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LA TIMIDEZ, LA EVITACIÓN DE LA SOLEDAD Y LA IDENTIDAD COMO PREDICTORES DE ADICCIÓN A INTERNET ENTRE ADOLESCENTES

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TITULO: *La timidez, la evitación de la soledad y la identidad como predictores de adicción a Internet entre adolescentes*

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THESIS TITLE:

LA TIMIDEZ, LA EVITACIÓN DE LA SOLEDAD Y LA IDENTIDAD COMO PREDICTORES DE ADICCIÓN A INTERNET ENTRE ADOLESCENTES

REASONED REPORT OF THE THESIS ADVISORS
(Mention should be made of the status of and progress on the thesis, as well as works and publications stemming from it)

La tesis doctoral presentada, tras varios años de Desarrollo suponen el culmen de un proceso arduo en la búsqueda o recopilación de los datos empíricos que la sustentan.

la doctoranda ha estado en contastante contacto con sus directoras tanto por vía de correo electrónico como por mensajería intantéa, igualmente se tuvo un encuentro presencial en el que se terminaron de cerrar varios aspectos que necesitaban un encuentro cara a cara.

El soporte metodologico que la sustenta es robusto y adecuado a la población estudiada así como a la temática referida.

Las aportaciones de la doctoranda en ese tema se han tenido en cuenta y valorado de forma muy positivamente para la construcción de una investigación que a priorí podría haber presentado dado el tipo de studio y la población diana.

La doctoranda presenta los indicios de calidad necesarios para la realización de la defensa de su trabajo.

The doctoral thesis presented, after several years of Development, represents the culmination of an arduous process in the search or compilation of the empirical data that supports it.

The doctoral student has been in constant contact with her directors both by email and by instant messaging. Likewise, a face-to-face meeting was held in which various aspects that needed a face-to-face meeting were finalized.

The methodological support that sustains it is robust and appropriate to the population studied as well as to the subject matter.

The contributions of the doctoral student on this subject have been taken into account and valued very positively for the construction of a research that a priori could have been presented given the type of study and the target population.

The doctoral candidate presents the necessary quality indicators to carry out the defense of their work.

In light of all this, the presentation of the doctoral thesis is authorized.

Cordoba, on the 15 de junio de 2023

The Doctoral Thesis Advisor(s)

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1.1 Introduction

The internet has become a part of our daily lives in the last two decades. And due to the advanced technology and widespread use of mobile devices, the internet has become more accessible, worthwhile, and informative than ever (Moretta & Boudo, 2020). Internet access is now available in various places such as homes, schools, public areas, and cafes (Ferraro, Caci, D'Amico & Blasi, 2006). The accessibility of online activities makes it very easy to connect to the virtual world anytime, anywhere. Which can make young people spend more time online (El Asam, Samara & Terry, 2019).

This rapid growth of digital technology has affected almost every part of people's daily lives. So, technological applications are distributed to almost every domain in ,lkpeople's social lives (Tudorel et al., 2019). Technology includes information components such as e-libraries, distance learning and online social networks, and other mobile communications (Fernandez-Villa et al.,2015). It also includes games, watching movies, browsing information, posting photos, and reading the news (Yaffe & Seroussi, 2019). and a place where social interactions, information exchange, and entertainment are discussed (Evren, Evren, Dalbudak, Topcu & Kutlu, 2019).

Children are exposed to screens by their parents at an early age. Children and teens use the internet frequently, mainly through smartphones. Nowadays, most people connect to the virtual world. Internet activity is a kind of legitimate social place

because it is also an option for learning (Buniel-Nissim, 2018). Using the Internet gives the user a lot of benefits. For example, the use of social networks allows for experiences and opportunities for communication like those in the non-virtual world and creates social opportunities like those that can be achieved by traditional means. It encourages content creation and not just consuming it. It is a kind of platform for self-expression, which helps in the development and definition of identity, allows exposure to a wide audience of responders, and opens the possibility of discussing issues that are difficult to bring up in face-to-face conversation (Kim & Davis, 2008). Also preoccupied with virtual activities, as mobile devices allow us to stay connected anywhere and anytime, we want to. Some people have found themselves completely trapped in virtual activity, many of whom rely on web technology. The accessibility of online activities can lead to young people spending more time online than they intended (Smahel, Blinka, & Ledabyl, 2008). Over time, many people have found themselves unconsciously entering Internet addiction, so much so that it is now a known disorder or problem (Baturay & Toker, 2019). That is, there is a concern about the development of Internet dependence, and dependence can lead to negative problems associated with Internet risk and psychological dysfunction (Leung & Lee, 2012). Rapid developments in technology have made Internet addiction an important behavioral, psychological, and social problem in recent years. The fact that social media, online games, chat, tracking, banking, entertainment, and other transactions can be done through the internet reinforces the addiction to the internet. The Internet, an important part of daily life around the world, is a growing tool for use not only

among young people but also among adults and children. Aside from being useful, overuse of the internet is known to cause many health problems (İskender, 2018).

Adolescents are the most vulnerable group (Cheung, Chan, Lui, Tsui & Chan, 2018). The incidence rates of Internet addiction tend to be highest among adolescents (Kuss, Griffiths, Karila & Billieux, 2014). Adolescence and the challenges involved constitute fertile ground for dangerous behaviors, and when the availability of a large network, addiction is not inevitable (Buniel-Nissim, 2018). Adolescents are a population segment that adopts technology more easily and naturally, unlike higher age groups who fear and shy away from using technology (Andreassen & Pallesen, 2014).

Today, the use of social media via the Internet is very important to place, especially in the lives of adolescents (Boyd, 2014; Keipi, Nasi, Oksanen & Rasanen, 2016; Kuss and Griffiths, 2017). Almog and Almog (2016) argue that the interpersonal interaction that takes place on social networks (such as Facebook) meets the need for belonging. So, belonging is considered one of the basic needs of human beings that refers to being in a social community like family, class, or group (Baumeister & Leary, 1995). Adolescents use technology to make new connections and strengthen relationships and explore interpersonal interactions differently and more comfortably than a face-to-face meeting. Technology and leisure activities online among adolescents provide a comfortable space for establishing their identity through receiving frequent feedback and belonging to social groups (Amichai-Hamburger, 2013). The Internet can significantly shape their development, especially since this age is characterized as a stage accompanied by a search for

high emotions (Arnett, 1992) Some adolescents find refuge in the Internet space due to the physical or psychological conditions they adolescent is in, but there is fear of drifting into virtual reality. Cause addiction and disconnect (Bermer, 2005).

Adolescents are in a situation where the search for information and social comparison are significant factors (Israelashvili, Kim & Bukobza, 2012). The internet is a very wide world that provides opportunities for high arousal and is full of stimuli. These opportunities on the one hand answer the adolescent and the unique characteristics of this age. On the other hand, the Internet can also be a source of danger to adolescents (Murphy & Weisskirch, 2004). In practice, the person is not addicted to the Internet itself, but to an application within the Internet, such as pornography, online shopping, information, gambling, online games, or social networks (Poli, 2017; Young, 1999 '2015). For some adolescents and adults, Internet abuse may be a risk factor (Öztemel & Traş, 2019). Many studies have been conducted in the field and many of them have pointed to the dark side of using technology, a side related to the quality of use and the degree of use of the Internet (Ben Baruch, 2005; Barak, 2006). The quality of the use refers to the content to which the user has been exposed. Content that does not suit the age and the physical and mental development of the adolescent may harm him (Strasburger, 2004). Unrestricted access to Internet sites leads to the exposure of children and adolescents to content that is not appropriate for their age and development (Lo & Wei, 2005). Marin-Diaz, Munoz-Gonzalez and Sampedro-Requena (2020) and Garcia-Oliva, Piqueras, and Marzo (2017) believe that technologies themselves are

not elements that may provoke problematic behavior in their use, but are the people who develop this behavior, which may or may not be problematic.

Social networking sites are web-based applications allowing users to build, share, and exchange ideas, messages, videos, or images in communities and virtual networks (Obar & Wildman, 2015). Due to the value of entertainment and convenient accessibility, social networking sites have become one of the most popular types of online applications, which are widely used around the world today. However, the use of social networks is tempting and even addictive for some adolescents, to the point where their use can seriously affect their daily activities (Wilcox & Stephen, 2013), a trend that has become a focus of research.

Because of the mobility and convenient Internet access for adolescents with smartphones, this leads to trigger dependency characteristics (Kim et al., 2012). Wallace (2014) reports that Internet addiction is common among young people in middle schools, high schools, and university campuses where laptops and computers can be easily accessed. The phenomenon is causing increasing global concern every day as 4% of young people are dysfunctional in their daily activities (Rumpf et al., 2014). Significant addictions like drug use can be said to fall into the group of behavioral problem syndromes (Yen, Yen, Chen, Chen & Ko, 2007) or behavioral control problems. Internet addiction has been accepted as a notable issue for mental health worldwide since the American Psychiatric Association recommended treating "Internet use disorder" later in Section III of the DSM-5 in 2012 (Yao & Zhong, 2014).

That is, following the information revolution and the development of digital technologies, the world is increasingly immersed in the use of the Internet, which has become an integral part of most people's lives. The phenomenon of internet addiction has been a growing concern recently due to unrestricted and uncontrolled use of the internet, which has implications for professional involvement, social connection, games, and pornography (Pontes & Griffiths, 2014). It makes sense to think that moderate internet use can benefit our lives, help us learn and play better, get to know more friends, and so on (Shek & Yu, 2012). On the other hand, excessive use of an uncontrolled network can lead to many negative results and even lead to internet addiction (Shi & Wang & Zou, 2017).

Various studies have shown that excessive use of the Internet is particularly linked to physical and psychological problems (Greenfield, 2000; Hur, 2006) and that it is important that it leads to Internet addiction (Young, 1998).

1.2 Internet addiction:

The term Internet Addiction IA first appeared in 1995 by a researcher named Ivan Goldberg (1996) to describe the diagnostic criteria for overuse of the Internet. In 1996 he defined it as a disruption in Internet use and it appears when the individual begins to reduce social connections, the connections at work, in studies, and family connections which also affects the physical activity of the individual that can cause diseases.

In 1996 Kimberly Young introduced it as part of her research (Young & Rodgers, 1998). And in the late 1990s, Young (1998) defined it as "an impulse control disorder that does not involve intoxicants" (p. 237). Internet addiction is a relatively new phenomenon relative to other types of addictions, therefore, the research literature is in the development process. The transition from proper internet use to problematic use is difficult to diagnose (Poli, 2017).

The research literature contains various terms that describe Internet dependence: excessive Internet use (Levent, 2010), which shows an increase in the quantity of Internet consumption, and excessive or problematic Internet use (Griffiths, 1999; Turel, Mouttapa & Donato, 2015), and Internet addiction (Young, 1999). That is, the researchers did not reach a consensus on the definition of IA. Internet addiction is also known as pathological use of the Internet and is characterized as a lifestyle that is highly dependent on the Internet and interferes with the user's normal life practices (Ozturk & Ozmen, 2011). It describes a situation in which the person is unable to control the use of the Internet and faces pathological, social, or work difficulties (Chou, Condron &Belland, 2005). As a result, it is a physical condition in which a person is negatively and emotionally affected by excessive use of the Internet (Beard, 2005). Weenstein, Feder, Rosenberg, and Dannon (2014) described it as an "Internet Addiction Disorder" or as a "problematic Internet use" PIU involving controlled or excessive behavior regarding the use of the Internet, leading to harm or distress. Internet addiction is a behavioral control problem (Young & Abreu, 2011). Beard and Wolf (2001) defined Internet addiction as a lack of control and excessive use of the Internet. The inability of the individual to control the urge

to be in the Internet space is accompanied by a feeling of distress and stress before using the Internet and relief after using it. Moreover, this behavior leads to significant behavioral impairment (Douglast et al., 2008) and adversely affects a person's psychological, physical, and social well-being (Young, 1998).

Young (1998) originally presented Internet addiction as a behavioral condition in which network users become addicted in a manner like other addictive situations to drugs or alcohol, resulting in academic, social, and occupational harm. She described Internet addiction as a disorder for impulsivity, which does not involve an intoxicating drug, but presents symptoms indicative of excessive or uncontrolled use of the Internet - often at the expense of normal life pursuits (work or education), dysphoric moods associated with increased Internet use, and conflicting relationships with family and friends. (Servidio, 2017; Young, 2004).

Internet addiction is defined as a lack of control over Internet use, leading to a deterioration in psychological functioning, interpersonal relationships, and academic performance (Young, 1998; Davis, 2001).

It consists of the gradual reduction of control over a person's behavior, the abandonment of daily tasks, and the dedication of his time to activities in cyberspace. Addicted people are constantly involved in unrealistic, marginal, and deceptive actions, leading to a gradual loss of their ability to make independent life choices. Over time this activity destroys their interpersonal relationships and inhibits development and functioning (Young, 2007).

Addiction leads to the loss of a person's ability to disconnect from the digital world and drastically increases his tendency to abandon tasks, duties, games, and daily contacts in social reality. Not only does this mean a change in the proportions between different forms of activity in real and virtual worlds, but also a mental change in addicted people who are gradually losing touch with reality and their families, neighborhoods, and schools (Griffiths, 2000).

Internet use is reported as pathological when it begins to affect domains of functioning of life such as relationships, occupation, school, health, or physicality. The essential characteristic of this disorder is reported as the inability to control the urge to perform an act that is harmful to oneself or others (DiNicola, 2004). Lei and Hongli (2003), on the other hand, define pathological use of the Internet as a type of mental illness associated with people surfing the Web.

Internet addiction is defined as an abnormal condition or as a stimulant for other behavioral addictions; or impulse control disorder; or a result of other psychiatric illnesses (Adiele & Olatokun, 2014; Widyanto & Griffiths, 2006) According to studies, excessive use of the Internet is associated with social and emotional dysfunction in some domains of daily activity (Yung et al., 2015), or health risk (Jiang & Leung, 2012), Suler (2004) described cyber addiction as a disorder that leads to a compulsion to games, competition, and social interaction, or as an extension of work-related coercion.

Addiction can be classified into two types: the first type is an addiction to an external substance that produces direct intervention in the pleasure system, for example, drug addiction, the second type includes a sequence of problematic

behaviors that lead to a pleasurable and addictive experience, such as shopping, gambling or internet (Poli, 2017).

Despite the growing consensus among professionals and researchers to treat problematic Internet behavior as an addictive psychopathological condition, the phenomenon has not yet been defined in diagnostic terms (Young, 2017). To date, authorities have not included it in the Diagnostic and Statistical Manual of Mental Disorders (DSM5) (Servidio, 2017). Although some researchers suggest that addiction should only apply to substance use situations (i.e., drug use is involved (Rachlin, 1990) others have expanded the definition to include other non-alcoholic behaviors (e.g., compulsive gambling) (Young, 2004).

Many researchers have emphasized that Internet addiction is no different from other addictions (Kim & Kim, 2002; Young, 1998). Like addictions to psychoactive substances, it includes the following characteristics: (a) "overestimation" of the subject of addiction (which becomes a priority), (b) increase in mood changes of the addicted person, (c) increased tolerance to the preferred type. Of activity in the digital world, (d) withdrawal symptoms like those found in alcohol addiction, (e) increasingly turn to the form of pathological activity to satisfy its needs (Tabak & Zawadzka, 2017).

Young (2015) developed a diagnostic questionnaire for Internet addiction by adopting the criterion for pathological gambling. The Diagnostic and Statistical Manual of Mental Disorders IV (DSM-IV) issued by the American Psychiatric Association, draws the interest of the global research community in investigations into the effects of Internet addiction (Yellowlees & Marks, 2007). These studies

have alerted the public to the potential seriousness of Internet addiction. Recent studies on Internet addiction or problematic Internet use in the last two decades have raised growing concerns about Internet use and its possible negative impact on children and adolescents (Young, 2017).

1.2.1 The Consequences of Internet Addiction

Internet addiction has been added to the fifth edition of the Diagnostic and Statistical Manual of Mental Disorders as "Internet Disorder" (DSM-V; 2013). The decision to include a disorder of Internet use in the DSM-V has encountered points of contention, such as how to define normative versus coercive use, the heterogeneity of terminology (e.g., broad Internet or specific games), and the clinical benefit of construction (Özdemir, Kuzucu & Ak, 2014).

In recent decades the Internet has- become a central part of our lives used for many purposes such as acquiring knowledge and purchasing various products and services (Kim & Davis, 2008). Therefore, recent studies show an increase in Internet use and Internet addiction. In a study conducted in Europe in 2010, it was found that 60% of children aged 9-16 use the Internet daily, and 59% have a profile on some social network (Haddon & Livingstone, 2012).

The Internet has become a part of our daily life, and the use of the internet in social networking sites like Facebook is becoming more and more common in daily life. Excessive use of the Internet can cause significant harm to a person's social, occupational, and daily life. A growing number of studies report negative consequences of problematic use of the Internet (Moretta & Boudo, 2020; Adiele

& Olatokun, 2014; Yung et al., 2015). On the other hand, the positive feedback that peers receive when using social networking sites can improve adolescents' self-esteem and well-being (Wang, Jackson, Zhang, & Su, 2012). Positive feedback reflects greater motivation for adolescents to use the Internet when they want to improve their self-esteem (Israelashvili et al., 2012). Baturay and Toker (2019) found in their study that just as other addictions are harmful to individuals, internet addiction has been found to adversely affect self-esteem, self-confidence, social self-efficacy, academic self-efficacy, and level of loneliness.

Smahel, Brown and Blinka (2012) argued that there is a two-way interrelationship between Internet addiction and communication styles, online leisure hours, and societal approaches of individuals regardless of age and gender. However, they stressed that this is true for online friendships that may vary in a face-to-face meeting. Griffiths (2000) highlighted the findings from previous studies that internet addicts spend less time with people in their lives to spend time alone in front of the computer. Hence a young internet addict has little or no social life and maintains a bad relationship with his family. Or in some cases, people suffering from problems in their families use the Internet excessively as an escape from family conflict (Beard, 2005) Thus, being addicted to the Internet is the result or cause of various cases (Baturay & Toker, 2008). Furthermore, problematic use of the Internet may increase social fears and reinforce the avoidance of face-to-face social interactions (Lee & Stapinski 2012).

Internet use involves a risk of psychological dysfunction (Ceyhan & Ceyhan, 2008). It is important to note that the Internet exists in all aspects of social life as a means

of communication and exchange of ideas, but excessive use of the Internet among adolescents negatively affects their mental health leading to mental disorders (psychological) such as lack of focus, schizophrenia, psychological isolation (Jee, 2012), anxiety according to results Research conducted among students at Sarguda University in Pakistan (Azher et al., 2014), Depression (Özdemir et al., 2014; Yang et al., 2014) Similar to a study conducted among children aged 14-24 showed that excessive internet use was linked to depressive symptoms (Romer, Bagdasarov & More, 2013), Loneliness according to the findings of a study involving 1,098 adolescents (Ang, Chong, Chye, & Huan, 2012), less well-being and life satisfaction (Van den Eijnden, Meerkerk, Vermulst, Spijkerman, & Engels, 2008), shyness (Ainin , Jaafar, Asharaf & Parveen, 2017)), And exclusion (Poon, 2018). Those with Internet addiction were found to experience more feelings of anger, distress symptoms, social withdrawal, and family conflicts (Cerniglia et al., 2017). In addition, Internet addiction appears to be associated with clinical disorders and pre-disease symptoms. Among adolescents, Internet addiction has been reported to be associated with depression and insomnia (Cheung & Wong, 2011), suicidal thoughts (Fu, Chan, Wong & Yip, 2010), ADHD, social phobia, and hostility (Ko, Yen, Chen, Yeh, & Yen, 2009) Aggression and delinquency (Ko, Yen, Liu, Huang, & Yen, 2009), drug use (Gong et al., 2009), and problematic alcohol use (Ko, Yen, Chen, Chen & Yen, 2008) Decreased cognitive ability (Jorgenson, Hsiao, & Yen, 2016), and even the appearance of a psychiatric disorder (Ko, Yen, Yen, Chen, & Chen, 2012). There is a linear relationship between Internet addiction and depression, social isolation, loneliness, school performance, and declining work

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performance (Caplan, 2005). Considering this, Internet addiction in adolescents cannot be treated as a transient phenomenon that will treat itself (Kuss et al., 2013).

In addition, it may adversely affect cognitive functioning (Park et al., 2011), lead to poor academic performance and involvement in dangerous activities (Tsitsika et al., 2011), showing that when a person is addicted to the Internet, he cannot fulfill responsibilities in his academic and daily life. Poor dietary habits (Kim et al., 2010), can lead to poorer health (Tsitsika et al., 2016) Low quality of interpersonal relationships (Milani, Osualdella, & Di Blasio, 2009), and harmful behavior self among adolescents (Lam, Peng, Mai, & Jing, 2009). From the negative results reported, it appears that Internet addiction can have diverse psychosocial and physical consequences that are detrimental to adolescents who may require professional intervention (King, Delfabbro, Griffiths & Gradisar, 2012).

However, it has also been suggested that Internet use may serve as a coping mechanism for depressive emotions (Dillman-Carpentier et al., 2008; Horwitz, Hill & King, 2011) or for lack of physical social interaction through social media (Griffiths, 2012). More importantly, due to their lower capacity for self-control, adolescents are more likely to become addicted to social networks, leading to negative results in emotional, relationship, health, and performance problems (Andreassen, 2015).

The symptoms of Internet addiction are the weakness of the Internet user in controlling the duration of use and the tendency of the Internet user to increase the duration of use, neglect of private life, and the appearance of withdrawal symptoms in the Internet addict, such as anxiety when moving house, inability to stop or

reduce Internet use, preoccupation with thinking about internet use and taking internet use to escape from the problems of daily life and remain silent about internet use (Greenfield, 1998).

Involvement in online social activity replaces offline interaction with friends and family, thus preventing a person from forming or maintaining social relationships and adversely affecting a person's psychological well-being (Valkenburg & Peter,2011). Consistent with this interpretation, researchers have investigated the link between Internet addiction and psychosocial well-being. For example, Lee and Leeson (2015) investigated Internet addiction and social anxiety among 626 adults and found that Internet addiction predictably fuels depression and social interaction anxiety. In another study, Yao and Zhong (2014) investigated the causal relationship between Internet addiction and psychological well-being among college students in Hong Kong and found that addiction has raised the level of loneliness over time (Ostovar, Allahyar, Aminpoor & Moafian, 2016) Internet addiction can also adversely affect identity formation and change the developing brain structure (Agbaria & Bdier, 2019).

There is ample evidence showing that people experiencing social anxiety, loneliness or social difficulties are more motivated to use the Internet. The Internet helps to expand the circle of friends not only in the virtual world but also in physical reality. In the Internet space, the user feels more protected from the threat as a result of exposure or contact in a face-to-face encounter (Bargh, Mckenne & Fitzsimons, 2002), moreover, according to studies social activity in the Internet space has a positive causal effect on activity in the physical environment (kuntsch et al., 2009).

Three main categories of characteristics have been linked to an increased risk of Internet addiction: personal factors such as low efficiency, impulsive behaviors, and lack of communication skills (Kim & Kim, 2002); Social factors such as a weak family and social support (Wu, 2004); And Internet-related factors such as longer Internet usage time, easier Internet access, and superior Internet skills (Agbaria & Bdier, 2019).

Some researchers have criticized attempts to classify Internet addiction as a disorder. For example, Griffiths (2000) also Husiman et al. (2001) questioned the existence of Internet addiction and criticized supportive research as a methodological weakness.

The problematic and offensive behavioral material on the Internet that reflects an addictive behavior pattern remains controversial and has yet to be tested. An enriched understanding of what this structure includes and the extent to which it shares several key aspects with other behavioral and material dependence requires further research (Pawlikowski, Altstotter-Gleich & Brand, 2013).

1.3 Loneliness:

Loneliness is a daunting situation, and it is a painful warning sign that a person's social relationships are lacking in some way, or the relationships are not meeting their needs. Loneliness is a deficit between an actual and desirable amount and/or the quality of social involvement (Peplau & Perlman, 1982). It is a subjective psychological feeling or experience that occurs when a person feels a lack of

satisfying interpersonal relationships and a gap between his or her desired levels of communication and self (Di Tommaso, Brannen-Mcnulty, Ross & Burgess, 2003). It can be defined as a response to the lack of necessary social relationships or the lack of warmth, intimacy, and emotions (Guo, You, Gu, Wu& Xu, 2018).

Since the 1980s most researchers have agreed on the concept of loneliness as a sense of scarcity associated with interpersonal relationships. Perlman and Peplau (1981, p. 31) formulated loneliness as s "the unpleasant experience that occurs when a person's network of social relations is deficient in some important way, either quantitatively or qualitatively." A second definition explicitly considers the key standards in the assessment process leading to loneliness: Loneliness is a condition that occurs from a lack of quality relationships. This includes situations in which the number of existing relationships is smaller than is considered desirable or acceptable, as well as situations in which the intimacy sought is not realized (De Jong Gierveld, 1978).

Perlman and Gerson (1979) define loneliness as the inability of the individual to build social relationships accompanied by an unpleasant feeling of discomfort. Loneliness has been defined as the unpleasant subjective feeling of lack or loss of friendships, of lack of certain relationships as well as a certain level of quality in relationships (de Jong Gierveld, 1998), In both definitions, loneliness is considered an expression of negative feelings of missing relationships and occurs in people of all ages. The opposite of loneliness is assimilation. In contrast, social isolation is related to the objective characteristics of the situation and relates to the absence of relationships with other people (van Tilburg,2020). It can be said that loneliness is

a negative feeling associated with loss and disappointment. It is the result of a process in which a person examines his existing personal relationship in the face of his wishes and social expectations about the relationship. If the social network is too small or the relationship is not of sufficient quality, the person often feels lonely (Perlman & Peplau, 1981).

The need for belonging is one of the basic needs of human beings (Baumeister & Leary, 1995) and refers to being in a social community like a family, class, or group. People whose social connection needs are not met can experience a sense of loneliness as a result of an intense and emotionally undesirable subjective experience resulting from a perceived inability in social relationships (Perlman & Peplau, 1981). Poor quality friendships independently contribute to high levels of loneliness among adolescents, dissatisfaction with the quality of social relationships leads to loneliness, whereas the good quality of social relationships can develop a sense of belonging and friendships that can delay feelings of loneliness (Guo et al., 2018). That is, loneliness is a feeling that can be overcome as a result of people's trust in others and social contact with the people they can feel socially connected to (Nowland, Necka & Cacioppo, 2018).

Weiss (1973) distinguished between two basic types of loneliness: social loneliness and emotional loneliness. Social loneliness stems from the absence of a broader group of contacts or a fascinating social network (e.g., friends, colleagues, and people in the neighborhood). I.e., a feeling of boredom and marginalization due to a lack of significant friendships or a sense of belonging to the community. Emotional loneliness stems from a lack of intimate character or close emotional

attachment. Resulting from a lack of intimate contact or close emotional connection (e.g., spouse or best friend), i.e., a feeling of emptiness and restlessness due to a lack of a network of social connections (Moretta & Buodo, 2020).

Social and emotional loneliness often occurs due to reduced social activities (Aartsen & Jylhä, 2011). Emotional loneliness arises, for example, when a spouse's relationship dissolves through widowhood or divorce and is characterized by intense feelings of emptiness, abandonment, and pluralism. Young people who have moved to new places are often reporting social loneliness (van Tilburg,2020).

Some studies differentiate between emotional and social loneliness such as (Qualter & Munn, 2002). Some people may be socially isolated but do not feel lonely, while other people feel lonely without feeling social isolation. In terms of health effects, loneliness is associated with negative health self-esteem and poor well-being, somatic symptoms (such as headaches), mental disorders (such as anxiety and depression), and a greater risk of suicidal behaviors (Schinkaet al., 2012).

In a literature review, Bolmsjö, Tengland and Ramgard (2019) distinguished between several key aspects of existential loneliness: not connecting with others and the outside world, alienation, feelings of isolation, emptiness, and abandonment. In addition, mortality-related fears have been identified as related to this type of loneliness, including the fear of disappearing from the earth, the fear of being forgotten, and the fear of dying.

Existential loneliness differs from social and emotional loneliness in two ways. First, social and emotional loneliness is associated with a lack of meaningful social

relationships and a lack of social friendships. Existential loneliness is the result of a broader separation related to the nature of existence and especially to the meaninglessness in life. A person may be in the company of others but experience existential loneliness (Larsson, Edberg, Bolmsjo & Ramgard, 2019). Second, social and emotional loneliness can be overcome by improving the quality of the relationship network or by adjusting the level of aspiration (Rook & Peplau, 1982).

Despite the many definitions of loneliness, it is fundamentally a daunting and oppressive experience with potentially serious consequences (Peplau & Perlman, 1982). Loneliness has been linked to several psychological and somatic difficulties such as lower life satisfaction, family problems (Wiseman, 1997), personality traits (Saklofske & Yackulic, 1989), social skills (Ponzetti & Cate, 1988), self-criticism (Wiseman, 1997) and internet addiction (Özdemir et al., 2014).

1.4 Identity Status

Eric Erickson (1902-1994) was one of the earliest psychologists interested in identity. Defined identity as the individual's inner sense of self-knowledge, the inner harmony, symmetry, and continuity represented in the individual's sense of his relationship with his past, present, and future, and a sense of inner and social cohesion represented in the individual's sense of self alike (Erikson, 1972).

Erickson (1968) focuses on both the individual and society to integrate the development of identity in society. He developed the theory of psychosocial development by integrating cognitive, emotional, and social components in the

development of identity. It defines development as the interaction between nature, cultivation, and attachment (especially with the therapist) and self-experiences (ego). Erickson's theory of identity development assumes that both biology and identity evolve gradually, and that biological development plays a key role in identity development. He also developed the model of social functioning by arguing that social relationships build social identity. Finally, he argues that identity undergoes a dynamic transformation due to personal experiences and provides a person with the opportunity to build a sense of ego identity. It allows a person to recreate roles and social conditions and increase her confidence in her identity and helps her create a self-history with her perceptions of identity and a sense of personal imagination and continuity throughout the process. Erickson (1968) combines individual identity and builds social identity with her ego identity to explore a sense of personal imagination and continuity. He sees individual identity and social identity not as separate structures but as components of ego identity. According to him, not only biological development and personal experiences should be examined, but also the integration of those experiences in society in identity development. In his social functioning model, interaction with the private therapist and his interpretation (sense of ego identity) are important in identity development.

