

Abstract

Objective: The study of subcultures is one of the most important approaches for the identification and investigation of social injuries. The contribution of ethnography to research on narcotics is to focus on social relationships with the centrality of drug use. The aim of the present study was to evaluate the ethnic subcultures (Arab people of Ahvaz) and the folk norms and recommendations that encourage the use of narcotic drugs. **Method:** This was an ethnographic and a qualitative research. Purposive sampling was used and theoretical saturation was used to achieve the sample adequacy. The domain of this research was the subculture of the Arab nation. Three-step coding was used to analyze the research data. The first step was open coding where important concepts were extracted. In the axial coding step, axial codes were drawn out of the conceptualization of important issues. **Results:** Causes of the tendency towards beliefs, customs, and traditions were revealed to be parents' false education regarding the relatively high size of Arabs' families, misleading cultural propaganda, lack of knowledge, lack of welfare facilities, unemployment, low quality of life, and adherence to ethnic customs in the domain of drug use. In terms of conventional beliefs about narcotic drugs, the findings suggest that the shared understanding and values can act as clear rules for drug users. Knowledge about drug use is transmitted through an interconnected social network, which represents a subculture of narcotic drugs. **Conclusion:** It can be argued that the beliefs and norms encouraging drug use have been commonly used in traditional medicine for the treatment or reduction of pain associated with diseases of the old world.

Keywords: ethnography, drugs, norms, folk beliefs, pharmaceutical recommendations

Ethnographic Study of Folk Norms and Recommendations Encouraging Drug Use (Case of Arab People of Ahvaz City)

Mirfardi, A., Shahriari, M.

Mirfardi, A.

Associate Professor, Department of Sociology, Shiraz, Iran, Email: amirfardi@shirazu.ac.ir

Shahriari, M.

Ph.D Student of Sociology, Yasuj University, Yasuj, Iran



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Introduction

Like cultures, subcultures generally prescribe norms that regulate behaviors and are socially ordered (Gourley, 2014). The study identifies specific norms of behavior about the drugs use, which defines a moderate and acceptable use. Study of subcultures is one of the most important methods for the recognition and evaluation of social harms. The norms defined by the common laws, which exclusively determine the members of the society about "true and false", "right and wrong", are influential in society, and culture that is defined as values, beliefs and norms, traditions and customs, art, history and folk are defined as a group of people, is of great importance in this field (Jiloha, 2009). One of the ways that highlights and criticizes the contribution of ethnography in research on drugs is to focus on social relations about the drugs use, particularly in the pattern of their use with a social group. In the literature of ethnography, there are four general patterns: people who use narcotics with other people who have common factors in identifying with a lifestyle or subculture of drugs use are called central individuals. People who use narcotics with other people who share the identification with a lifestyle or subculture of using drugs but they are not central. People who use drugs with friends and relatives but have no understanding of the life style of drugs use; and people who use drugs alone, while have self-knowledge with a group who is notorious in drugs use (Kennedy, & Sundqaist, 1994). Drug use has a close relationship with culture, beliefs, religious beliefs, socioeconomic conditions and historical background of each country (Shekabaigi, 2012). There are various social contexts of substance use and abuse that can be mentioned here: Being used in social isolates, for example: drugs use to increase performance, to use medicinal and unauthorized drugs. Drugs use with regular peers; use of recreational / social drugs with your spouse, friends and mistresses, at home, at parties and social gatherings and drug experience among students. Use of drugs as part of a diagnosis / larger lifestyle as an example: using marijuana and LSD as a part of subculture among students and the use of drugs in the criminal life and the last item is the use of narcotics in the drug-focused narcotics as an example: the use of crack in the subculture of discos and using heroin in addicts' street addicts (Kennedy, & Sundqaist, 1994). Hence, drugs use often takes place in the subculture, in which drug use is commonly accepted due to the given conditions (Becker 1953).

