

Language and Addiction: Exploring the Role of Discourse in Drug Addiction

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Abstract

Drug addiction is a social evil which has been studied by different scholars of the world from different perspectives. Most of the research conducted to understand this phenomenon is from the perspective of psychology, neurophysiology, medical sciences, and behavioral sciences. However, the discourse of drug addicts that probably contributes to addiction or can be used to avoid drug addiction is least explored. This study explores drug addiction from the perspective of the discourse of drug addicts. Using social constructivism and Sapir-Whorf Hypothesizes theoretical framework, the study involves Hashish addicts, Alcohol addicts, and Heroin addicts from different cities of Pakistan as research participants. The data are collected in the form of informal interviews, focus group, and observations to understand drug addicts' discourse about the use of drugs. The study found out that the different types of drug addicts use different kinds of discourse. The use of language plays role in drug addiction practices. The study also suggests the treatment of drug addiction through a new kind of therapy that may be termed as Discourse Therapy.

Keywords: Drug addicts, language as a shield, discourse and addiction, religious terms, bravery and drugs.

Introduction

Drug abuse is a social evil and one of the major problems of the modern world (World Drug Report, 2014). There are various institutions struggling to overcome this social evil since it leads to many other evils in society. For example, drug trafficking increases the crime rates in the different communities (Windle, 2015). The destructive effects of drug addiction are leading to the victimization of the innocent people, as the excessive use of the drugs is the fundamental reason of crimes and rapes (Woodbridge, 2015). Different communities face this evil in the world. While talking about the increase of drug addiction in the United States, Kraus et al. (2011) state that over two million people have been affected by Opioid addiction. Historians and researchers have invested their energies on the drug addiction and they look at it as an essentialist

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problem rather than unpacking it as a social problem (Vasilyev, 2012). Pakistan is also facing the evils of drug addiction. As an example, HIV infection in Karachi is rapidly increasing among the Injection Drug Users (Altaf et al., 2007). Drug addiction further produces a number of diseases in human bodies (Buvik, 2019).

Various efforts have been made to erase drug abuse from societies. However, in order to overcome this evil first, there is a need to understand the phenomenon of drug addiction from different perspectives. For this purpose, a number of studies have been conducted from the perspective of medical sciences (Bell & Salmon, 2009; Dumbili, 2020), psychology (Gawin, 1991), physiology and behavioral science (Mayfield et al., 2015; Ray, 1978). Bell and Salmon (2009) explain the phenomenon of drug addiction from the perspective of medical sciences that how pain management of drug addicts could work. Gawin (1991) explains the phenomenon of drug addiction from the perspective of psychology and neurophysiology. Therefore, there are different perspectives from which the phenomenon of drug addiction has been studied but the role of drug addicts' language is least explored, especially in Pakistan.

The role of language is very important in constructing social reality as language is not only shaped by the world but it also shapes the world (Jaworski & Coupland 2008; Johnstone, 2002; Saphir, 1985; Whorf, 1956). The languages we speak affect our perceptions of the world (Boroditsky, 2011; Hussein, 2012). Boroditsky, while emphasizing on the mental representation and the effects of language on human cognition, states that the way we think influences the way we speak and the way we think and speak expresses what we are (Botticelli & Koh, 2016). In fact, in drug using environment "it is necessary to adopt certain styles of conversation in order to survive within a society that takes a particular view of certain sets of substances and impose certain conditions, constraints, and penalties on their use" (Booth, 1997, p. 217). Discursive practices shape the reality of an individual (Bailey, 2005; Reinerman, 2005) even there are now scientific experimentations on the changes in DNA due to use of language (Fosar & Bludorf, 2001). Another important aspect of Boroditsky's approach towards the language is that when people are taught to speak in a new way, they are actually taught to think in a new way. It means that the reality of the drug addicts has also a lot to do with the language and if some addicts maybe taught to talk about their addiction practices in a new way then their thinking about the addiction may also change. It could be a great step to save them from the evil of addiction.

The research from the perspective of medical sciences explains the importance of language in drug addiction. For instance, Goldstien et al. (1994) working on the drug addiction accidentally came across this fact that upon mentioning of certain words related to drug addiction some particular hormones

are produced in the body of the addict which arise the desires for the drug in him. This accidental discovery brings forth the significance of the language that it can create even the biotic reaction in the body and brain of the people (Fosar & Bludorf, 2001). Language healing has proved to be effective in reducing drinking and drug addiction (Selbekk & Savage, 2016).

