

Abstract

Objective: Substance abuse and its complications have devastating effects on individuals, families, and the community. Many factors have transformed substance abuse into a complex and multidimensional subject. One of these factors is the relapse and return to substance abuse. **Method:** The present study is a qualitative study of discourse analysis. The purpose of this study is to investigate the causes of relapse in substance abusers based on semantic-value components of language. In this study, specific articulations in the discourse were identified using LACLAU and Mouffe's discourse analysis. Based on this model, the researcher attempted to collect descriptions and readings of the participants about the causes of the relapse by using an unstructured interview. The participants were those who had presented to the medical centers of Isfahan and had the history of at least two withdrawal attempts. They were selected via purposive sampling method. After 11 interviews, the sample reached saturation. The data were encoded using content analysis method. **Results:** In this study, it was revealed that substance abusers with passive identity embark on eliminating the hegemony of the dominant discourse in society under the influence of the dominant discourse in the consumer society. In fight (antagonism) with the ruling authorities, such as the family, counselor, and guide, they have taken refuge into their nodal point, i.e. the use of drugs, and they then turn to the reuse of drugs and fixation of the meaning of drug use with the formation of an empty signifier, i.e. getting distanced from intimacy, affection, and trust; and approaching inefficiency and inadequacy. **Conclusion:** Relapse is a negative process that involves the return to drugs and is experienced by 20 to 90% of drug addicts. They primarily defend their own hegemonic (semantic) stability and then go for marginalization in the context of social hierarchy and dominant discourses on the society and family. For relapse prevention, it is better to make changes in the macro discourses of the society and in the educational, training, and therapeutic system. **Keywords:** substance abuse, relapse, discourse analysis, language

Analysis of the Causes of Relapse in Substance Abusers based on Semantic-Value Components of the Language (Case of Discourse Analysis)

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Introduction

Addiction is one of the health, psychosocial, and social problems in the current century (Breslau, Hao, Bing, Pacula, Burns, & Stein, 2017). It is the source of concern in human societies and its prevalence is rapidly increasing in the world and in Iran (Namazpoor, Radfar, Ghavami, & Sheikhi, 2017). The United Nations Office on Drugs and Crime (UNODC) reported in its 2016 report that in 2014, 247 million people have been using drugs worldwide which 29 million of them are in a dire and critical situation (Fedotov, 2016). The rate of addiction growth in Iran is also about eight percent annually. While the annual population grows is about 2.6%. Therefore, it grows 3 times more than the population each year (Jafari, Omid, & Fahimi, 2017).

Substance abuse is one of the most important health-related issues by decreasing the quality of life, increasing mortality, decreasing social and moral values, and increasing criminal behaviors (Özdel, & Ekin, 2014). Psychiatric disorders along with addiction have devastating effects on physical, psychological, familial, and social health, and the consequences of this disease will have high costs for the governments. Major depression, anxiety, borderline personality disorders, and antisocial personality disorder are among the most common psychiatric diagnosis among the addicts (Sakunpong, Choochom, & Taephant, 2016).

One of the challenges encountered by drug dependence experts is the high rate of relapse for this disorder (Ramo, Prince, Roesch, & Brown, 2012). Relapse is a problem that makes the phenomenon of addiction more complex and difficult. Despite the advances in the treatment of addiction, relapse or reusing drugs is a serious problem in its treatment (Kelly, Hoepfner, Urbanoski, & Slaymaker, 2011). Various studies reported that the rate of relapse and drug recurrence had been 75% in the first six months of the year (Tam, Shik, & Lam, 2016; Witkiewitz, Bowen, Douglas, & Hsu, 2013). Even the most influential psychological treatments are associated with recurrence of about 70% in post-treatment follow-ups (Moeller, & Paulus, 2017). Different models and approaches have also been proposed in order to cope with its relapse and to prevent it. For example, we can name Marlatt and Gordon's model (1985), the Schiffman's model (1984, 1988), Grusky's model (1989, 1990), the Anis model (1990, 1986), Prochaska and DiClemente's transtheoretical model of change (1982, 1986), and Rausen Matrix Model (quoted by Ekhtiyari, 2010). However, the proposed models have not been successful in dealing with the relapse. For example, Marlatt and Gordon (1985) predicted the probability of returning to the drug at 0.50 in the most optimistic state; they believed that this probability might change up to 90% (quoted by Karimiyan, 2011). One of the criticisms about the transnational model is that most of the studies which are conducted based on it are cross-sectional. Longitudinal studies are needed in order to understand the change behavior; according to the transtheoretical model of the change behavior, it occurs over time, (Qorbani, 2008). Coob (2000) (quoted by Hedayati, 2005)