Ahvaz city, the capital of Khuzestan province, has been a commercial, political, cultural and social center in the southwestern region of the country in the past and in different periods. As a result, the people of this city have long been familiar with different cultures, including European cultures, due to colonialism in different times, and have had cultural contact with other nations more than other ethnicities and cultures. On the other hand, one of the most important factors in explaining the ethnic identity among the Arabs of Ahwaz is the unfavorable economic and social conditions of the Arab residents of the Ahwaz city. If someone in Ahwaz has a sociological view, he can identify the

"poverty belt". Unemployment, poverty, addiction, and crime are impressive in Ahvaz (Azizi Bani taraf, 2001). Since the beliefs of the local subcultures about the facilitating causes of drug use in Iran have been less studied, there are some of the few limited local and international studies as follows: Mohseni Tabrizi (2010) in his study found that, based on Cohen's rating coefficients, the variables of education and life skills, quality of relationships and family relationships, parental control and supervision, personality behaviors and family factors, and economic status were the most important factors on addiction behavior. In their study, Gurosi and Mohammadi Dolatabad (2011) concluded that the triangle of the family, person and the community, the spectrum of happiness-distress, the inability of society's pressure are the causes of women's dependence on narcotics. Palmer and Humphrey (1990) in their study found that drug users learn to understand and enjoy the effects of medication through interaction with experienced users in the subculture, in which the customs are transmitted to do this. Therefore, this research confirms the necessity of drug research in the field of subculture. Furnham, & Thomson (1996) have studied the beliefs of people about the symptoms of heroin addiction, and found that immoral tendencies, family circumstances, and ethical trends are among the most important encouraging reasons for drug use. Thus, despite the significant difference between scientific theories and the observation of folk beliefs, there are some similarities among them regarding the causes and effects of addiction. Small, Fast, Krusi, Wood, & Kerr (2009) explored the role of the community, especially the group of friends and peers in injection initiation. In this study, data were collected through interviews with swingers doing injection, and were analyzed using thematic analysis. The results showed that, at most, encouraging drug users to inject, facilitates this action.

In the study, the narration of youth showed that during the first injection, the mutual social interaction of the peers was very important. Mc Millan, & Onner(2003) showed that mental norms play an important role in drug tendency, which can be influenced by perceived social pressure from others and its severity depends on the individual's motivation to meet others' expectations. Also, ethical norms can have a significant impact on substance abuse in behavioral performance. Kermode, Sono, Songput, & Devine (2013) applied qualitative research using three focused group discussions and ten deep interviews on drugs and drug use in two states in northeastern India. The results showed that reasons for using alcohol and drugs are loneliness, emotional stress, overcoming shame in sexual intercourse and pleasure. According to Maithya's findings (2009), root causes of drug use include individual contexts, family characteristics, and social and environmental factors.

Preliminary research on drug use has shown that drug use occurs mainly in perverted subcultures. Deviant subculture theories have a dominant theoretical framework in which people's drugs use is studied and focuses on the importance of deviant subculture and the preservation of deviant acts. They argue that

deviation is the result of a learned learning of deviant values and norms within the context of a subculture (Clinard, & Meier, 1992). Past researches have shown that social control and learning processes that act in drug use processes are the framework in which people decide how a particular drug should be used and how experience will be achieved of it. (Becker, 1963). Becker was the first to use marijuana in the subculture of drugs use. He published his research in his book "Aliens" in 1963. Becker focused on the conditions for becoming a marijuana user and the importance of learning in a drug use subculture in the onset and continued use of marijuana. He realized that learning to understand and enjoy the effects of marijuana was mediated by subculture of experienced users. He argued that people were able to use drugs to enjoy, only when they thought it could be used as a matter to enjoy. This occurs when there are three prerequisites: the user has learned the correct use of the method, learned the effects of the drug, and has also learnt enjoying the effects of the drug. For Becker, these three prerequisites occur through the interaction of individuals with a group of other users who initially are equipped with the necessary concepts for organizing the drug experience (Glory, 2014). Today, the nature of drug use in the community has changed over time. We are currently witnessing the widespread use of recreational drugs among a relatively large number of ordinary people.

Drug use and substance abuse have a long history, but drug abuse as addiction has become one of the most serious issues in human society. The historical study of substance abuse shows that drug abuse and substance abuse have coexisted for thousands of years without being regarded as a social issue or even as an unpleasant issue. In just a few hundred ago, substance abuse has been raised as an addiction problem. The purpose of this study is to investigate the relationship between ethnical subcultures (Ahwaz's Arabic people) and the encouraging of folk norms and recommendations of drug use in the present condition; besides, to have an exact understanding of the reasons of their tendencies towards encouraging beliefs and customs, especially in drugs use field. Therefore, the purpose of the present research is to answer the following questions:

- 1- What is the perception and interpretation of the Arab people, about their tendency to their ethnic beliefs and customs?
- 2-What are the folk beliefs about drug use among the Arab people?
- 3- Do the Arab people have any local and therapeutic recommendations for drug use?
- 4- What are the specific beliefs and customs of Aab people that facilitate the use of narcotics in their ceremonies and parties?

