmaktan alıkoyamadıklarını ifade ettiler.

3.4.2. Zaman Algısının Kaybolması

Katılımcılar ayrıca sosyal medyayı kullanırken zaman kavramını kaybettiklerini de ifade ettiler. Beren bunu şu sözlerle açıkladı:

B: Mesela yatmadan önce diyorum ki bir saat gireyim. Mesela saat bire ikiye kadar sosyal medyada geçireceğim diyorum. Sonra tamam diyorum galiba uykum geldi. Saate bakıyorum saat beş olmuş. Sosyal medyada geçirdiğim zamanı hiçbir şekilde anlamıyorum.

3.4.3. Sosyal Medyadan Uzaklaşmakta Güçlük Yaşama

Diğer alt tema ise sosyal medyadan uzaklaşmakta güçlük yaşamadır. Katılımcıların neredeyse tamamı, sosyal medyayı kullanmayı bırakma veya sosyal medyayı kullanmadıklarında sosyal medyadan uzak durma konusunda kontrolleri yokmuş gibi anlattılar. Örneğin Beren, “Bir şey okudukça aa diyorum şunu da okuyum şunu da

okuyum” dedi. Bu noktada kendine “Beni ne itiyor?” diye sordu. Bu soruyla kontrolünün ötesinde bir şeyin onu kullanmaya ittiğini ima etti.

3.5. Otorite Figürlerine Göre Konumlanma

Son üst tema ise otorite figürlerine göre konumlandırmadır.

3.5.1. Tepkisel Konumlanırken Sosyal Medya Aracılığıyla Yaptırımdan Kaçış

Birinci alt tema tepkisel konumlanırken sosyal medya aracılığıyla yaptırımdan kaçıştır. Örneğin Defne, sosyal medyada anonimlik aracılığıyla yaptırımlardan kaçtığını şu sözleriyle ifade etti:

D: Yani Twitter’deki hesapların büyük bir çoğunluğu Türkiye’de hani anonim. Çünkü insanlar bence ad soyadıyla kullanmak istemiyor. Atıyorum siyasi bir şey paylaşırsa sonra bunun şikâyet edilme yaptırım gibi böyle şeyler çünkü çok gördük. O yüzden insanlar genellikle anonim hesap açıyorlar. Yani bu şekilde yazacaklarını yazıyorlar ve sıkıntıyı engelliyorlar.

R: Siz neden anonim olmayı tercih ediyorsunuz?

D: Olur da siyasi bir şey paylaşırsam başım belaya girmesin.

3.5.2. Araştırma Çerçevesine Dair Sınır İhlal Etmeye İlişkin Tutumlar

Araştırma sürecinde, katılımcıların araştırma çerçevesini ihlal etmeye ilişkin tutumları olmuştur. Görüşmeler sırasında neredeyse tüm katılımcıların telefonlarına baktığını fark ettim. Hatta bazı katılımcılar bildirimlere cevap vermek için görüşmenin akışını kesti. Ayrıca araştırmacıyı yatay bir ilişki içinde konumlandırmaya çalıştıkları zamanlar da olmuştur. Mesela Funda verdiği örnekte “mesela Dilan ve Funda arkadaş” dedi.

Dikkatimi çeken bir diğer şey ise, görüşmelerin belli noktalarında bazı katılımcıların ben yokmuşum gibi davranması oldu. Örneğin Ayşin görüşme sırasında kedisikle birkaç kez konuştu. Ayrıca görüşmenin ortasında hiçbir şey söylemeden iki kez

ayağa kalktı ve görüşme ekranından kayboldu ve sonra geri geldi. Bu benim görüşmenin devam etmesi için oturması gerektiğini hatırlatmama neden oldu.

4. TARTIŞMA

Freud'a göre mastürbasyon ilksel bağımlılıktır ve mastürbatörün tatmin olması için dış dünyaya ihtiyacı yoktur (aktaran Loose, 2002). Bu, mastürbasyonun arzu ve tatmin arasında kısa devre işlevi gördüğü anlamına gelir (Loose, 2002). Bu nokta, sosyal medya bağımlılığı da dahil olmak üzere diğer bağımlılıkları anlamak için çok önemlidir. Bu çalışma kapsamında katılımcılar akademik sorumluluklarından, sosyal çevrelerinden vb. sosyal medyaya kaçarak onu eğlenme amacıyla kullandıklarını belirttiler. Kitap okumak gibi uzun vadede kendilerine keyif verecek şeylerden ziyade sosyal medya aracılığıyla anında tatmin olmayı tercih ettiklerini ifade ettiler.