also estimates that 80% of drug addicts who passed the detoxification period successfully, return to substance abuse within a year or less, and only 20% of them continue to recover after detoxification. Other studies also suggest that 20 to 90% of the addicts undergoing treatment will return to drug abuse.

The role of language has been neglected in all approaches to the prevention of substance abuse. Considering that language plays an important role in analyzing events, solving problems, etc., the relationship between language, human thinking and worldview, and how they influence and are influenced have always been a great arena of research for scientists, especially philosophers, psychologists, and linguists. It is the language that forms the inside and the outside world, and its function is in such a way that it integrates itself into a cognitive mechanism. Language not only acts as a means for cognition, but also acts as an active mediator; it is influential in the process of dividing, arranging, processing information, and the development of the mind (Musolff, 2017). Today, language and speech are considered as the foundations of the theory of social constructivism. In this theory, it is believed that the type and mode of the language and speech of individuals in the society affects the social, psychological, cultural, and economic issues, and the individual and social values will change through changes in people's speech and internalizing this change (Fairclough, 2000). In the Theory of Social Constructivism, our access to reality is always through language, and we create reality through language (Hadi, Maleki, 2012). The Lacla and Mouffe's discourse theory is a post-constructivist theory and is very efficient in explaining the emergence, continuity, and decline of discourses and also in studying the interaction between them. In fact, this theory has a marvelous ability to justify social transformations. Here, discourse is a semantic system which is larger than language, and every discourse takes control of parts of the society; they form the individual and social speeches and behaviors of subjects by taking their minds. For Lacla and Mouffe, discourse is not a set of sentences (rules) but a collection of signs (Howarth, 2000).

The notion of power in Lacla and Mouffe's theory is very similar to the notion of power in Foucault. In the discussion of power, Lacla and Mouffe approach to the Foucault's theories of Genealogy. Power includes all the processes and forces that form the social world and make it meaningful to us. Power is generative. It creates a habitable world for us, and saves us from wonder and irregularity. The formation of every identity and community is the product of power relations. That is, the creation of every society and the consolidation of any discourse are not along with suppression and rejection (Hosseinizadeh, 2004). Lacla and Mouffe reduce the subject to the subject situations that discourses provide for themselves. In this way, they reject the notion of an autonomous subject with fixed identities and interests. Every subject situation is constructed through separate relationships with other subject situations (Smith, 1998). Subjects acquire the identity of self-cognition in the discourse structure and take action

according to it (Howard, 2000). They believe that in order to reveal and explain a social space, a space that is necessarily metaphorical and mythical, should be created. Therefore, there are two spaces: the existing social space and the discourse space which is constructed ideally. The mythical domain which is created by subjects does not have a logical form similar to the existing structure; but it is the critique and the substitution of the existing structure which forms the characteristic of the mythical function, that is, the mythical space is proposed as the logical substitute for the dominant structural discourse (Lacla 1990). Lacla and Mouffe replaced the notion of discourse with the notion of structure. The notion of discourse, while indicating a structure of the signs that were related to each other, emphasized that structuring would never be able to resolve all the possible states in the attribution of meaning. There is always the possibility that a discourse be undermined by other interfaces that connect the signs in a different way (Jorgensen, 2002).

The theoretical framework of this study is based on Lacla and Mouffe's Theory of Discourse. The reason for choosing this theory is the ability of Lacla and Mouffe's theory of discourse to analyze social problems at the macro level. In other words, Lacla and Mouffe's theory of discourse, as a discourse approach which is bound to the principles of social constructivism, states that our speech method has an active role in creating and changing the world in which we live and our social identities and relationships, and that our knowledge of the world is not an objective fact and is the product of discourses. Moreover, humans are historical entities and their mode of understanding is conditioned to the external and historical conditions (Qajari, 2013). Some of the most important notions and components of this discourse theory are: 1. Hegemony and meaning confirm; 2. Signifying and marginalization; 3. Articulation; 4. Nodal point; 5. Empty signifier; 6. Antagonism and otherness; 7. Chain Equivalence; 8. Deconstruction; 9. Identity; and 10. Discourse.