Method

Statistical population, sample and sampling method

This was an ethnographic and a qualitative research. Ethnography is a method in which the researcher studies the behaviors and activities of the subjects studied

in the natural environment. The statistical population of this study was sub-culture of the Arab people among the diverse subcultures in the city of Ahwaz. Required data are collected through interviews and recording the conversations with a number of drug user experts. Data collection method is observation and interview. In the present study, the data were collected through a deep interview and observation. In this research, for the interviews, Patton's interview (2002) was used (quoted by Mohammadpour (2013). Patton distinguishes between three types of interviews: Informal Conversational Interview, General Interview Guide Approach and Standardized Open -Ended Interview. In the present study, all three proposed approaches of Patton were used as follows: At the beginning, to achieve the concepts and categories, the informal conversation interview approach was applied. After revealing the initial concepts and categories using the general interview guide, the categories and concepts were followed up in the interview process. After forming the general lines of the interviews by concepts and categories, we designed collections of the open questions and this process continued until achieving theoretical saturation. For data analysis, common methods were used in the field contextual theory method, namely open coding, axial coding and selective coding. In the open coding, the basic concepts and then the major categories based on them were identified; their features and their dimensions were discovered. In the axial coding, the categories were linked to each other based on their properties (subcategories); and finally, in the selected coding, categories are integrated and refined to create theory (Iman, 2011). At this stage, the combination of the category was also made, namely the categories were refined theoretically and were linked around a nuclear category.

In this research, the researcher as a non-Arab person in the surveyed community needed "gatekeepers" to get established good relationships. In this research, the gatekeeper (Arabic-speaking person familiar with the customs of the Arab tribes of Ahwaz city) made a lot of efforts when introducing the researcher to some people before others, and the researcher's meetings with the interviewees were easier. Based on the same reasoning, the samples selected for interview in Ahwaz were informants and some people familiar with local customs, especially in the field of drug use (purposeful sampling). In this research, we used the criteria of Newman (2000, quoted by Mohammadpour, 2012) to select the informants. These criteria are: the informant should be familiar with the culture or society under study, should be present at the time of the study in that community, have enough time to accompany and negotiate with the researcher, should be an individual with non-analytical mind. In this study, in addition to purposeful sampling, theoretical sampling was also used. This sampling was used to identify, create, and link concepts for the development of the theory and the theoretical saturation criterion that was used to complete the data collection. In the meantime, the researcher interviewed 26 old and wise men and informed local researchers achieved the theoretical saturation of the problem. Data were analyzed using descriptive method. Although the Arabs

living in Khuzestan province are not in the majority population, they are considered as majority relatively and in comparison to the other tribes living in the province. The majority of Arab people, many of whom live in rural areas, are working in husbandry or farms.

Table 1: Descriptive Statistics of the Demographic Variables of the Interviewees

<i>Job</i>	<i>Marital status</i>	<i>Gender</i>	<i>Age</i>	<i>Code</i>	<i>Job</i>	<i>Marital status</i>	<i>Gender</i>	<i>Age</i>	<i>Code</i>
Worker	Married	Male	47	14	Worker	Married	Male	55	1
Unemployed	Married	Male	55	15	Shopkeeper	Single	Female	27	2
Shopkeeper	Married	Male	58	16	Employee	Married	Male	45	3
Barber	Single	Female	25	17	Housekeeper	Married	Female	56	4
Contractor	Married	Male	59	18	Herbal medicine expert	Married	Male	49	5
Worker	Married	Male	46	19	Housekeeper	Married	Female	58	6
Worker	Married	Male	45	20	Teacher	Single	Male	35	7
Employee	Married	Male	39	21	Translator	Married	Female	42	8
Housekeeper	Married	Female	55	22	Electrician	Married	Male	47	9
Retired	Married	Male	67	23	Worker	Married	Female	40	10
Student	Single	Female	29	24	Driver	Married	Male	48	11
Shopkeeper	Married	Female	48	25	Employee	Married	Female	36	12
Herbal medicine expert	Married	Male	52	26	Housekeeper	Married	Male	55	13

A review of the data from the first stage of open coding, some concepts were obtained as presented in Table 2. These concepts indicate the understanding and interpretation of participants in the study regarding the norms and folk recommendations encouraging drug use in Ahwaz.