Language has strong ties with drug addiction practices (Aharonovich et al, 2008, Broyles et al., 2014). The purpose of this study is to unpack the role of language in the phenomenon of drug addiction with research questions: What are the different jargons, vocabularies and code words used by the drug addicts to maintain their membership and survive within the community? In addition, how is language playing its role in constructing reality for the drug addicts?

Theoretical Framework

The study uses social constructivism and Sapir-Whorf Hypothesis as theoretical framework. Social constructivism for understanding the perspective of drugs addicts and Sapir-Whorf Hypothesis for understanding the role of their discourse in addiction.

Social Constructivism

The study sees the language of drug addicts as socially constructed and takes social constructivism as a lens to analyze the data. Social constructivism sees reality as socially constructed through human interactions. Together, members of a society invent the properties of the world (Kukla, 2000). For social constructivists, reality is something that cannot be discovered, as it does not exist prior to social invention. The reason for taking this theory as a lens is that the researchers see the reality of drug addicts as constructed by the interaction that takes place between them when they sit in a company and take drugs. The particular diction that they use explicitly reflects their condition. Social constructivism focuses on the culture and the context for the purpose of understanding the society and constructs knowledge based on this observation (Derry, 1999; McMahon, 1997).

Sapir-Whorf Hypothesis

Along with social constructivism we used Sapir-Whorf Hypothesis which states that language plays important role in forming ideas (Saphir, 1985; Whorf, 1956). In fact, language also plays role in shaping the attitude of individuals and worldviews of individual. Language not only reflects reality but essentially it shapes reality. In fact, "the perception of reality is influenced by our linguistic habits, it follows that language plays an active role in the process of cognition" (Husseini, 2012, p. 642). Our world perception is unconsciously built on the

language habits of the group. “We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation” (Sapir, 1929, P.207). The language controls one’s worldview and the worldview of drug addicts is thus largely shaped by their discourse. The language or discourse provides a filter to reality and thus determines the perception of the natural and social world around the addicts. The concept of discourse explains that we are defined by what we say. The way we understand the relationship of our mind and body and how we perceive ourselves is important. Discourse of a group is based on some particular rules that are understood and followed. These rules are often considered commonsense in a certain situation. These rules are often implicit and the speakers develop a general sense to follow them unconsciously due to regular practice. Thus language also defines the experience and not only reports the experience. The theory is about different languages but we use it for the purpose of discourse as discourse also shapes the reality.

Methodology

This is qualitative research and falls under the interpretivist paradigm. Researchers are of the belief that constructivist/interpretivist paradigm, which uses the qualitative methods of inquiry, can better help in understanding the role of language in drug addiction (Glesne & Peshkin, 1992; McQueen, 2002; Nind & Todd, 2011; Silverman, 2000; Thomas, 2003). Qualitative approaches often provide rich reports that are essential for the interpretivists to understand the contexts properly (Willis, 2007). Thomas’ (2003) ideas also maintain Willis’ assertions that interpretivists support the qualitative methods as the interpretivist paradigm “portrays a world in which reality is socially constructed, complex, and ever-changing” (p.6). The study therefore endeavors to interpret the role of the language used by drug addicts by using phenomenology usually considered the best approach for understanding drug addiction (Neale et al., 2005; Shinebourne & Smith, 2009).

Phenomenological Approach

This study is phenomenological as it explores the common phenomenon among different drug addicts and strives to find the meaning making of drug addicts. Phenomenology studies a particular phenomenon that is universal among different individuals or groups (Creswell et al., 2007). The focus of this research is to explore and analyze the language of the different types of drug addicts at different levels. Phenomenological study delineates the common meaning for several individuals of their lived experiences of a notion or phenomenon (Daynes,

2007). The purpose of phenomenology is to reduce individual experiences to a phenomenon of the description of the universal essence. For example, a phenomenon can be of insomnia. The job of the researcher is to collect the data from those who have experienced insomnia and develop a compound description of the essence of the experience for all of the individuals. Phenomenological research studies the lived experiences of the people (Mapp, 2008), the lived experiences of the drug addicts. The study also strives to analyze the language use among different drug users.