Identity was researched by various psychologists after Erickson, and the identity paradigm introduced by James Marcia in 1966 is one of the most extensive and well-known theories (Meeus, Schoot, Keijsers & Branje, 2012).

Marcia developed the Erickson theory and was the first to present a theoretical model and research methods for testing the concept of identity. Marcia (1980) defined identity as "a self-structure - an internal, self-constructed, dynamic organization of drives, abilities, beliefs, and individual history" (p.109).

Marcia (1980) defined identity styles that suggested that identity formation is the combined result of one's exploration and commitment. Research refers to the extent to which people experience alternative directions and beliefs, the extent to which a person values different values, beliefs, and social roles while commitment refers to the decisions people make about the way they are currently and their subsequent loyalty. Commitment indicates the achievement of a fixed set of values and goals (Duriez, Smits & Goossens, 2008) that is, the result of the process of identity search delimited by Marcia as a two-dimensional axis consisting of commitment and exploration. Exploration and commitment most often occur in two general areas of ideology (such as religion, political beliefs, values, and philosophical lifestyle) and interpersonal relationships (such as dates, friendships, gender roles, family relationships, co-creation, and entertainment (Sneed, Schwartz & Cross, 2006). The combination of these two dimensions leads to the four states of identity: Achievement identity (exploration and firm commitment to values). foreclosure (commitment without research and acceptance of values and beliefs of parents and authorities. Moratorium Identity (research without obtaining commitment) diffusion (lack of research and sense of commitment) (Kroger, Martinussen & Marcia, 2010). Marcia's fourth identity is not necessarily the various stages of a developmental chain and is not permanent. And thus may undergo many changes

over time (Berzonsky & Kuk, 2005). However, Marcia stressed that the identity crisis was resolved between the ages of 18 and 22. Identity statuses attempt to measure identity in recent adolescent years (Meeus et al., 2012).

1.4.1 Identity Achievement Status

An adolescent with the status of Identity Achievement experiences a crisis and has formed a commitment to a particular profession, view, or political ideology. The adolescent explored different alternatives and chose an identity that seemed most appropriate in each time and social context (Tzuriel, 1990). He experimented and then was exposed to alternatives and gained commitment from his choices. Achieving identity reflects normal development for the individual (Marcia, 1980). The adolescent has developed positive behavior about the outside world, has developed relationships and skills, is more exposed to society, and has chosen what suits him. He engages in less risky behavior than adolescents with low identity commitment (Dumas et al., 2012).

1.4.2 Identity Moratorium Status

An adolescent in moratorium status is during a crisis phase and in the process of actively searching for alternatives. This process is rich in learning experiences and adventures. The adolescent is looking for fascinating experiences. In addition, this process is characterized by ongoing discussions on various life issues. The

adolescent in this process is unable to formulate decisions and develop new relationships and continues to be dependent on his parents (Tzuriel, 1990).

1.4.3 Identity Foreclosure Status

Adolescents in Foreclosure status are characterized by a lack of crisis experience and commitments shaped by the influence of family and social factors. They are committed but have not undergone a period of active exploration in their conditions. Commitment without identity exploration is associated with a combination of emotional affinity for parents and parental despair from inquiry, aspirations for independence, and expression of differences (Campbell, Adams & Dobson, 1984). Intense fear of abandonment and high care needs on the part of the adolescent. The inability to commit is associated with failure to form a strong connection with parents through parental neglect or unavailability (Marcia, 1988) as well as the parental inability to support adolescent individuality (Campbell et al., 1984).

1.4.4 Identity Diffusion Status

Adolescents with Diffusion status, the lowest status in terms of independence and self-esteem, do not have a permanent identity. Adolescents in this status have not experienced a crisis, have not committed, and are not even trying to achieve it. They shy away from interpersonal or ideological involvement, their social connections

are characterized by superficiality, and they are neither exploratory nor committed to roles or values that define identity (Årseth, Kroger, Matinussen & Marcia, 2009). The difference in identity statuses can be summarized as:

Exploration

commitment		*Low*	*High*
	Low	*Diffusion*	*Moratorium*
	High	*Foreclosure*	*Achievement*
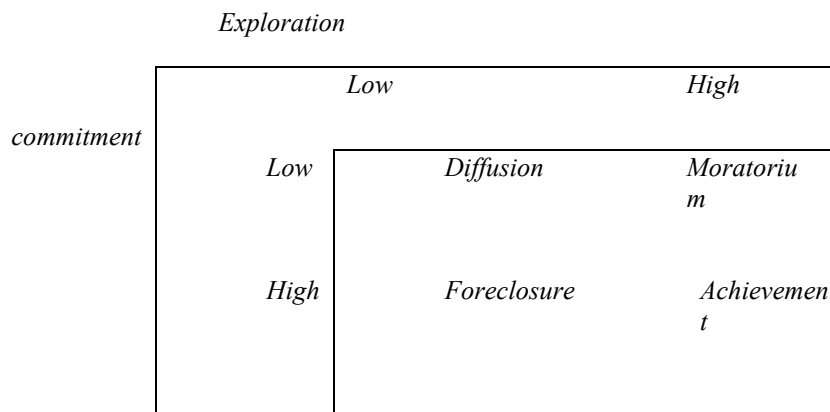
Figure 1: Identity statuses- commitment and exploration

Berzonsky (1988,1989,1993) studied the process of identity formation and the differences in which people form their identity. Three styles of identity reflect the differences in how people deal with information, decisions, and conflicts: informational, normative, diffuse, or avoidant. Individuals with different identity statuses differ in the social-cognitive processes they use to solve personal problems, make decisions, and process information related to identity formation.

<u>Informative Identity Style</u>: these people are skeptical about their self-constructions and are motivated to search, process, and evaluate relevant information and are ready to change aspects of their self-identity in a situation of dealing with

inconsistent feedback (Berzonsky, 1990). People with this identity style are engaged in intense self-exploration and private self-reflection and they display a high need for cognition, cognitive complexity, and openness to experience. This style characterizes people who explore themselves and who are classified as having an achievement identity status or moratorium identity status according to Marcia (1966).

Normative Identity Style: People with this identity style tend to adjust themselves to the expectations of others. who are also conscientious and agreeable but have a low tolerance for ambiguity and a strong need for structure and cognitive closure, and a reluctance to consider information that may threaten core aspects of the self-such as value systems.

Diffuse or Avoidant Identity Style: This style is characterized by procrastination and defensive avoidance and unwillingness to face and confront personal problems and conflicts. If a person procrastinates and delays long enough, behavioral responses will be dictated and controlled by situational demands and incentives. This style is positively related to avoidant coping, self-limitation, other orientation, and maladaptive decision strategies, and is negatively correlated with self-reflection, conscientiousness, and cognitive persistence (Berzonsky, 1994). Identity style corresponds to the diffuse identity style defined by Marcia (1966).

Identity formation is considered a central developmental task that begins in early childhood and stabilizes during adolescence (Chen, Hsiao, Liu & Yen, 2019).

According to Erickson, identity formation is a challenging process. He used the term Identity Seeking to search for an identity to identify and interpret issues related to adolescence (Norozpour, Gharraee, Habibi' Ashouri &Mousavi, 2019). According to them, adolescents are involved in different mental pursuits, they try to find answers to their different questions on different topics (such as occupation, friendship, choosing their academic trend, religion, etc.) to match their found answers to their developing self-perception (Horwitz & College, 2010). Adolescent development is a socio-genetic process, with learning taking place through social interactions between adolescents and adults (Obimakinde & Omigbodun, 2020). Adolescents try to explore their environment and then find themselves in a crisis. Erickson treated the crisis as a turning point or a crucial moment. Consistent with his generally positive view of human development, a crisis can thus be an opportunity for tremendous growth if people treat it as such and actively engage it in their lives (Erikson, 1968). But he argues that if the adolescent is unable to cope with this crisis, then he is in an abnormal situation that can lead to various behavioral disorders (Wiley & Berman, 2012). Identity disorder is considered a key component in broad personality disorders and has even been reported to be associated with depression and suicidal tendencies (Chen et al., 2019).

It is worth noting that researchers such as Stanley Hall, Anna Freud, and Erickson believed that adolescent personality traits are normal and natural, and it is considered wrong if adolescents do not show adolescent personality traits (such as mood swings, opposition to authority, and tendency to independence, curiosity to explore and try other options). Which is all part of the search for identity (Archer,

2005). Marcia emphasized in his theory that the effects of an identity crisis between the ages of 18-22 should be measured, and it is unlikely that adolescents reached an identity formation before this age (Meeus, 1996).

Developing a stable identity is a necessary condition for the development of healthy youth (e.g., high levels of well-being, low distress, and problematic behaviors) and the ability to solve subsequent life tasks such as committed partnership and parenting (Erikson, 1968).

1.5 Internet Addiction and Loneliness

Loneliness, this unpleasant situation consists of quantitative and qualitative deficits in the interpersonal network. Studies conducted in different countries confirm a link between Internet addiction and adolescent loneliness (Ayas & Horzum, 2013; Pontes & Griffiths, 2014). It can be said that the time spent on the internet adversely affects social relationships and leads the person to social and emotional loneliness if he/she is online. It is thought that social and family relationship problems may have an impact on a person's addiction (İskender, 2018).

However, there is controversy as to whether Internet addiction is associated with any kind of loneliness. Pontes and Griffiths (2014) found a link between social loneliness and Internet addiction, but Hardie and Tee (2007) found that Internet addicts seem more emotionally lonely but not socially lonely.

Loneliness can motivate or facilitate excessive use of the Internet (Sinkkonen, Puhakka & Merilainen, 2014). The connection between loneliness and problematic

use of the Internet can occur in both directions: as a factor and as a result (Kim, LaRose & Peng, 2009). In describing this relationship there are three relevant theories: Internet addiction leads to loneliness, loneliness leads to Internet addiction, or loneliness and Internet addiction communicate with each other (Zhang et al., 2018).

<u>Internet addiction leads to loneliness:</u> People who hold this view claim that heavy use of the Internet isolates Internet users from the real world (Manouchehr , Douran & Sohrabi, 2007). Such users develop a hypocritical and fragile network of relationships at the expense of real-world relationships; Loneliness is therefore a by-product of excessive use of the Internet (Underwood & Findlay, 2004). This perception was supported by Kraut et al. (2002), who reported that excessive use of the Internet increases loneliness and depression and reduces the extent of social relationships and psychological well-being.

<u>Loneliness leads to Internet addiction:</u> This view suggests that people who feel lonely are more likely to be attracted to Internet use (Özdemir et al., 2014; Morahan-Martin & Schumacher, 2003) Excessive use of the Internet occurs because the Internet provides a wider social network and a variety of online forms of communication. People who feel lonely are attracted to interactive social activities Which provide a sense of belonging, friendship, and communication. Young (2011) argues that addiction can be caused by social difficulties such as face-to-face communication that impair self-esteem and lead to loneliness. Thus, adolescents may use the Internet in a compensatory way (Tabak & Zawadzka, 2017). The study by Loytsker and Aiello (1997) agrees that loneliness causes

internet addiction. Shotton (1991) emphasized that computers do not cause loneliness, whereas computer addicts are already socially isolated.

<u>Loneliness and Internet addiction are intertwined:</u> this perception has been confirmed by researchers like Koyuncu, Unsal and Arslantas (2014) and Tian et al. (2017) they argued that the links between loneliness and internet addiction are two-way: Internet addiction and loneliness predict each other positively over time.

According to Kim et al. (2009), lonely adolescents tended to develop strong Internet addiction behaviors that led to increased loneliness.

Morahan-Martin (1999) stated that excessive use of the Internet predicts loneliness. However, Morahan-Martin and Schumacher (2000) later argued that it is not easy to determine the direction of the relationship between loneliness and Internet use. Today, researchers believe that both implications are valid, suggesting that the relationship is recursive. Kim et al. (2009) also pointed to loneliness as a factor and as a result of problematic internet use. Support for the existence of this recursive link between computer or Internet use and loneliness, Pratarelli, Browne and Johnson (1999) stated that loneliness fosters computer or Internet use, which in turn leads to more loneliness which in turn fosters computer or Internet use, and so on, a recently proposed theoretical model, where the connection between loneliness and the use of social internet would be two-way and dynamic, i.e. when the use of social internet is a way to escape from the offline social world, levels of loneliness would increase; Whereas when the use of social internet is a way to expand one's

social connections or strengthen existing ones, levels of loneliness would decline (Nowland et al., 2018). Kim et al. (2009) also showed in their study of university students in the US that loneliness can be both the cause and the result of the problem of using the internet.

Yao and Zhong (2014) explained a disturbing vicious cycle between internet addiction and loneliness, which begins with excessive use of the internet, which increases loneliness due to a retreat from face-to-face interactions. In turn, increased loneliness will intensify Internet use to compensate for offline social interactions, thus provoking a "snowball effect" (Moretta & Buodo, 2020). This assumption is consistent with the model proposed by Brand, Young, and Laier (2014), where in the early stages of pathological use of the Internet, the Internet should be used primarily to achieve the satisfaction provided using the Internet itself. As the addiction process progresses, the use of the Internet may lead to a lack of offline social interactions and increase the subjective feeling of loneliness, which, in turn, will drive compensatory motives to continue using the Internet. As a result, loneliness will be exacerbated and the vicious circle between loneliness and excessive use of the Internet will be activated (Moretta & Buodo, 2020).

People preferred that the Internet deal with negative emotions (Munoz-Rivas, Fernandez & Gumez-Guadix, 2010) or deal with their psychological problems (Morahan-Martin & Schumacher, 2000). But when the Internet helped them deal with these problems, they became more addicted to the Internet because of the relief it provided (LaRose, Lin & Eastin, 2003) Similarly Ozdemir et al. (2014) found that loneliness had a significantly stronger association with Internet addiction than

depression. It is argued that people who feel lonely are more likely to use the Internet for social interaction, because it creates a social environment in which it is possible to interact with other people (Morahan-Martin & Schumacher, 2000). Similarly in a study by Kumar et al. (2019) college students who were at risk for internet addiction may try to interact with other people in an online environment to reduce their sense of loneliness. Hence, they may overuse the internet which may lead to internet addiction. According to a study by Tras (2019), it was found that loneliness predicts internet addiction. This finding is supported by the results of a study in which it was found that Internet addiction, which is one of the negative consequences of excessive internet use, is associated with loneliness (Kuss, Griffiths, Karila & Billieux, 2014).

The feeling of loneliness, which can be seen throughout the developmental period in human life, may have a greater impact on adolescence and young adulthood (Qualter et al., 2015). In adolescence, loneliness is more common. About 80% of adolescents under the age of 18 feel lonely (Hawkly & Cacioppo, 2010). They use the Internet more frequently than any other age group, for various purposes, such as entertainment or communication with friends and foreign (Valkenburg & Peter, 2011). Therefore, adolescents may spend most of their time online to avoid emotional distress (Richards, McGee, Williams, Welch & Hancox, 2010) and therefore this user group appears to be more vulnerable to Internet addiction and its psychosocial problems (Smahel et al. 2012; Valkenburg & Peter, 2011). Loneliness is a risk factor for many psychosocial difficulties such as depression (Matthews et al., 2016). At the same time, loneliness is associated with behaviors from various

addictions (Kuss et al., 2014) and dangerous behaviors such as drug use (Stickley et al., 2014). Significant associations were found between adolescents' sense of loneliness and excessive use of the Internet (Kuss et al., 2014). Loneliness has many negative consequences for health and personal well-being (Hawkly & Cacioppo, 2010). It is understood as a negative emotional response to the gap between the desired and practical level of the individual's social world (Peplau & Perlman, 1982). People are motivated to create and maintain close and meaningful relationships with others and failure to achieve this goal often results in an experience of loneliness (Baumeister & Leary, 1995). More specifically, loneliness arises when people perceive their social relationships as lacking in quantitative or qualitative aspects (Ernst &Cacioppo, 1999; Perlman & Peplau 1981). The feeling of inadequacy of people who felt lonely in social settings becomes a motivating factor for participation in online communities (Barak, Boniel-Nissim & Suler, 2008; Csipke & Horne, 2007). People tend to use online support networks as an alternative to offline relationships that they are not happy with (Kwon, Chung & Lee, 2011).

Loneliness, an experience of emotional and social isolation, is also considered an important reason behind Internet dependence, especially for those young people who are in a critical period of establishing self-identities and gaining profits. A sense of belonging through group acceptance. Social pressure or the need for intimacy may cause them to turn to different devices, and the "benefits" provided by the Internet have seemed attractive (Odacı & Kalkan, 2010).

Loneliness may result from developmental age and the social changes that occur in adolescence, intense physical, cognitive, or emotional developmental experiences, identity crises, or the need for personalization and autonomy may make young people particularly sensitive to loneliness. In addition, there are individual characteristics that contribute to loneliness, including shyness, low self-esteem, poor social skills, erroneous expectations for social relationships, and frequent confrontations with parents (Tabak & Zawadzka, 2017).

Among adolescents, this may be due to social changes that have changed the duration and timing of young people's transition to adulthood - expanding and delaying them so that they do not achieve independence until the end of their twenties (Arnett, Zukauskiene & Sugimura, 2014). During this transition, young people face several challenges simultaneously, including integration into post-secondary education, finding work, leaving their parent's home, and developing romantic relationships, while experiencing instability and confusion that characterize their position between adolescence and adulthood (Arnett et al., 2014). Some of these developmental tasks, such as leaving the parental home, and instability in romantic relationships are indeed associated with greater loneliness (Atak, 2009; Nelson & Barry, 2005).

An adolescent with loneliness may perceive himself as lacking social skills and use online mediums to avoid face-to-face communication (Caplan, 2003). Internet social communication increases the possibility of interacting with others and increases the social resources of the individual (Bessi`ere, Kiesler, Kraut, & Boneva, 2008). People who feel lonely can communicate with others and expand

their social world through access to the Internet or social networks (Song et al., 2014).

Studies have shown that people addicted to the Internet experience alienation in their social relationships and feel high emotional loneliness (Bozoglan, Demirer & Sahin, 2013). As an explanation for people's preferences to be alone Young and Rodgers (1998) stated that the Internet provides such interactive facilities, which may make an online user feel connected rather than isolated. Young (1998) stated that while dependent users prefer to use the Internet more for its social and interactive functions; Independents preferred to use it more for information gathering. Prisbell (1988) warned that people who feel lonely experience particular difficulty in initiating face-to-face interaction or are unwilling to do so.

Although people often declare that they use the function of online socialization, excessive use of the Internet paradoxically reduces participation in social relationships (Davis, Flett & Besser, 2002), like the claim of Yao and Zhong (2014) who said that online social connections may not replace Offline interactions. Regarding online socializing as a result one can see more loneliness and a lack of social connection. In online environments, especially adolescents who feel social pressure to actively participate in peer activities (Turel & Osatuyi, 2017) can be considered to deal with loneliness. New social technologies may contribute to increasing loneliness in modern society by replacing face-to-face interactions with superficial, intimate intimacy and quality of human communication (Moretta & Buodo, 2020).

According to the findings of Tras' (2019) study, loneliness predicts Internet addiction. This finding of the study states that some people find that online interaction is safer, more effective, and more appropriate than real-life interactions and that this is a better option for people who are not socially satisfied. Like Caplan's (2003) study noted that people with various forms of psychosocial distress are more likely to develop a preference for online social interaction than healthier people because they perceive it to be less threatening and more rewarding than normal face-to-face interaction. However, over time, people who prefer online social interaction may engage in compulsive and excessive use to the point that they suffer from negative outcomes at home and work, further exacerbating existing psychosocial problems. Like the model proposed by Kaplan (2005), he pointed out that a preference for online social interaction raises obsessive internet use, which ultimately results in negative results. In addition, this situation makes it difficult for people to develop social relationships outside the online environment (Davis et al., 2002) and hence creates a cycle between loneliness and Internet addiction.

The study by Ghassemzadeh, Shahraray & Moradi (2008) with high school students shows that internet addicts are lonely and have poor social skills compared to moderate users. This relationship is supported by the findings of the study by Morahan-Martin and Schumacher (2000). Kraut et al. (1998) found that excessive use of the Internet reduces the interaction of people with family members and reduces their social circle while increasing their loneliness.

Tokunaga and Rains (2010) conducted a meta-analysis of 94 studies from 22 countries and found some moderate but consistent associations between loneliness

and problematic internet use. People with high loneliness and social anxiety have a stronger tendency to interact with strangers online (Caplan, 2007).

The research findings of Ostovar et al. (2016) suggest that the more addicted a person is to the Internet, the more stressed, depressed, anxious, and lonely a person becomes. The scores were consistent with the results of previous studies conducted in developed countries, which reported a significant and positive association between Internet addiction and stress, depression, anxiety, and loneliness (Hwang et al., 2014; Weinstein et al., 2015). In this situation, the link between problematic use of social networks and loneliness is likely to be consistently positive. Indeed, this expected positive relationship was discovered in a study by Blachnio, Przepiorka, Boruch & Balakier (2016) this study found that different motives for using Facebook may have a different effect on loneliness. Adolescents who used Facebook to compensate for social skills became more isolated over time, while adolescents who used Facebook to make new friends became less isolated. This study also addressed the problem of the addictive use of Facebook. According to his findings, those users who feel lonely may be more vulnerable to Facebook addiction tendencies. Furthermore, it was observed among young Turkish participants (Ozsaker et al., 2015) The study examined the effects of loneliness, depression, and social support on problematic internet use among 459 students at two universities in Turkey. The results of this study confirmed that there was a positive relationship between problematic internet use scores and loneliness. And this is consistent with the results of the study among Chinese adolescents (Shi,

Wang & Zu, 2017) and Iranian adolescents (Parashkouh, Mirhadian, EmamiSigaroudi, Leili & Karimi, 2018).

This is consistent with the results of a study conducted in Poland in high schools on a sample of 376 students aged 14-19. It was found that of the participants, 11.6% were identified as Internet addicts and 8.2% were at risk of addiction; 37.8% of the participants were somewhat lonely, and 2.5% - were very lonely. A partial correlation with age and gender as controlled variables revealed links between Internet addiction and total and emotional loneliness, but not social loneliness and quality of life. Path analysis confirmed significant links between Internet addiction and emotional loneliness, and between emotional loneliness and quality of life. Emotional loneliness was a statistically significant mediator between Internet addiction and quality of life. The conclusion is that internet addiction is a predictor of adolescents' loneliness, and excessive use of the Internet indirectly lowers the quality of life of young people, causing emotional loneliness. The study suggests a correlation, not a causal relationship. Individuals are allowed to use the Internet in a compensatory manner (Tabak & Zawadzka, 2017).

1.6 Internet Addiction and Identity Status

The use of new digital technologies (e.g., social media) is defined for adolescents and young adults as a form of social activity (Nardi, Schiano, Gumbrecht & Swartz, 2004) and as a way of "self-documenting" human events (Li, 2004). It is also possible that digital technology is now being used to detail some of the

developmental tasks typical of adolescence and early adulthood, particularly in identity formation (Clarke, 2009).

A significant percentage of adolescents use the Internet to experiment with their identity, and online communication has several characteristics that may inspire people to experiment with their identity. First, it is characterized by reduced auditory and visual cues, which may encourage users to emphasize, change, or hide certain features of their physical selves. Second, Internet communication is anonymous, especially in the early stages of Internet-based relationships. This anonymity may make people feel less inhibited in revealing certain aspects of themselves because the potential consequences for real life are diminished. Internet communication often occurs in social communities that are isolated from those in real life. Such remote communities, which often include limited commitment, may encourage identity experiments (Valkenburg, Schouten & Peter, 2005).

At the same time, the Internet also provides people with opportunities to communicate with multiple people and try different identities. Such interaction provides these people with rich feedback on their identity. Therefore, these opportunities can accelerate identity development. On the other hand, people can constantly show their "ideal" identity in the Internet environment. In general, this situation may lead to an unrealistic overestimation of adolescent individual identities. In addition, the Internet increases social connection and can lead to overexposure of people to relationships and various thoughts that impair the formation of people's identities. Moreover, the constant use of false identity patterns can psychologically harm people (Valkenburg & Peter, 2008). Therefore,

adolescents may begin to view the Internet as a tool that helps them avoid their responsibilities in real life and their identity, as well as tend to submit themselves to the virtual world (Huang, 2006). This condition can lead to problematic or pathological use of the Internet. Internet addiction can adversely affect identity formation and change the structure of the developing brain. It may also adversely affect cognitive function, thus leading to poor academic performance, involvement in dangerous activities, poor dietary habits, lower quality of interpersonal relationships, and self-harming behavior among adolescents (Kuss et al., 2013). On the other hand, one potential factor that may increase the risk of Internet addiction among adolescents may be identity status (Agbaria & Bdeir, 2019).

Many studies show that identity achievement and moratorium are psychologically healthy types of identity maturity. In contrast, identity foreclosure and identity diffusion are considered maladaptive and are associated with various types of physical and psychological disorders (Meeus et al., 2012; Wiley & Berman, 2012). It can therefore be concluded that many disorders among adolescents are rooted in identity conflicts leading to role conflict (Sadock &Sadock, 2007).

A study conducted by Agbaria and Badir (2019) found that there was a negative association of identity achievement and moratorium statuses with Internet addiction which supported his research hypothesis and was consistent with previous research findings (Arabzadeh, Bayanati, Nikdel, Nadery & Naimi, 2012; Monacis, De Palo, Griffiths & Sinatra, 2017). Also, according to the research findings of Agbaria and Badir (2019) the results they received supported the research hypothesis, there was a significant and positive relationship between identity statuses: diffused and

foreclosure (statuses of low identity) with internet addiction. The lower identity statuses are less well-established in creating their own identity, which is associated with a variety of negative psychological symptoms and dangerous behaviors (Gavriel-Fried, Ronen, Agbaria, Orkibi & Hamama, 2018; Megreya & Ahmed, 2011). Similarly, their findings were consistent with previous studies that have indicated a positive association between low identity status and Internet addiction (Arabzadeh et al., 2012; Monacis et al., 2017).

A causal-comparative study was conducted in 2011-2012. Which included students (boys) who lived in the dormitories of Tehran University (about 6000 students). The results showed that in terms of personality characteristics, there is a difference between internet-addicted students and non-addicted students (Fathi, Sohrabi & Saidian, 2013).

Ceyhan (2010) conducted a study designed to reveal the relationship between the problematic use of the Internet by university students and the state of their identity, the main goals of Internet use, and gender. 464 students attended; the results revealed that the most important predictor of problematic internet use was the use of the internet for "making social connections with strangers". In addition, it was found that problematic use of the Internet was significantly predicted by "identity moratorium status", "identity achievement status" (negative), Internet use for "entertainment" purposes, and use of the Internet for "making connections with friends and relatives", respectively. These findings show that in general, the purpose of Internet use and identity status are the important determinants of problematic Internet use. For this reason, consideration of individuals' Internet

motives and their state of identity contributes to guidance and counseling services to prevent unhealthy Internet use and future research.

The findings of a study by Ceyhan (2010) show that the identity states of university students are an important factor in the problematic use of the Internet. The study found that problematic Internet use has a negative association with "identity achievement status" and a positive association with "identity foreclosure status." When the findings of the study are considered, it can be determined that university students with a foreclosure identity status are more likely to have experiences related to problematic use of the Internet and that those with the status of identity achievement are healthy users of the Internet. People with an identity freeze status examine and test their options to decide (Oskay, 1998). Therefore, the Internet allows university students with foreclosure identity status to conduct identity experiments. In addition, because the Internet provides an opportunity to interact with multiple people during their identity trials, it provides quite valuable feedback, which can allow university students with foreclosure identity status to use the Internet intensively. On the other hand, because relationships help to avoid the anxiety that exists in face-to-face relationships, and if they allow anonymity, people can play the role of any personality and gender they want and thus could try different personality types (Ceyhan, 2010).

1.7 Adolescence:

Adolescence is a period of transition in which a person develops from childhood to adulthood, adolescents undergo dramatic and rapid physical, mental, emotional,

and social changes (Wiley & Berman, 2012). It is the stage of life that ranges from childhood to adulthood, and its definition has long been an enigma. Adolescence includes elements of biological growth and transitions of major social roles, both of which have changed in the last century. It can be argued that the period of transition from childhood to adulthood now occupies a larger part of the course of life at a time when unprecedented social forces, including marketing and digital media, are affecting health and well-being throughout these years. An expanded and more comprehensive definition of adolescence is essential for appropriate framing for the development of laws, social policies, and service systems (Sawyer, Azzopardi, Wickremarathne & Patton, 2018).

 The word adolescence is derived from the Latin *adolescere* - to grow up (Sawyer et al., 2018). In the early 20th century G Stanley Hall (1904) defined adolescence as the period of development ranging from 14 to 24 years in his essay on adolescence (Arnett, 2006). More than 50 years ago it was suggested by the WHO that adolescence lasts between the ages of 10 and 20. And noted that although it began in adolescence, the endpoint was less well-defined[12]. The UN Convention on the Rights of the Child defines a child as a person aged 0-18, and in time the UN has officially come to define adolescence as a period between 10 and 19 years[3]. In different countries, cultures, and contexts this definition continues to surprise, both regarding the onset of adolescence (the idea that a 10-year-old is a child, not an

[1] WHO. Health needs of adolescents. Geneva: World Health Organization, 1977
[2] WHO. Health problems of adolescents. Technical report series 308. Geneva: World Health Organization, 1965.
[3] WHO. The global strategy for women's, children's, and adolescent's health (2016–30). 2015. http://www.who.int/life-course/partners/ global-strategy/ewec-globalstrategyreport-200915.pdf?ua=1 (accessed Dec 22, 2017).

adolescent) and when it is over (the belief that a 19-year-old is already an adult) (Sawyer et al., 2018).