Hegemony and meaning confirm: The notion of hegemony is rooted in Gramsci's thought. This notion refers to the process of producing meaning for the consolidation of power; sometimes it refers to the moral and intellectual leadership. Hegemony is a political logic that leads to creating consensus and common sense (Howard, 2000). The purpose of the hegemonic acts is to establish or stabilize a semantic system or hegemonic formulation. The hegemony of a discourse means its success in confirming its intended meaning.

Signifying and marginalization: The notion of otherness is intrinsically associated with the notions of signifying and marginalization. These two notions appear in the realm of discourse conflicts in different ways. In fact, signifying and marginalization is a way to maintain and sustain the power and the continuity of the hegemony of a discourse (Amiri, 2012). **Articulation:** Any action that makes a connection between the scattered elements, in such a way that the identity and meaning of these elements are corrected and adjusted as a result of this action (Lacla and Mouffe, 1985). For Lacla and Mouffe, articulation is an

act that creates a relationship between elements, in such a way that their identity changes as a result of this action (Tajik, 2000). Nodal point: This notion is borrowed by Lacla and Mouff from Lacan. The nodal point is a sign that other signs are arranged around it. Nodal point refers to the person, symbol, or notion around which other signifiers are collected and articulated (Amiri, 2012).

Empty signifier: It expresses a vacuum in the social space. In other words, it shows an absent matter. The task of the empty signifiers is the representations of the desired and idealistic situation. Since these signifiers always point out the shortcomings, their production causes the dynamics of the society and politics (Lacla, 1994). Antagonism and otherness: Understanding the discourse theory is impossible without understanding the notions of antagonism and otherness. Discourses are essentially formed in antagonism and otherness with each other. Discourses constantly create otherness against each other. Sometimes, there are various othernesses to a discourse; that discourse uses them in different situations and to acquire different identities (Soltani, 2004). Chain of equivalence: In order to justify Lacla and Mouffe's otherness, the ways in which the otherness relations of discursive disciplines are threatened should be determined. To do so, Lacla and Mouffe introduced the chain of equivalence. The function of this chain is producing the equivalent identities which have a completely negative expression in a discursive system (Qajari, 2013). In practice, the articulation of the main signifiers with each other is combined in the chain of equivalence. These signifiers are signs which are without content; that is, they are by themselves meaningless, until they are combined with other signs that make them meaningful through the chain of equivalence (De Vos, 2003). Deconstruction: The purpose of deconstruction is to eliminate the stability of meaning and to defeat the hegemony of the competing discourse, because to defeat the semantic stability of a discourse will ultimately lead to the disappearance of the hegemony of that discourse (Amiri, 2012). Discourse: A structured totality that is produced from the act of articulation is called discourse. Discourses are made up of a set of terms that are linked to each other in a meaningful way (Lacla & Mouffa, 1985). Identity: In Lacla and Mouffe's theory, a constant identity is not permanent and predetermined. Identities are created by the discourses and the formation of discourse is preceded by the formation of identities (Smith, 1998). Thus, the identities are situations that are conferred on a person or group within a discourse (Jorgensen, 2002).

In this study, we tried to analyze the interviews based on some of the notions and instruments developed by Lacla and Mouffe. Moreover, we tried to present a clearly defined dialogue in terms of relapse as an example for each of the ten language notions of Lacla and Mouffe. In addition, due to the attention of this study to relapse by the interview, one can show the relationship and the exposure of the abuser with relapse in a discursive space through notions of the Lacla and Mouffe. On the other hand, one can recognize or detect the semantic-valuable

components of the abusers' language. This diagnosis can be considered as a method for preventing relapse.