Table 2- The Primary Concepts of Research, Major and Nuclear categories

<i>No.</i>	<i>Concepts</i>	<i>Category</i>	<i>Nuclear category</i>
1	Working in illegitimate jobs, ignorance of parents, unemployment, poverty, ignorance of authorities, illiteracy and lack of awareness.	The tendency to beliefs and tradition	
2	Encouraging the drugs use, neglecting the consequences of consumption, not knowing the disadvantages of drugs, giving value to the consumer, easy use of drugs, euphoric beliefs	Folk beliefs to drugs use	Normalized situation of drugs use using the fold recommendations and beliefs
3	Reducing pain caused by diseases, strengthening sexual power, obesity and sleep of child, euphoria, good mood, soothing, eliminating work-related stress, eliminating the old age of old period	Local and therapy recommendations	
4	Respect for the guest, distribution of opium among the guests, advice from the acquaintances for use, dignity, nobility, being energetic, masculinity sign of the user	Special beliefs in ceremonies and parties	

As shown in Table 2, generally in open coding stage, the concept or subcategory was extracted considering in the form of a major category. These categories are: Tendency to local beliefs and tradition, folk beliefs and pharmacological and therapy recommendations to drugs use.

These major categories in selective coding led to the extraction of a nuclear category. The nuclear axial category is the "normalization of drug use situations using folk beliefs and recommendations." Final review below is mentioned with reference to the contributions of participants in the research, each of the major categories of research is summarized briefly. In this section, after analysis of the interviews, three important categories and some of the social and economic characteristics were extracted as: the folk beliefs encouraging drugs use, the pharmacological and therapy recommendations, Special recommendations at ceremonies and parties.

1-The first question was the study of the understanding and interpretation of the Arab people from their tendency towards their ethnic beliefs and traditions. According to the interviewees, "This tribe has little social and welfare facilities. This has led to the fact the majority of the Arabs to be in a poor cultural and educational situation, "" killing female relatives because of the small errors of dishonest prejudice, the tribal citizenship of the "sheikhs", working in illegitimate jobs (car theft, smuggling, selling, begging, addiction, etc.), having many children and many other problems are due to the cultural and economic backwardness." In this regard, the interviewee, with the code number 29, says: "The Arab people forbid children, but commanding them to do things is not common." There are a number of local traditions and practices that facilitate the use of drugs, and in particular opium in the study area. It can be said that the greater the feeling of deprivation in one tribe, and the people feel that culture, language and its values have been attacked and transformed, then the tendency to preserve culture and norms and ethnic customs In that nation can be exacerbated. In extreme cases, these tendencies are manifested ethnically. Ethnic groups need to have empathy with the heritage and their culture, and this directs the youth in ethnical group (Ghayem, 2001).

According to findings from interviewees, they consider the cause of their approaches to drugs use as parents' wrong education based on the relatively high about the relatively high proportion of Arab families, wrong cultural advertising, Lack of knowledge and awareness, lack of amenities, unemployment, low quality of life and following ethnic customs. The findings of this research can be considered as part of the norms and beliefs that are prevalent in the Arab folk culture of Khuzestan province due to specific socio-cultural conditions.

The following theories can be used to explain the causes of the tendency towards the beliefs and customs that encourage narcotics use. According to Humens, if a person feels deprived and discriminated, he ignores social norms and does not accept collective values and models. But if in a society overall justice is observed, that society and condition leads an individual from specific ethics toward general ethics (Ritzer, 2000). Recent researches on drug have emphasized that the communication and knowledge transfer of narcotics, through stories and folklore, represent important aspects of the user's subculture. Cultural information and options for behavior are developed through interaction

with social networks, which leads to the formation of a common discourse for members of a subculture. The importance of specialized knowledge has been accumulated within the subculture, in which the forbidden knowledge is emphasized for among drug users through storytelling (Glory, 2004). Folklore is constantly evolving to educate users by which people can gain experience with drugs and experience with other users (Beck, & Rosenbaum, 1994). In many cultures, information of the users about the method of drugs use is transferred safely. For example, having a pleasant drug experience provides users with the right information and knowledge to guide drug behavior (Parker, 1998).