Adolescence has attracted most researchers to study this period since it is the most difficult and important period that the individual goes through in his development. The changes and pressures experienced by adolescents can create obstacles to the formation of effective and appropriate coping strategies. Also, the tremendous changes that occur in different aspects of the personality traits of adolescents can not only cause failure in the healthy development of adolescents but also provoke various psychopathological problems (Archer, 2005). This period of critical development is usually understood as the years between the onset of adolescence and the establishment of social independence (Steinberg, 2014). Among humans, adolescence is a complex and multi-systemic transition process involving progression from childhood immaturity and social dependence to adult life with the goal and expectation of realizing developmental potential, personal agency, and social responsibility (Steinberg, 2002). Developmental transitions that occur during adolescence require a reorganization of the individual and the context that affects cognition, emotion, behavior, and relationships (Lerner & Castellino, 2002).

Adolescents are the biggest users of the internet, which is why they are in a struggle between the growing desire to open and create the greatest possible number of relationships on the one hand and following in the footsteps of adults to have signs of psychological and social compatibility. And because of this age, they are in confusion about their self-wants on the inner level (Psychological compatibility) and what society wants at the external level (social compatibility) (Hardy, 2004).

As they grow older, adolescents experience rapid changes in their physiological, cognitive, emotional, and social lives (Steinberg, 2007) that are sometimes associated with low levels of happiness (Keyes, 2006). An empirically based social neuroscience perspective on adolescents emphasized their high sensitivity to age-related stress and changes occurring in the brain that allow them to gradually control themselves (Steinberg, 2013). Durkee et al. (2012) studied 11,956 adolescents from 11 European countries, using Young's diagnostic questionnaire they found that there was an inappropriate use of the internet by 13% and 4.4% showed pathological use of the internet.

1.8 Internet Addiction among Adolescents

Adolescents appear to be a population at risk for developing Internet addiction (Leung, 2007) due to differences in the development of their cognitive control (Casey, Tottenham, Liston & Durston, 2005) and boundary-setting skills (Liu & Potenza, 2007).

Using Young's Internet Addiction Test (1999) performed on 866 Greek adolescents 1.5% of them had pathological use on the Internet while 19.4 were defined as having potential for pathological use on the Internet (Kormas, Critselis, Janikian Kafetzis, & Tsitsika, 2011) and a study performed on 7292 Finnish adolescents showed that - 1.6% of Finnish adolescents (Kaltiala-Heino, Lintonen, & Rimpela, 2004).

In a study by Kuss, Griffiths, and Binder (2013), the risk of Internet addiction in a large sample of Dutch adolescents was investigated by examining the interrelationships between personal traits and the use of different Internet applications. Using a verified self-report index (Meerkerk, Van Den Eijnden, Vermulst & Garresten, 2009), it was found that 3.7% of the adolescents included were classified as addicted to Internet use. It appears to be at the more conservative end of estimates ranging from 1.5% in Greece (Kormas et al., 2011) to 10.7% in South Korea (Park et al., 2008).

Another study conducted in 2014-2015 that examined the form of friendships in the digital age and investigated the impact of video and social media games and smartphones on adolescents and how they communicate with their friends found about 80% use messaging apps like Facebook, WhatsApp or Twitter to connect with their friends. (83%) teens who use social media claim that social media makes them more connected to information about what is going on in their friends 'lives and 70% claim that these social platforms connect them better to their friends' feelings (Lenhart, Smith, Anderson, Duggan & Perrin, 2015).

According to data from the PEW Research Institute in the United States, a clear increase in Internet use can be seen among adolescents aged 13-17 (in the 2014-2015 report). About 24% of adolescents indicated that they use the Internet almost all the time (Lenhart & Page, 2015).

In European countries, the prevalence of Internet addiction among the adolescent population ranges from 1.9 to 2.8%, and in Asian countries, it ranges from 2.3 to 20.7% (Wang, Wu & Lau, 2016). Rates are even higher in Arab countries. In

Kuwait, 13% of students from Al-Hobit University are very addicted to the Internet, and 29% show at least a low level of addiction (Hamade, 2018). Internet addiction rates in Palestine were examined in a sample of nursing students, and 30.1% showed high levels of Internet addiction (Alhajjar, 2014).

In the UK, the Ministry of Communications (Ofcom, 2017) reported that 83% of 12-15-year-olds have smartphones and 99% use the internet almost 21 hours a week, up from the previous year. This phenomenon has intensified, and one can see another increase in a study conducted in 2018 which 45% indicated that they use the Internet almost all the time (Anderson & Jiang, 2018).

Surveys conducted in Israel in 2009 and 2010 indicate an increase in the percentage of users of the Internet and social networks 86% in 2009 compared to 91% in 2010 (Bar Hayun, 2010) Data from the statistical yearbook "Children in Israel 2011" of the Child Welfare Council show about 90% of youth They have a computer in their room, about 70% of them use social networks, about 35% of them surf the internet for over three hours. In another 2014 study that included 1,094 children and adolescents in Israel, 99% of them reported that they use a computer, and 83% surf the Internet at least once a day. An average of 8.2 hours per day (Heiman, Olnik Shemesh & Eden, 2014), from teens in the network - the National Insurance Institute. Data from the statistical yearbook "Children in Israel 2015" show about 46% of teenagers aged 12-17, use the Internet four hours or more a day (Proposed for Child Welfare, 2015). This shows that the leisure activity of the youth consists of multiple internet presence.

In a study conducted by the World Health Organization (WHO-HBSC) in 2014, about 32% of children in Israel aged 11,13, and 15 users were uploaded to the Internet for leisure activities for four hours or more each day. Israel is among the first places among the 43 countries participating in the study, which included the United States and countries in Europe (Harel-Fish et al., 2016).

Chapter 2: Arab Society in Israel- characteristics

2.1 Adolescents from Arab society in Israel

The Arab citizens of Israel, according to the data of the Central Implementation of Statistics from the end of 2020, constitute about 21% of all Israeli citizens and about 38.6% of the population under the age of 17. About 51.6% of the Arab population is concentrated in the northern region, about 19.7% in the Triangle region, 17.5% in the Negev, 8.3% in the Mixed cities, 1.1% in East Jerusalem, and 1.8% in the rest of Israel. The Arab population of the Negev and the Triangle region is homogeneous, while in the north of Israel and the mixed cities are heterogeneous: Muslims, Christians, and Druze. According to ICBS from 2017[4], most Israeli Arabs are Muslims, and differ from the Israeli group in religion, culture, and language. Arabs in Israel live in separate localities and mixed cities where they are usually populated in separate neighborhoods with low-level services and infrastructure (Hyosh & Nasser Abu-Alhiga, 2018) and lead a different lifestyle (Ghanem, 2001). This minority maintains a religious lifestyle and lives in a traditionally patriarchal society, where members of the extended family live close to each other. The Arab population is disadvantaged, compared to Jews, in every aspect of social stratification: they have lower educational achievements (Ayalon, Blass, Feniger & Shabit, 2019). Arab society in Israel is a minority group with a low economic and social situation. And so also in terms of education and employment ranking (Nasser

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[4] Israeli Central Bureau of Statistics (ICBS) (2017). Social survey-introduction and methodological appendix. Central Bureau of Statistics (Hebrew). https://old.cbs.gov.il/www/publications/isr_in_n18e.pdf

Abu-Alhiga & Hyosh, 2018). According to ICBS from 2018[5], lower employment rate of 55.6% vs. 82.5% among the Jewish population among first workers, resulted in a particularly high poverty rate of 49% vs. 18.5% in the total population.

 Ghanem (2001) claims that political, social, and economic factors contributed to this, which led to the removal of Arab society from the prevailing trends in the country (Ganayem, Refaeli & Azaiza, 2009). There is a very significant ethnic split in Israel between Jews and Arabs that must be understood considering the Israeli-Arab conflict, a historic territorial conflict. With the establishment of the State of Israel and Israel's victory in the War of Independence (1948), Arabs became a minority in the new state. Israel automatically extended citizenship to them, but in practice, Arabs in the Jewish state were not treated as equal citizens in many ways (AlKrenawi & Graham, 2011) and their exposure to social pressures, such as racism and discrimination, is well documented (Osman, Daoud, Thrasher, Bell & Walsemann, 2018).

It is a collective society characterized by values, tradition, and patriarchal and authoritarian structure (Dwairy, 2004), and tends to interdependence and cooperation within the extended family (Kaufman, Abu-Baker & Sa'ar, 2012). The society in Israel is considered individualistic. This culture is mainly associated with Western, industrialized, and modern societies where the highest priority is the realization of personal potential and the advancement of individual goals. However, the Arab society in Israel is in transition to a more modern and individualistic

lifestyle (Al-Krenawi & Graham, 2011; Azaiza, 2008). Oyserman, Coon, and Kemmelmeier (2002) argued that Arab society in Israel is undergoing change and includes both Western individual values and the values of collectivism. Accordingly, the combination of the two value systems in Arab society creates a "dual culture" based on the preservation of tradition on the one hand, and on the other hand on the adoption of individual values. Modernization poses many challenges in established cultural and social practices, which affect Arab society. The process of modernization leads to changes in social values and norms and the adoption of a new way of life (Azaiza, 2013). Arab society is undergoing an internal process of modernization and external processes related to Jewish society and Jewish-Israeli-Palestinian relations (Abu-Baker, 2008). Arab society in Israel is described as a society in transition from a traditional society to a modern society (Ghanem, 2001). It undergoes an accelerated process of modernization, that is related to the process of Israelization on the one hand (Alhajj, 1996) and with processes of assimilation of the opposing side that is expressed in Palestinian processes (Samoha, 2004). Specifically, Palestinian-Israeli adolescents live in a state that defines itself as a Jewish state, and they move in the spectrum of Israeliization and Palestinianization which are often contradictory processes (Agbaria, 2020). Therefore, Israeli-Palestinian adolescents face unique challenges that may affect their ability to achieve social adaptation and develop a stable identity (Agbaria, 2014).

This change is reflected in a growing cultural gap between the older and younger generation. Thus, Arab young people are increasingly involved in psychological

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processes of separation, not only from their families but also the values and norms of their culture (Rodich-Cohen & Sheferman, 2015) This process may further affect their mental well-being and sense of loneliness.

Compared to the status of Jews, the socio-economic status of Israeli Arabs is lower with fewer social resources, and they suffer more from discrimination (Hall et al., 2010). Furthermore, they experience conflict between their Israeli citizenship and their Palestinian Arab identity (Shamir & Shikaki, 2002). In this context, the psychological distress of Israeli Arabs can be explained, which is more pronounced among Arab adolescents (Slone & Shechner, 2011) and this is what was emphasized by (Seller & Shelton, 2003) according to which there is a connection between discrimination and mental distress, which affects poor self-esteem (Bierman, 2006). The prevalence of mental disorders among adolescents according to studies conducted around the world ranges from 8.3-19-9% and when it comes to adolescents belonging to ethnic minorities it varies. Risk factors for those belonging to this group include pressures related to socio-economic status so daily encounters with discrimination constitute an additional risk factor for minorities leading to poor self-esteem and poor social functioning. In addition, according to data from 2014, 63.5% of Arab children and adolescents lived below the poverty line compared to 21.6% of Jewish children and adolescents (Daeem, 2019).

2.2 Muslims in Israel

The Arab population in Israel constitutes about 21% of the total population. Of the Israeli Arab population, 82.9% are Muslims (Central Bureau of Statistics, 2020). In other words, the Muslim community is the largest of the Arab minority in Israel. Its people are scattered throughout the concentrations of the Arab population in Israel: in the Galilee, the Triangle, the Negev, and the mixed cities. The Muslim community in Israel belongs to the Sunni sect and shows close cohesion in matters of religion (Kakunda-Mualem & Israelshvilli, 2015). And Islam is an important component of their cultural and national identity (Ghanem, 2001). The 1948 Nakba turned Muslims into a minority in the country and found themselves without leadership and exposed to pressure from secular Israeli authorities, on the one hand, and revolutionary, regional ideologies on the other (Al-Atawneh & Hatina, 2019). In 1949, the State of Israel established Muslim Advisory Committees in Jaffa, Ramla, Lod, Haifa, and Acre, whose role was to deal with everything related to the religious affairs of the Muslim community, which contributed to strengthening cohesion among the Muslim community and characterizing Islam as a distinct political religion (Landau, 1993).

In 1967, the Naksa aroused religious feelings among Muslim Israelis considering the renewed connection to the holy sites of Islam in Jerusalem and Hebron and access to religious and educational institutions in the Occupied Territories.

Since the early 1970s, waves of religious revival (sahwa) in the Arab-Muslim world have reinforced such developments in Israel. This also led to the emergence of the Islamic movement in the late 1970s, which took over several Arab-Muslim

localities and managed to raise the standards of local services (Al-Atawneh & Hatina, 2019). In addition, during the 1980s, the Muslim community's devotion to their religion intensified, compared to the first three decades of the establishment of the state. The economic-social distress and the feeling of frustration in the face of civil discrimination on the part of the State of Israel also accelerated the return to religion among the Muslim community to seek an answer to its plight (Al-Atawneh & Hatina, 2019).

Muslims in Israel, as in other countries in the world, are defined as stigmatized and threatening their identities (Javaid, 2019). Under Zionist-Jewish hegemony in Israel, Muslims are considered a religious minority and a national minority in conflict with the Jewish majority group (Shoshana, 2016).

The Arab Israeli Muslim family is an extended patriarchal family (Barakat, 1993). Boys are preferred in this society over girls since boys are responsible for the continuation of their family and name, while girls belong to their husband's families in their marriage (Haj-Yahia, 2003). The extended family typically includes three generations: parents, their children, and grandchildren (Dwairy, 2004). Relationships in this family are based on cohesion and mutual support. Family members are first and foremost loyal to this collective (Haj-Yahia, 1995), which supports them in times of crisis or need (Barakat, 1993).

Muslim Arabs are gradually moving from a traditional Arab Muslim culture to modern values and norms (Arar, 2010). Three factors accelerated this transition: the connection with the largely secular and 'Western' Jewish majority culture, the influence of the mass media reflecting globalization processes, and radical socio-

political changes in the Middle East. One indication of this transition is the increased integration of girls in Arab schools. Improved academic successes in the Arab education system at the end of the twentieth century were largely due to the increased attendance of girls in high school, which reached the boys' matriculation exams. As a result, the rate of Arab female students in Israeli universities now exceeds the rate of students (Arar & Mustafa, 2011). However, the leaders of Israeli Arab society do not accept a change in their traditional patriarchal norms without opposition and see the school as a central arena to preserve traditional values and customs. Traditional perceptions and patriarchal approaches that inhibit improvements in the status of women still prevail to a large extent, even among the new generation (Abu-Baker, 2008).

Although these changes have led to a higher standard of living and higher levels of education (although they have undermined the traditional structure of Arab society), they have also contributed to the strengthening of religious identity due to many factors, the most significant of which are frequent political and economic crises. Along with the rift created between the Arabs and the Jewish communities. The combination of economic-political uncertainty and the common tension and growing alienation between the Arab-Muslim minority and the Jewish majority has increased the importance of religion as part of an emerging national identity (Peres & Yuval-Davis, 1969).

The process of modernization has not answered some of the most profound existential questions. As such, Arab-Muslim Israelis have been disappointed and disappointed by false promises of positive returns (Peres, 1970). In many cases, this

dissatisfaction has led many Muslim Arabs in Israel to turn to their religion as a source of a new way of life. Many young Muslims traveled from their homes to work in the cities, they sought another way to deal with their loneliness and some rediscovered religion and adopted a new religious lifestyle (Al-Atawneh & Hatina, 2019).

2.3 Druze in Israel

The Druze movement originated at the beginning of the eleventh century (1017 AD) and developed out of the Ismaili-Shia faction in Islam (Abou Zaki, 2019). That is, it is an independent religious community whose members are the descendants of Muslim Arabs who split but continue to maintain their Arabic language and culture. According to research carried out by Qasem (1995), the number of Druze is about 800,000 in Syria, 400,000 in Lebanon, and 90,000 in Israel, and there are also some small communities in the West. This number has changed according to new data from the Central Bureau of Statistics from 2020, the Druze were 9.2% of the Arab population in Israel. The Druze community consists of 141,200 residents (Central Bureau of Statistics 2020). The Druze live in the northern parts of Israel. They live in 17 small and close villages, all located in Galilee in northern Israel, except for two located on Mount Carmel (Qasem, 1995). The Druze community in Israel is a conservative community, with a tribe-based social structure, like the entire Arab population. Druze society has no general socio-political organization beyond its religious leadership, due to the supreme importance it attaches to religion. The

Druze in Israel are divided into two groups: the first is the religious group, called Al-Awaqal/Al-A'Qilat, which makes up 15 percent of the Druze population. The second group is the group of non-religious people, called al-Juhal/al-Jahilat (religiously ignorant). The vast majority of Druze belongs to this second group. The distinction between the two groups is not a dichotomous distinction between secular and religious in the Western sense. The members of Al-Juhal are not secular, but what can be called "conservative". They do not read the holy books or visit the Khilwa (Druzi prayer house), and they dress less modestly, but their lifestyle is largely like that of the religious group (Barakat, 2021).

 Druze lives in a close community. They maintain close relationships within each village and between villages. People from different villages join in significant events such as marriage and death (Qasem, 1995). It is forbidden to make conversions, either to the religion or outside of it. Through their strict adherence to the rules of the clan ancestors and following their insistence on marriage only within the community, they maintained their historical exclusivity (Dwairy, 2006).

The Druze are a conservative religious-ethnic minority in Israel. The extended family is the most important unit and loyalty to the extended family has a supreme value (Dana, 2000). The family structure is patriarchal and based on age (Falah, 2000). Druze culture is significantly related to their unifying religion and is an essential aspect of their daily life (Nisan, 2002).

Druze society in Israel is culturally close to general Arab society, especially in terms of language and social norms, such as the importance of honoring the family. Druze society is relatively more conservative, due to its geographical isolation in a

rural environment. Druze society is part of Arab society in Israel (Barakat, 2021). At the same time, the Druze are considered a separate community, with their religious customs and cultural norms, some of which differ from those of the Muslim community in Israel. The Druze community is characterized by a high level of collectivism and traditionalism, where religious and traditional laws encourage mutual dependence and mutual support (Haj Yahia, 1994), which are considered the main factors in shaping family-community relations (Abu Rukun, 2006).

However, unlike other Arabs in Israel, Halabi (2014) found that religious self-identification is the most dominant among the Druze, followed by their Israeli and Arab identities. In addition, Halabi found that most of the Druze interviewees do not have a Palestinian identity as one of the dimensions of their self-identification. Although the Druze community in Israel is a minority in the country, they are the only ones among all the minorities who managed to integrate in a beautiful and sometimes noticeable way into all living systems in the country, including, on the military level, the IDF and this is according to the "mandatory recruitment law". The State of Israel first recognized the Druze as a religious minority and then, in 1956, as a national minority (Khaizaran, 2020). The Druze were officially recognized as an autonomous religious community in 1962 (Zeedan, 2019). In 1962, the Ministry of the Interior added Druze nationality/religion - without distinguishing between the two - to its list by replacing the term "Arab" with "Druzi" on the identity card of every Israeli Druze. This led to an official Israeli position that claimed that the Druze are no longer Arabs (Oppenheimer, 1978). These steps taken by the State of Israel were all intended to distinguish the Druze

from other Arabs. All of them were taken after the implementation of compulsory service for Druze youth in 1956, creating a rift between the Druze community and other Arab groups (Zeedan, 2019). All characteristics of the separation of the Druze community from the Arab political discourse must be seen as a reflection of the Druze who consider themselves more and more an integral part of Israeli society, compared to the other Israeli Arabs.

The agreement of the Israeli Druze to the Jewish nature of the country is based on the premise that citizens who fulfill their duties are entitled to equal rights. The Druze narrative traditionally calls on all Arab citizens to do as they do: serve in the IDF, identify as Israelis and not as Palestinians, avoid Palestinian interests, and fully integrate into Israeli policy (Zeedan, 2020).

2.4 Christians in Israel

Christianity is one of the recognized religions in Israel (Sabato & Kogut, 2020). In 2013, only about 160,000 people out of the total Israeli population of 8,012,000 at the time were Christian Arabs. According to data from the Central Bureau of Statistics from 2020, Christian Arabs makeup about 2% of the total population in Israel and only 7.9% of the Arab population (1719600 inhabitants), which is mainly Muslim Arab (Central Bureau of Statistics, 2018). However, the growth rate of the Christian communities is significantly lower than that of both the Jewish and Muslim communities. This gradual decline is attributed to a variety of factors: statistics reveal that as a group Christians in Israel tend to marry late and couples

have fewer children. In addition, many Christian Arabs have immigrated since the establishment of the State of Israel (Horenczyk & Munayer, 2007).

Christians are a unique ethnoreligious group in Israeli society and to a large extent also in other countries in the Middle East (Munayer, 2000). They represent a hidden population with special characteristics (Sabato & Kogut, 2020).

It is argued that the Palestinian Arab Christian community in Israel challenges existing conceptual and methodological frameworks for the study of the acculturation of minorities and relations between groups (Horenczyk & Munayer, 2007). This ethnoreligious group has been described as a "minority within a minority" (Tsimhoni, 2002) or, more precisely, as a "double minority: Arabs within the majority of the Jewish population in Israel, Christians within the leading Arab Muslim society in Israel" (Rossing, 1999).

The Holy Land has the oldest Christian community in the world. The Ottomans developed and established the so-called millet system of recognition (and taxation) of ethnic communities, which provided a measure of autonomy for non-Muslim minorities. In the end, the Ottomans granted millet status to four churches, which gave them some autonomy in terms of personal status and religious issues but encouraged both fragility and corruption among Christians. The British retained many elements of the Turkish millet system as an administrative status quo and expanded its application so that in 1939 there were nine churches of the recognized religious communities, which maintained their religious court systems. The Declaration of Independence of the State of Israel guaranteed freedom of religion for all denominations. However, there is no Israeli constitution, and therefore no

means to regulate religious law. As a result, the Turkish millet system, which was perpetrated during the British Mandate, was largely adopted by the Israeli authorities (Horenczyk & Munayer, 2007).

The Christian Arabs in Israel are one of the most educated sectors of society (Al-Haj, 2012). In terms of educational and socioeconomic status, Palestinian Arab Christians are located somewhere between the two large populations: Jews and Muslims. The rate of Christian youth who receive high school diplomas - who study mainly in private schools run by the church - is relatively high and even slightly exceeds the rate among Jewish-Israeli students (Horenczyk & Munayer, 2007). In 2016, the highest rate of recipients of matriculation certificates that meet university admission requirements is in the Arab group Christians 66.2%. Although the education and socio-economic level of the Israeli Christian Arabs is higher on average than among the Muslims, Druze, and even parts of the Jewish majority, as a minority they still feel discriminated against by both the Muslims and the Jewish majority (Okun & Friedlander, 2005). This discrimination is also evident in various aspects of their daily lives, such as their relatively low enrollment in higher education (even when they control for socioeconomic status (Feniger, Mcdossi & Ayalon, 2014)) which of course have important implications for their employment opportunities (Okun & Friedlander, 2005).

Christians have a strong sense of identity and group belonging (partly due to the increase in anti-Christian sentiment and events within the Arab population, inspired by the rise of militant Islam in the Middle East). They adhere to their group identity as a "minority of the minority group" much more than the Muslim Israeli Arabs do,

and therefore function as a closed, very close-knit community, whose members feel a special responsibility to help their clerics in need (Sabato & Kogut, 2020).

History, demography, economics, and education present the Palestinian Christian Arabs in Israel as a distinct group, facing two majority societies with which they must negotiate their political, cultural, and social identity. Their relations with the Jewish majority are contradictory (Horenczyk & Munayer, 2007). The findings revealed that Christian Arab Palestinian youth in Israel want to maintain their group identity (Horenczyk & Munayer, 2007). However, integrationist attitudes toward the Jewish majority were stronger than those toward Muslim Arabs, suggesting that Palestinian Christian Arab adolescents were more willing to embrace elements of Jewish society than those of Muslim Arab society. Integration, preserving the minority tradition combined with the adoption of the majority culture, was the most prevalent approach among Israeli Jews, while segregation, which includes distancing oneself from the society and culture of the outgroup, was ranked first when the teenagers were asked about Muslim Arabs (Munayer & Horenczyk, 2014).

These findings were mainly explained in terms of the self-perception of the Palestinian Christian Arabs as a relatively Western cultural group in Arab society. It has been suggested that Palestinian Christian Arabs, who view mainstream Israeli culture as very Western, believe that involvement in Israeli Jewish society may increase exposure to Western culture and norms (Munayer, 2000).

In any respect, growing up as a Christian Arab in Israel by the values and social norms of that society is expected to shape his identity and values as a child from a young age onwards (Sabato & Kogut, 2020).

2.5 What about minority groups?

Although Internet addiction is still a controversial issue, addiction-like symptoms from excessive use can be clearly seen in a minority group (Rosenberg & Feder, 2014).

In a study conducted by Wu & Penning (2015), it was noted that adolescents, adults, and the elderly in minority groups and immigrants feel more isolated than others who are not in minority groups. However, another study conducted by Hirsch, Chang and Jeglic (2012) showed an inconsistent effect of ethnicity on loneliness.

The social psychologist Meyer (2003) used the term "minority stress" to describe the experience of increased stress that people experience, by belonging to a minority group that carries with it a social stigma. The concept of minority pressure stems from several theoretical social and psychological orientations and can be described as a connection between a minority and dominant values and a consequent conflict with the social environment experienced by members of a minority group.

The model describes stress processes, including experiences of prejudice, expectations of rejection, concealment, internalized homophobia, and enhancing coping processes (Meyer, 2003). The concept of minority stress assumes that

stressors are unique (who do not experience non-dangerous populations), chronic (related to social and cultural structures), and socially based (social processes, institutions, and structures) (Meyer, 2003).

"Minority stress", refers to stress experiences during negative social interactions resulting from being a stigmatized social group and the target of discrimination and prejudice (French & Chavez, 2010). This may affect their vulnerability to negative psychological, social, and academic outcomes; This includes suicidal behavior, depression, anxiety, and delinquency among immigrants and ethnic minority groups (Gvion, Levi-Belz & Apter ,2014).

Models of stress and coping have addressed discrimination as a stressor that can undermine subjective mental health and well-being and lead to psychological and physical distress (Allison,1998).

Perceived long-term discrimination can lead to the accumulation of stressors during life (Pearlin, 2010), i.e., limited opportunities for equal employment, education, and discrimination in other areas of life lead to greater exposure to social stress with consequences for loneliness. And discrimination can cause mental problems such as depression and anxiety. In general, research tends to support such contexts. Research evidence suggests, for example, that perceived stigma and discrimination have negative consequences for both health and physical well-being and the mind, among gendered, racial, ethnic, and other populations with impaired social status (Schmitt, Branscombe, Postmes & Garcia, 2014). More specifically, it was found that Perceived age discrimination is negatively associated with well-being indicators such as life satisfaction (Shippee, Wilkinson, Schafer & Shippee, 2017)

and is positively associated with depression and anxiety (Lyons et al. 2017; Shippee et al., 2017). Longitudinal studies also report findings suggesting changes in age discrimination Perceived people tend to be associated with changes in depressive symptoms over time (Han & Richardson, 2015).

The Internet allows those who may feel disenfranchised in their personal spaces to develop a wider community of support. (Crockett, Grier & Williams, 2003). Given the historical and collective memory of discrimination in offline settings, many ethnic consumers escape to the Internet as a means of avoiding such problems (Ekpo, 2012).

For those people who feel disempowered in everyday life offline, an escape to the Internet may provide a means of feeling equal or perhaps even more empowered in a virtual community (Lindridge, Henderson & Ekpo, 2015).

Therefore, and in the context of this research dealing with Arab society in Israel and considering the reports among the Arab minority about the experience of discrimination (Baron-Epel, Kaplan & Moran, 2010; Daoud, Shankardass, O'Campo, Anderson & Agbaria, 2012), it is likely that this cumulative risk factor increases the threat of loneliness.

A study by Visser and El Fakiri (2016) examined whether ethnic differences in emotional and social loneliness between Moroccan, Turkish, Surinamese, and Dutch adults living in the Netherlands stem from ethnic differences in the presence and/or impact of a variety of possible risk factors, such as partnership, health, and socioeconomic status. The results showed that ethnic differences in emotional and

social loneliness can be attributed to ethnic differences in the frequency and influence of several risk factors. The main findings were that all three ethnic minority groups reported feeling less healthy and more discriminated against than the Dutch group, which was associated with increased loneliness, and encountered financial difficulties.

According to the study by (Hamdan, Apter &Levi-Belz, 2022), Muslim adolescents, who live as an ethnic minority in Israel, were more vulnerable to psychopathology and risk behaviors, including depression and somatization, than Jewish students.

A study conducted in Malaysia indicated that Internet addiction has a different effect on subjective well-being according to the ethnic group. Members of different cultures are exposed to different environmental stressors, different cultural values and beliefs, and even different coping responses in relation to each symptom of Internet addiction (Omar, Zaremohzzabieh, Samah, Bolong & Shaffril, 2020). Luczak, Khoddam, Wall, Schwartz and Sussman (2017) hypothesized that addictive behaviors may vary between ethnic groups. Lindridge et al. (2015) also stated that different ethnic groups may have diverse reasons why they may use the Internet, how they use the Internet, and how they deal with negative consequences of Internet use.

The rapid development of the digital world that requires up-to-date skills will continue to differentiate online literacy between groups according to their socio-economic location (Van Deursen, Van Dijk & Peters, 2011; van Dijk, 2005) and thus widen the digital divide.

However, the differences in the risk of loneliness due to perceived poverty were less pronounced among the Arab group than among native Jews (Achdut & Refaeli,2021). This result implies that perceived poverty reflects the comparison of individuals at their economic level to that of people in their social context (Ravallion, 2012).

According to the study of Achdut and Refaeli (2021), this may be due to the characteristics of social networks among collectivist and traditional societies like the Arab minority. This minority lives in small communities close to family and extended family, so their family and community networks are relatively dense and close. It is assumed that this closeness enhances a sense of belonging and security and confirms that connecting to frequent social networks can block the negative effects of poverty on people's psychological well-being (Pearlin, 2010).