Burada dikkat çekici nokta, katılımcıların sosyal medyayı verimsiz bir şey olarak tanımlamalarıydı. Diğer yandan katılımcılar ders çalışmak, sohbet etmek gibi şeyleri verimli şeyler olarak tanımladılar. Bu noktada verimsizlik atfettikleri sosyal medyayı neden tercih ettikleri sorusu ortaya çıkıyor. Bu sorunun cevabı jouissance'ın tanımındadır. Zevk ve acının birleşimi olarak jouissance'ın anlamı bu noktaya uyuyor gibi görünüyor (Swarles, 2012). Loose (2002), bağımlıların arzu yerine jouissance tarafını seçtiklerini ifade etti. Bu durum, sosyal medya bağımlılığı için de geçerli görünüyor. Katılımcılar sosyal medyayı kullanmaktan keyif aldıklarını söylediler de bunun acı veren yanlarından da bahsettiler.

Bu noktada önemli olan, katılımcıların verimli bir şeyler yapma iç görüsüne sahip olmalarıdır. Katılımcıların verimli bir şey yapma söylemi, Öteki ile ilgili içselleştirilmiş bir ideale işaret ediyor olabilir. Lacan, ego-idealini sembolik içselleştirme olarak tanımlar. Ego-ideali ideal olarak işlev gören bir gösterendir. Yasanın içselleştirilmesi yoluyla özneyi sembolik düzendeki konumuna yönlendirir (aktaran Evans, 2006). Başka bir deyişle, Lacan'ın ego ideali kavramı, sosyal bir özne olmakla ilgilidir. Katılımcılar bu ideali verimli bir şey yapmaktan bahsederek

ifade etmiş olabilirler. Bu anlamda katılımcıların bu söylemi, sosyal medya üzerinden aldıkları jouissance söylemlerini gölgede bırakmaktadır. Bu öznelerle analitik çalışma yaparken bu nokta ekstra önemli olabilir.

Bu noktada terapötik anlamda neler yapılabileceğini açıklamak uygun olacaktır. Sosyal medya bağımlılılarıyla çalışırken verimlilik söylemlerine vurgu yapılabilir. Bu anlamda verimli olarak gördükleri şeyleri nasıl yapabilecekleri, neden yapmadıkları, bunları yapmaktan alıkoyan şeylerin ne olduğu vb. sorulara odaklanılabilir. Terapide bu sorulara odaklanmak sosyal medya bağımlılarını içinde buldukları jouissance'tan uzaklaştırıp onları toplumsal bir alana çekebilir.

İkinci üst tema, katılımcıların sosyal medyaya güç atfetmeleri ile ilgiliydi. Birinci alt temada katılımcılar aktif sosyal medya aracılığıyla pasif hale geldiklerini belirtmişlerdir. Bu temada birçok eylem ve ihtiyaçlarını sosyal medyaya devrettiklerini ifade ettiler. Katılımcılar ve sosyal medya arasındaki bu tür bir ilişki, bebek ve birincil bakım veren kişi olan anne arasındaki ilişkiye benzemektedir. Erken bebeklik döneminde anne çocuğun her ihtiyacını karşılayan konumdadır. Çocuk tamamen annenin merhametine bağlıdır. Bu yönüyle edilgenlik, insan öznesinin başlangıç noktasıdır (Loose, 2002). Katılımcıların pasifliği bu açıdan düşünülebilir.

Başlangıçta çocuk ilk Büyük Başka'nın, yani annenin eksikliğiyle karşılaşır. İkinci Büyük Başka'nın yasasına tâbi olmayan kişi annenin eksikliğini tıkayan nesne olmak ister; ve annenin arzu ve zevkinin tutsağı olur (Verhaeghe, 1996). Bunlara paralel olarak katılımcılar kendilerini sosyal medyanın arzusunun tutsağı olmuş gibi betimlediler. Kendileri yapmak istemeseler bile, sosyal medyanın beklentisinin davranışlarını nasıl belirlediğinden bahsettiler. Sosyal medyanın beklentisi doğrultusunda üretim- tüketim döngüsüne katılmak ve ideal imaj sunmak buna örnek olarak verilebilir.