Despite the first perception, discourse analysis is not merely a procedure in analyzing the findings. It is a methodological and theoretical whole that contains ontological and epistemological assumptions about the role of language in the social construction of the world. Therefore, it is considered both as a theory and as a method. The effect of this consideration is revealed when researchers need to accept its philosophical assumptions as well in order to use the analysis of discourse as a method. At the same time, there is the possibility for every researcher to combine his/her package with elements of various narratives of the discourse analysis and even non-discursive analytic views. The possibility and capability of integration in some of the discursive approaches should be considered as an advantage for them; because it leads to a wider understanding of the subject (Jorgensen, 2002). Discourse analysis is known as a method that explores the crystallization and formation of meaning and the message of linguistic units in relation with the internal and external linguistic factors (the social, cultural, and situational context) (Lotfi Poorsaedi, 1993). Discourse analysis is rooted in semantic exploration and its purpose is to discover the implicit meaning of social phenomena, and it is said to be appropriate for the examination of everything that has meaning (Rashidi & Saeidi, 2014). The first step in analyzing a text or a work in the framework of Laclau and Mouff's discourse analysis is to identify at least two hostile discourses that have established a reverse (otherness) relationship with each other. Discourses always find identity by the "enemy" and adjust their semantic system accordingly. Based on this theory, there is no discourse that absolutely and exclusively governs a community. It is never possible to examine the course of the development of a discourse or its semantic system; unless, it is placed against the structure of the semantic system of its competing discourse and the points of conflict and the semantic differences are found.

Every discourse necessarily is in need of another rival discourse to be identified by it. Finding identity is formed through otherness and otherness is formed by means of signifying and marginalization. Signifying and marginalization is a way of preserving and sustaining power. In this way, power produces meaning, and also eliminates and rejects the enemy and the other by the means of discipline and subjugation. By help of this mechanism, the power of a discourse proceeds to produce consensus and to define the signs in a particular way through influencing on the minds of the subjects. In fact, it sticks a specific signifier to the discursive nodal point and makes it hegemonic. At the same time, it tries to separate its signifier from its signified and break the hegemony by deconstructing the nodal point of the rival discourse. In fact, signifying and marginalization make the face of power natural and hide it by generating consensus (Soltani, 2004).

Method

Population, sample, and sampling method

The current study is a qualitative study of discourse analysis. The purpose of this study is to investigate the causes of relapse in substance abusers based on the semantic-value components of language. In this study, specific articulations in the discourse were identified using Laclau and Mouffe's discourse analysis. Based on this model, the researcher attempted to collect descriptions and readings of the participants about the causes of the relapse by using an unstructured interview. First, the main vocabularies were extracted from the interviews. The main vocabulary means the words on which the interviewees or the respondents emphasized (by repetition or the person's tone). In this analysis, paying attention to the signifiers used in the text of the interview is necessary. What the nodal points are represents the main line of the speaker, and the gist of the interview is extracted from it. The gist of the word is a sentence or a term to which the fundamental meaning relies, and then the presuppositions of the speaker are extracted. In the stage of interpretation, the speaker's presuppositions that reflect his dominant thoughts and form his/her pre-judgments underlying his argument and inference were analyzed. The purpose of this analysis is to find out the underlying layers or the real goals of the speaker and then to identify the polarizations. Finally, in the stage of explaining, the relationship between discourse and the dominant discourse on the society was examined. That is, what's the relationship between this discourse and the dominant discourse of the society?

Participants of this study included 15 people who referred to the medical centers of Isfahan voluntarily and had the history of at least two withdrawal attempts. They were selected via purposive sampling method. After 11 interviews, the researcher reached saturation, meaning that after the eleventh interviewee no other indicator was added to the constituent elements of the semantic-value components of language. However, the researcher continued the interview process to 15 people in order to ensure. These interviews were recorded with the permission of the members. After completing a sample study on four subjects, the content validity was assured of by considering the opinions of four experts (psychologist and counselor). During the interview, the researcher also checked the accuracy of his perceptions of the interviewees' statements by asking tag questions. Moreover, to confirm the reliability of the extracted content and confirming the consistency and acceptability from the perspective of continuous mental conflict with the data, the review of handwritten notes by the participants was used to increase the breadth, depth, and the integration of the information.

Results

In the present study, the decuple indices and components of Lacla and Mouffe were used.