An Australian study of 263 aged 8–17 found higher levels of loneliness among students from minority ethnic groups relative to the majority group (Priest, Perry, Ferdinand, Paradies & Kelaher, 2014). They also found that experiences of racial discrimination were associated with higher levels of loneliness. Neto and Barros (2000) found no differences in the degree of loneliness among 363 15-year-old Portuguese adolescents living in Portugal and 95 15-year-old Portuguese immigrants in Switzerland. Also, a U.S. longitudinal study of 832 Caucasian, African American, Hispanic, and Asian children who came from age 9 to 15 found no ethnic differences in loneliness pathways between groups during adolescence (Schinka, Van Dulmen, Mata, Bossarte & Swahn, 2013)

Self-Identified Ethnicity A person's self-identified ethnicity of a person is influenced by factors such as origin, cultural methods and values, language, religion, and traditions (Bhopal 2004), and is recognized as dynamic and changing over time and context. Today, the use of ethnic self-identification, and may enhance the ability to capture more significant groups that share language, religion, origin, and traditions. As suggested by Hamm (2000) the selection of adolescent friendship is based, among other things, on circumstances related to their ethnic group. It is therefore important to explore ethnic self-identification concerning loneliness because the probability of finding peers with whom you feel mutual understanding and sharing norms and values may be higher when you feel you belong to the same ethnic group (Bellmore, Nishina, Witkow, Graham & Juvonen, 2007).

The results of a study conducted by Rich Madsen et al. (2016) also suggest that ethnicity identified with adolescents plays an important role in loneliness: Adolescents who identified with an ethnic minority group or did not know the ethnicity identified with themselves were more likely to be lonely, regardless of immigration background. As emphasized by Hamm (2000) adolescents' friendships are based, among other things, on circumstances related to their ethnicity. The probability of finding peers with whom you feel mutual understanding and sharing norms and behaviors that may be higher when you feel you belong to the ethnic majority in the country (Baskin, Wampold, Quintana & Enright, 2010). As suggested by Baumeister and Leary (1995) the need to belong is an essential part of human life.

However, findings among students, a highly selective group of young people, showed an inconsistent effect of ethnicity on loneliness (Hirsch et al., 2012) and a longitudinal study in the US among young people showed that black people reported lower levels of loneliness compared to whites (Cacioppo, Chen & Cacioppo, 2017).

Because national identities are often explicitly or implicitly defined in terms of majority group identities, children and adolescents from minority groups may experience more complex identity development processes than majority group members. Strong ethnic identity is beneficial for adolescent development (Rivas-Drake et al., 2014), and especially for native adolescents, group identity has been shown to predict positive outcomes, such as higher self, assessment (Rivas-Drake , Hughes & Way, 2008), lower chances of engaging in dangerous health behaviors and drug abuse (Love, Yin, Codina & Zapata, 2006), academic achievement Higher and act as a protective (Rivas-Drake et al., 2014).

Chapter Three: Methodology

3.1 Introduction

This chapter deals with the research method and procedure and refers to the research population and the sample, explains the procedure for conducting the research, and the tools with which the data were collected. Describes which variables were tested as part of this study and the statistical tests used by the researcher.

This research was conducted according to a quantitative positivity paradigm. It involves using hypothetical-deductive procedures arising from theories and not from educational reality (Rodríguez & Valldeoriola, 2012).

In the quantitative research project, the aim is to answer the question about what the person being investigated does or thinks. By collecting this data, we try to establish behavioural and mental facts. This data leads us to issues of validity and objectivity. So, an ex-post facto and descriptive-correlative design has been used, using a Likert-type questionnaire, for data collection, that was analyzed by statistical indices.

3.2 The purpose of the study

The main purpose of the study is to examine the relationship between loneliness and identity status and Internet addiction among Arab adolescents in Israel aged 12-17. When the first focus will deal with the level of Internet addiction among Arab adolescents in Israel, the second focus will examine the levels of loneliness

and identity status among Arab adolescents in Israel and the third focus will deal with the connections between loneliness, identity status, and Internet addiction among Arab adolescents in Israel.

3.3 Hypotheses of the Study

- <u>Hypothesis 1</u>: A positive correlation will be found between the feeling of loneliness and internet addiction among adolescents.

- <u>Hypothesis 2:</u> A correlation will be found between Internet addiction and the four identity statuses: achievement, foreclosure, diffusion, and moratorium.

- <u>Hypothesis 3:</u> A correlation will be found between the feeling of loneliness and the four identity statuses: achievement, foreclosure, diffusion, and moratorium.

- <u>Hypothesis 4:</u> Differences will be found in the level of Internet addiction among adolescents based on their religious affiliation.

- <u>Hypothesis 5:</u> Differences will be found in the feeling of loneliness among adolescents based on their religious affiliation.

- <u>Hypothesis 6:</u> Differences in identity status will be found among adolescents based on their religious affiliation.

- <u>Hypothesis 7:</u> Differences will be found between boys and girls in the level of Internet addiction.

- Hypothesis 8: Differences will be found between boys and girls in the feeling of loneliness.

- Hypothesis 9: Differences will be found between boys and girls in identity status.

- Hypothesis 10: It will be found that loneliness and identity status predict the level of Internet addiction among adolescents.

3.4 Population and Sample

The research sample was obtained by convenience sampling in 10 different villages in the northern region of Israel, the research was conducted in the years 2021-2022.

382 middle school and high school students from the Arab society in Israel, aged 12-17, that study in state schools. The participants were chosen according to a combination of sampling methods, in the first stage localities and schools were chosen using a quota sampling method, where localities were chosen from each region and a school was chosen from each locality, in the second stage several students were chosen randomly from each school. And some of the participants were randomly selected from youth clubs and through their and their parents' WhatsApp groups.

Part of them responded to the online questionnaires and the other filled out a questionnaire manually. descriptive statistical analysis was performed by SPSS to determine the characteristics of the sample participants.

Tables 1, 2, and 3 describe the distribution of students according to background variables.

Table 1: Distribution of participants according to gender variables

		Frequency	*Percentage*
Gender	Male	132	34.9
	Female	246	65.1
	System	4	1.0

Table (1) and Figure (2) show that most of the sample is females, the number was (246) at a percentage of (65.1%), while the number of males was (132) at a percentage of (34.9%). It is important to emphasize that the sample was chosen randomly.

Distribution of participants according to gender variables

■ male   ■ female   ■ system
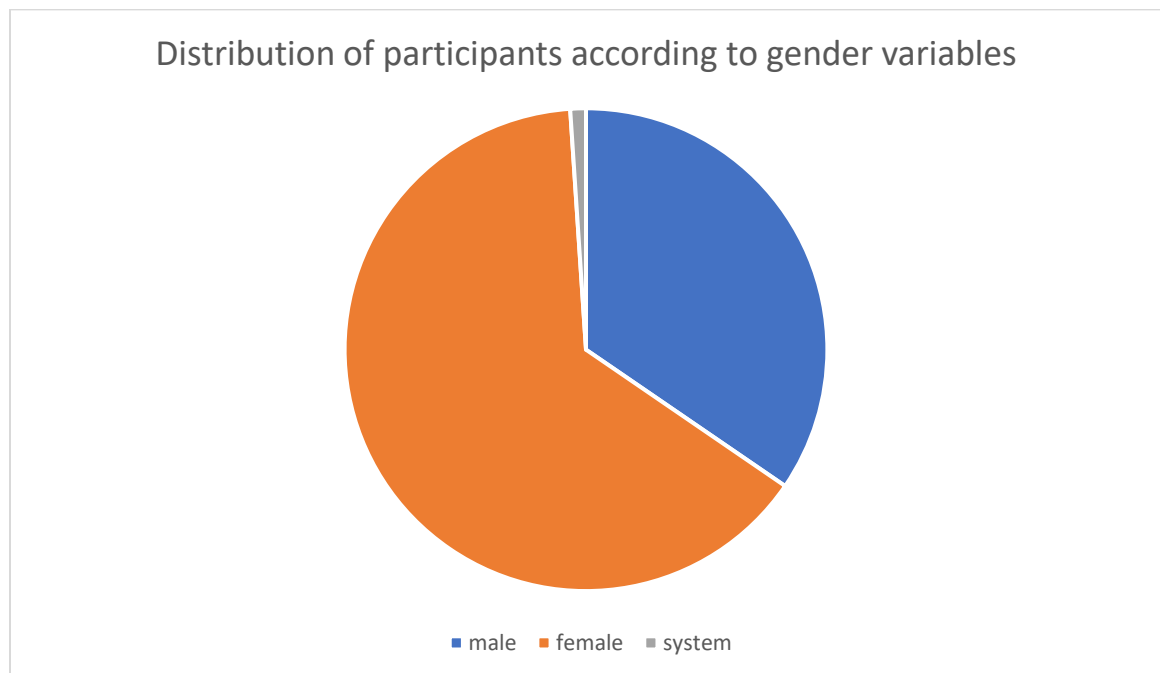
Figure 2: Distribution of participants according to gender variables

Table 2: Distribution of participants according to religious variables

		Frequency	*percentage*
	Muslim	283	74.1
Religion	Christian	46	12.0
	Druze	47	12.3
	System	6	1.6

Table (2) and Figure (3) show that most of the sample are Muslims, the number
was (283) at a percentage of (74.1%), while the number of Christians and Druze
was almost equal: the number of the Druze was (47) at a percentage of (12.3%),
while the number of the Christians was (46) at a percentage of (12%). It was
difficult to get students from the three religions equally since the percentage of
Christians and Druze in society is relatively low.
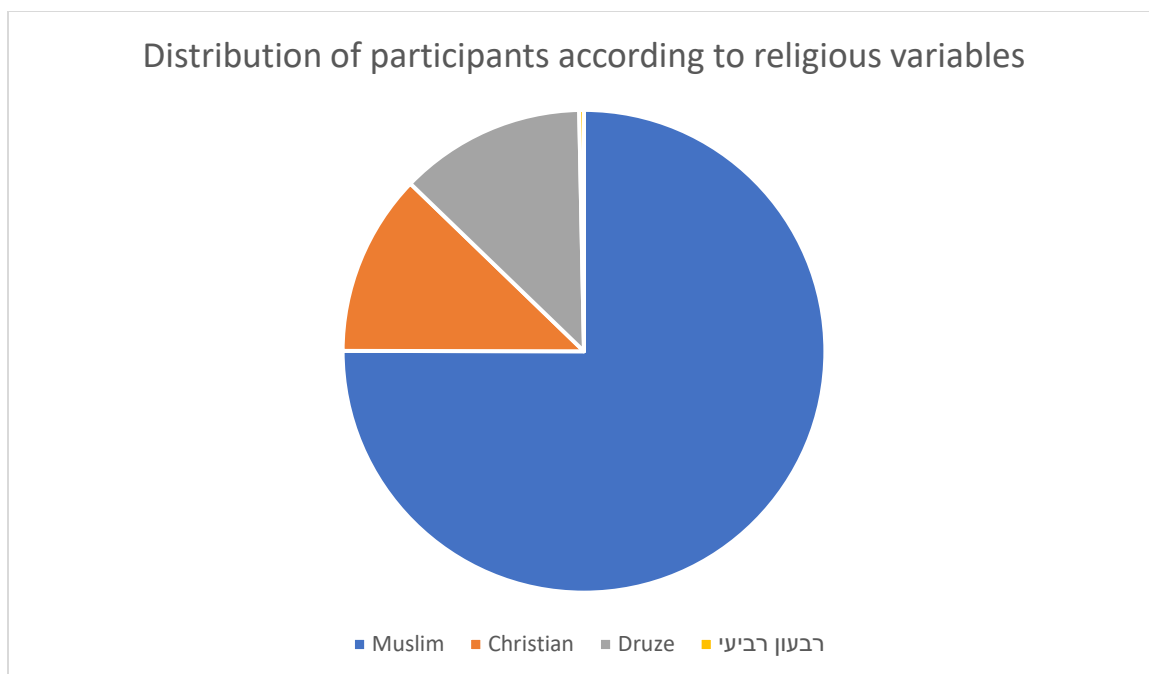
Figure 3: Distribution of participants according to religious variables

Table 3: Description of age and years of Internet use

	N	Minimum	Maximum	Mean	Std. Deviation
Age	375	12.00	17.00	15.42	1.27
Years Online	371	1.00	15.00	7.27	2.85

3.5 Ethical Considerations

Since the current study was conducted among adolescents aged 12-17 years, the researcher had to obtain the approval of the Office of the Chief Scientist at the Ministry of Education in Israel (appendix 4). The authority is responsible for carrying out the studies within the schools. As part of this process, the researcher prepared a letter of consent for the parents that requires obtaining the parents'

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permission to conduct the research among their sons since they are under 18 years of age (appendix 5). The questionnaires were translated into Hebrew to get the approval of the Chief Scientist's Office and then translated into Arabic because the studied population speaks Arabic. and then translated back into English to make sure the translation maintains the correct interpretation (appendix 1, 2 and 3).

All participants were explained about the study, the purpose of the study, which variables would be tested within the study, and the right of the participants to refuse to participate in the study even if their parents agreed to it. It was also explained to the participants their right to skip questions that they do not intend to answer. And they had the opportunity to ask and find out if some of the questions were unclear and not understood. The matter of anonymity was emphasized to the students and identifying details should not be written on the questionnaires.

In the youth clubs and through the WhatsApp groups, the students filled out the questionnaires in the online system. However, in the schools, the researcher entered the classrooms in the various schools on a regular school day and handed out questionnaires to the students whose parents' consent was obtained to conduct the research. The participants filled them in manually.

In the questionnaire, the researcher's details, phone number, and email were recorded for each contact. After collecting all the data, the questionnaires were submitted for statistical analysis.

The researcher removed some of the statements from the questionnaires so that they fit the age group and the cultural nature of the society in which the study was conducted.

3.6 Research Instruments

For the present study, a structured questionnaire consisting of four parts was used:

Part A – The background data questionnaire includes questions about age, gender, years of Internet use, and the purpose of use.

Part B - Questionnaire for measuring and describing the level of Internet addiction. Internet Addiction Test (IAT) (Young, 2017), the questionnaire consists of 18 statements describing behaviors, thoughts and perceptions, and patterns of Internet use, such as:

- How often do you neglect household chores to spend more time online?
- How often do you try to cut down the amount of time you spend online and fail?
- How often do your grades or schoolwork suffer because of the amount of time you spend online?

The answer scale is a 6-level Likert type, where level 0 expresses the absence or nonexistence of the pattern or behavior described in the statement Not Applicable, and level 6 expresses that the behavior or thought described in the statement always occurs.

The reliability of this part was tested using Cronbach's alpha for internal consistency reliability, it was found that the alpha value is equal to 0.904, a value indicating a high level of reliability, therefore, the variable "Internet addiction" was constructed by calculating the average of the participant's answers to the 18 statements in the questionnaire, each participant received a value between 0 and 6 in internet addiction, a high value indicates a high addiction.

The original questionnaire includes 20 questions, the researcher removed two questions that are not suitable for the age of the students in the studied population both socially and culturally:

1. How often do you prefer the excitement of the Internet to intimacy with your partner?

2. How often does your job performance or productivity suffer because of the Internet?

Part C - a questionnaire for measuring and describing the level of the feeling of the Social Loneliness Scale (Russell, Peplau, & Cutrona, 1980).

The questionnaire consists of 19 statements that describe behaviors, thoughts, and perceptions that characterize the respondent in terms of his relationships and social activity, such as:

- There is a consensus between my thoughts and the thoughts of the people around me.
- My interests are not important to others.
- There are people around me, but they are not with me.

The answer scale is a 4-level Likert type, where level 1 expresses the absence or nonexistence of the pattern or behavior described in the statement never, and level 4 expresses that the behavior or thought described in the statement always occurs.

The reliability of this part was tested using Cronbach's alpha for internal consistency reliability, it was found that the alpha value is equal to 0.869, a value that indicates a high level of reliability, therefore, the variable "feeling of loneliness" was constructed by calculating The average of the participant's answers to the 19 statements in the questionnaire, each participant received a value between 1 and 4 in the feeling of loneliness, a high value indicates a high feeling of loneliness.

The original questionnaire includes 20 questions, the researcher removed one question because it is not suitable for the group being studied from a social and cultural point of view :I don't have a boyfriend.

Part D - Questionnaire for measuring and describing identity status (Seri, 2008) Extended Objective Measure of Ego Identity Status (EOM-EIS) (Bennion & Adames, 1986)

The researcher removed some of the statements in this questionnaire because some of the questions did not fit the age group, or the society and the cultural nature of the society in which the research was conducted.

The questionnaire consists of 27 statements that describe behaviors, thoughts, and perceptions that characterize the respondent in terms of his identity status, such as:

- My perceptions regarding the roles of women and men are the same as those of my parents. What was good for them will surely be good for me.

- Although there are no activities (hobbies and pastimes) to which I am committed, I experience many activities to identify one in which I can be really involved.

- I have always loved engaging in the same leisure activities that my parents do, and I have never seriously considered other activities.

- I really do not know what kind of friend is best for me. I'm trying to figure out what exactly friendship is for me.

The answer scale is a 6-point Likert type, where level 1 expresses opposition to the statement Totally disagrees, and level 6 expresses full agreement to the statement Strongly agree.

Statements: 1, 3, 4, 5, 8, 9, 14, 15, 18, and 19 are reverse wording.

The questionnaire consists of four categories of statements, each category measures and describes a different identity status:

Statements: 2,4,13,14,22,23 refer to the diffusion identity status, the reliability of this part is equal to 0.592, a value indicating borderline reliability.

Therefore, the variable "diffusion identity status" was constructed by calculating the average of the participant's answers to the statements that make it up, each participant received a value between 1 and 6 in the diffusion identity status, a high value indicates a higher perception and high identification with identity status the diffusion.

Statements: 1,10,12,17,18,21, and 27 refer to the foreclosure identity status. Reliability This part is equal to 0.688, a value indicating good reliability.

Therefore, the variable "foreclosure identity status" was constructed by calculating the average of the participant's answers to the statements that make it up, each participant received a value between 1 and 6 in the foreclosure identity status, a high value indicates a higher perception and high identification with the identity status foreclosure.

Statements: 3,5,6,8,16,24, and 26 refer to the identity status moratorium. reliability this part is equal to 0.690, a value indicating good reliability.

Therefore, the variable "moratorium identity status" was constructed by calculating the average of the participant's answers to the statements that make it up, each participant received a value between 1 and 6 in the moratorium identity status, a high value indicates a higher perception and high identification with the identity status moratorium.

Statements: 7,9,11,15,19,20, and 25 refer to identity status achievement. reliability, this part is equal to 0.710, a value indicating good reliability.

Therefore, the variable "achievement identity status" was constructed by calculating the average of the participant's answers to the statements that make it up, each participant received a value between 1 and 6 in the achievement identity status, a high value indicates a higher perception and a high identification with the identity status achievement.

The original questionnaire includes 64 questions. It is divided into different domains: Occupation, Religion, Politics, Philosophical Lifestyle, Friendship, Dating, Sex Roles, or Recreation.

The researcher removed a large part of the statements that are not required as part of the current study, therefore the domains were removed (Politics, Dating, Sex Roles, Occupation, and Religion) because some of them do not fit the group being studied or are not compatible with society.

3.7 Research Process

After receiving the necessary approvals from the Office of the Chief Scientist at the Ministry of Education in Israel to conduct research within the schools, the University of Córdoba, the schools where the research was conducted, and obtaining parental consent. Middle and high schools were randomly selected, villages considered to have a Muslim majority, villages with a Druze majority, villages with a Christian majority, and mixed villages.

The study was conducted from mid-September 2021 to mid-February 2022.

After receiving the parents' permission, the questionnaires were distributed. The research was conducted in three schools and three youth clubs in addition to inquiries through parents' WhatsApp groups in ten different villages. The student groups included students: Muslims, Christians, and Druze from the northern region of Israel.

3.8 Descriptive Findings

Below are presented the distributions of the participant's answers to the statements of the three questionnaires, to present a detailed picture of each variable separately in a detailed descriptive manner, it is important to note that the degrees of the scales were grouped into three degrees instead of 6, to cand the findings.

Table 4: Distribution of participants' answers on the Internet addiction questionnaire

Statement	1.00 Rarely –Not Applicable	2.00 Occasionally	3.00 Frequently Often Always
How often do you find that you stay online longer than you intended?	29 (7.6%)	178 (46.8%)	173 (45.5%)
How often do you neglect household chores to spend more time online?	126 (33.2%)	188 (49.5%)	66 (17.35)
How often do you form new relationships with fellow online users?	165 (43.3%)	143 (37.5%)	73 (19.2%)
How often do others in your life complain to you about the amount of time you spend online?	116 (30.8%)	155 (41.1%)	106 (28.1%)

Statement	1.00 Rarely –Not Applicable	2.00 Occasionally	3.00 Frequently Often Always
How often do your grades or schoolwork suffer because of the amount of time you spend online?	185 (48.8%)	131 (34.6%)	63 (16.6%)
How often do you check your email before something else that you need to do?	138 (36.4%)	137 (35.9%)	104 (27.4%)
How often do you become defensive or secretive when anyone asks you what you do online?	194 (51.5%)	99 (26.3%)	84 (22.3%)
How often do you block out disturbing thoughts about your life with soothing thoughts of the Internet?	107 (28.7%)	133 (35.7%)	133 (35.7%)
How often do you find yourself anticipating when you will go online again?	88 (23.5%)	165 (44.0%)	122 (32.5%)
How often do you fear that life without the Internet would be boring, empty, and joyless?	56 (14.9%)	132 (35.2%)	187 (49.9%)
How often do you snap, yell, or act annoyed if someone bothers you while you are online?	164 (43.7%)	135 (36.0%)	76 (20.3%)
How often do you lose sleep due to being online?	152 (40.5%)	120 (32.0%)	103 (27.5%)
How often do you feel preoccupied with the Internet when offline, or fantasize about being online?	163 (43.5%)	148 (39.5%)	64 (17.1%)
How often do you find yourself saying "Just a few more minutes" when online?	35 (9.3%)	125 (33.3%)	215 (57.4%)
How often do you try to cut down the amount of time you spend online and fail?	66 (17.6%)	165 (43.9%)	145 (38.6%)

Statement	1.00 Rarely –Not Applicable	2.00 Occasionally	3.00 Frequently Often Always
How often do you try to hide how long you've been online?	177 (47.2%)	115 (30.7%)	83 (22.1%)
How often do you choose to spend more time online over going out with others?	178 (47.5%)	134 (35.7%)	63 (16.8%)
How often do you feel depressed, moody, or nervous when you are offline, which goes away once you are back online?	168 (44.8%)	117 (31.2%)	90 (24.0%)

- o About half of the participants stated that they always or very often spend more hours surfing the Internet than they intended and planned, about half of them stated that it only happens to them sometimes, and a low percentage of about 8% stated that it very rarely.

- o About 17% of the participants stated that they neglect their families and tasks assigned to them because of surfing the Internet, about half of the participants stated that this happens to them sometimes and about a third stated that it does not happen to them at all.

- About 19% stated that they often or always make connections with new people on the Internet, about a third, stated that it happens to them sometimes, and about 43% stated that it does not happen to them at all.

- About 28% of the participants stated that always or very often people around them complain that they spend too much time on the Internet, about 41% stated that this happens sometimes, and about 31% stated that it does not happen at all.

- About 17% stated that their grades and academic achievements are always or very often damaged because of the constant browsing on the Internet and about 35% stated that it does happen to them but sometimes, about 49% stated that it does not happen to them at all.

- About 27% stated that they always or very often check their e-mail first, about 36% stated that they do this sometimes, and about 36% stated that they do not do this at all.

- About 22% of the participants stated that they always or very often hide their internet browsing, 26% of them stated that they do it sometimes and about 52% do not do it at all.

- About 36% of the participants stated that they always remove oppressive thoughts about their lives using thoughts from the Internet, about 36% do this sometimes, and about 29% do not do this at all.

- About 33% always find themselves waiting to return to surfing the Internet, 44% sometimes, and about 24% not at all.

o About half of the participants always fear that life without the Internet is boring and sad and meaningless, about 35% believe this sometimes, and about 15% do not think so at all.

o About 20% of the participants stated that they always shout or lash out if someone disturbs them while surfing the Internet, 36% of them stated that it happens to them sometimes and about 44% stated that it does not happen to them at all.

o About 28% of the participants always report sleep disorders or very often, 32% of the participants sometimes report sleep disorders, and about 41% do not suffer from sleep disorders at all.

o 17% of the participants feel that they are always busy connected to the network even though they are not connected, 40% of the participants report that this happens to them sometimes, and about 44% of them stated that it does not happen to them at all.

o About 58% of the participants stated that they always tell themselves a few more minutes, a third of the participants stated that this happens to them sometimes and about 9% stated that it does not happen to them at all.

o About 39% of the participants always try to reduce the time they spend on the Internet, but they fail, about 44% of them try it sometimes and about 18% do not try it at all.

o 22% of the participants always hide the time they spend online, 31% of them do it sometimes and about 48% do not hide at all.

- About 17% of the participants always prefer to spend their time on the Internet over their friends, 38% prefer it moderately or sometimes and 48% do not prefer it at all.

- 24% of the participants feel that they are disappointed and sad and have a feeling of depression when they are not connected to the Internet, more than 31% feel it sometimes, and about 45% do not feel it at all.

Table 5: Distribution of participants' answers to the loneliness questionnaire

Statement	1.00 Never Rarely-	2.00 Occasionally	3.00 Always
There is a consensus between my thoughts and the thoughts of the people around me	136 (36.4%)	188 (50.3%)	50 (13.4%)
I don't have anyone to turn to	301 (80.7%)	51 (13.7%)	21 (5.6%)

Statement	1.00 Never Rarely-	2.00 Occasionally	3.00 Always
I don't feel lonely	168 (45.2%)	64 (17.2%)	140 (37.6%)
I feel like I belong in a group	66 (17.7%)	85 (22.8%)	222 (59.5%)
I have a lot in common with my friends	76 (20.3%)	110 (29.4%)	188 (50.3%)
I'm not close to anyone	316 (84.9%)	35 (9.4%)	21 (5.6%)
My interests are not important to others	264 (70.6%)	79 (21.1%)	31 (8.3%)
am an open person	88 (23.5%)	107 (28.6%)	179 (47.9%)
There are people I feel close to me	50 (13.4%)	56 (15.0%)	268 (71.7%)
I am far from the developments of events around me	289 (77.1%)	59 (15.7%)	27 (7.2%)
My social relationships are superficial	250 (67.6%)	82 (22.2%)	38 (10.3%)
Nobody knows me well	244 (65.4%)	71 (19.0%)	58 (15.5%)

Statement	1.00 Never Rarely-	2.00 Occasionally	3.00 Always
I feel lonely	310 (83.6%)	40 (10.8%)	21 (5.7%)
I can find friends whenever I want	106 (28.6%)	103 (27.8%)	162 (43.7%)
Some people really understand me	81 (21.7%)	82 (21.9%)	211 (56.4%)
I'm sad because I feel isolated from friends	327 (87.7%)	33 (8.8%)	13 (3.5%)
There are people around me, but they are not with me	257 (68.5%)	71 (18.9%)	47 (12.5%)
There are people I can talk to	51 (13.6%)	57 (15.2%)	267 (71.2%)
There are people I can turn to	63 (16.8%)	53 (14.2%)	258 (69.0%)

o Only about 13% of the participants indicated that there is harmony between their thoughts and the thoughts of people around them, more than half of

the participants indicated that this harmony exists to a moderate degree and 36% indicated that there is no such harmony.

o Only about 6% indicated that they would always not find a person to turn to, about 14% of the participants indicated that sometimes they would not find a person to turn to, and about 81% said that they rarely or never would not find a person to turn to.

o About 38% of the participants stated that they always or very often do not feel lonely, about 17% reported that they only sometimes do not feel lonely and about 45% stated that they rarely feel lonely.

o About 60% of the participants stated that they always feel a sense of belonging to a group, whereas about 23% of the participants stated that they sometimes feel a sense of belonging to a group and only about 18% stated that they rarely feel a sense of belonging to a group.

o More than 50% of the participants stated that they always have things in common with their friends, about 29% stated that they sometimes have things in common with their friends and more than 20% stated that they do not have anything in common with their friends at all.

o About 6% stated that they are always not close to anyone, while about 9% stated that they are sometimes and to a moderate degree not close to anyone, while about 85% stated that they were not close to anyone.

o About 8% stated that their interests are not always important to anyone, about 21% stated that this is true but sometimes and not always, and more than 70% stated that this does not happen at all.

o About half of the participants stated that they are always open people, about 29% of them stated that this is true sometimes and about a quarter of the participants stated that they are never open people.

o More than 70% of the participants stated that they often and almost always feel that there are people close to them, while another 15% of the participants stated that this is true to a moderate extent and sometimes, but approximately 13% stated that this is not true at all.

o About 7% stated that they are always far from the developments of the events and the happenings around them, about 16% of the participants stated that they are sometimes far from the developments of the events, but about 77% stated that this is not true at all.

o More than 10% of the participants stated that social relations are always superficial, another 22% stated that this is true sometimes, but approximately 68% stated that this is not true at all.

o Regarding getting to know others, about 16% of the participants stated that no one always knows them and about 19% of them stated that only sometimes no one knows them, but about 65% of them stated that this is not true at all.

o Regarding feeling lonely, about 6% of the participants stated that they always feel lonely and about 11% of them stated that they sometimes feel lonely, but about 84% of them stated that they do not feel lonely.

o About 44% of the participants stated that they can always find friends whenever they want, about 28% of them stated that they can sometimes find

friends, and a similar percentage stated that they cannot find friends at all when they want.

o About 56% of the participants stated that there are always people who understand them well, about 22% of the participants stated that sometimes there are people who understand them, and about 22% stated that they will never find people who understand them.

o Only about 3% stated that they are sad because of a feeling of loneliness from friends, also about 9% stated that they are sometimes sad because of a feeling of loneliness from friends, while about 88% stated that they are never sad because of feelings of loneliness from friends.

o About 13% stated that there are always people around them but not with them, a stunning 19% stated that it happens but sometimes and about 69% stated that it never happens.

o More than 70% of the participants indicated that there are always people they can talk to, about 15% indicated that sometimes there are people they can talk to, and about 14% indicated that this does not happen to them at all.

o Most of the participants, about 70%, stated that there are always people they can turn to, about 14% stated that only sometimes there are people they can turn to, and about 17% stated that this does not happen to them at all.