2-According to interviews, some of the folk sentences and beliefs facilitate drug use as in Arabic, were "Novummer." In this regard, the interviewee under the code number 8 believed: "Use drugs and get rid of the problems of the world" This belief is also a facilitator, that is, with the use of drugs all your pain and suffering will end. "Once is more, thousand times is not enough." This facilitating belief is that if you use one time, it will give the person such pleasure that you can no longer tolerate not using it. "لا تروح لطيب روح لسادي عليه":

Do not go to the doctor, go to the experienced people. This facilitator's belief is used when old men and women are treated with the narcotic use, they don't feel pain and fatigue when they get older. "له حد الان ما شفته الشخص بي التجربة مره وحده"

اسير ملدمن به المخدرات،

"It has never been seen that someone becomes addicted by only using drugs once.

اسبوح نوبتين جامع، بالشهر نوبتين صحي باندك، بالسن نوبه have sex twice in a week with your spouse, clean twice in a month your body with drugs and perform phlebotomy, clean the body twice a day and perform phlebotomy once a year.

امشى شهر ولا تطفر نهر: walk for a month but don't jump upon the pond. It means that if you want to enjoy, you should use drugs. "تحد ما عثر". Someone who walks slowly, doesn't fall, it means that if you know your limits, you don't become addicted. "اذا الشخص يحصل مره وحده و اجر ب مره وحده من المخدرات راه نيسه كل"

The one who uses drugs once, all his pains and sufferings are forgotten and become happy. "اما طبعاً كل هذا راح اسير به فتره من تدخير الدهن وكذلك". One feels happiness joy and comfort by using drugs. "شخص ما يشعر به الحواله و بالاخير بيحس به خرم و سعادة"

In this regard, the interviewee Code 2 believed: "If someone eats well, it will be useful to him." "لكن الحقيقه هي: انه اشخاص الضعيف النفس ايكونوا دائماً متعرضين لادمان بل". Those who get addicted belong mostly to the poor class and the rich never gets addicted.

"أحياناً بعض الناس يقولون: أه أكثر مدمنين به المخدرات من طبقه ضعيف ماديه فى المجتمع و شخص الغنى

ماراح اكون و اسير مدمن به المخدرات" The addicts get addicted of poverty, the rich never gets addicted. If you use drugs, they the body is washed using camphor.

The brave man never gets addicted by using drugs once or more.

According to Becker, a subculture shows the conscious use as a way to create a safe framework to use drugs (Beck and Rosenbaum, 1994). Many interviewees believe that they have heard about drugs via other users and stories in media and associated its use with a picture of an energetic dance and party. This has affected their perception of narcotics as a good drug at parties and on their decision to use it. The two interviewees stated that "when they attempted to use drugs, drugs addiction was prevalent in media and the young population." Thus, drug use information is not only transmitted through face-to-face interaction, but it can also be distributed through a wider, more interconnected social network "(Parker, & Measham, 1998).

3- The third question was drug and therapeutic recommendations and norms. Recommendation to use drugs to treat or reduce the pain caused by illnesses has been prevalent among the Iranian people in different parts of the world. In this study, which was conducted among the Arab people, it is very common to use drugs to reduce back pain, headache, eliminate blood sugar, reduce fatigue after a hard work, rheumatism and eliminate burn signs and they used as a painkiller drugs. Also, according to them, all medicinal, bush herbs and drugs, tea and coffee are soothing, and mostly are used as a painkiller, relaxing, soothing, anti-cancer, analgesic of kidney stone and energetic. The following results were obtained in the collected data. The interviewer, code 1, believed: "Killing the snake from the head, if we kill it from the tail, snake will bite." This belief is facilitating belief, that is, if the addictive substance is used correctly, it is essential for treatment. The interviewer Code 13 said: "Poppy use with fennel and cardamom and jujube is beneficial for relaxing, obesity and sleep of small children." Interviewees stated: "A mix of tobacco and vinegar and tobacco use is very useful for treating face wounds and scars." Also, the interviewee Code 26 said: "Drug use is beneficial in removing excess hair and burning spots." Many people believed that since all drugs and even the most powerful analgesics, such as caffeine and nicotine were derived from opium, for this reason, since ancient times in traditional medicine, drug use has been shown to be soothing and relaxing and "healing all the diseases." In addition, they believed: "grinding poppy skin and then boiling and eating it for housewife women who have several responsibilities at the same time is an accepted and common issue because it relieves the pain caused by hard work and tasks " Most interviewees stated that they use drugs to "increase their morale, relax, or relieve stress after a week's work or going university." Also, the recreational use of narcotics to the youth of this tribe gives the "Idea to get out of the tensions of everyday life". "It eliminates shyness and fear"; "increase sexual abilities". A number of interviewees believed