Research Site and Study Participants

The data were collected in Islamabad, the Capital city of Pakistan and Mirpur Azad Kashmir. The reasons for selecting Islamabad and Mirpur were due to convenience of the researchers as well as to involve participants from different socio-cultural backgrounds. Moreover, it helped us to involve the participants belonging to different provinces of the country. The sampling technique was convenient sampling and snowball sampling. It is difficult to involve drug addicts through formal sampling technique. Snowball sampling was the most convenient and effective strategy for exploring drug addicts.

Data Collection

The data are collected through three different techniques for the purpose of triangulation and authentication of findings. The researchers conducted unstructured/ informal interviews, focus group interviews, and observations. The reason for conducting informal interviews is that the drug addicts speak openly in an informal and amusing discussion. Furthermore, in formal interviews the drug addicts are expected to hide any useful aspects of their addiction. Focus group was helpful to understand their general discourse. We also participated in their discussions to understand their conversation in natural environment.

There are fifteen informal interviews with fifteen different participants who are at the different levels of addiction and there are three focus group discussions in which different participants communicate in an informal way. The individual, as well as focus group interviews, contain open-ended questions in order to get as much information as possible as shown in table-2. The division of the informal interviews of the participants with respect to their addiction is shown in table-1:

Table-1: List of the individual interviews of the participants

S. No	Name of Participant	Age of the Participants	Drug Type	Time since	Interview Duration
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				using drugs	
1	Bilal	42	Heroin	14 years	30 minutes
2	Faisal	39	Heroin	11 years	35 minutes
3	Awais	34	Heroin	6 years	30 minutes
4	Ali	41	Heroin	8 years	45 minutes
5	Habib	31	Heroin	4 years	20 minutes
6	Adil	34	Heroin	6 years	30 minutes
7	Hafeez	42	Alcohol	14 years	45 minutes
8	Sajid	23	Alcohol	2 years	40 minutes
9	Hamid	26	Alcohol	4 years	45 minutes
10	Aziz	22	Hashish	3 years	30 minutes
11	Adnan	24	Hashish	5 years	45 minutes
12	Awais	29	Hashish	9 years	50 minutes
13	Vicky	23	Hashish	5 years	50 minutes
14	Sadam	26	Hashish	2 years	50 minutes
15	Wasim	25	Hashish	1 year	45 minutes

Table-2: List of Focus Group Hashish Addict Interviews

Name of Participants	Drug Type	Duration
Hamid + Adnan + Vicky	Hashish	50 minutes
Awais + Sadam + Wasi	Hashish	55 minutes
Asim + Sajjad	Hashish	60 minutes

The three focus group interviews were of particularly Hashish addicts only. We conducted focus group interviews of hashish addicts since hashish addicts sit together in the form of groups when they take drugs. Alcohol addicts mostly and heroin addicts habitually do not use drugs in groups, rather they take drugs when they are alone.

Data Analysis

We transcribed the interview and focus group data. We also wrote our field notes during observations, we noted down the language they used during their conversations. All the collected data is analyzed on three different levels, i.e. word level, sentence level, and thematic level to extract the qualitative meaning out of it.

Analysis of Word and Phrase Level

The participants of the study are observed to use the different types of words that connote positive meanings in order to achieve their intended purposes. They use different names for drugs, the person who sells drugs, the place where they use drugs, and so on. All these words are discussed below.

The participants who are hashish addicts, call it 'dewai' meaning 'medicine', 'protein', 'kali mata' meaning 'the name of a goddess in India', 'lipton' meaning 'a brand of tea', 'kishmish' meaning 'raisin', 'sheera' meaning 'a sweet dilute' 'agerbati' meaning 'a joss stick that spreads fragrance' and 'gurr' meaning 'jaggery'. By close observation, the researchers found out that all these names that the drug addicts use for their drugs are the words which most often have very healthy and positive connotations. The words 'medicine' and 'protein' are very important here as both of these are very healthy items for a human being. This is how they construct their world on one side (Saphir, 1985; Whorf, 1956) and may justify their acts on the other. The use of such words definitely affects the attitude of the users towards drugs and further encourages its usage (Shinebourne & Smith, 2009). These are the words with healthy connotations and the drug addicts use them for the drugs as it provides them a positive view of the drug they take.