Table 6: Distribution of participants' answers to the identity status questionnaire

Statement	1.00 disagree-Totally disagree	2.00 agree somewhat-Not so agree	3.00 Strongly agree-agree
My perceptions regarding the roles of women and men are the same as those of my parents. What was good for them will surely be good for me	82 (22.0%)	139 (37.4%)	151 (40.6%)
There is no one particular lifestyle that appeals to me more than another	92 (24.7%)	123 (33.0%)	158 (42.2%)
There are many different types of people. I am still exploring the many options to find the right types of friends for me	72 (19.2%)	106 (28.3%)	197 (52.2%)
When I am invited, I sometimes join leisure activities (hobbies and pastimes) but I rarely try anything myself	92 (24.5%)	114 (30.4%)	169 (45.1%)
I am still trying to decide what my abilities are as a person, and what jobs will be right for me	51 (13.6%)	71 (19.0%)	252 (67.4%)
I'm looking for a worldview that fits my lifestyle but have not yet found one	99 (26.3%)	99 (26.3%)	178 (47.4%)

Statement	1.00 disagree-Totally disagree	2.00 agree somewhat -Not so agree	3.00 Strongly agree-agree
There are many reasons for friendships, but I choose my close friends based on similarities and certain values I have decided on myself.	44 (11.7%)	68 (18.1%)	263 (70.1%)
Although there are no activities (hobbies and pastimes) to which I am committed, I experience many activities in order to identify one in which I can be really involved	91 (24.3%)	78 (20.8%)	206 (54.9%)
After much thought, I have formed a personal point of view as to what is the ideal lifestyle for me, and I do not believe anyone can change it	55 (14.7%)	105 (28.0%)	215 (57.3%)
My parents know what's best for me about the way I should choose friends	62 (16.5%)	82 (21.9%)	231 (61.6%)
Out of many activities, I have chosen at least one leisure activity to engage in on a regular basis, and I am pleased with my choice	65 (17.4%)	90 (24.1%)	219 (58.6%)

Statement	1.00 disagree-Totally disagree	2.00 agree somewhat -Not so agree	3.00 Strongly agree-agree
I learned my view about a desirable lifestyle from my parents and I do not feel the need to doubt what they taught me	81 (21.9%)	79 (21.4%)	210 (56.8%)
I have no really close friends and I do not think I am looking for such a friend right now	200 (53.9%)	49 (13.2%)	122 (32.9%)
Sometimes I join a leisure activity, but I do not find it necessary to look for a particular activity to participate in on a regular basis	123 (33.2%)	73 (19.7%)	175 (47.2%)
It took me a while to figure it out, but now I really know what the career I'm interested in is	60 (16.1%)	94 (25.2%)	219 (58.7%)
In my search for a worldview that will suit me about life itself, I find that I discuss it a lot with others and also engage in my own search	76 (20.4%)	114 (30.6%)	182 (48.9%)
I only choose friends I know my parents will like.	122 (33.0%)	97 (26.2%)	151 (40.8%)

Statement	1.00 disagree-Totally disagree	2.00 agree somewhat -Not so agree	3.00 Strongly agree-agree
I have always loved engaging in the same leisure activities that my parents do, and I have never seriously considered other activities.	145 (39.3%)	82 (22.2%)	142 (38.5%)
I have tried many types of friendships and now it is clear to me what I am looking for in a friend.	48 (13.0%)	68 (18.4%)	254 (68.6%)
After reviewing many leisure activities, I found at least one activity that I really enjoy doing alone or with friends	49 (13.2%)	96 (25.9%)	226 (60.9%)
My parents' views on life are good enough for me, I do not need anything else	75 (20.3%)	110 (29.7%)	185 (50.0%)
Apparently, I just enjoy life in general and I do not see myself living according to a particular worldview	72 (19.8%)	96 (26.4%)	196 (53.6%)
I have no close friends. I just enjoy being with group of friends	151 (40.8%)	84 (22.7%)	135 (36.5%)

Statement	1.00 disagree-Totally disagree	2.00 agree somewhat -Not so agree	3.00 Strongly agree-agree
I experience a variety of leisure activities hoping to find at least one that I can enjoy over time	99 (26.7%)	94 (25.3%)	178 (48.0%)
After much self-examination, I established a very clear perception of what my lifestyle would be	75 (20.3%)	88 (23.8%)	207 (55.9%)
I really do not know what kind of friend is best for me. I'm trying to figure out what exactly friendship is for me	138 (37.4%)	80 (21.7%)	151 (40.9%)
I got from my parents all my preferences regarding leisure activities and did not really try other activities	126 (34.1%)	80 (21.6%)	164 (44.3%)

- o More than 40% of the participants agree that what is good for their parents will be good for them, about 37% of the participants have no position or are neutral and 22% oppose it.

- More than 42% of the participants agree that they have a preferred lifestyle, 33% of the participants do not have a position or are neutral and about 25% oppose it.

- More than half of the participants stated that they strongly agree that there are different types of people and that they are still looking for suitable friends for them, about 28% of the participants expressed neutrality and about 19% opposed it.

- About 45% of the participants expressed full agreement that when they are invited to leisure activities they participate, more than 30% stated a neutral position and about a quarter of the participants opposed it.

- About two-thirds of the participants expressed full agreement that they are still trying to gauge their abilities and their appropriate roles, 19% expressed neutrality and about 14% opposed it.

- About half of the participants expressed complete agreement that they are looking for a lifestyle that suits them but have not yet found it, about 26% expressed neutrality and a similar percentage opposed it.

- About 55% of the participants expressed full agreement that although there is no leisure activity that they commit to, but rather they examine many activities to determine the activity they can participate in, more than 20% expressed neutrality and about a quarter of the participants expressed opposition to it.

- About 57% of the participants expressed full agreement that after deep thought they formed a personal position regarding an ideal lifestyle for them

and they do not think that anyone can be changed, 28% of the participants expressed neutrality and about 15% opposed.

o More than 60% of the participants expressed strong agreement that their parents know what is best for them regarding the method of choosing their friends, about 22% expressed neutrality and about 17% opposed it.

o About 60% of the participants expressed strong agreement that they chose a leisure activity to perform regularly, about a quarter of the participants expressed neutrality and about 17% opposed it.

o About 60% of the participants expressed strong agreement that they learned their preferred lifestyle from their parents, and they do not doubt that, about 20% of the participants expressed neutrality and about 22% opposed it.

o About a third of the participants agree that they do not have close friends and do not believe that they are looking for them, 13% expressed a neutral position on this, and more than half of the participants oppose it.

o About half of the participants agree that they sometimes join a leisure activity and do not believe that one should look for a certain activity to participate in on a regular basis, about 20% expressed neutrality to the statement and about a third oppose it.

o About 60% of the participants expressed complete agreement that it took them time to know the lifestyle that interests them, about a quarter of the participants expressed a neutral position on this and about 16% opposed it.

o About half of the participants expressed full agreement that during their search for a position in life that suits them they talk about it with others and

share it with them, about a third expressed a neutral position and about 20% opposed it.

o More than 40% of the participants expressed complete agreement that they choose the friends that their parents will love, about 26% expressed a neutral position, and about a third opposed it.

o About 40% agree that they have always liked to get involved in leisure activities that parents participate in, about 22% expressed a neutral position and about 40% opposed it.

o About 70% of the participants stated that they have tried many types of friendships and are currently clear about what they are looking for, about 18% expressed a neutral position, and 13% opposed.

o More than 60% of the participants agree that they found one activity they enjoy alone or with friends, about a quarter of them expressed neutrality and 13% oppose it.

o Half of the participants strongly agree that their parents' opinions regarding life are good enough for them and that they don't need anything else, about 30% expressed neutrality and 20% opposed.

o About 54% of the participants agree that they enjoy life and do not adhere to a particular view of the world, more than a quarter of the participants expressed a neutral position on this, and about 20% opposed it.

o About 37% of the participants stated that they have no close friends, about 23% expressed neutrality, and more than 40% opposed.

- About half of the participants stated that they are looking into social activities to find one suitable for them to enjoy over time, about a quarter of them expressed neutrality and about a quarter opposed it.

- About 56% of the participants expressed full agreement that they had reached a clear vision regarding their life pattern, about a quarter of the participants expressed neutrality, and more than a quarter of the participants opposed it.

- More than 40% of the participants agreed that they do not know what kind of friends are good for them and they are trying to know what is good, about 22% expressed neutrality and about 37% expressed opposition.

- More than 44% of the participants agree that they received from their parents everything they prefer regarding leisure activities, about 22% did not express a clear position and 34% opposed it.

Chapter Four: Data Analysis and Statistical Processing:

Testing the Research Hypotheses and Findings

4.1 Results of Testing Hypothesis1

"A positive correlation will be found between the feeling of loneliness and internet addiction among adolescents".

The hypothesis was tested using a correlation test by Pearson's correlation coefficient.

Table 7

Means and standard deviations for the feeling of loneliness and Internet addiction among adolescents, and the value of the Pearson correlation coefficient for the relationship between them (N=375).

	Mean	Std. Deviation	rp
Internet Addiction	2.39	0.95	0.274***
Loneliness	2.40	0.86	

***p<0.001

The findings presented in the table above indicate a significant positive relationship between the feeling of loneliness and Internet addiction among adolescents

(rp=0.274, p<0.001), meaning that as the level of Internet addiction increases, the feeling of loneliness will increase and the opposite is true, the hypothesis was confirmed.
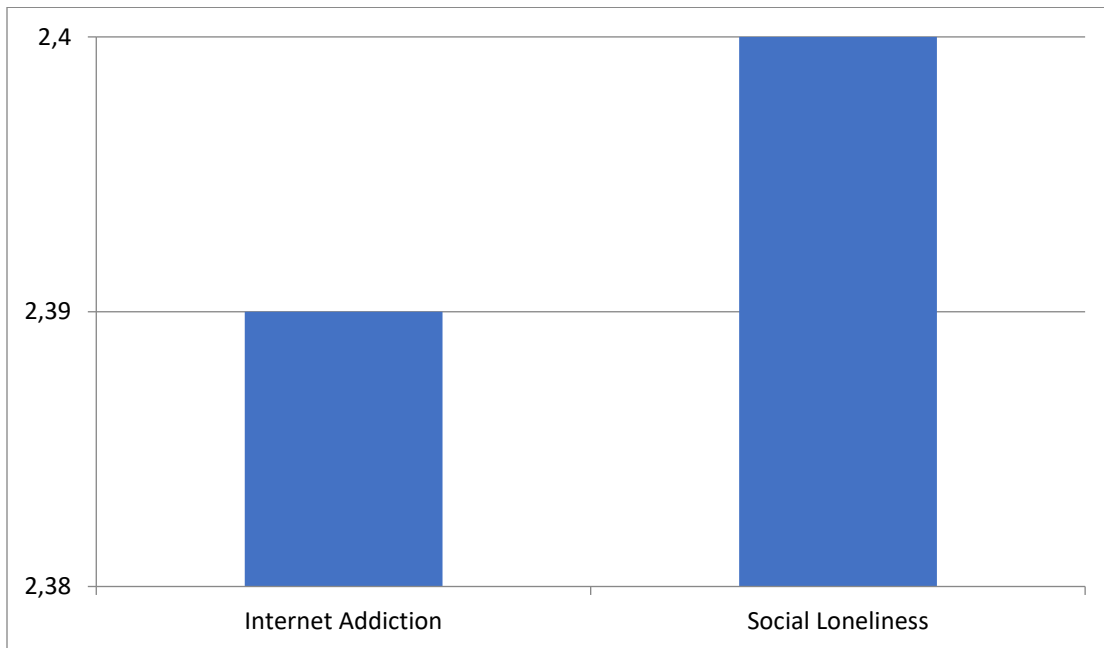
Figure 4 Internet Addiction _Loneliness among adolescents

4.2 Results of Testing Hypothesis 2

"A correlation will be found between Internet addiction and the four identity statuses: achievement, foreclosure, diffusion, and moratorium".

The hypothesis was tested using a correlation test by Pearson's correlation coefficient.

Table 8

Means and standard deviations for Internet addiction and the four identity statuses among adolescents (N=376).

	Mean	Std. Deviation
Internet Addiction	2.39	0.95
Diffusion Identity	2.71	0.87
Foreclosure Identity	3.02	0.93
Moratorium Identity	3.23	0.86
Achievement Identity	3.56	0.83
General Identity	3.12	0.64

Table 9

Pearson's correlation coefficients for the relationships between the level of Internet addiction and the four identity statuses (N=376).

	Internet Addiction
Diffusion Identity	.232***
foreclosure Identity	.053
Moratorium Identity	.227***
Achievement Identity	.118*
General Identity	.219**

*p<0.05, **p<0.01, ***p<0.001

The findings presented in the table above indicate positive relationships between the level of Internet addiction and the four identity statuses, a significant positive relationship was found between the level of Internet addiction and Diffusion identity status (rp=0.232, p<0.001), as the level of Diffusion identity status increases, the level of Internet addiction increases. A significant positive relationship was found between the level of Internet addiction and the Moratorium identity status (rp=0.227, p<0.001), as the Moratorium identity status increases, the level of Internet addiction increases.

A significant positive relationship was also found between the level of Internet addiction and the Achievement identity status (rp=0.118, p<0.05), as the Achievement identity status the level of Internet addiction increases.

In general, a significant positive relationship was found between the level of Internet addiction and the formation of a general identity (rp=0.219, p<0.01), the more consolidated the identity, the higher the level of Internet addiction.
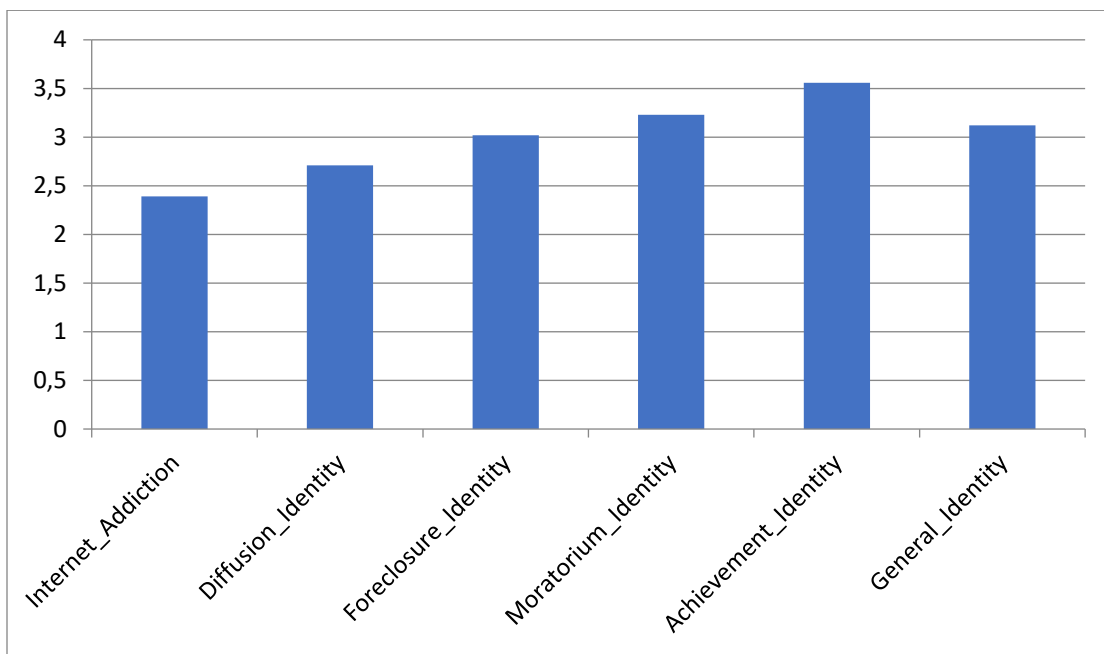
Figure 5 **Internet_Addiction** **Diffusion_Identity** **Foreclosure_Identity** **Moratorium_Identity** **Achievement_Identity among adolescents**

4.3 Results of Testing Hypothesis 3

"A correlation will be found between the feeling of loneliness and the four identity statuses: achievement, foreclosure, diffusion, and moratorium".

The hypothesis was tested using a correlation test by Pearson's correlation coefficient.

Table 10

Means and standard deviations for the feeling of loneliness and the four identity statuses among adolescents (N=376).

	Mean	Std. Deviation
Social Loneliness	2.40	0.86
Diffusion Identity	2.71	0.87
Foreclosure Identity	3.02	0.93
Moratorium Identity	3.23	0.86
Achievement Identity	3.56	0.83
General Identity	3.12	0.64

Table 11

Pearson's correlation coefficients for the relationships between the level of loneliness and the four identity statuses (N=376).

	Loneliness
Diffusion Identity	.289***
Foreclosure Identity	-.137**
Moratorium Identity	.020
Achievement Identity	-.199***
General Identity	-.004

*p<0.05, **p<0.01, ***p<0.001

The findings presented in the table above indicate a significant positive relationship between the feeling of loneliness and the Diffusion identity status (rp=0.289, p<0.001), as the level of the feeling of loneliness increases, the Diffusion identity status increases.

A significant negative relationship was found between the feeling of loneliness and the Foreclosure identity status (rp=-0.137, p<0.01), as the level of the feeling of loneliness increases, the Foreclosure identity status decreases.

A weak positive relationship was found between loneliness and Moratorium identity status. As the level of loneliness increases Moratorium identity status increases.

A significant negative relationship was also found between the feeling of loneliness and the Achievement identity status (rp=-0.199, p<0.001), as the level of the feeling of loneliness increases, the Achievement identity status decreases.

4.4 Results of Testing Hypothesis 4

"Differences will be found in the level of Internet addiction among adolescents based on their religious affiliation".

The hypothesis was tested using a one-way analysis of variance ANOVA.

Table 12

Averages and standard deviations for the level of Internet addiction based on the religious affiliation of adolescents, F test value.

		N	M	S.D.	F
Internet Addiction	Muslim	283	2.42	0.94	
	Christian	46	2.26	0.94	0.558
	Druze	47	2.41	0.99	

The findings presented in the table above indicate non-significant differences in the level of Internet addiction among adolescents based on their religious affiliation.
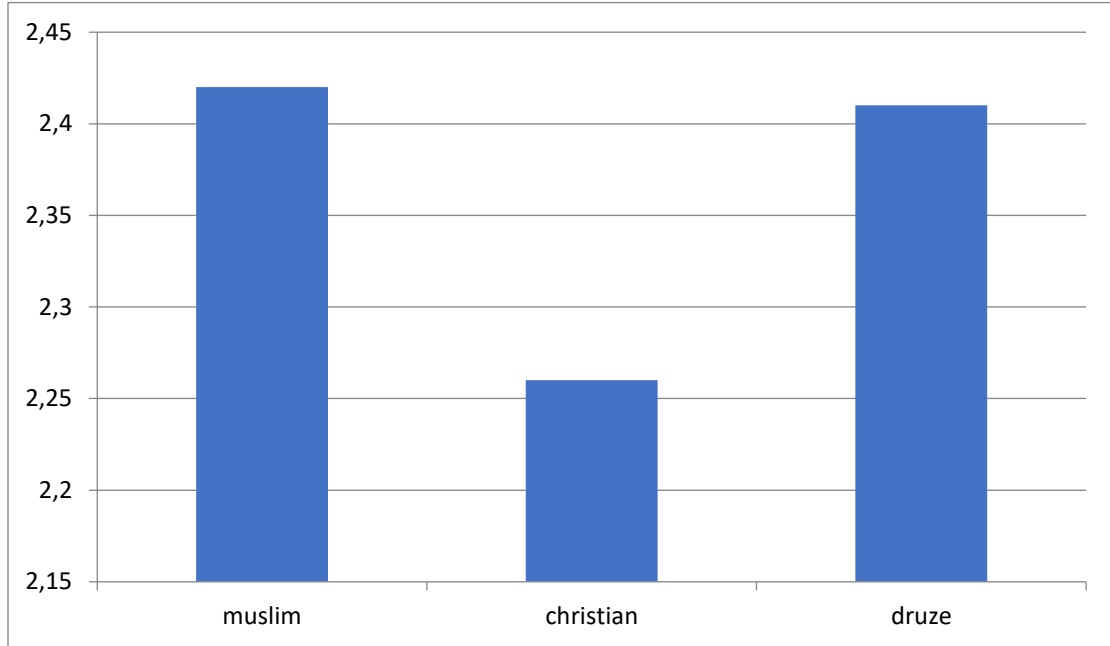
Figure 6

Internet Addiction among adolescents according to religious affiliation

4.5 Results of Testing Hypothesis 5

"Differences will be found in the level of social loneliness among adolescents based on their religious affiliation".

The hypothesis was tested using a one-way analysis of variance ANOVA.

Table 13

Means and standard deviations for the level of social loneliness based on the religious affiliation of adolescents, F test value.

		N	M	S.D.	F
	Muslim	283	2.44	0.88	
Loneliness	Christian	46	2.25	0.86	1.948
	Druze	47	2.24	0.70	

The findings presented in the table above indicate non-significant differences in the level of social loneliness between adolescents based on their religious affiliation.
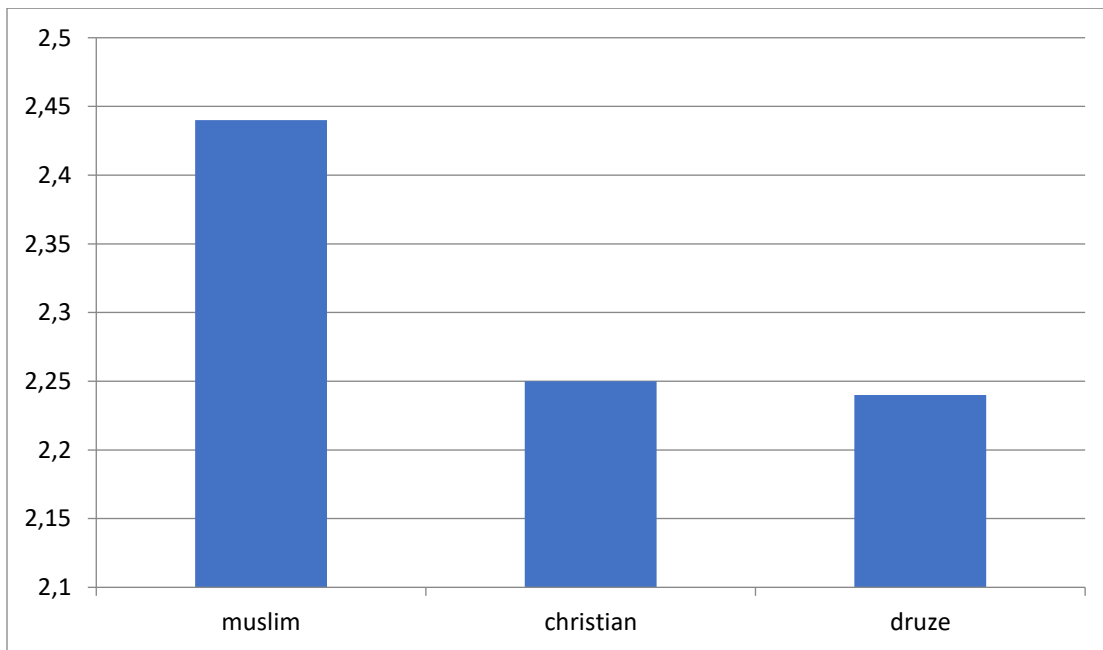
Figure 7 Social Loneliness among adolescents according to religion affiliation

4.6 Results of Testing Hypothesis 6

"Differences in identity statuses will be found among adolescents based on their religious affiliation".

The hypothesis was tested using a one-way analysis of variance ANOVA.

Table 14

Means and standard deviations for identity statuses based on the religious affiliation of adolescents, F test value.

		N	M	S.D.	F
Diffusion Identity	Muslim	280	2.74	0.85	
	Christian	45	2.65	0.82	0.688
	Druze	46	2.60	0.99	
Foreclosure_Identity	Muslim	280	3.07	0.88	
	Christian	45	2.86	0.97	1.470
	Druze	46	2.89	1.09	
Moratorium_Identity	Muslim	280	3.25	0.82	
	Christian	45	3.08	0.82	0.809

	Druze	46	3.28	1.01	
	Muslim	280	3.56	0.82	
Achievement_Identity	Christian	45	3.50	0.83	0.283
	Druze	46	3.63	0.87	

The findings presented in the table above indicate non-significant differences in identity statuses between adolescents based on their religious affiliation.
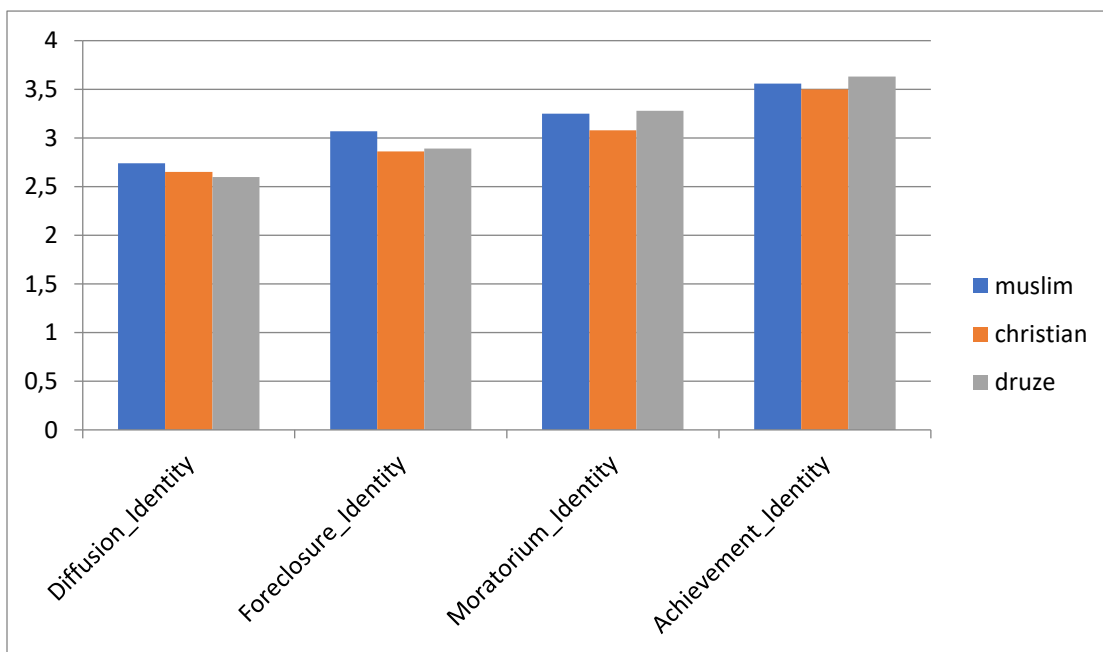
Figure 8

Identity status among adolescents according to religious affiliation.

4.7   Results of Testing Hypothesis 7

"Differences will be found between boys and girls in the level of Internet addiction".

The hypothesis was tested using a t-test for two independent samples.

Table 15

Means and standard deviations for the level of Internet addiction among boys and girls, t-test value for the difference between them.

	Gender	N	M	S.D.	T
			2.60	1.03	
	Male	132			
Internet Addiction			2.29	0.88	2.927**
	Female	246			

**p<0.01

The findings presented in the table above indicate a significant difference between boys and girls in the degree of Internet addiction (t=2.927, p<0.01), it was found that the average level of Internet addiction among boys (M=2.60, SD=1.03) is higher than among girls (M=2.60, SD=1.03), boys are more addicted to the Internet than girls.
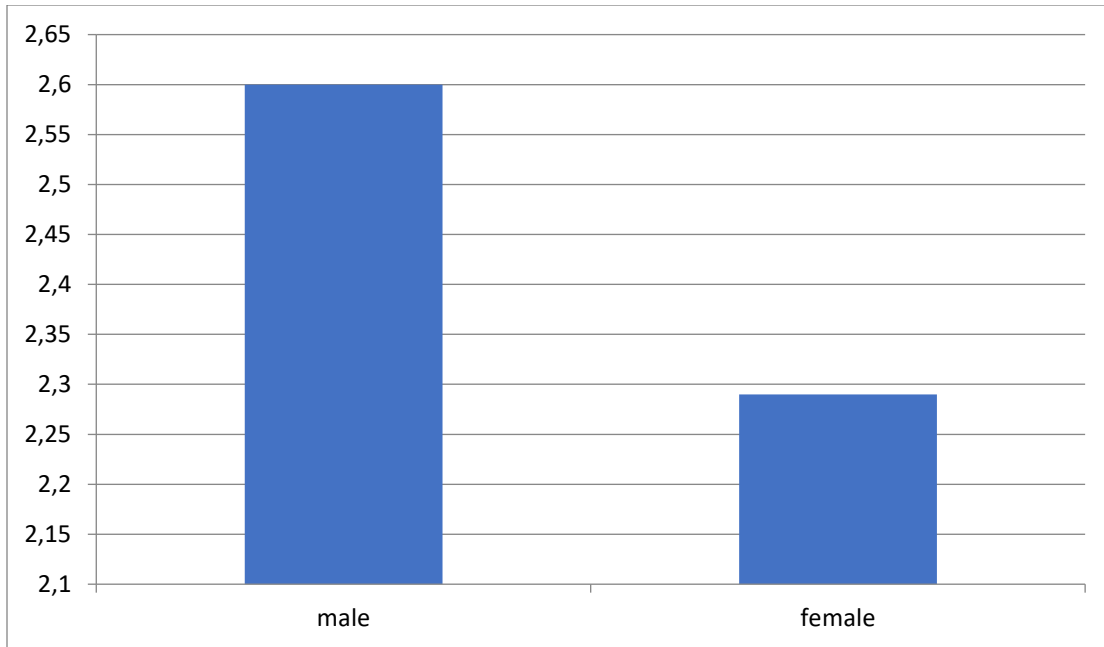
**Figure 8**

Internet Addiction among adolescents according to Gender

4.8 Results of Testing Hypothesis 8

"Differences will be found between boys and girls in the level of the feeling of loneliness".

The hypothesis was tested using a t-test for two independent samples.

Table 16

Means and standard deviations for the level of social loneliness among boys and girls, t-test value for the difference between them.