that, although it is used to enhance libido, however, at the very early stages, this feeling exists and in the next stages, "Drugs are like a swamp that you can not get rid of it if you get into it". "Opium can heal any pain except itself." In explaining the role of drug and therapy recommendations, we can refer to the sub-culture theories that believe the membership in the subculture of drugs needs some evidences in which the drugs users d share similar cultural ideas about narcotics (Glory and Mier, 1992). A part of the contextual symbols of drug use refers to the common understanding in which the sense of the reality of the use of narcotics is organized and created. The obtained information showed that there are ideas, values and beliefs governing the drugs use among user groups and this shows the role of some subcultures in promotion and false encouraging beliefs.

4- The fourth question was the beliefs and norms of the Arab people about the drugs use in ceremonies and celebrations. The results show that the two classes most often use narcotics in the Arab tribes; "the very-rich class and the sheikhs' class." Interviewees stated that "these two classes considered substance use as a kind of dignity, and sheikhs invite clan elders in their parties and serve them with coffee and opium, and consider this party as a sign of honor." Also, in the wedding and mourning ceremonies, they used sentences such as "Game friend, balls and playgrounds", which is one of the facilitating beliefs of drugs use, it means to have your friends, drugs and place of use to enjoy happiness and get rid of sufferings. In this regard, the interviewee Code 8 believed that "cannabis is not addictive," "the power of drugs is less than the power of the will of God as the tip of finger." "Eat less, eat always," meaning that if you use drugs properly, you can not be addicted. "Wine makes you feel happy and it is energetic." Also, in the well-known Arabic tradition called "resolution", according to the interviewees, "Resolution is called to compensate for the material or spiritual damage, or for the lives of the Arabs, to resolve the dispute between the two sides of the two tribes or on either side of a tribe. According to the customs of tribes, to establish peace between the two sides, it is used and its major share is given to the injured family. Many interviewees stated that in such ceremonies, the injured family should prepare opium for the sheikhs who come for resolving disputes, otherwise it is the sign of disrespect.

Or beliefs such as: "Once a week, there would be no problem if you have will, they " Why are you living, you are not consuming ", "You want to take these healthy lungs with you under the soil", "Addiction has a leave period but there is no military service card for it "The drug lends, that is, if you want to enjoy the world, try to use the drugs." "It's a taste of soil." It's also a facilitator belief, that those who use alcoholic substances have turned their back on money. "Shame on you, you use drugs, drink wine, it increases your masculinity "The interviewees believed "Through other users and the conversations that they have heard in the media, they got familiar with the drugs, and their use is associated its use with a picture of an energetic dance and party. This has affected their

perception of narcotics as a good drug at parties and on their decision to use it. The two interviewees stated that "when they attempted to use drugs, drugs addiction was prevalent in media and the young population. The picture received of the negations of interviewees was as the drugs use could have social effects and "Sometimes, the users can not stop talking and they want to be with others, and there are times when they just want to dance for hours themselves, they are immersed in music and Get out of their fence. Part of the effects of drugs and the norms that are faced is that there are times for socialization, dance and self-reflection. "When interviewed about the possibility of using drugs, interviewees reported similar reasons for using drugs. They believed that: "Drugs are often used at celebrations for dance because of the atmosphere they created." "Drugs are used only at special occasions, and nightly parties, in which the narcotics behaviors are accepted by those around us." One of the most common reasons was that the interviewees wished to be at the same level with their friends, as they went out as a group, thereby, to a large extent, tended to use drugs in a special situation, especially if their friends were using this medication. Another common answer was that "drugs were used to make people active for having party all night and for fun and excitement throughout the night." This is a quotation from one of the interviewees that shows a fun activity for drug use: "You just knew that you're going to the best time".