The participants who are alcoholics call the type of alcohol they use as 'shairnikadoodh' meaning 'the milk of the lioness' and 'kalapani', meaning 'black water'. Here the word 'the milk of the lioness' is of great significance as it reflects that the participants believe that the alcoholic is the person who becomes a lion after drinking. The notion of the reduction of fear due to the use of alcohol usually accepted and people in Western world refer to it as "liquid courage" (Greeley & Oei, 1999; Peralta, Tuttle, & Steele, 2010; Stoner, George, Peters, & Norris, 2007,

p. 228). The alcohol that is of low quality is named by the participants as 'diesel' and the alcohol which is of high quality is termed as 'petrol' whereas the alcohol that is imported and is of very high quality is called 'super oil'. All these terms denotes that they consider these drugs a necessary element for their survival. Moreover, this also shows that drugs become compulsion for the users and their survival seems impossible to the drug users without its use after sometime (Buvik, 2019; Everitt, & Robbins, 2005).

The person who takes the drugs most in the company is called by hashish addicts as 'murshad' meaning 'teacher', 'guru' meaning 'master' or 'sirkaar' meaning 'respected sir'. Teacher, guru and sirkaar are all positive terms used for people who reached to perfection in their respective fields. Now, these words mean that the drug addicts regard the person who takes the drugs most and is regarded as respectful among them. These terms are usually used for religious leaders and thus they attached a kind of piety with the use of drugs. It also compels others to get more involved in the addiction to reach to the level of perfection. Henceforth, through the use of such terms and language they rather present their addiction very positively and they can hardly think of getting rid of this situation.

The place where the addicts sit and take drugs has also different names. Some of the participants call it 'runway', some call it 'dergah' meaning 'the place of saints'. Both these words have very positive meaning whereas the drug addicts use them and give them their own intended meaning. The term dergah is a place where the holy saints are buried. Therefore, instead of avoiding such environment through the use of these positive terms they compel themselves to get more and more involved. Similarly, according to the different participants, the person who sells the hashish is called 'bawa' which means 'a senior old man'. This term also conveys the meaning that among hashish addicts, the person who sells the hashish is considered senior and respectable.

The SNK paper (a locally made paper usually used by the hashish addicts to rap the mixture of tobacco and hashish in it for the purpose of smoking) is called 'beyankhalfi' which means 'the paper used in judicial system for the statement of the declaration'. This term is usually used for the legal documents in legal domains. It can be interpreted to show their commitment level to the addiction. People submit 'beyankhalfi' to show their commitment to their promises and obligations. Through the use of such terms they show their commitment to drugs and their involvement in it. There is growing research in medical sciences to consider drug addiction as an illness both mental and physical. However, the main problem highlighted through this study is that although the people around the addicts consider it as an illness and try to eradicate it, but the

drug addicts themselves consider it a sacred compulsion and it is very difficult to change their mindset. This is very important to realize that in order to eradicate the social evil of addiction the language use must be changed. It will be advantageous for the medical and psychological treatment of the addicts.

The heroin addicts, on the other hand, have no particular set of vocabulary except that their drug is generally known by everyone as 'token'. If some person has taken it then he is called as 'he has taken the token'. One of the participants claims that wherever a person goes, the term that is used for heroin is 'token.' Here we can elaborate that token is a neutral word which neither has positive or negative connotations. This explains how the terms used by the addicts construct their reality. They use this term as a code word to communicate their meaning. An important point here is that heroin addicts usually do not consider their addiction positively. Rather they use negative discourse to describe it. It is further elaborated below.

It has been mentioned earlier that there is no use of code words by the Heroin addicts to conceal their information or identity. They do not name the drugs with such words which have positive connotations rather there is the excessive use of words by heroin users which have negative connotations. For example, one of the participants calls the heroin "zehr" which means "poison". Another user of Heroin calls the alcohol as "shar" which means "evil". The next one calls all the kinds of drug addiction as "pasti" which means "the decay". It entails that at the last stage of the drug addiction the addicts start building a kind of negative discourse against all kinds of drugs.

It has also been found out that there is no specific word for the dealer among the heroin addicts. No word has been found for the place where these people sit and use this drug. There is no 'Guru' or the 'Master' among the heroin addicts. Therefore, it can be said that when the drug addicts reach to the last stage they start using the types of words for this particular drug and all the other drugs which have negative and unhealthy connotations. For instance, the use of a word 'zehr' means 'poison' and the word like 'shar' which means 'evil'. The use of such words shows that heroin addicts no longer consider their addiction positive. They rather, at this stage, consider it something which has destroyed their lives. However, after reaching to this stage it is very hard for them to evade the drug and moreover they hardly remain with any resources for medication or any other treatment.