	Gender	N	M	S.D.	t
Social	Male	130	2.56	0.92	
loneliness	Female	243	2.31	0.81	2.653**

**p<0.01

The findings presented in the table above indicate a significant difference between boys and girls in the degree of loneliness (t=2.653, p<0.01), it was found that the average level of loneliness among boys (M=2.56, SD=0.92) is higher than among girls (M=2.31, SD) =0.81), boys report a higher level of loneliness than girls.
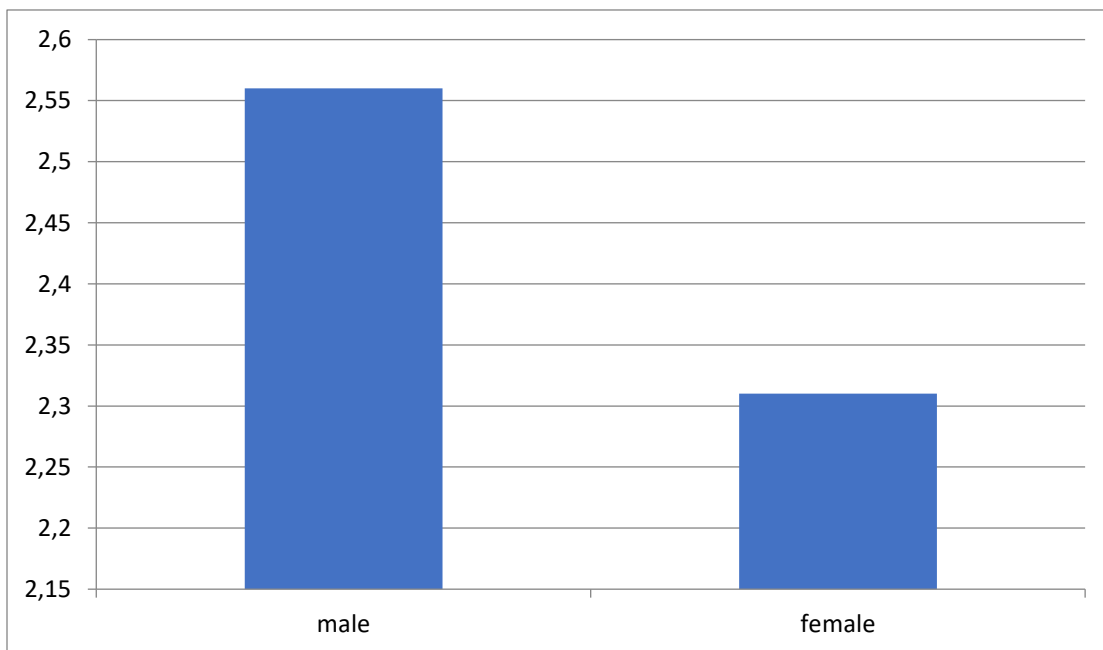
Figure 9

4.9 Results of Testing Hypothesis 9

"Differences will be found between boys and girls in identity statuses".

The hypothesis was tested using a t-test for two independent samples.

Table 17

Means and standard deviations for the level of social loneliness among boys and girls, t-test value for the difference between them.

	gender	N	M	S.D.	T
Diffusion Identity	male	130	2.76	0.92	
	female	243	2.68	0.84	0.847
Foreclosure Identity	male	130	2.87	0.95	
	female	243	**3.08**	0.91	-2.055*
Moratorium Identity	male	130	3.14	0.96	
	female	243	3.27	0.79	-1.271
Achievement Identity	male	130	3.48	0.93	-1.157

		3.59	0.78
female	243		

*p<0.05

The findings presented in the table above indicate a significant difference between boys and girls in the Foreclosure identity status (t=-2.055, p<0.05), it was found that the average status level is Foreclosure among girls (M=3.08, SD=0.91) more than boys (M= 2.87, SD=0.85). Regarding the other identity statuses, no significant differences were found between boys and girls.
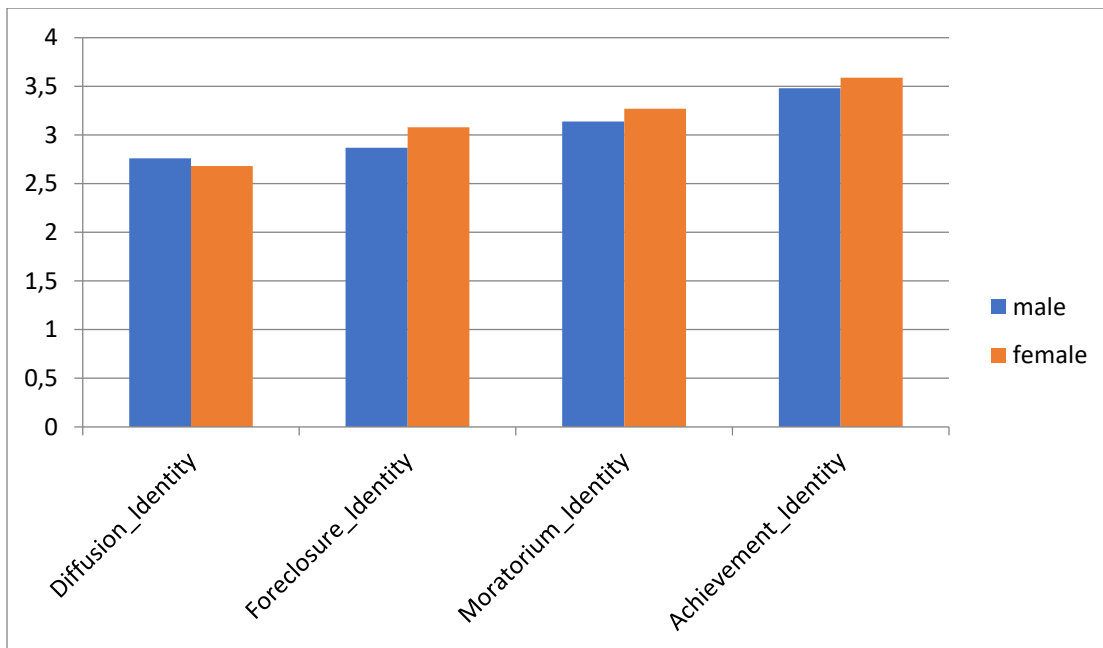
Figure 10

Identity status among adolescents according to gender

4.10 Results of Testing Hypothesis 10

"It will be found that loneliness and identity status predict the level of Internet addiction among adolescents".

A multiple linear regression analysis was conducted to test the research hypothesis.

Table 18

The regression coefficients for predicting Internet addiction are based on loneliness and identity statuses.

	B	Std. Error	Beta	T
Social_Loneliness	.273	.059	.249	4.603***
Diffusion_Identity	.114	.063	.105	1.818
Foreclosure_Identity	-.052	.059	-.051	-.886
Moratorium_Identity	.184	.065	.167	2.835**
Achievement_Identity	.092	.068	.081	1.361
$F_{(5,368)}=11.973, p<0.001, R^2=0.14$				

***$p<0.001$, **$p<0.01$

The findings presented in the table above indicate that the regression model for predicting Internet addiction based on loneliness and identity status is a significant model F $(5,368)=11.973$, $p<0.001$) and that the variables loneliness and identity status explain 14% of the variance in the level of Internet addiction. It was found that loneliness is the strongest predictor for predicting Internet addiction (Beta=0.249, t=4.603, $p<0.001$), and Moratorium identity status is the second most significant predictor (Beta=0.167, t=2.835, $p<0.01$).

Chapter 5: Discussion and Conclusion

5.1 Introduction

The use of the Internet as an environment gives the user many advantages, but on the other hand, excessive use of the Internet can be problematic and cause addiction. Internet addiction was considered a defense mechanism to escape from the problems of reality, which are expressed in the intensive consumption of digital tools and problematic online activities. A person with Internet addiction often prefers the online world, or virtual reality, more than face-to-face social experiences (Malinauskas & Malinauskiene, 2019). The digital world has brought about a change in adolescents' patterns of use of technology and its consumption. For example, research conducted by Marin-Diaz et al. (2020) showed that students used smartphones to evade or avoid situations they got into. The results also showed that the participating students felt that not using the device caused them anxiety and stress.

The increased use of the Internet in recent years directs Arab adolescents to intercultural encounters and exposure to Western culture. Therefore, the importance of this study in examining the relationship between Internet addiction, loneliness, and identity status. The current study was conducted to examine loneliness and identity status as two variables that predict Internet addiction among adolescents from Arab society in Israel aged 12-17. While the first focus will deal with the scope of Internet addiction among Arab adolescents in Israel, the second focus will examine the levels of loneliness and identity status among Arab

adolescents in Israel and the third focus will deal with the relationships between loneliness, identity status, and Internet addiction among Arab adolescents in Israel. Several research hypotheses were derived from this. There are not many studies that have focused on Arab society in Israel, and there are no studies that have examined the difference between the various components of Arab society: Muslims, Christians, and Druze regarding Internet addiction and the relationship with loneliness and identity status.

Arab society in Israel is characterized as a collectivist, traditional, and patriarchal society. However, significant changes have occurred in recent years since it is undergoing a modernization process due to the impact of the growth of individualism and rapid technological changes, which led to the adoption of values of autonomy, equality, and democracy, especially among young people (Shoshana & Shchada,2018). Modernization, in Arab society, challenges many established cultural and social norms and values (Azaiza, 2013). Arab society is going through a conflict between keeping traditional values or adopting Western values (Oyserman et. al., 2002).

Arab society as an ethnic minority, which is characterized as a traditional society, adopts part of the values of the majority population and at the same time preserves parts of the values and norms of its tradition, so that a balance is created between cultural influences and patterns outside the society and within it and between old and new elements (Magnússon, 2011).

The Arab identity in Israel is usually described in terms of the tension between traditional and modern values, sometimes while ignoring the dimension of structural subjugation that the Arabs, the minority citizens in the country, suffer from (Arar, 2010), the demographic and cultural characteristics of the Arab society are different from those of the Jews: larger families, high Lower education and lower income levels. The data also reveal that Arab society suffers from relatively high poverty rates (Shoshana, 2020). That is, compared to the status of the Jews, the socioeconomic status of the Israeli Arabs is lower with fewer social resources, and they suffer more discrimination (Hall et al., 2010). They experience discrimination in various domains, such as housing and employment, alongside persistent stereotypes in daily interactions. This discrimination is maintained by geographic and cultural segregation. The Arabs in Israel live in separate areas and study in different school systems, and daily meetings between Arabs and Jews are limited. The Arab neighborhoods and the educational achievements of students in the Arab schools are considered the poorest in Israel. (Shoshana, 2020).

Despite the decline in fertility rates in Arab society in recent years, Arab society is still very young. According to the data of the Central Bureau of Statistics from 2021, people aged 0-17 currently make up 32.2% of Israel's population. This means that almost one out of every three Israelis is under the age of 17: there are currently 3.09 million boys and girls between the ages of 0 and 17 living in Israel. Of these, 741,000 are Arabs (24%).

Studies focusing on the Arab youth in Israel show a rather bleak socio-economic picture. For example, studies have shown that 59% of the young people in Israel who do not master learning and reading skills are Arabs of school age. Furthermore, the percentage of Arab youth who participate in vandalism and violence is higher than the percentage in the general population. The unique barriers for young Arabs in Israel are a consequence of being part of an ethnic and national minority and of living in the reality of limited opportunities, discrimination in many domains, living in the periphery, a problem of transportation accessibility between the Arab settlements and the centers of employment and a lack of frameworks for small children (Miaari & Hadad Haj-Yahya,2017). This means that adolescents from Arab society face unique challenges that may affect their ability to achieve social adaptation and develop a stable identity (Agbaria, 2014). Therefore, Abu Asba and Abu Nasrah (2012) claim that adolescents from Arab society use the Internet for two reasons: the first reason is that the Internet is an environment that relatively frees them from social restrictions and parental criticism when surfing the Internet. The second reason is the lack of recreational activities and frameworks in Arab settlements (Abu Asba & Abu Nsarah, 2012).

Due to the uniqueness of this population segment and its characteristics, and due to the changes taking place in the digital world, it seems appropriate to carry out the current study.

5.2 Findings and Discussion

5.2.1 Discussion of the Results Related to Hypothesis 1:

"A positive correlation will be found between the feeling of loneliness and internet addiction among adolescents".

The research findings regarding to the first research hypothesis: "A positive correlation will be found between the feeling of loneliness and internet addiction among adolescents", indicate that there is a significant positive relationship between loneliness and Internet addiction (Hwang et al. 2014; Weinstein et al. 2015; Tras, 2019; Shi et al., 2017; Parashkouh et al., 2018). As the level of Internet addiction increases, loneliness will increase, and the opposite is true. This means that the hypothesis has been confirmed.

Like the present study, many studies indicated a positive relationship between Internet addiction and loneliness, some of them were conducted on adolescents and others were not. For example, this finding supports those of Tras's (2019) research which was conducted among adolescents in various schools in Ankara, during the academic years 2018-2019, the purpose of which was to examine the relationship between Internet Gaming Disorder (IGD) of adolescents with levels of Internet addiction and loneliness, the findings indicated support those of present study, loneliness predicts internet addiction.

Another study conducted by Bozoglan et al. (2013) that examined other variables in addition to loneliness obtained similar findings. Their research investigated the relationship between loneliness, self-esteem, life satisfaction, and Internet

addiction among students from the Faculty of Education in Turkey. The findings of the study indicate a definite positive relationship between loneliness and Internet addiction. Loneliness was the most important factor influencing Internet addiction. Loneliness, self-esteem, and life satisfaction explained 38% of the total variance in Internet addiction. Loneliness by itself predicted 36% of the total variance.

Another study which examined effects of loneliness, depression, and social support on problematic Internet use among 459 students at two universities in Turkey, conducted among young Turkish people (Ozsaker et al., 2015), found a positive relationship between problematic Internet use and loneliness, which supports the findings of the present study.

Also, a study by Ostovar et al. (2016) which was conducted among young Iranians investigated the relationship between Internet addiction, stress, depression, anxiety, and loneliness, indicated that Internet addiction is a predictor for all the previously mentioned. The average scores of stresses, depression, anxiety, and loneliness among Internet addicts were higher than those of non-addicts. These findings indicate that the more a person is addicted to the Internet, the more stressed, depressed, anxious, and lonely that person is. which supports the findings of the present study.

In their turn, Sarialioglu, Atay and Arikan (2022), in their study which was conducted in Turkey examining the relationship between the levels of loneliness that adolescents feel during the corona epidemic, and their levels of Internet addiction, revealed that Internet addiction of adolescents increases with the increase in the level of loneliness, this is similar to the research findings (Yayan ,

Suna Dag & Duken, 2019; Ballarotto, Volpi, Marzilli & Tambelli, 2018; Błachnio et al., 2019).

The current study did not examine the reasons for the excessive use of the Internet, but it is possible to rely on previous studies in explaining the causality. Loneliness was positively correlated with Internet addiction in the current study ($rp=0.274$, $p<0.001$). This can be explained by relying on the previous literature on the subject by the fact that the individual's need for socialization is one of the factors proposed to be related to Internet addiction (Koyuncu et al., 2014) .The Internet in general and social networking sites provide opportunities for their users to present themselves on a social platform, create social networks, create and maintain communication with other users, and share content they have created (photos, videos, blogs, etc.).

The popularity of social networking sites, especially among adolescents, is increasing every day and the amount of time they spend online is large. As a result, they are unable to socialize much in everyday life, which leads them to seek socialization on this new platform (Turan et al., 2020). Some people find online interaction safer and more effective than in real life. People who feel a problem socially or who have experienced difficulties in face-to-face communication find online interaction a good option to develop social relationships (Caplan, 2003), as a result, they experience difficulties in managing the time they spend online due to long hours of online communication (Davis, 2001).

The Internet provides an ideal social environment for lonely adolescents to communicate with other people. Virtual identities and anonymity of virtual

identities allow adolescents to choose whom to communicate with. By presenting an anonymous identity they can present themselves and their personality in a way that others like (Ceyhan & Ceyhan, 2008). Pathological Internet users exploit the Internet for meeting new people, emotional support, gambling, socializing, and highly interactive online games (Morahan-Martin & Schumacher, 2000). They rely on a virtual world so that they can express themselves through different identities. Those who feel lonely have low self-confidence about their beliefs and avoid real face-to-face communication (Bnirostam & Saberi, 2017). Therefore, the use of the Internet can be regarded as an escape mechanism from the problems of reality that reduces or partially relieves the pressure of loneliness. which are manifested in the intensive consumption of digital tools and problematic online actions (Ceyhan & Ceyhan, 2008).

A person with Internet addiction often prefers the online world, or virtual reality, more than face-to-face social experiences (Malinauskas & Malinauskiene, 2019). Problematic use of the Internet affects the daily functioning of adolescents, they find in the online space a place where they can overcome oppressive thoughts about their lives, and this is probably what may cause the problematic use and addiction and at the same time loneliness because they prefer the online space and are busier on the Internet than spending time with their friends and their families. They find in the online space a place that provides them with social connections and then they don't need social connections in the real world.

Another possible explanation for the positive relationship between loneliness and Internet addiction is that loneliness can be a developmental need at the same time

as the need for attachment and can promote psychological well-being when adolescents choose to be alone, on the other hand, it is a risk factor for the adolescent's impaired well-being, caused by social rejection (Tabak & Zawadzka, 2017).

There is a vicious circle that characterizes the positive relationship between Internet addiction and loneliness. Adolescents with inadequate social skills or complaints of loneliness would use the Internet more instead of confronting their problems, which increases their loneliness (Kim et al., 2009). On the other hand, internet use leads to loneliness among adolescents, which means that excessive use of the Internet reduces people's interaction with family members and reduces their social circle, while increasing their loneliness (Kraut et al., 1998). The relationship between loneliness and Internet use is mutually influencing in the sense that just as the Internet pushes people to loneliness, loneliness pushes people to spend more time on the Internet (Meral & Bahar, 2016).

The relationship between Internet addiction and psychological symptoms appears to be reciprocal, which indicates that excessive use of the Internet may increase levels of loneliness. While the Internet provides a platform to ward of negative emotions, such as loneliness, excessive use ultimately suffers from increased emotional distress as a result (Erol & Cirak, 2019). Internet addicts tend to feel "disconnected from reality" when they are online, which significantly interferes with daily functioning, due to chronic usage patterns and wasting time (Erol & Cirak, 2019).

Internet addiction can take away the time you should spend with family and friends in real life. This may prevent close relationships between people, which ultimately leads to loneliness. However, single people can use the Internet to socialize in a virtual environment. They may prefer the virtual environment to real life to avoid the negative feelings of loneliness and anxiety, which can explain the high prevalence of Internet addiction among lonely people (Koyuncu et al., 2014).

Other than, the period in which the study was conducted that can be considered as an additional important factor for the discussion of these findings. The current study was conducted during the Covid-19 pandemic, a period that was accompanied by a lockdown that encouraged the public to use the Internet for almost all daily activities during the pandemic. People have turned to the internet to carry out their daily routines. Social distancing has forced many people to change their typical ways of communication (Saltzman, Hansel & Bordnick, 2020) and adolescents have found the Internet a way to release emotions and stress and escape from reality (Dong, Yang, Lu & Hao, 2020).

A study by Sarialioglu et al. (2022) reported that 67% of adolescent participants used the Internet to alleviate the loneliness they felt during the pandemic. Hence, it is argued that when adolescents feel that they cannot satisfy their social needs, they turn to digital means to satisfy these needs without any obstacles. This is one of the many reasons why the digital environment has become necessary over time for adolescents and has reached a point where it leads to dependence and addiction. Therefore, during the Corona period when the population around the world continues to be under lockdown, it has become more dependent on information and

communication technology. During the Corona period, studies were held online, and the use of digital means became essential. In addition, there are no classes or entertainment places where one can hang out, the quarantine period made all the people shut themselves in their homes without any possibility to communicate with the outside world except the internet. Which increased the number of hours of Internet use. A study by Siste et al. (2020) showed an increase in the duration of internet use during the pandemic compared to use before the pandemic. The number of hours spent on the Internet is negatively correlated with well-being (Alsumait, 2021). Spending long hours on the Internet affected well-being and loneliness during the quarantine. This is because social connection is a central part of their psychosocial development (Munasinghe et al., 2020) Also, the school routine is an important coping mechanism for young people with mental problems (Guessoum, 2020).

Referring to the social context of the study, i.e., the Arab society in Israel, which is defined as a minority group within the State of Israel and is in the process of transitioning from a traditional lifestyle to a more modern and individualistic lifestyle (Azaiza, 2008), this transition is reflected in the growing cultural gap between the older generation and the younger generation. Therefore, young Arabs are involved in psychological processes of separation, from their families and the values and norms of their culture (Rodich-Cohen & Sheferman, 2015). This process may further affect their mental well-being and their sense of loneliness. In addition, belonging to a disadvantaged minority group increases the stress they experience (Achdut & Rafaeli, 2021). Stressful life events often arise from distinct social

relationships that characterize the lives of low slow statuses such as racial/ethnic minorities, immigrants, and the economically disadvantaged, and hence it follows that disadvantaged groups experience greater stress than their more advantaged peers, which may make them more vulnerable to mental health impairments (Pearlin et al., 2005; Hamdan, Apter &Levi-Belz, 2022). Thus, adolescents in minority groups tend to feel lonelier than those in minority groups (Wu & Penning, 2015). Arab adolescents are with a higher risk of loneliness compared to Jews according to the study of Achdut and Rafaeli (2021) who examined the prevalence of loneliness among young adults between the ages of 20-34 in three ethnocultural groups in Israel: native Jews, immigrants from the Soviet Union former and Arabs; and the relationships between loneliness and ethnicity, perceived poverty, physical and mental health, perceived discrimination, social capital, and online social capital; in addition, they examined the distinct sense of the three ethnocultural groups to the factors of loneliness. Their findings indicated ethnocultural differences and two in the prevalence of loneliness among young adults, with a higher risk of loneliness both among Arabs and among immigrants from the Soviet Union.

Adolescents from Arab society in Israel, in addition to being a minority within the country, they also suffer from discrimination (Hall et al., 2010), this increases the stress that adolescents from Arab society experience, which leads to poor self-esteem and poor social functioning (Allison, 1998; Daeem, 2019; Schmitt et al., 2014; Lyons et al. 2017; Shippee et al., 2017; Han & Richardson, 2015).

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5.2.2 Discussion of the Results related to hypothesis 2:

"A correlation will be found between Internet addiction and the four identity statuses: achievement, foreclosure, diffusion, and moratorium".

The research findings refer to the second research hypothesis: "A correlation will be found between Internet addiction and the four identity statuses: achievement, foreclosure, diffusion, and moratorium". More precisely, a positive relationship will be found between Internet addiction and foreclosure-diffusion identity statuses and a negative relationship will be found between Internet addiction and achievement-moratorium identity statuses". The findings indicated that there are positive relationships between the level of Internet addiction and the four identity statuses, a significant positive relationship was found between the level of Internet addiction and the Diffusion identity status as the level of Internet addiction increases as the Diffusion identity status increases. A significant positive relationship was found between the level of Internet addiction and the Moratorium identity status, as the level of Internet addiction increases as the Moratorium identity status increases.

Also, a significant positive relationship was found between the level of Internet addiction and the Achievement identity status, as the level of Internet addiction increases as the Achievement identity status increases. A positive relationship was also found between the level of Internet addiction and the Foreclosure identity

status, as the level of Internet addiction increases as the Foreclosure identity status increases.

The findings of this study do not support the findings of previous studies or support them partially. According to the findings of the study by Agbaria and Bdier (2021) who investigated whether self-control and identity style are related to Internet addiction among a sample of Israeli-Palestinian adolescents. To evaluate the relationship between self-control and four identity statuses (achievement, foreclosure, diffusion, and moratorium) with Internet addiction. There was also a positive and significant relationship between diffusion and foreclosure identity statuses (low identity statuses) and Internet addiction. In contrast, the findings of the current study do not support the findings of Agbaria and Bdier's (2021) study regarding Internet addiction and high identity statuses. They observed in their study a negative correlation between achievement identity status and moratorium identity status with Internet addiction. These findings do not support the findings of the present study according to which even high identity statuses have a positive relationship with Internet addiction.

Another study conducted by Arabzadeh et al. (2012) examined the relationship between Internet addiction and loneliness styles and the identity of university students. The research was conducted at the Faculty of Psychology and Educational Sciences of Khorzami University and the Faculty of Agronomy of Tehran University in the academic year 2009-2010. According to the results obtained, Internet addiction has a significant positive relationship with diffusion identity status. It also shows a negative and significant relationship between informative

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and normative identity styles. Which partially supports the findings of the present study.

The study by Ceyhan (2010) also partially supports the findings of the present study. The study was conducted among 464 university students to reveal the relationship between the problematic use of the internet by university students and their identity status and the main purposes of using the internet and gender. The findings of this study show that university students' identity statuses are an important factor in their problematic Internet use. In the study, it became clear that the problematic use of the Internet has a negative relationship with "identity achievement status" and a positive relationship with "identity moratorium status". According to them and according to the research findings, it can be determined that university students with identity moratorium status tend to experience related to the problematic use of the internet and that those with identity achievement status are healthy internet users. The explanation that came up is that people with identity moratorium status examine and test their options to decide (Oskay, 1998). This does not support the findings of the present study according to which the relationship between Internet addiction was positive with the four identity statuses.

Another study was conducted by Tabaraei, Nikoogoftar and Minoosepehr (2014) on students from the Islamic Azad University in the United Arab Emirates, aged 18-40 years who were active on Facebook. To examine the correlation between subscales of identity styles and social skills with problematic Internet use among Facebook users. In addition, this study aims to find the predictors of problematic Internet use. The results showed that there was a significant negative correlation

between the total score of problematic internet use with informational identity, normative identity, and commitment. On the other hand, it had a significant positive correlation with social expressiveness and diffuse identity. Which partially supports the findings of the present study.

Studies examining the relationship between identity status and Internet addiction were inconsistent. Regarding the moratorium identity status, some indicated a negative relationship (Arabzadeh et al., 2012; Tabaraei et al., 2014; Agbaria & Bdier, 2021), compared to Ceyhan (2010) who showed a positive relationship, which supports the results of the present study. The findings regarding foreclosure identity status were inconsistent, some indicated a negative relationship between foreclosed identity status and Internet addiction (Arabzadeh et al., 2012; Tabaraei et al., 2014). In contrast, the study by Agbaria and Bdier (2021) showed a positive relationship like the current study.

Regarding diffuse identity status, the studies of (Arabzadeh et al., 2012; Tabaraei et al., 2014; Agbaria & Bdier, 2021) in addition to the current study indicated a positive relationship with Internet addiction.

Achievement identity status in the studies of (Arabzadeh et al., 2012; Tabaraei et al., 2014; Agbaria & Bdier, 2021; Ceyhan, 2010) showed a negative relationship with Internet addiction in contrast to the current study that indicated a positive relationship.

It is likely that students with low identity status, who have a less cohesive concept of their roles and values, will use the Internet as an alternative to real social experiences, following their difficulty and anxiety related to dealing with everyday

stressors. For these people, the Internet may represent an opportunity to explore the world safely, without fear of rejection that characterizes their identity (Valkenburg et al., 2005). This could also explain the positive relationship between moratorium identity status and Internet addiction that emerged in the present study because the Internet allows students in identity moratorium status to perform identity experiments. And because online relationships help to avoid the anxiety that exists in face-to-face relationships and when they allow anonymity, people can play the role of any personality and any gender they want, and thus they will have the opportunity to try different personalities and types of relationships (Ceyhan, 2010). The online system allows them to present their "ideal" identity and be fluid in presenting their identity, which is consistent with their less-formed self-concept. The Internet encourages adolescents to emphasize, change or hide certain features of themself (Valkenburg et al., 2005). However, it can be stated that individuals' constant use of a false identity may interfere with the creation of a stable identity; that the use of the Internet may go from a healthy use to a problematic use; and as a result, it may threaten the mental health of the person (Ceyhan, 2010).

The difference between the findings of the present study and the findings of previous studies can be attributed to a cultural or national context. Especially since the current study was carried out on Arab society, which is a minority group within the State of Israel. In previous studies, intercultural differences in the formation of identity were suggested. Different cultures lead to different identity developments (Megreya & Ahmed, 2011). The study by Cicognani, Klimstra and Goossens (2014) which included 431 Italian adolescents and 221 Belgian adolescents aged

14-23 years evaluated the relationship between the sense of community (SoC) with the community of residence (i.e., one's hometown), identity formation processes and feelings of loneliness towards parents and colleagues. According to this, it seems that in Italy, the family (and the quality of the relationship between adolescents and parents) may play a stronger role in identity formation processes and as an intermediary structure for building young people's relationships with the community. Such influence of the family is less strong in Northern European countries (e.g., Belgium), where the cultural expectations towards the youth are of greater autonomy and self-direction, even within their relationships. In another study carried out by Megreya and Ahmed (2011) whose purpose was to examine whether identity statuses differ between undergraduate students in Egypt and Kuwait, the findings showed that Egyptians were more achieved and less diffused and foreclosed than Kuwaitis. However, the identity moratorium was similar between these two countries. These results indicate that identity formation is not exclusively an internal psychological process. Rather, it is strongly influenced by macro and even micro contexts. In the context of Arab society in Israel, which is a traditionally patriarchal culture that holds collectivist and interdependent values (Masri, Zubeidat, Dallasheh & Kupermintz, 2022). In this culture, community or family interests are more important than personal ones. Family relationships are based on duty and loyalty and strongly encourage conformity and obedience to authority (Smooha, 2010). To preserve the harmony of the family, the expression of feelings, opinions, and personal needs is prevented (Peleg-Popko, Klingman & Nahhas, 2003). Arab society in Israel is described as a society in transition from a

traditional society to a modern society (Ghanem, 2001). Therefore, Palestinian Israeli adolescents face unique challenges that may affect their ability to achieve social adjustment and develop a stable identity (Agbaria, 2014). Furthermore, Arab society is defined as a collectivist society that is in the process of going beyond modernization and adopting the principles of autonomy (Shoshana & Shchada, 2018). A study conducted by Beyers and Goossens (2008) showed that by encouraging the autonomy of adolescents, parents allow adolescents to get to know themselves and understand what their values and personal goals are, thus ultimately encouraging them to choose compatible identity choices. In contrast, parents who penetrate the inner thoughts and feelings of adolescents and enforce a certain way of thinking or acting, are more likely to inhibit the ability of adolescents to be oriented towards their inner self, which will make it difficult to make decisions related to identity (Soenens & Vansteenkiste, 2011).