1- Hegemony and the confirmation of meaning: Hegemony leads to new consensus and common sense. Accordingly, in the course of their lives, drug abusers turned into the individuals who have been unable to withdraw and constantly experienced relapse. Therefore, they try to defend their intended hegemony. The following dialogues are related to this notion.

- I knew a few who were drug consumers. In my mind, I told myself that they were better than me, they use drug, they enjoy, I have nothing (S).
- Problems and nerve-racking issues caused me to use drugs (M).
- I love morphine, I think I'm taking energy; I'm getting more sprightly (H).
- I got alone in my life, I became familiar with substance, I thought it can fill my vacuum, I did not need anyone, I was happy and I became indifferent to the past and the future, and I enjoyed this being indifferent (M).
- I use drug to be calm, it makes me calm, to stay awake and to work.
- Life problems led me to the consumption of drugs, frustration, fatigue, nervousness (A).
- I am consuming drugs for amnesia and pleasure (A).
- Just the pleasure of the drugs is in mind (A). I cannot fill up my loneliness with the drug abuse, but I become indifferent and the conditions of my life do not bother me (E). I get tired at work, the backache does not bother me when I use drug (A).

2- Signifying and marginalization: The goal of signifying and marginalization is to preserve and sustain the power and to continue the hegemony of a discourse. During the interview, substance abusers try to defend their subjectivity and meaning of substance against the ruling authorities (family, society, counselor ...) who want to marginalize them. The following dialogues are related to this notion.

- Nobody can withdraw the drug by force, when you use drug, it's like a mask that you wear and you cannot see, you enjoy that you do not feel anything, I like being indifferent (H).
- My family complained and brought me here to withdraw the drug, frankly, I do not have any plans to withdraw (M).
- I think if I get nervous, if my connection to the association is interrupted, if I had problems, I don't know whether I am able to avoid returning to drugs or not (A).
- I had no decision to withdraw in all of my withdrawal attempts, whether in the consumption time or in the withdrawal, I made no changes (S).
- I had several attempts to withdraw, but I was serious just four times, I went to the treatment centers, I tried at home, Doctor, the problems of life are so much that we cannot think why we experience relapse (M).
- Right now, I am here for the sake of my dad, he cried saying that the sound of my light box coming from my room will hurt his heart (H).
- I am here because of the turmoil of this world, the world is a real forest, a nightmare and a dream, I do not have a good memory of the world, and my share is pain and affliction (M).
- When I see a place or a person I've used there or with him before, except drug nothing comes to my mind, I do not think of anything, just the drug seller to buy and consume (A).
- After withdrawal, I'm disappointed, I'm tired, I cannot tolerate the situation. I reuse the drug (A).
- When substance is not enjoyable for me, I try a temporary withdrawal in order to enjoy the drug more (A).
- When I think about substance, I cannot think of anything else like incapability of drug (M).
- When I see the drug consumers or the place of drug use, I do not think of anything other than material, just the drug seller (E).

3- Articulation: Drug abusers are personalities that have no control-based perception over their behavior in their actions, and are articulated as ineffective individuals in their thinking, beliefs, and attitudes. The following dialogues are related to this notion.

- The world is not a good place, no matter how sharp you are, you cannot fight against its problems (h).
- Honestly, I have no plan; I do not know what to do (M).
- People hurt me, I am a weak person, I cannot deal with them, and they cheat me (S).
- Some people want to have hostility toward me, they do not want me to be healthy, they try their best to hurt me, and they do not want to see my growth (S).
- The world was bad for me, I do not accept myself, and I did not have a good past, not a good future (M).
- This time, I want to surrender, I want to listen to my dad and do everything he wants (J).
- I faced with so many problems, why others earn money so easily, I started doing illegal actions and selling drugs (M).
- Thinking about drugs makes you crazy, when I am alone, I cannot think of anything else, I say just once (A).
- My mind does not work properly, I have no hope at all, I've lost everything, and I do not enjoy the world (A).

4- Nodal point: It is a person, symbol, or notion around which the other signifiers are arranged and articulated. For drug abusers, their pragmatism of meaning stabilization of substance is considered as a nodal point. They put it as a pattern to follow in all affairs. The following dialogues are related to this notion.