Analysis on Sentence Level

By analyzing the sentences of the different participants of the research, the researchers have found out a number of things. Most of the alcoholics and hashish

addicts are observed to be praising their drugs. They are noticed to be very excited to talk about their addiction. They also make big claims about their addiction and laugh loudly at different occasions during the interview. The participants who use alcohol praise it by saying as it fills them with valor and bravery. For example, one of the participants says, “When a person drinks alcohol he becomes very brave. That is why when one of us is drunk we call him that he has drunk the milk of the lioness”. On another occasion, the same participant says, “the addiction of alcohol is a courageous addiction”. The consumption of alcohol is usually linked with courage and bravery among youth (LaBrie, Grant & Hummer, 2011; Wall, Thrussell & Lalonde, 2003).

The hashish (marijuana) addicts are observed to be praising their addiction by saying that it increases the level of their focus and concentration. One of the participants says, “When I take the medicine and go out in the park in the morning, I can hear the sound of the dew drops falling on the leaves and the sprinkling of the water from far”. Another participant who was a student at a local university says, “After taking the medicine, I can study for the whole night with the same level of concentration”. One participant who was a barber says, “I can work for the entire day standing beside the chair cutting the people’s hair when I have taken the medicine”. Another participant who is hashish addict says, “We call it protein because for us it is not less than protein. It makes us work and walk the entire day”. Probably this happens due to their addiction as when they haven’t taken the drug they cannot focus. However, after the use of drugs they meet their desire and can remain focused. The increase in attention due to the use of marijuana is a debated topic with variant results (Crean, Crane & Mason, 2011; Ekendahl, Månsson & Karlsson, 2020; Jager et al., 2006; Morrison et al. 2009), however this is a general perception among the drug users that it increases concentration. With this conception the use of hashish compels the addicts to use it more.

So, both the alcohol addicts and hashish addicts are seen not to be having any kind of regret over their addiction rather they are very happy. They make such claims that attract the listener and make him believe that the addiction is quite a beneficial deed. Henceforth, their discourse plays an important role in their addiction as through this they appreciate their addiction. Moreover, through their discourse they further convince each other to move further into addiction.

After analyzing the data of heroin addicts at the sentence level, we found that the heroin addicts seem to be criticizing all kind of drugs and they have adopted the negative attitude towards the drug addiction. All the participants with heroin addiction are observed to be praying to God for death which entails that they are tired of living the aimless life. For example, one of the participants said,

“I pray to God to take my life”. Another participant said, “I pray to God to take my life, but he does not accept my pray”. Furthermore, one of the participants said, “If I cannot do anything good for my own self what will I do for my family or my children, I inhale the poison every day”. Another participant exclaimed with sorrow, “Drug addiction leads you to decay”. A careful analysis of these sentences brings forth that the heroin addicts have a negative attitude and discourse towards drug addiction. It seems as all these heroin addicts have regrets and they are remorseful to the level that they do not even want to live. It eventually makes them realize how bad the drug addiction is.

Findings and Discussions

There are different themes discussed here which have emerged out of data:

Language as a Shield

One of the purposes of drug addicts for using different code words about their addiction is to hide their identity. As one of the participants says, “When some other person is among us, I say to my friend, go to the house of the master and ask him for the petrol”. While answering to one of the researcher’s question about the code words, one of the participants reveals, “We use different code words so that no other person could understand what we mean.” All these evidences show that one of the different purposes of the addicts to use such unique and different code words is to hide their original identity from the other people. It shows that the language works for the drug addicts as a shield to hide behind it. They usually use these words for keeping it to themselves. The analysis shows that most of these words have very positive and healthy connotations. They use such discourse instead of considering it as an evil. This probably is happening to avoid self-shaming however this discourse must influence their addiction (Saphir, 1985; Whorf, 1956). If they start using negative terms, it can also help them in keeping their secrecy but will also help them to avoid drugs.