Some barriers can be faced in the process of identity development such as the experience of racism, socio-cultural and economic boundaries, and gender bias. These barriers differ depending on the society, different societies face different barriers (Yoder, 2000). The economic situation has an impact compared to the status of the Jews. The socioeconomic status of the Arabs of Israel is lower with fewer social resources, and they suffer more discrimination (Hall et al., 2010). In this context, the psychological distress of the Arabs of Israel can be explained, which is more prominent among Arab adolescents (Slone & Shechner, 2011). The economic crisis exacerbates the dependence of young people on their families (Cicognani et al., 2014). Economic insecurity creates a negative view of society,

and further strengthens the youth's perception of the family as a "safe country" where they can find material and emotional support and where they are allowed. And the parents are even expected to stay until they decide to start a family and enjoy a condition of economic and relational security (Menniti, Misiti & Savioli, 2000). This can explain the formation of identity among adolescents from the Arab society in Israel. and the difference between the findings of the current study and the findings of the previous studies.

The current study and the study by Agbaria & Bdier (2021) were carried out in the same society, but the difference between the findings can be attributed first to the sample being studied, whether it is among adolescents or college students, and the other hand, to the period in which the current study was conducted, the Corona period and all its consequences. Regarding the age of the participants in the study, since the current study was conducted among adolescents aged 12-17, this can explain the difference in the findings. Erikson (1968) defined identity as a direct perception of one's consistency and continuity over time and that identity formation is still the central developmental task of adolescence and late adulthood (Erikson 1980). Adolescents increasingly reflect on their identity and critically evaluate earlier identifications to build their identity (Erikson, 1968), and they are also engaged in this work during their overall transition to adulthood. Studies have consistently shown that late adolescents are generally still in the process of identity synthesis (Crocetti, Rabaglietti, & Sica, 2012).

The period in which the study was conducted, the period of the Corona epidemic, also affected the findings. The lockdown and especially the closing of the schools,

and disruption of the daily routine was described as a negative experience (Fioretti, Pallandino, Nocentini & Menesini, 2020). In developmental psychology, the routine acquires a central role in cultivating the security necessary for the process of autonomy and self-determination, in childhood and adolescence (Crocetti, 2018), therefore during the epidemic, all the changes that occurred in the routine of life: quarantine, social distancing, wearing masks and gloves greatly influenced the creation of a person's identity (Fioretti et al., 2020)

Therefore, it is possible to attribute the difference in findings between the current study and previous studies on the subject to the period in which the study was conducted and consider the effect of the lockdown on the developmental tasks of adolescence. The lockdown and life during the time of COVID-19 may activate both a disruption and an empowering process in the developmental tasks of adolescents (Fioretti et al., 2020).

5.2.3 Discussion of the Results Related to Hypothesis 3:

"A correlation will be found between the feeling of loneliness and the four identity statuses: achievement, foreclosure, diffusion, and moratorium".

The research findings referring to the third research hypothesis: "A correlation will be found between the feeling of loneliness and the four identity statuses: achievement, foreclosure, diffusion, and moratorium", indicate a significant positive correlation between the feeling of loneliness and the Diffusion identity status ($rp=0.289$, $p<0.001$), as the level of feeling Loneliness increases identity

status Diffusion increases. A significant negative relationship was found between the feeling of loneliness and the Foreclosure identity status ($rp=-0.137$, $p<0.01$), as the level of the feeling of loneliness increases, the Foreclosure identity status decreases. A significant negative relationship was also found between the feeling of loneliness and the Achievement identity status ($rp=-0.199$, $p<0.001$), as the level of the feeling of loneliness increases, the Achievement identity status decreases. There is a weak positive relationship between loneliness and identity status moratorium.

The results that emerge from the study by Arabzadeh et al. (2012) are partially like the findings of the present study, they indicate a positive and significant relationship between loneliness and a diffuse identity style and a negative relationship with the other types of identity, but in the present study moratorium identity status showed a weak positive relationship with Internet addiction.

On the other hand, a study conducted by Abu-Raya (2006) investigated the relationship between ethnic identity, ego identity, and psychological well-being among mixed-ethnic teenagers with European mothers and Arab fathers in Israel. The findings also revealed that the achievement and moratorium ego identity statuses were associated with higher levels of psychological well-being, while the foreclosure and diffusion statuses were associated with lower levels of well-being. And in another study conducted by (Waterman, 2007), similar findings to Abu Riya (2006) were obtained regarding achievement, diffusion, and foreclosure identity status. However, regarding the moratorium identity status, low levels of psychological well-being were reported.

In a study by Cakir (2014), the aim was to examine the role of gender identity status and ego (achievement, moratorium, foreclosure, and identity diffusion) in predicting psychological well-being among emerging adults in Turkey. The research sample included 301 adults aged 19-25 years who studied at the university. The findings showed that identity achievements are a positive predictor of all dimensions of psychological well-being. while moratorium, foreclosure, and diffusion identity statuses were found to be negative predictors of some dimensions of well-being. These results indicate that identity commitment following the exploration of possible alternatives is an important factor in the psychological well-being of emerging adults. Unlike the current study did not show a positive relationship in foreclosure identity status.

In contrast, in a study by Lindekilde, Lubeck and Lasgaard (2018) conducted among 524 high school students, the study examined a cross-section that measures five dimensions of identity and intrapersonal aspects of mental health (depressive symptoms and loneliness). None of the five dimensions of identity were related to loneliness. Identification with commitment and exploration of thoughts were associated with depressive symptoms but not with loneliness. Although causality cannot be claimed, these findings suggest that the dimensions of identity are not uniquely related to feelings of loneliness.

There is evidence in the literature that how adolescents deal with identity formation can be related to problematic behaviors (Cicognani et al., 2014). Like, for example, alcohol consumption, people in diffusion and foreclosure identity statuses are relatively heavy consumers of alcohol, while people with an identity moratorium

or achievements are light consumers of alcohol (Bishop, Weisgram, Holleque, Lund &Wheeler-Anderson, 2005). In addition, identity styles are important for psychological well-being (Vleioras & Bosma, 2005).

According to the findings of the present study, adolescents from Arab society in identity statuses with low commitment felt lonelier and this is in line with the research findings of Dumas, Ellis, and Wolfe (2012) according to which adolescents with greater identity commitment engaged in lower risk behavior than adolescents with low identity commitment. Thus, identity development may be a suitable target for averting the negative effects of social pressure in high-risk adolescents.

5.2.4 Discussion of the Results Related to Hypothesis 4:

"Differences will be found in the level of Internet addiction among adolescents based on their religious affiliation".

The research findings referring to the fourth research hypothesis: "Differences will be found in the level of Internet addiction among adolescents based on their religious affiliation", indicate non-significant differences in the level of Internet addiction between adolescents based on their religious affiliation. That is, there were no differences between the Muslims, Christians, and Druze in the level of Internet addiction. Therefore, the hypothesis was rejected.

No studies have been conducted so far that investigated Internet addiction among adolescents from the Arab society in Israel based on their religious affiliation, one

study was conducted by Agbaria and Bdeir (2021) whose purpose is to examine the prevalence of Internet addiction and its relationship with selected demographic variables among Arab students in Israel studying in colleges.

According to the research findings, there were no significant relationships between Internet addiction and religion. These findings are consistent with previous studies that did not find a significant correlation between Internet addiction and religion (Ching et al., 2017).

Another study was conducted by Agbaria and Bdier (2019) that investigated religiosity and Internet addiction but focused on the Muslim population and the level of religiosity of the participants but did not investigate the difference between the three religions. Their study was the first to examine a sample of Israeli-Palestinian Muslim college students to examine how personality and religious characteristics might increase a person's propensity to develop Internet addiction. The risk of Internet addiction was lower among people with higher conscientiousness, emotional stability, and religiosity. These findings were largely consistent with previous studies regarding the importance of religiosity and certain personality traits as protective factors against Internet addiction. For example, another study by Nadeem, Buzdar, Shakir and Nasser (2019) whose purpose was to investigate the effects of religiosity on Internet addiction among young adults, Muslim students enrolled in four graduate-level colleges in southern Punjab, Pakistan. The anti-religion subscale of college students shows a higher increase in becoming Internet addicts. The study states that the religiosity factor significantly illuminates the variation in the development of Internet addiction among Muslim

college adults with the direct effect of a substantial religious orientation and an indirect effect of an anti-religious aspect. Like the previous study, this study also focused on the Muslim population and did not examine the difference according to religious affiliation.

Another study by Charlton et al. (2013) analyzes the relationship of religiosity with adolescents' Internet addiction tendencies through possible motives for Internet use. In a study involving adolescent school students from Malaysia, a negative relationship was found between religiosity and the tendency to become addicted to the Internet that could be replicated for women in all four religions studied (Islam, Hinduism, Buddhism, and Christianity). However, no such relationship was found for any of the corresponding groups of men. This finding is discussed in terms of women being more likely than men to experience the spiritual element of religion and to adhere more to religious norms. They investigated the relationship between religiosity and the motives for internet use and addiction among adolescents. Perhaps the most interesting observation was that greater religiosity was associated with lower addiction scores in all four religions for women but not for men. Although the current focus is not on religious and gender differences for each of the variables studied, these analyses also showed that Buddhists and Christians obtained significantly higher addiction scores than both Muslims and Hindus.

Several studies have reported on experiences of exclusion and discrimination experienced by Arabs in Israel in various fields. This discrimination is maintained by geographic and cultural separation (Shoshana, 2020). In the analysis of Arab society, one must examine not only the religious affiliation but also the area of

residence. The residential areas of the Arab population are sorted according to the district of residence according to geographical areas (Gara, 2016). This classification creates four population groups: residents of Galilee, residents of the Triangle, residents of the Negev, and residents of mixed settlements. The Arabs in Israel of the three religions compared to the Jews live in separate areas and study in different school systems, and the daily encounters between Arabs and Jews are limited. Arab neighborhoods and the educational achievements of students in Arab schools are considered poor in Israel (Shoshana, 2020). Arab Muslims and Christians differ in religion but share significant characteristics and identities such as Arab culture, Palestinian nationality, and marginalized status within the country (McGahern, 2011). The belonging of Muslims, Christians, and Druze to the same Arab minority in Israel probably resulted in these findings.

This result can be explained by the fact that adolescents are exposed to the same virtual world regardless of their religious affiliation, in that globalization overlaps the differences between religions, and since no religion explicitly prohibits the use of the Internet, then it has become available for different religions without restriction.

It should be noted that the case of Arab adolescents living in Israel - related to the same ethnic group and minority, but different in religion, is unique. Among these three groups of adolescents, there are many other "variables" beyond religion, such as "double minority" status among Christians and Druze. However, the level of similarity between these three groups is still higher than the differences and especially their relationship to the same ethnic origin (that is, Arab teenagers),

which makes a comparison between them worth investigating (Kakounda & Israelshvilli, 2015).

5.2.5 Discussion of the Results Related to Hypothesis 5:

"Differences will be found in the feeling of loneliness among adolescents based on their religious affiliation".

The research findings refer to the fifth research hypothesis: "Differences will be found in the feeling of loneliness among adolescents based on their religious affiliation", indicate non-significant differences in the level of social loneliness among adolescents based on their religious affiliation**.**

Like the previous research hypothesis, in the previous literature, some studies investigated the relationship between religiosity and loneliness, but no studies were found that dealt with religious affiliation. A new study carried out by French et al. (2022), the study was carried out in Indonesia among 564 Muslim adolescents aged 16. Its purpose is to examine the possibility that religiosity and positive religious coping are distinct aspects of religiosity in Muslim adolescents related to different aspects of social adjustment. showed that the view that Islamic religiosity is multifaceted and that specific aspects of Islamic religiosity are differentially related to adolescent adjustment. Strong evidence emerged from the analysis that positive religious coping is negatively related to loneliness. Most impressively, in addition to the concurrent increase in analysis, positive religious coping predicted the change in loneliness.

Another study was conducted on a sample of 416 students from different faculties of Urdu University. carried out by Turan and Cekic (2018) suggested that there is a negative relationship between the perception of religiosity and loneliness. Because religiosity is a phenomenon that brings order to human life.

Another study carried out by Milevsky and Levitt (2004) aimed to assess the effect of religiosity in a sample of pre-adolescents and adolescents. 694 African American, European-American, and Hispanic American students in the 6th and 8th grades participated in the study. who were interviewed at school about well-being and religiosity. Undifferentiated religious people, or those who scored high on both intrinsic and extrinsic religiosity, had more positive scores on several measures of psychological adjustment than undifferentiated non-religious people. In addition, intrinsically religious individuals had significantly more positive scores on measures of psychological adjustment than those who were indiscriminately religious. But this study also did not examine the difference between the religions, it examined the degree of religiosity.

The relationship between religion and loneliness has been well-recognized in previous literature. Rokach and Brock (1998), for example, suggested that religion is one of six coping strategies that people use to cope with loneliness. Religiosity has a great influence on the life of a Muslim person because it recommends what to eat, and drink, and who to talk to or be friends with. Which clearly shows the value of religiosity in people's lives. Therefore, a person with a high perception of religiosity is expected to lead his life by the principles and laws of religion (Turan & Cekic, 2018).

In the current study, since the level of religiosity was not tested, but the religious affiliation, no effect of religious affiliation on loneliness was seen. And no studies were found in the previous literature that makes this distinction between the different religions. But it is possible to rely on the discussion of the previous hypothesis that refers to the Arab society in Israel and its characteristics in explaining this hypothesis and the findings received on this topic.

5.2.6 Discussion of the Results Related to Hypothesis 6:

"Differences in identity status will be found among adolescents based on their religious affiliation".

The research findings referring to the sixth research hypothesis: "Differences in identity status will be found among adolescents based on their religious affiliation", indicate non-significant differences in identity statuses between adolescents based on their religious affiliation.

The importance of religion for identity formation is reflected in its inclusion in several standard identity indices (Marcia et al., 1993). Identity formation includes a religious aspect where people explore and commit to a system of religious beliefs and practices. Religion provides an institution where adolescents can identify and provides a source for these beliefs and values. and serves as a framework that can be used both to understand the world and to provide stability in a changing world (Grajales & Sommers, 2016).

Religion provides a social, ideological, and transcendent context for self-development. And religious youth tend to have strong identity commitments in

different areas, and the personal identity of youth is related to the way they express their religiosity (Negru-Subtirica, Tiganasu, Dezutter & Luyckx, 2017).

Therefore, in the previous research literature, the studies that dealt with the relationship between religiosity and statistical identity showed differences. For example, according to Alisat and Pratt's (2012) research, identity was related to religiosity. Identity diffusion and foreclosure were consistently associated with religious beliefs beginning at age 19. Stronger religious beliefs were generally associated with less diffusion and higher levels of foreclosure. Although each of these statuses reflects a lack of exploration, the commitment component likely explains the opposite directions of these relationships, with low diffusion and high foreclosure reflecting more engagement with religion as a personal ideology. Moratorium identity was negatively associated with fundamentalism and religious doubts at age 23, consistent with the exploratory component of this status. However, identity achievement was not consistently related to religiosity in their sample.

A study carried out by Lee (2019) examined identity factors by examining the generational status, religiosity, and school context of immigrant youth in Europe. As part of this research, they also examined the influence of religion - which was often seen as an obstacle to integration - and the school context on the types of identities that the students express.

In the study by Negru-Subtirica et al. (2017), it was emphasized that a foreclosed status, with high personal commitment and reduced exploration, was dominant in the faith narratives and personal identity profiles. High-exploration -high presence

and identity achievement profiles were associated with the highest levels of subjective, behavioral, and cognitive religiosity. In this study, it was noted that even in a slightly curved cultural context (for example, Romanian Orthodox Christian theological schools) religion represents a dynamic social and ideological context for self-development.

A study conducted by Grajales and Sommers (2016) observed the role of identity styles, identity commitment, and identity statuses in predicting religiosity in a sample of 138 undergraduate students studying at a university. One of the findings of the study testified that identity styles explained 24% of the variation in religiosity.

As with the two previous hypotheses that dealt with religious affiliation, no previous studies were found that dealt with religious affiliation, the studies in the previous literature focused more on the degree of religiosity and did not go beyond the difference in religious affiliation. Again, the findings in these three hypotheses can be attributed to the characteristics of Arab society and not to religious affiliation. In addition to the above studies, participants over the age of 17 were tested. Hardy et al. (2011) found evidence of a relationship between religious involvement and identity over time, between the ages of 17 and 26, linking increased levels of involvement with identity formation. Therefore, it is possible that in the ages tested in the current study, 12-17, religious affiliation has no meaning in the formation of identity.

5.2.7 Discussion of the Results Related to Hypothesis 7:

"Differences will be found between boys and girls in the level of Internet addiction".

The research findings referring to the seventh research hypothesis: "Differences will be found between boys and girls in the level of Internet addiction", indicate a significant difference between boys and girls in the level of Internet addiction (t=2.927, p<0.01), it was found that the average level of Internet addiction among boys (M=2.60, SD=1.03) higher than among girls (M=2.60, SD=1.03), boys are more addicted to the Internet than girls.

These findings support the research findings of Ostovar et al. (2016) who investigated the relationship of Internet addiction with stress, depression, anxiety, and loneliness among 1,052 Iranian adolescents and young adults. The study examined several psychosocial risks of Internet addiction (i.e., stress, depression, anxiety, and loneliness) among Iranian Internet-addicted men and women and non-addicted groups. The findings indicated that addictive Internet use is gender dependent and that the risk of Internet addiction is greater for Iranian men than women.

These findings were also supported by Dong et al. (2020) study which indicated that gender is a risk factor for Internet addiction. The study was conducted among Chinese children and adolescents between the ages of 6 and 18. The study examined Internet addiction and psychological factors among children and adolescents in China during the 2019 Corona Virus (COVID-19) pandemic. According to the findings of the study, gender is an essential issue in terms of Internet addiction, the

rate of men was much higher than that of women. Like the research findings of Ozturk and Ayaz-Alkaya (2021), were also conducted to examine Internet addiction and psychosocial problems among adolescents during the COVID-19 epidemic. In their study, it was determined that gender is a risk factor for problematic Internet users as male students were 1.9 times more likely to exhibit problematic Internet behaviors than female students.

The findings of the present study were also supported by the study of Yildirim and Zeren (2021), according to which it was found that the level of game addiction of male adolescents is significantly higher than that of females. Also, a study conducted by Agbaria and Bdeir (2021) showed that males were more addicted than females. Similarly, previous studies have shown that men are more likely to become Internet addicts than women (Sharma et al., 2014; Charlton et al., 2013).

In contrast, the research findings of Ozsaker et al. (2015) completely contradicted the findings of the current study, in their study they confirmed a significant difference between gender and problematic internet use and demonstrated a higher level of problematic internet use for female students.

Other studies have shown that there is no correlation between students' problematic use of the Internet and their gender. and that gender does not predict Internet addiction (Smahel et al., 2012; Ha & Hwang, 2014; Chen & Zheng, 2021).

The gender difference in the problematic use of the Internet can often be explained by different personality patterns of girls and boys and the purpose of using the Internet. Girls are better at self-control and emotional regulation, and their earlier biopsychosocial maturation may reduce the tendency to become addicted to the

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Internet (Dong et al., 2020). While males are generally more enthusiastic about exploring the unknown or discovering new inventions. In addition, males engage more in addictive content such as online games, pornography, and cybersex compared to females, and because they cannot control time in this process, they are more prone to problematic Internet use (Islam & Hossin, 2016).

These findings can also be related to the Arab society in Israel and its characteristics, gender roles in Arab society in Israel are defined and distinguished from a young age (Nasser & Birenbaum, 2005). Although the Arab society in Israel is undergoing a modernization process, traditional values, collectivist orientation, and maintaining a patriarchal family structure still prevail in this society. In traditional Arab families, the male child is considered an asset and is the center of the family's attention, despite a constant improvement in the status of women in Arab society (Batrice, 2000). And due to social control and limited freedom of young adolescents, especially girls, the characteristics of leisure in this society will likely be gender-differentiated (Hyoush & Elhija, 2018). Belonging to a society with these characteristics may limit young people by giving them little freedom and a lot of supervision in general and in a differential manner, something that is seen even more strongly towards girls who must continue the traditional roles of mother and grandmother. And they are required to be around the home and family and under relatively close supervision. Therefore, Arab men have more freedom, opportunities, and power than Arab females (Nasser & Birenbaum, 2005).

5.2.8 Discussion of the Results Related to Hypothesis 8:

"Differences will be found between boys and girls in the feeling of loneliness".

The research findings refer to the eighth research hypothesis: "Differences will be found between boys and girls in the feeling of loneliness**",** indicating a significant difference between boys and girls in the degree of loneliness (t=2.653, p<0.01), it was found that the average level of loneliness among boys (M=2.56, SD=0.92) higher than among girls (M=2.31, SD=0.81), boys report a higher level of loneliness than girls.

In the previous literature review, it seems that the relationship between loneliness and gender is not clear-cut. In a study conducted by French et al. (2022), loneliness was significant for boys, like the findings of the present study.

Another study that supported the findings of the present study was conducted by Barreto et al. (2021), this study analyzed the frequency of loneliness reported by 46,054 participants aged 16-99 years, living across 237 countries, findings showed that loneliness was greater in men than in women. found that the most vulnerable to loneliness were young men living in individualistic cultures. The findings of the present study are also supported by the study of Koenig and Abrams (1999) according to which males will be lonelier than females from adolescence onwards. In contrast, a recent study conducted during the COVID-19 pandemic by Wickens et al. (2021) assessed the associations of age, gender, and their interaction with loneliness during the pandemic, while controlling for other sociodemographic variables. The sample included 3,012 Canadian adults over the age of 18. A significant interaction effect between age and gender on loneliness was found. The

interaction showed that women had higher chances of loneliness than men among 18–29-year-old, which distorts the findings of the present study.

Another study conducted by Dong and Chen (2017) was designed to investigate gender differences in the experiences of loneliness in the US Chinese elderly population aged 60 and over. This study suggests that there are gender differences in the prevalence, symptoms, and correlates of loneliness. Older Chinese women had a high rate of more of loneliness than older men, which contradicts the findings of the current study.

Other studies have shown that average levels of loneliness do not differ between adolescent boys and girls. The meta-analysis conducted by Maes et al. (2019) synthesizes the available evidence on gender differences in loneliness across the lifespan. Meta-analyses at three levels were conducted with 751 effect sizes, covering 399,798 people (45.56% men). According to the findings of this study, over life span the average levels of loneliness are similar for men and women.

A possible explanation for the findings of the current study that shows a higher level of loneliness among boys can be attributed to the fact that boys show a steeper decrease in family time than girls. Combined with the fact that, unlike girls where time spent with family is replaced by time spent with peers, boys spend more time alone. In addition, puberty is a critical period for women, because they become more sensitive to interpersonal aspects of the social environment. They may be at increased risk for internalizing disorders due to high levels of negative emotionality, empathy, and rumination. Increased sensitivity to interpersonal stressors in adolescence is adaptive because it facilitates women's ability to

reactively adapt to environmental conditions. Those higher levels of negative emotionality and effortful control facilitate the development of empathy, interpersonal sensitivity, and manipulation of interpersonal relationships (Martel, 2013). These skills may help develop the social relationships that the person wants, and therefore may also be considered protective factors against loneliness. This reasoning has led to the fact that loneliness is higher among male adolescents than female adolescents.

In addition, this finding can be linked with the findings from the previous hypothesis that show that boys are more addicted to the Internet than girls. Excessive and problematic use of the Internet increases the feeling of loneliness (Yao & Zhong, 2014). Then, using the internet leads to less social interaction, and like a vicious cycle, it also increases internet addiction.

5.2.9 Discussion of the Results Related to Hypothesis 9:

"Differences will be found between boys and girls in identity status".

The research findings referring to the ninth research hypothesis: "Differences will be found between boys and girls in identity status", indicating a significant difference between boys and girls in foreclosure identity status (t=-2.055, p<0.05), it was found that the average level of foreclosure identity status among girls (M=3.08, SD=0.91) more than boys (M=2.87, SD=0.85). Regarding the other identity statuses, no significant differences were found between boys and girls.

The findings of the studies that dealt with the differences between boys and girls in identity statuses were not consistent. For example, the findings of the current study are not supported by the study of Meeus et al. (2010) who found significant gender differences in identity formation patterns. Females were more likely to achieve and less likely to diffuse than males. In addition, they also found that females are more likely to be classified as foreclosed status, and less likely to appear in two moratoriums, than males. The explanation for this was that women may be more "advanced" than men when total identity is measured as a combination of interpersonal and ideological domains (especially educational) in adolescence and the early part of nascent adulthood.

In contrast, another study carried out by Gyberg and Frisén (2017) aimed to investigate how the state of identity has changed around the world and between key identity domains among young adults in Sweden and whether there are differences due to gender. No gender differences were found in global identity status. As for gender differences in identity status between domains, the results were found to vary between identity domains. It was found in contrast to the present study that men were more often assigned to a foreclosure identity in the occupational domain, while women were more often assigned to an achievement identity.

Another study whose purpose was to examine the relationship between ego identity status and psychological well-being among emerging adults in Turkey (Cakir, 2014) showed gender differences in identity status, it was found that identity achievements are more common among female participants, while foreclosure and diffusion are more common among male participants. In another study, it was also

observed that boys have significantly higher scores in identity diffusion than girls (Jung et al., 2013). In contrast, previous identity research, conducted on various Western societies, did not find a gender effect in identity formation (for an extensive review see (Kroger, 1997).

Findings contradicting the findings of the present study were obtained by Megreya and Ahmed (2011) who did not show a gender effect on three identity states (achievement, moratorium, and diffusion), however, it is important to note, males obtained significantly higher scores in foreclosure elimination than females in both Egyptian states and Kuwait.

Goossen (2011) examined the potential utility of global identity statuses (ideological identity) as opposed to domain-specific statuses (occupation, religion, politics) using self-report measures rather than identity interviews. A total of 339 students from two colleges in Belgium. found that males and females are more likely to be foreclosed or achieved (respectively) in professions and achievements or to be achieved or diffused (respectively) in politics.

Another study conducted by Arslan and Ari (2010) that included 1525 adolescents aimed to determine whether the ego identity process of adolescents changes significantly according to attachment styles and gender. In the study, the average commitment and inquiry scores of adolescents changed significantly according to attachment styles. When commitment scores were considered in terms of attachment styles; It turned out that there is a significant difference by gender and that girls have higher commitment scores compared to boys. The average scores of

the exploration were not found to vary significantly. The findings of the studies in the field were not consistent.

In the current study, the difference between boys and girls appeared only in the foreclosure status, the gender differences may be revealed at later ages (Gyberg & Frisen, 2017). The findings obtained are quite interesting and indicate that women from the Arab society in Israel are encouraged by commitment rather than exploration which may depend on the culture they belong to and the strict cultural expectations in the society. Therefore, by earlier studies using identity status interviews, it was concluded that adolescent identity is not considered a uniform structure and it is recommended to use domain-specific identity statuses whenever possible (Goossen, 2011). The findings also indicate that identity formation is not free of culture. Rather, it is a socially or contextually embedded process. In this framework, it is assumed that the formation of identity differs according to the level of modernization of the society. (Megreya & Ahmed, 2011).

5.2.10 Discussion of the Results Related to Hypothesis 10:

"It will be found that loneliness and identity status predict the level of Internet addiction among adolescents".

The research findings referring to the tenth research hypothesis: "It will be found that loneliness and identity status predict the level of Internet addiction among adolescents", indicate that the regression model for predicting Internet addiction based on loneliness and identity status is a significant model $F(5,368)=11.973$, $p<0.001$) and that the variables loneliness and identity status explain 14% of the

variance in the level of Internet addiction. It was found that loneliness is the strongest predictor for predicting Internet addiction (Beta=0.249, t=4.603, p<0.001), and Moratorium identity status is the second most significant predictor (Beta=0.167, t=2.835, p<0.01).

Like the findings of the present study, the study by Bnirostam and Saberi (2017) whose purpose is to investigate the level of the feeling of loneliness, identity styles, and problematic use of the Internet among students, was conducted among students of the technical-engineering faculties of the Islamic Azad University in the years (2015-2016) in Tehran. The results indicate that the feeling of loneliness is higher which ends in Internet addiction and identity disorders. In addition, findings indicate that identity styles are in a better situation compared to the feeling of loneliness and the average of identity styles is lower than the average of the feeling of loneliness, which confirms the findings of the current study.

There is a relationship between the three studied variables: loneliness, identity status, and internet addiction. In a study conducted among 364 Chinese students by Hong, Dyakov and Zheng (2021) to test the mediating role of social support and loneliness in self-identity and Internet addiction among students. Self-identity directly influenced college students' Internet addiction and indirectly influenced their Internet addiction through the serial mediating effects of social support and loneliness. According to this study, students with a confused self-identity experience difficulties in interpersonal adjustment (Lin & Chen, 2019), which worsens their sense of loneliness since the tendency to addiction may be related to interpersonal adjustment and self-identity (Zhang, 2017).

Valkenburg and Peter (2008) conducted a study to investigate the effects of online identity experiments on adolescents on their social competence and self-concept unity. An online survey was conducted among 1,158 Dutch adolescents between the ages of 10 and 17. According to the research findings, adolescents who experimented more frequently with their identity on the Internet, communicated more often on the Internet with people of different ages and cultural backgrounds, this communication, in turn, had a positive effect on the social competence of adolescents but did not affect the unity of their self-concept. Single adolescents used the Internet to experiment with their identities. The social competence of single adolescents benefited significantly from these online identity experiments. Through the online world, they practice their social skills. This could explain the positive relationship between loneliness and Internet addiction. There is no doubt that the Internet is a tool for exploring the world as it may characterize the lifestyle of a young person in the moratorium phase. In a study that investigated the relationships between identity statuses and pathological Internet use among university students, the findings showed that students with an identity moratorium status had more symptoms of pathological Internet use than university students with a foreclosure identity status (Matsuba, 2006). The Internet provides a suitable and comfortable environment in which adolescents can experiment and decide what they want to be, therefore it has become an inevitable tool for young people (Ceyhan, 2010). But the problem is that high levels of Internet use may limit the exploration and interaction of the "real world" with others, which hinders the developmental journey towards identity achievement. According to the research

findings, moratorium identity status is the second predictor of addiction, and this is the status that indicates the biggest identity crisis, which is defined as low commitment and high exploration. When the person can explore and experiment with different potential identities they explore and test their options to decide. For this reason, the Internet allows university students with identity moratorium status to perform identity experiments. and allows inter-interaction with multiple people during their identity experiments. On the other hand, the Internet makes it possible to overcome the problem of communicating face-to-face, by allowing anonymity and trying out different identities. But the excessive use of the Internet and especially the use of a false identity may interfere with the creation of a stable identity and harm a person's mental health (Ceyhan, 2010). There is evidence in the literature that how adolescents deal with identity formation can be related to problematic behaviors (Meeus, 2011).