- To prepare drug, to hide it, and to pay for it make you crazy, when you use drug, you will be indifferent; I always use drug after withdrawal in order to be ignorant of everything (H).
- I want not to be ashamed of my wife, because of the sexual issues (M).
- I wanted to enhance my patience and tolerance, and not be involved in others' problems such as lie, gossip, etc. (A).
- When I think about substance use, I cannot think of anything else like incapability of drug, I just think about its enjoyment (S).
- I am always alone, I had no relationship even with my family, I do not have anything to do with them, I'm so disappointed, and I have always been like this (M).
- I am always alone, I am 28 years old, however, I do not have any friend; I thought I will be more happy with drug (H).
- The useful time of my life passed, I just thought about how to prepare the drug, I always had a vacuum, I wanted to enjoy, I wanted to eliminate the loneliness, but I couldn't (M).
- Most of the people around me played a role in my consumption (A).
- Maybe, I cannot be healthy, because I do not have a healthy mind; I am accustomed to this kind of life (A).
- I learned to use drug whether in happiness or in mourning (E).
- I can work and talk when I use substance (M).

5- Empty signifier: The role of the empty signifiers is the representation of a desirable and ideal state. In the living space of drug abusers, the sense of intimacy, trust, and support act as an empty signifier. The following dialogues are related to this notion.

- I miss people, they make me angry, I do not want to be with them, and everyone wants to hurt me (H).
- I cannot manage to deal with people; they cheat me (A).
- They just check me out. They wish my death; they said that several times in front of me. I do not trust anyone (S).
- I'm not a useful person; I have no relationship with my families.
- People's appearance is different from their inside, they are your friend when you are happy. If you have trouble, they will get distance from you (M).
- No one accepted me, they were so tired of me, I expect them to help me while I'm falling (A).
- I've lost many important things in my life; my family is living and has nothing to do with me (A).
- Sometimes I curse others; I cannot say that I curse God (M).

6- Antagonism and otherness: Discourses are formed in antagonism and otherness with each other. In the majority of substance abusers, one parent or spouse or the leader, as a symbol of family and community authority, are trying to show their antagonism and otherness by discourse. The following dialogues are related to this notion.

- None of my withdrawals was real, I wanted to act stubbornly toward my mommy, and nobody can withdraw the drug by force (H).
- Last night, my dad hit me by his belt. He said: "You must withdraw the drug, or I hit you until you die, I have inevitably accepted (S)."
- It has been for 17 days that I am here. During this period, I did not think of substance and I was thinking of nothing other than my father's tears (H).
- I had a leader that told me: You are forgetful, you forget about the misery of withdrawal, you are pleasure-seeking, and you are greedy. I tried to work on the misery that I experienced (M).
- I had a problem with my wife, I was using drug to behave stubbornly toward her. Now, she has gone and I want to quit the drug.
- I lost my wife because of addiction. Now, I want to quit the drug for a better life (A).

7- Chain Equivalence: The character of substance abusers is defined by them in an interview in the chain equivalence through the notions such as inferiority, self-humiliation, poor self-control, negative self-image, and, in general, the severity of self- devaluation. The following dialogues are related to this notion.

- I do not accept myself at all (H).
- We as addicts are crazy, as soon as our mind does not work, we just think of substance(S).
- I'm weak, I cannot think, I'm hasty, others can change my mind easily.
- I do not accept myself and I'm not a useful person (M).
- I'm secluded and isolated; I did not go out of the house several days (H).
- I have nothing, I'm unlucky, I'm disappointed, I'm useless, I used to know my problems, I'm just a tool for others to progress (M).
- I am credulous, I'm hasty, I'm irresponsible, I do not mind, I'm disappointed with the people, they hate me (A).
- I am soft-headed, I do not accept myself, I'm weak, my intellect does not work properly, and people are different from me (A).
- I will not change (M).
- No one accept me (A).

8- Deconstruction: To eliminate the hegemony and the dominance of a discourse, its semantic stability has to be eliminated to provide the opportunity for change. Among the substance abusers who participated in this study, only four people took action to deconstruction their semantic stability at the end of the interview. The following dialogues are related to this notion.