Language as an Assistant

Another important theme that emerged out of data is that language assists drug addicts to maintain and achieve their purposes of addiction. It has a purpose of corroboration for the addicts to fulfill their needs of addiction without making any kind of warning that addiction actually is injurious to human health. While analyzing the data collected from different individuals and groups, we have found out that most of the participants don’t use words with negative connotations or a negative meaning. Most drug addicts use such positive and healthy words. It shows that language, for drug addicts, works as an assistant in order to achieve their purposes of addiction and building a positive worldview about the addiction

(Saphir, 1985; Whorf, 1956). On the other hand, for example, if the drug addicts, instead of calling hashish as medicine or protein, call it poison, the role of language in assisting the desires for addiction will change and it will warn the addicts about the negative effects of the addiction.

Change of Reality and Discourse at Different Stages of Addiction

The study finds that the drug addicts have different realities at the different levels of addiction. Just like different realities, their discourse is also different at the different level of addiction. Hashish addicts are observed to be more excited and joyous about their addiction. They enjoy while talking about the addiction and make jokes. They also praise the hashish a lot. They use words like medicine, protein, raisin, goddess, and so on for hashish which shows their warm enthusiasm towards their addiction. Almost all the participants who were hashish addicts had a very welcoming and enthusiastic attitude about hashish. Their code words and sentences also reflect a similar kind of attitude. This level of enthusiasm gradually decreases when their addiction reaches to the level of alcohol. A participant who is an alcoholic says, "When one wants to leave the addiction, it is a difficult task". However, the enthusiasm towards the addiction remains and is reflected in the words of alcohol addicts as they call it petrol or the milk of the lioness. On the other hand, when the addiction reaches to the level of heroin addiction, which is considered as the last level of addiction, the reality of the addicts is totally changed. They consider the addiction a curse and want to leave it. They also admit the fact that drug addiction is a very bad deed and is not good for their health and life. It completely changes the reality for them and they completely adopt the negative discourse towards addiction. The comparison between the hashish addicts and heroin addicts shows that there is complete opposing discourse of both the users. It has been found that heroin users do not even use the code words to hide their identity or to conceal the information from other people; they just do it openly because they do not have to hide anything anymore. They do not sit in the specific places rather they sit wherever they want to. They do not even use the name for the dealer or the person who gives them the drugs.

Conclusion

Drug addiction is a social evil which affects the human society in a great deal. Different scholars have conducted different studies in order to understand the drug addiction phenomenon. Much of the research has been conducted to understand drug addiction from a psychological and medical perspective. This study found that language and discourse of drug addicts plays an integral role in

addiction. Generally, the society considers drug addiction as a social evil, but the discourse of addicts reflects it very positively. They use so much positive terms that instead of thinking about evading the drugs it further encourages them to use it. They might use such language for self-justification, but of course, it reflects their thinking and may also contribute to their addiction (Saphir, 1985; Whorf, 1956). Language, in fact, constructs their reality in such a way that instead of thinking about addiction as an evil they consider it a sacred and pious action. So, instead of thinking to quit the addiction through such discourse they rather push themselves more into it.

The discourse of different participants reflects the change at different levels of addiction. The addicts at the initial stages use very positive language for drugs use. They rather use such terms which instead of making them to consider it an evil further encouraged them. They use religious terms about the drugs and especially alcohol has been linked with religiosity and spirituality (Jankowski, Hardy, Zamboanga & Ham, 2013; McGovern & McMahan, 2006; Miller, 1998). Such discourse helps them to justify their use of drugs. On the contrary, according to Islamic teachings drugs are not permissible. One interesting phenomenon here is the use of term guru which is often used for Hindu religious leader. However, the use of such positive terms decreases once the users of drugs move towards high drugs. We assert that if attention is given to their discourse at the early stages it will help them avoid drugs. Henceforth, we argue that the addiction has not only to do with cells, hormones or psyche but the language is equally important to study the phenomenon of drug addiction.

The study found that the change of reality at different levels of addiction is reflected in the discourse of the addicts. It conveys that language has a direct relation to the reality of the addicts. If the reality changes, so does the discourse. Therefore, it conveys the idea that if somehow efforts are put to change the discourse of the addicts it can help them to battle the addiction. For example, the hashish addicts are found to be calling their drug as 'medicine'. If the efforts are made to make them call their drug 'poison', then it will mean something else for them which would help them in giving away with their addiction. There are different therapies that are being conducted against the drug abuse which are psychotherapy, physiotherapy, and behavioral therapy. This research offers a new therapy which can be termed as Discourse Therapy. Further studies are needed to be done to change the discourse of drug addicts.

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