Özetle sosyal medya kişiyi pasifleştirerek, sınırsız seçenekler sunarak, sonsuz bir üretim tüketim kapısı açarak ve belki en önemlisi özneye kendini eksiksiz

sunabileceği bir mecra vaat ederek eksiğin olmadığı bir alan göstermektedir. Lakin Lacan'ın da dediği gibi eksiğin olmaması demek arzunun olmaması demektir (2011). Bu nedenle artık arzudan değil jouissance'tan bahsediyor oluruz. Fakat en nihayetin özne arzulayan bir öznedir ve sosyal medyanın yarattığı bu alanda da bir eksik oluşturmak durumundadır. İşte bu noktada da devreye eksiğin işareti değersizleştirme eylemi girer. Katılımcılar bir yandan sosyal medyanın yanıltıcı, eksiksiz dünyasına kapılmış gibi davransalar da bir yandan da hem içerikler hem sosyal medyanın kendisi üzerinden bir değersizleştirmeye girerler.

Diğer bir tema kendini kaybetmişlik ve kontrol kaybı hissi temasıydı. Daha önce de söylediğim gibi sosyal medya bağımlıları arzudan ziyade jouissance'ın tarafını seçer. Taubman, jouissance'ı rasyonel bilinç kaybı ve kontrol kaybı üreten bir kendinden geçmişlik hali ile tanımladı (2005). Bu çalışmada da katılımcılar, sosyal medyayı kullanırken rasyonel bilinçlerini ve kontrollerini kaybetmiş gibi tanımlamışlardır.

Katılımcıların sosyal medya aracılığıyla yaptırımdan kaçınmaları da jouissance'ın tarafını seçilmesiyle açıklanabilir. Lacan'a göre jouissance reddedilmelidir ki özne arzu ve yasa ile meşgul olsun (2006). Bu açıdan yasa ile sorun yaşamak ve sorumluluk gerektiren şeylerden sosyal medya aracılığıyla kaçınmak kastrasyon ilgili görünmektedir. Katılımcılar, sosyal medyada anonimliği kastrasyonun sonuçlarından kaçmak amacıyla kullanıyorlar gibi görünüyor.

Katılımcıların araştırma sürecinde araştırma çerçevesini ihlal etmeye ilişkin tutumları da olmuştur. Bu, jouissance'ın transgresif yönü ile açıklanabilir. Burada önemli olan nokta, ihlal olmaksızın jouissance'a erişimin olmamasıdır. Yasa olmadan da ihlalin bir anlamı yoktur (Lacan, 1959- 60). Araştırma çerçevesinde katılımcıların jouissance'ı da, araştırma çerçevesinin ihlaline dayanıyor gibi görünüyor. Örneğin, bir katılımcı görüşmenin ortasında ayağa kalkarak araştırma çerçevesini ihlal edici bir tutum sergilemiştir. Bu noktada, araştırmacı olarak ben bu katılımcıyı "oturun" diye uyararak yasayı hatırlatma ihtiyacı duydum.

5. SONUÇ

Sonuç olarak, katılımcılar sembolik kastrasyondan kaçarak anında tatmin sağlamak için arzu yerine jouissance'ın tarafını seçmektedirler diyebiliriz. Kontrol duygularını kaybetmeleri ve sınırı ihlal etmeye ilişkin tavırları jouissance'ın tarafını seçmeleriyle açıklanabilir. Bu çalışmada dikkat çeken nokta, katılımcıların sosyal medyanın verimsiz olduğuna dair görüşleridir. Bu iç görü, onları verimli ve toplumsal bir şeyler yapmaya yönlendirebilir. Bu teröpatik anlamda da katılımcıları sembolik alana çekmek için odaklanılması gereken nokta gibi görünüyor.

Bu çalışmayla ilgili bir diğer önemli nokta ise sosyal medyaya atfedilen güçle ilgiliydi. Katılımcılar sosyal medyayı bir anne olarak tasvir ederken, kendilerini anneye bağımlı bir çocuk olarak tanımlamışlardır. Sosyal medyadan her şeye gücü yeten ve sınırsız bir güç olarak bahsettiler. Yani sosyal medya, kullanıcılarına anne ile ikili ilişkisinde ayrışamayan çocuğun bütüncül dünyasını sunuyor. Sosyal medya, kullanıcıya eksikliği olmayan bir mecra sunmaktadır ama nihayetinde özne arzulanan bir öznedir ve sosyal medyanın yarattığı alanda bir eksiklik yaratmak zorundadır. Bu noktada eksikliğin göstergesi olan değersizleştirme eylemi devreye girer. Kullanıcılar bu şekilde eksik oluşturarak jouissance'larını düzenlerler diyebiliriz.

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TEZİN ADI / TITLE OF THE THESIS (İngilizce / English): Social Media Addiction: Psychoanalytic Approach

TEZİN TÜRÜ / DEGREE: **Yüksek Lisans / Master** **Doktora / PhD**

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