In explaining this finding, sub-cultural theories argue that drug users have motivation to use drugs in interaction with other users. Becker argued that the onset, continuation and discontinuation of drug use as a result of changes in the perception of drugs and their membership in a drug subculture, which could, over time, interact with other users and accept consumption culture and they tend to drugs (Glory, 2004). The socialization of people in an environment where their residents are tolerant about drug use can lead to drug abuse. Based on the subculture theories of Becker regarding deviation, users are taught to understand the effects of drugs through participation in a drug subculture. Becker insisted that new drug users gain some kind of awareness and understanding of drugs use in a drug-use facilitating subculture.

Discussion and Conclusion

Ethnography studies have examined the patterns of drug use around the world and helped to understand the social impacts of drug use. This insight, for example, is used in the planning, implementation and, to some extent, the evaluation of drug prevention programs in a variety of social contexts. Researchers have also used ethnography to follow the changing models of drugs use. Additionally, ethnography experts provide valuable information on the use of new drugs, the types of drugs use, the method of using drugs, and the possible major centers of drug use. Ethnography and other experience-based researches provide new insights into substance abuse. The study sought to answer the question: What is the relationship between the encouraging beliefs and norms

and the narcotics use? Based on interviews and after analyzing them among the informants of Arab people of Ahwaz, we can conclude that in the mentioned areas, customs and practices, there are therapeutic recommendations and folk beliefs and norms that facilitate the drugs use among this tribe. The research has gained three important categories, the first of which is the tendency towards the local beliefs and customs of the Arab people in drugs use. For example, from the viewpoint of the Arab people in Ahvaz city, "products such as tea, coffee and all medicinal and bush herbs, including poppy, and even herbs added as additive to the main course, have a considerable role in repair, heal and treat." The findings show that understanding and common values can form clear procedures for drug users on why, where and how much they use drugs, and justify drugs use.

Obviously, knowledge and behavior about drug use is transmitted through an interconnected social network, which furthermore represents a subculture of narcotics. The second category is the folk beliefs about drug use, which, according to the results of this study, emphasize the importance of learning the role of in a subculture in the onset, continuity and experience of drug use. Through experience in drug-using groups, drug users have achieved norms, values and perceptions about the drugs use. These findings suggest that the experience of encouraging drug use is a social issue and involves a process of starting to use narcotics through exposure to drug subculture. The third category is local and therapeutic recommendations for drugs; drug users learn and understand the effects of medication through interaction with users with a history of living in a subculture domain. These encouraging beliefs and recommendations are the result of inappropriate cultural advertising, which confirm the temporary and false effects of narcotics. In this research, local and therapeutic recommendations on narcotics and their use in celebrations and parties are presented as reasons and patterns of use. It can be said that the encouraging beliefs and norms of the drugs use have been prevalent in traditional medicine for the treatment or reduction of pain caused by diseases, and have not been effective on the formation of this subculture. These recommendations may initially be very soothing, but over time, the body reacts to it, and the drug becomes part of the individual's life, so that the person feels he can not live without it and certainly this dependence is far more destructive than the effects that may have caused by the disease in a person. Generally, according to data analysis, it can be said: adherence to ethnic norms in the studied society, especially the traditional Arab culture in Ahvaz city, on the drugs use in treatment, plays an important role in drugs use. These encouraging ideas and recommendations have been created due to cultural misconceptions. Therefore, these behaviors are not the essence of the Arabs of Khuzestan, but are created due to certain historical and political conditions. If these conditions change, some of these behaviors will be diminished. Given that the main requirement for the development of solutions and plans of a region is the accurate recognition of the status quo and its correct analysis, and without this recognition, any long-

term, mid-term, and even short-term planning has not the required efficiency, it is suggested that executive authorities should focus on all aspects of the cultural and social aspects of different regions in planning and implementing various programs process. Hence, based on the results, it is necessary to perform expert and effective cultural works in the policies and programs to change the subjectivity and behavior of the Arab people of Khuzestani, especially in the villages and marginal cities. It is recommended that Arab scholars and intellectual elites, with close interaction with people, especially marginalized villages, optimize their lifestyles.

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