- In past times, I was under the dominance of substance, now, that's me who orders to that dominance, I control that the cycle does not start again (M).
- I do not care about substance anymore, I was out the whole 13 days of March, I saw the drug consumers, but I did not use drug at all, and the substance did not play a role in my life anymore (A).
- I try to keep my withdrawal at any price (A).
- I achieved my goals and wishes; I have no reason to reuse the drug (M).

9- Discourse: It is a collection of terms that are interconnected in a meaningful way. In these interviews, all the researcher's subjective meaning of discourse (the psychologist) are shaped around the central role of the drug abusers in choosing the substance (the signifiers that are outside the discourse setting can be used as raw materials for new articulations).

- You are stuck in it, you are constantly moving, and you are confused, and think you do not understand anything (H).
- I think, you do not know what to do because you have not yet taken a decision to quit the drug (M).
- What is your role in your relationship with substances? Perhaps, the role of the substance is greater than your role (A).
- What do you expect to happen when you quit the drug? Money and trust are the two things that you used drug for. Now, what do you think about it? (S).
- Do you think other people have any role in your relapses, how about you yourself? (M)
- Substance made you secluded and isolated. If you want to be more active by yourself, it will be easier than to expect it from the substance (h).

- Most of your motivation for consuming substances was to fill your loneliness, be indifferent. Now, do you expect yourself to be indifferent? Is it good to be indifferent and not thinking about the future? (M).
- Does the drug make you calm or indifferent? I don't understand what you mean. What is your role in using drugs? (A)
- Do you think lack of success is not due to not having a serious decision to withdraw? (S).
- Using drugs to hide your problems made them worse (A).

10- Identity: It refers to the positions that are assigned to a person or group within a discourse. Substance abusers show themselves as passive and submissive personal identities in order not to be subjected to the reference component of the discourse (identity is discursive, temporary, relative, and unstable issue that is granted to the individuals by the discourse). The following dialogues are related to this notion.

- Yes, maybe you are right and I should quit the drug, but I cannot do anything (H).
- I do not know, I want to be discharged soon (M).
- Maybe, I have to quit the drug, but it is difficult, I have to fight, a little will and zeal is required, As you say, the role of substance will be reduced (A).
- I think these two are required, there's something else, and Just the enjoyment of the drug is in my mind.
- I have nothing to do with people around me, this time, I want to solve the problem; I'm tired (M).
- They said that it is up to me and I must have a will, until I started (H).
- No, my loneliness does not fill with, I do not enjoy it, but I'm indifferent. Now, I do not want to be indifferent, I think of the future and the present (M).
- Maybe the reason is that sometimes I did not enjoy the substance and I said to myself: let me change my mood to feel the substance better (A).
- Yes, the problems will be solved, but I had no choice, I had no hope at all (A).

Discussion and Conclusion

Lacla and Mouffe consider the meaningfulness of any phenomenon and action to be dependent to the discursivity of that phenomenon. They believe that any phenomenon and subject takes its identity from the discourse in which it is located. And in Lacla and Mouffe's theory, that is, discourse theory, this is the only way for the recognition of human beings toward the world. In Lacla and Mouffe's view, the power resulting from discourses forms its own system of semantics, which these semantic systems influence all the subjects and identities in their discursive framework; it was clear in the analysis of the interviews. For example, in an interview with Seyyed Javad, Amir, Ali, and Mohsen, we find them as subjects that are influenced by the traditions discourse that is dominant in the society and their families, and their identity in relation to their frequent relapse is challenged by the familial discourse. The subjectivity of being a consumer about the individual and social freedoms is challenged by the pressure

of the element of family authority and their independence is marginalized in the discursive space of life around them. In an interview with Amir, Hossein, and Ali, who cannot defend themselves against the social discourse governing the society (the court is a symbol of it), they show inability against actions of the people and are constantly questioned. In an interview with Hussein, Abbas, Ayoub, Seyyed Javad, and Ali, it was found that with regard to the ruling discourse in the society, the drug abusers have steadily experienced the relapse and have been marginalized, and have a submissive identity against the consumers. They defend from their own hegemony, i.e., the drug consumption, by antagonism and otherness against the family and the community. Moreover, in an interview with Mohsen, Mohammad, Ali, and Mohammad, they have been challenged and marginalized due by the ruling authorities due to their activity in the sale of substance and substance consumerism (the chain equivalence).

According to the above-mentioned explanations, it can be said that the discourse and the linguistic value of the drug abusers are influenced by the changes that have been made in the society for them. That's why the subjectivity of relapse is challenged in their relationship to the ruling discourse of the society. In such a situation where society does not support the semantic value components of the language of the drug abusers, any personal independence expression of the identity which is contrary to the principles and the values of the society are marginalized and confronted. This study aimed to investigate the relapse of drug abusers based on the semantic-value components of the language. In the present study, it was found that: The drug abusers with passive and submissive identity, under the influence of the dominant discourse in the society of drug consumers, embark on deconstructing and eliminating the hegemony of the ruling discourse in the society. In fight (antagonism and otherness) with the ruling authorities, such as the family, counselor, and guide, they have taken refuge into their nodal point, i.e. the use of drugs, and they then turn to the reuse of drugs and fixation of the meaning of drug use with the formation of an empty signifier, i.e. getting distanced from intimacy, affection, and trust; and approaching inefficiency and inadequacy. In the following figure, we can see the relapse model based on the semantic-value components of the language.

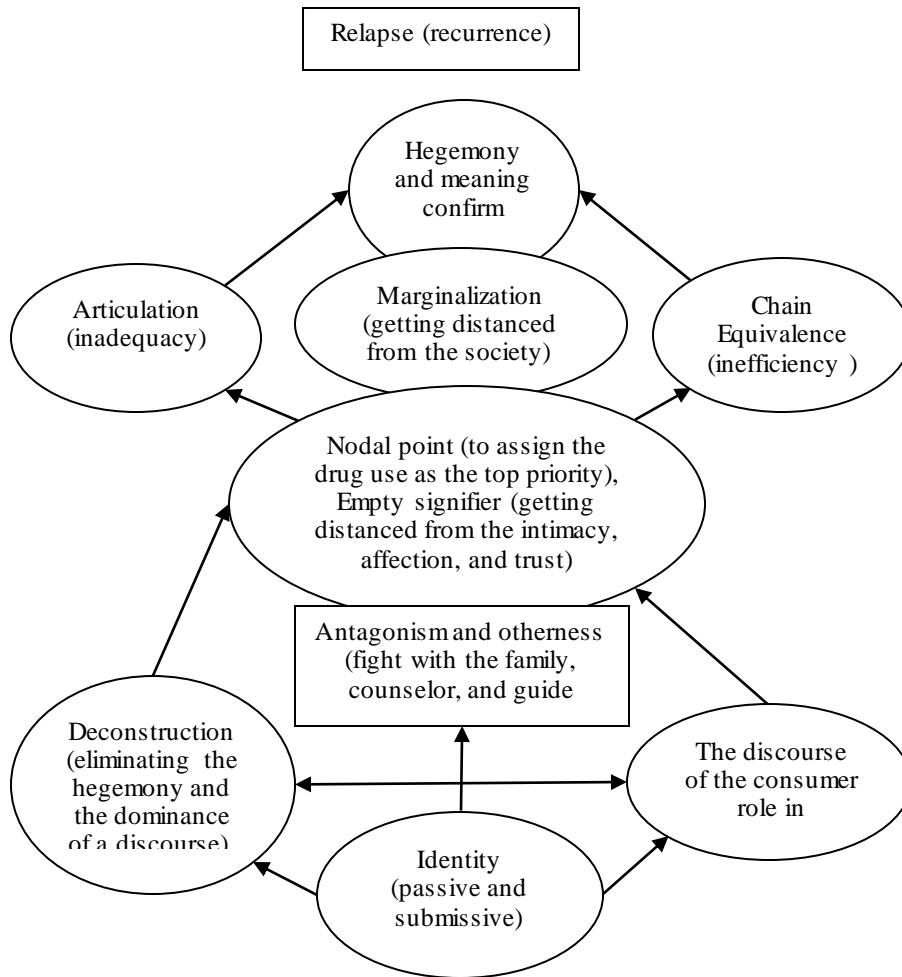


Figure 1: The investigation of the relapse in substance abuse based on the semantic-value components of the language.

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