5.3 Conclusion

The Internet has become an integral part of our daily lives and has affected most domains of life. The Internet brings a wide variety of information and provides a convenient platform for communication. However, excessive or unlimited use can lead to Internet addiction, also known as "*problematic Internet use*" or "*pathological Internet use*." Adolescents are part of the population most exposed to these changes (Andreassen, 2015), which directly affect the entire maturation process. And this is because adolescence is marked by the transition from childhood

to adulthood. Adolescents must appropriate their new bodies, and deal with new urges, all while developing their identity as adults in the making. In addition to adolescents, there is a need for attachment and belonging. In fact, during adolescence, a situation arises in which the adolescent experiences questions about identity, place in life, and belonging. In this study, loneliness and identity status were examined as predictors of Internet addiction among adolescents from Arab society in Israel. The situation that the adolescent goes through in his search for identity and belonging may lead him to addiction, and therefore the importance of the current study increases. The adolescent may experience loneliness which is defined as a subjective state of mind of people with a significant deficiency in their relationships with others.

According to the findings of the present study, a positive relationship was found between loneliness and Internet addiction, as the level of Internet addiction increases, loneliness increases. These findings were supported by previous studies (Hwang et al. 2014; Weinstein et al. 2015; Tras, 2019; Shi et al., 2017; Parashkouh et al., 2018), but this relationship is difficult to determine its direction, so previous literature referred to a circular relationship between these two variables (Moretta & Buodo, 2020).

It was found that the level of Internet addiction among boys is higher than among girls and this is supported by (Ostovar et al., 2016; Dong et al.,2020). Also, the level of loneliness was higher among boys than girls (French et al.,2022; Barreto et al., 2021). This is related to the characteristics of Arab society, where the status of

boys is different from that of girls, the girls are less free and therefore spend more time with the family (Nasser & Birenbaum, 2005).

Regarding identity statuses, the findings show a positive relationship between Internet addiction and the four identity statuses: achievement, foreclosure, diffusion, and moratorium, which is partially supported by previous studies. In the previous literature, there was no study indicating a positive relationship between Internet addiction and the four types of identity.

In the previous literature, they showed a negative relationship between forecloses, achievement, and moratorium identity statuses and Internet addiction, while regarding diffusion identity status, they showed a positive relationship (Arabzadeh et al., 2012; Tabaraei et al., 2014).

Regarding the third research hypothesis that referred to the relationship between loneliness and the four identity statuses, a significant positive correlation was found between the feeling of loneliness and the Diffusion identity status. There is a weak positive relationship between loneliness and moratorium identity status. Compared a significant negative relationship was found between the feeling of loneliness and the Foreclosure and Achievement identity statuses.

The previous literature did not find full support for these findings, Arabzadeh et al. (2012) are partially like the findings of the present study, they indicate a significant positive relationship between loneliness and diffuse identity status and a negative relationship with the other types of identity,

Moratorium identity status in the current study had a weak positive relationship with loneliness.

Regarding the differences between boys and girls in identity statuses, it was found that the average level of foreclosure identity status among girls more than boys. Regarding the other identity statuses, no significant differences were found between boys and girls.

According to the religious affiliation, no differences were found between the participating adolescents based on religious affiliation in the examination of the research variables.

These findings, some of which are consistent with previous studies and some of which are not, have a lot to explain regarding the uniqueness of Arab society, and being a minority within Israel. A minority that suffers discrimination (Hall et al., 2010). which causes mental distress (Bierman, 2006). Discrimination was found to be negatively associated with well-being indicators such as life satisfaction (Shippee et al., 2017).

Adolescents from Arab society in Israel are a group that faces unique difficulties, as they develop their identity in a society that holds two, sometimes conflicting, value systems.

Another factor that probably influenced the findings of the study was the period in which it was conducted, the period of the COVID-19 pandemic.

The COVID-19 pandemic has had unprecedented social, economic, and health impacts and has caused widespread psychological problems (Sarialioglu et al., 2022; Alsumait, 2021).

Quarantine strategies to control the epidemic may also lead to increased Internet use and pose risks for vulnerable people to significantly increase their Internet use

and develop an addiction. Since the Internet plays a main buffering role in connecting people, especially in limited circumstances during the quarantine (Alsumait, 2021).

In addition to the quarantine period, and social distancing, also affected the development of identity, the disruption that occurred in the daily routine, staying at home without schools also had an effect (Fioretti et al., 2020).

5.4 Limitations and Future Studies

This study is limited due to its performance in the northern region of Israel and included only adolescents from Arab society. All participants were from the same ethnic group, which may limit generalizability. On the other hand, the choice of this ethnic group was aimed at investigating the personal characteristics of this unique sample.

Moreover, the data collection performed using self-report questionnaires limits the accuracy of the results as they reflect self-report, which may be confounded by reporting bias. This study might be different if the data were obtained from a larger sample of participants. It is therefore recommended that future research be conducted that includes a larger number of participants representing a larger geographic area. Future research should replicate the current findings and extend this research to identify additional individual characteristics that may influence the findings.

Another limitation of the study is that the assessment of Internet addiction relied on self-reported information from the IAT scale instead of clinical diagnoses. In addition, there are currently options for measuring the duration of Internet use as well as the percentage of use of the various applications. In future research, it is possible to rely on new ways to assess addiction.

Another limitation concerns the period in which the study was conducted, the period of the outbreak of the Corona epidemic, and the presence of the entire population, including the adolescents participating in the study, which may affect the research findings and increase the amount of time spent on the Internet. Therefore, in future research, it is recommended to test a causal relationship between COVID-19 and Internet addiction among the same ethnic group that was tested.

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Appendices

Appendix 1

The Internet Addiction Test

(IAT; Young, 1998)

Name_____

Male _____ Female _____

 Age _____ Years Online _____ Do you use the Internet for work? _____Yes _____ No

This questionnaire consists of 20 statements. After reading each statement carefully, based upon the 5-point Likert scale, please select the response (0, 1, 2, 3, 4 or 5) which best describes you. If two choices seem to apply equally well, circle the choice that best represents how you are most of the time during the past month. Be sure to read all the statements carefully before making your choice. The statements refer to offline situations or actions unless otherwise specified.

Not Applicable	Rarely	Occasionally	Frequently	Often	Always		
0	1	2	3	4	5	How often do you find that you stay online longer than you intended?	1
0	1	2	3	4	5	How often do you neglect household chores to spend more time online?	2

0	1	2	3	4	5		
0	1	2	3	4	5	How often do you form new relationships with fellow online users?	3
0	1	2	3	4	5	How often do others in your life complain to you about the amount of time you spend online?	4
0	1	2	3	4	5	How often do your grades or schoolwork suffer because of the amount of time you spend online?	5
0	1	2	3	4	5	How often do you check your email before something else that you need to do?	6
0	1	2	3	4	5	How often do you become defensive or secretive when anyone asks you what you do online?	7
0	1	2	3	4	5	How often do you block out disturbing thoughts about your life with soothing thoughts of the Internet?	8
0	1	2	3	4	5	How often do you find yourself anticipating when you will go online again?	9
0	1	2	3	4	5	How often do you fear that life without the Internet would be boring, empty, and joyless?	10
0	1	2	3	4	5	How often do you snap, yell, or act annoyed if someone bothers you while you are online?	11
0	1	2	3	4	5	How often do you lose sleep due to being online?	12
0	1	2	3	4	5	How often do you feel preoccupied with the Internet when off-line, or fantasize about being online?	13
0	1	2	3	4	5	__How often do you find yourself saying "just a few more minutes" when online?	14
0	1	2	3	4	5	How often do you try to cut down the amount of time you spend online and fail?	15

0	1	2	3	4	5	How often do you try to hide how long you've been online?	16
0	1	2	3	4	5	How often do you choose to spend more time online over going out with others?	17
0	1	2	3	4	5	How often do you feel depressed, moody, or nervous when you are off-line, which goes away once you are back online?	18

Appendix 2

Loneliness

Russell, Peplau & Cutrona 1980

At what frequency do you feel, as shown in each of the following sentences (only one answer per sentence):

Never	Rarely	Occasionally	Always		
				There is a consensus between my thoughts and the thoughts of the people around me	1
				I don't have anyone to turn to	2
				I don't feel lonely	3
				I feel like I belong in a group	4
				I have a lot in common with my friends	5
				I'm not close to anyone	6
				My interests are not important to others	7
				am an open person	8
				There are people I feel close to me	9
				I am far from the developments of events around me	10
				My social relationships are superficial	11
				Nobody knows me well	12
				I feel lonely	13
				I can find friends whenever I want	14
				There are people who really understand me	15
				I'm sad because I feel isolated from friends	16

				There are people around me, but they are not with me	17
				There are people I can talk to	18
				There are people I can turn to	19

Appendix 3

Identity Status

(Bennion &Adams ,1986)

Read the following sentences and state to what extent they reflect your thoughts and feelings. If one sentence has more than one part, please indicate your response to the sentence as a whole. There will be sentences that will look similar, answer each one on its own. All sentences are written in masculine. With the girls sorry. Please answer them by gender. The answer must be marked by selecting one of the answers:

Totally disagree	Disagree	Not so agree	Agree some what	agree	Strongly agree		
6	5	4	3	2	1	My perceptions regarding the roles of women and men are the same as those of my parents. What was good for them will surely be good for me	1
6	5	4	3	2	1	There is no one particular lifestyle that appeals to me more than another	2
6	5	4	3	2	1	There are many different types of people. I am still exploring the many options to find the right types of friends for me	3
6	5	4	3	2	1	When I am invited, I sometimes join leisure activities (hobbies and pastimes) but I rarely try anything myself	4
6	5	4	3	2	1	I am still trying to decide what my abilities are as a person, and what jobs will be right for me	5
6	5	4	3	2	1	I'm looking for a worldview that fits my lifestyle, but have not yet found one	6
6	5	4	3	2	1	There are many reasons for friendships, but I choose my close friends based on similarity and certain values I have decided on myself	7
6	5	4	3	2	1	Although there are no activities (hobbies and pastimes) to which I am committed, I experience	8

						many activities in order to identify one in which I can be really involved.	
6	5	4	3	2	1	After much thought, I have formed a personal point of view as to what is the ideal lifestyle for me, and I do not believe anyone can change it	9
6	5	4	3	2	1	My parents know what's best for me about the way I should choose friends	10
6	5	4	3	2	1	Out of many activities, I have chosen at least one leisure activity to engage in on a regular basis, and I am pleased with my choice	11
6	5	4	3	2	1	I learned my view about a desirable lifestyle from my parents and I do not feel the need to doubt what they taught me	12
6	5	4	3	2	1	I have no really close friends and I do not think I am looking for such a friend right now	13
6	5	4	3	2	1	Sometimes I join a leisure activity, but I do not find it necessary to look for a particular activity to participate in on a regular basis	14
6	5	4	3	2	1	It took me a while to figure it out, but now I really know what the career I'm interested in is	15
6	5	4	3	2	1	In my search for a worldview that will suit me about life itself, I find that I discuss it a lot with others and also engage in my own search	16
6	5	4	3	2	1	I only choose friends I know my parents will like	17
6	5	4	3	2	1	I have always loved engaging in the same leisure activities that my parents do, and I have never seriously considered other activities.	18
6	5	4	3	2	1	I have tried many types of friendships and now it is clear to me what I am looking for in a friend	19
6	5	4	3	2	1	After reviewing many leisure activities, I found at least one activity that I really enjoy doing alone or with friends	20
6	5	4	3	2	1	My parents' views on life are good enough for me, I do not need anything else	21
6	5	4	3	2	1	Apparently I just enjoy life in general and I do not see myself living according to a particular worldview	22
6	5	4	3	2	1	I have no close friends. I just enjoy being with group of friends	23
6	5	4	3	2	1	I experience a variety of leisure activities hoping to find at least one that I can enjoy over time	24
6	5	4	3	2	1	After much self-examination, I established a very clear perception of what my lifestyle would be	25
6	5	4	3	2	1	I really do not know what kind of friend is best for me. I'm trying to figure out what exactly friendship is for me	26

6	5	4	3	2	1		
6	5	4	3	2	1	I got from my parents all my preferences regarding leisure activities and did not really try other activities	27

Appendix 4

מדינת ישראל
משרד החינוך
לשכת המדען הראשי

ירושלים, 12 אוגוסט, 2021
12 אוגוסט, 2021
תיק 11553 אל

היתר לאיסוף מידע לצורך המחקר בנושא
"Loneliness and Identity Status as Predictors of Internet Addiction among Arab Adolescents in Israel"

עורכת המחקר : ניבאל שאהין

ההיתר בתוקף לשנת הלימודים תשפ"ב בלבד

במסמך זה ההתייחסות לחברי צוות המוסד החינוכי היא בלשון זכר, זאת מטעמי נוחות בלבד, והכוונה היא גם לנקבה אם כן לא מצוין אחרת.

לצורך הכניסה לבית הספר יש להמציא העתק של מסמך זה למנהל המוסד

המסגרת שבה נערך המחקר: לימודיה של עורכת המחקר לקראת תואר שלישי באוניברסיטת קורדובה שבספרד

עיקרי המרכיבים של המחקר לעניין היתר זה:

הנבדקים: תלמידי כיתות ז'-י"א

פעולות איסוף המידע: התלמידים הנבדקים יתבקשו למלא שאלון אנונימי מקוון בנושאים העומדים לבדיקה.

הבקשה לביצוע המחקר הנ"ל נבדקה על ידי לשכת המדען הראשי, ונמצאה עומדת בכל התנאים הנוגעים בדבר הקבועים בנוהלי משרד החינוך לפעילות מחקרית במערכת החינוך.[1] לאור זאת הוחלט להתיר את איסוף המידע המבוקש שלעיל בקרב הנבדקים שלעיל בבתי ספר ממלכתיים של המגזר הערבי במחוז צפון.

ההיתר כפוף לכל התנאים שלהלן אשר אותם על עורכת המחקר לקיים בשיתוף עם מנהל המוסד החינוכי הנוגע בדבר, אלא אם כן נקבע אחרת בתנאי עצמו:

1. המנהל של המוסד החינוכי שבמסגרתו מתוכנן איסוף המידע להיערך, התלמידים המועמדים להשתתף במחקר והוריהם – כל אלה אינם תלויים בעורכת ובכל אדם הפועל מטעמה מסיבה כלשהי ובכלל זה כפיפות בתפקיד.

2. איסוף המידע ייערך אך ורק על ידי עורכת המחקר ו/או מי מנציגיה.[2/3,4]

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1. הנהלים מפורסמים בחוזר המנהלת הכללית – הוראות קבע – עה/9(ב) מחודש מאי 2015 ומופיעים גם אתר לשכת המדען הראשי.

2. בשום מקרה לא יוכל איסוף המידע להיערך בפועל על ידי מי מחברי צוות בית הספר.

3. איסוף המידע במוסד החינוכי על ידי נציג/ים של עורכת המחקר, מחייב הצגה בפני המנהל של ייפוי כוח הנוגע בדבר, בחתימתה.

4. אם איסוף המידע ייערך על ידי נציג/ים של עורכת המחקר, יחולו גם על הנציג/ים הנ"ל כל תנאי ההיתר הנוגעים לפעולה המתבצעת על ידו/ידם ושנקבע כי יחולו על עורכת המחקר.

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3. במחקר ישתתפו אך ורק התלמידים, שהוריהם נתנו את הסכמתם לכך בכתובים. לצורך קיום תנאי זה תיערכנה פעולות אלה:

א. עורכת המחקר תספק להנהלת המוסד החינוכי את הכמות הנחוצה של מכתבי הפנייה להורים בנושא (מצ"ב נוסח המכתב להורי התלמידים וכתב ההסכמה החתומים דיגיטלית, שאותם יש להפיץ בקרב ההורים).

ב. הנהלת המוסד החינוכי תדאג לדאוג את הפצת המכתב להורים.[5]

ג. ההורים המסכימים להשתתפות ילדם במחקר יחזירו את כתב ההסכמה החתום על ידם להנהלת המוסד החינוכי, וממונה תאסוף עורכת המחקר את הטפסים הנ"ל, ותמסור העתק מהם לשמירה במוסד.[6]

4. לקראת איסוף המידע תתאר עורכת המחקר בפני המועמדים להיבדק[7] בשפה ברורה את פעולת איסוף המידע בה יתבקשו להשתתף במסגרת המחקר. כמו כן תבהיר להם עורכת המחקר את זכותם שלא להשתתף במחקר ואת זכותם של הנבדקים להפסיק את השתתפותם בו בכל זמן שירצו, מבלי שייפגעו בעקבות החלטתם באופן כלשהו.[8]

5. יישמרו בקפידה כלל זכויותיהם של התלמידים המועמדים להיבדק ושל הוריהם בקשר למחקר המתוכנן, וביניהן (א) זכותם של ההורים לא להסכים להשתתפות ילדם במחקר, מבלי שייפגעו בעקבות ההחלטה בכל דרך ו-(ב) זכותם של הנבדקים לפרטיות, מבלי לפגוע ביכולתו של הצוות החינוכי להשגיח עליהם, כנדרש, כאשר לשם כך, בין היתר, יונחו התלמידים להעביר את השאלון ישירות לעורכת המחקר.

6. מילוי השאלון ייערך במסגרת כיתתית/קבוצתית, בתיאום עם המורה.

7. הנבדקים יונחו לא לציין בשאלון כל פרט המזהה את עצמם או כל אדם אחר ולא יתועד לצורכי המחקר כל פרט מזהה על אודות הנבדקים על ידי עורכת המחקר.

8. משך הזמן המרבי שיותר לאיסוף המידע בקרב התלמידים לצורכי המחקר ייקבע על ידי המנהל. זאת, תוך התחשבות בהבהרה שניתנה להורים בנושא, במסגרת המכתב המיועד לעיונם.

9. כלל הפעולות הקשורות למחקר ייערכו בשפת ההוראה העיקרית הנהוגה במוסד החינוכי ובשפת התקשורת העיקרית של הנהלת המוסד החינוכי עם ההורים.[9]

10. בעת הכניסה לבית הספר, על עורכת המחקר לשמור על הופעה ההולמת את המקובל במוסד.

<u>עוד יובהר כדלהלן:</u>

- בכל שאלה, השגה או בקשה להבהרות לגבי המחקר, מנהל בית הספר הנוגע בדבר מוזמן לפנות ללשכת המדען הראשי (פרטי ההתקשרות עם לשכת המדען הראשי מצויינים בכותרת התחתונה של מסמך זה).

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5. בהעדר הסכמת ההורים אין לאפשר לעורכת המחקר גנישות לפרטים מזהים על אודות ההורים, כולל לאלה שהיו נחוצים להן לצורך הפצת המכתב בכוחות עצמן.
6. המסמכים הנ"ל יישמרו על-ידי הנהלת המוסד החינוכי, ובאחריותה, במקום מאובטח, לצמיתות.
7. כתלמיד ה'מועמד להיבדק' מוגדר בסעיף זה תלמיד שהוריו הסכימו להשתתפותו במחקר.
8. זכויותיהם של ההורים כמו גם זכויותיו של ילדם מוסברות להורים במסגרת המכתב המוצף בקרבם המצורף להיתר זה.
9. במקרה ששפת ההורים ו/או שפת תקשורת של הנהלת המוסד החינוכי עם התלמידים אינה עברית, האחריות לתרגום כלל המחקר והמכתבים להורים והתאמתם לנוסח שהותר בשפה העברית חלה על עורכת המחקר.

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לשכת המדען הראשי

- **ההיתר כפוף למילוי ההנחיות העדכניות של משרדי הממשלה הנוגעים בדבר באשר להתנהלות הנדרשת במוסדות חינוך למניעת התפשטותם של נגיפים ובכלל זאת, עמידה במגבלות החלות בהקשר זה על כניסתן של עורכת המחקר למוסד וביצוען של הפעולות מחקריות בתחומו/באמצעותו.**

- המחקר לא יתבצע במוסד חינוכי בו לומדים או מועסקים קרובי משפחתה של עורכת המחקר.

- עורכת המחקר התחייבה בכתובים לפני לשכת המדען הראשי לא לפרסם את ממצאי המחקר באופן שיאפשר את זיהוי הנבדקים.

- היתר זה תקף אך ורק בנוגע לשיטת המחקר, לכלי המחקר ולפעולות איסוף המידע שלעיל, שעמידתם בכללי משרד החינוך בנושא אושרה על ידי לשכת המדען הראשי, בכפוף לתנאים המפורטים לעיל.

- ככל שקיימות זכויות יוצרים בנוגע לתשובות או לתוצרים האחרים של הנבדקים הנוצרים במסגרת המחקר ו/או הנמסרים לעורכת המחקר במסגרתו, באחריות הבלעדית של עורכת המחקר להסדיר את הנושא בהתאם לכל הוראות החוק/ים הנוגע/ים בדבר.

- לא נדרש היתר נפרד מטעם המחוז.

רוני אמיתי

מנהל תחום (רגולציה של המחקרים)

Appendix 5

التّاريخ: 15.09.2021

الأهل الأعزاء،

تحية طيّبة وبعد،

الموضوع: <u>بحث حول "الهوية والشعور بالوحدة؛ كمتنبئين لإدمان الإنترنت لدى</u>

<u>المراهقين العرب في إسرائيل</u>

أنا نبال شاهين طالبة دكتوراة في جامعة <u>**قرطبة في إسبانيا**</u> وتشرف على بحثي البروفيسور <u>**فيرونيكا مارين**</u>

<u>**دياز**</u> من نفس الجامعة؛

من أجل القيام ببحثي، طُلب من معلّم الصّف الذي يدرس فيه ابنك / ابنتك توزيع هذه الرسالة على أولياء أمور

جميع الطلاب في الصّف، من خلال الطّلاب أنفسهم، دون حصولي على أيّ تفاصيل تعريفية عن أولياء

الأمور أو الطّلاب.

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في عصرنا الحاليّ أصبح الإنترنت جزءًا لا يتجزأ من حياتنا اليومية، بحيث يشغل دورًا حيويًا ومركزيًا، ومع التّقدم التّكنولوجي والانتشار الواسع للأجهزة الالكترونية بأنواعها المختلفة أصبح الإنترنت متاحًا أكثر، وعدم القدرة على التحكم باستعمال الإنترنت من شأنه أن يؤدّي للإدمان.

المراهقون الطّلاب ما بين جيل 12 حتى جيل 17 سنة، هم الفئة العمرية الأكثر عرضةً للإنترنت من جميع الفئات العمرية الأخرى وأكثر عرضةً لمخاطر الاستخدام المفرط للإنترنت؛ وهذا أدّى إلى الاهتمام المتزايد بين الباحثين للتّحقيق في عوامل الخطر لإدمان المراهقين، لذلك أقوم أنا أيضًا بإجراء هذا البحث حول إدمان الإنترنت لدى فئة الطّلاب المراهقين من المجتمع العربي في إسرائيل.

تم اختيار الصّف الذي يدرس فيه ابنك / ابنتك كجزء من عينة هذا البحث، قد تساعد هذه المشاركة في الدّراسة في فهم إدمان الإنترنت من خلال الشّعور بالوحدة وحالة الهوية التي تتنبئ بإدمان الإنترنت لدى الطّلاب المراهقين من المجتمع العربي في إسرائيل.

تم التّخطيط لجمع المعلومات عن طريق تمرير ثلاثة استبيانات في الصّف الدّراسي بالتّنسيق مع المعلّم، يفحص <u>أحد الاستبيانات</u> إدمان الإنترنت الذي يتضمن أسئلة مثل: كم مرة اكتشفت أنّك امضيت وقتًا على الإنترنت أكثر مما أردت؟ بأيّ وتيرة تبني علاقات جديدة مع أشخاص آخرين بالشّبكة العنكبوتية؟

<u>الاستبيان الثّاني</u> يفحص الشّعور بالوحدة ويطرح أسئلة مثل: بأيّ وتيرة تشعر بأنّك وحيد؟ بأيّ وتيرة تشعر أنّك تنتمي إلى مجموعة من الناس؟

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الاستبيان الثّالث يفحص تبلور الهوية ويتناول قضايا مثل: هناك أسباب عديدة للصّداقات، لكنّني أختار أصدقائي المقربين بناءً على أوجه التّشابه والقيم المحددة التي حددتها بنفسي، أو على سبيل المثال: على الرغم من عدم وجود نشاط ترفيهي (هوايات وتسلية) ألتزم به، فإنني أختبر العديد من الأنشطة من أجل تحديد نشاط يمكنني بالفعل المشاركة فيه.

سيتم جمع المعلومات المذكورة أعلاه دون الكشف عن هوية الطلاب، وسيتمّ توجيههم إلى عدم الإشارة في الاستبيانات إلى أسمائهم أو أيّ تفاصيل تعريفية أخرى. (**אנונימי**)

تمّ السّماح بتنفيذ المعلومات المذكورة أعلاه من قبل مكتب كبير العلماء *לשכת המדען הראשי* في وزارة التربية والتعليم، وفقًا للشّروط المقدّمة في وثيقة التّصريح (تم تقديم نسخة من التّصريح إلى إدارة المدرسة، بالإمكان الاطلاع عليها).

من المهم أيضًا توضيح هذه النقاط:

1. من حقّ الوالدين عدم الموافقة على مشاركة ابنهم / ابنتهم في البحث.

2.من حقّ الطّلاب الذين وافق أولياء أمورهم على المشاركة في البحث في أن يقرروا بأنفسهم عدم المشاركة فيه، وكذلك من حقّ كلّ من بدأ المشاركة التّوقف عن المشاركة خلال البحث.

3. تقع على عاتقي وعاتق إدارة المدرسة مسؤولية مشتركة في ضمان عدم تعرض الطلاب للأذى بأيّ شكل من الأشكال نتيجة لقراراتهم أو قرار والديهم بما يتعلق بالبحث.

4. في بداية جمع المعلومات، سيتم أيضًا توضيح الحقوق المذكورة أعلاه للطّلاب أنفسهم.

إذا كان لديك أي أسئلة بخصوص البحث، يمكنكم التّواصل عبر البريد الإلكتروني أو الهاتف النّقال المذكورين أدناه.

إذا وافقت على مشاركة ابنك / ابنتك في البحث، الرّجاء التّوقيع على مكتوب الموافقة المرفق وتحويله إلى المدرسة في أقرب وقت ممكن.

شكري الجزيل لكم جميعًا

نبال شاهين

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لحضرة:

_____

بناءً على البحث الذي تقومين بإجرائه حول
"_____’’، وبما أنّك طلبت موافقتي على جمع
البيانات بدون تفاصيل تعريفية من ابني /ابنتي _____ (يرجى كتابة الاسم الكامل للأبن /
الابنة) من الصّف _____ (يرجى ذكر الصّف والشّعبة ـ على سبيل المثال الصف العاشر "ج")
والذي يدرس في مدرسة _____

وبحسب النقاط الموضحة في رسالتك:

• شرحتِ أهداف البحث والموضوعات التي سيتم بحثها في إطاره.

• وصفتِ جميع الإجراءات ومحتواها، والتي ذُكر فيها أن ابني / ابنتي سيشارك /ستشارك في هذه الدراسة.

• تعهّدتِ بأن جمع المعلومات سيتم بطريقة لا تحدد هوية الطّلاب المشاركين أو أي شخص آخر.

• تعهدتِ بنشر نتائج الدراسة بطريقة لا تسمح بالتعرف على هوية الطلاب المشاركين.

أصادق أنني قد فهمت كل ما ذُكر وأوافق بموجبه على جمع للمعلومات المذكورة أعلاه من ابني /ابنتي كجزء
من البحث.

وبذلك أرفق توقيعي:

_____   _____   _____

التاريخ   **اسم الأب / الأم**   **التوقيع**

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RESUMEN EN ESPANOL

La soledad y el estado de identidad como predictores de la adicción an Internet de los adolescentes árabes en Israel

1. Antecedentes generales

En la era del desarrollo tecnológico, Internet se ha convertido en una herramienta que juega un papel esencial y central en nuestras vidas y relaciones interpersonales. La pérdida de control sobre su uso puede causar adicción (Baturay & Toker, 2019). Los adolescentes (12-17 años) acceden a Internet más que el resto de grupos de edad y corren un mayor riesgo de abusar de Internet (Cheung et al., 2018). Por ello, crece el interés entre los investigadores por estudiar los factores de riesgo de la adicción en la adolescencia (Tabak & Zawadzka, 2017; Agbaria & Bdier, 2021; Ostovar et al., 2016). Estos adolescentes Purden descuidar todas las áreas de su vida, desconectarse del entorno, y evitar la interacción con sus pares siendo ese un factor que perjudica su bienestar mental (Lee & Stapinski, 2012; Valkenburg & Peter, 2011). La mayoría de los estudios realizados hasta la fecha en el campo se centraron en los adolescentes, pero no se encontraron estudios que se centraran en los jóvenes de la sociedad árabe en Israel.

2. Las variables de estudio

2.1 La adicción a Internet se define como un uso patológico de Internet y se caracteriza como un estilo de vida que depende en gran medida de Internet e interfiere con el estilo de vida normal del usuario (Ozturk & Ozmen, 2011).

2.2 La soledad es una percepción de aislamiento social y emocional. La soledad es una condición desalentadora que experimenta una persona cuando percibe que sus relaciones sociales no satisfacen sus necesidades. La soledad, es un sentimiento subjetivo en el que la persona ve una brecha negativa entre los contactos reales y el deseo cuantitativa y cualitativamente (Peplau & Perlan , mil novecientos ochenta y dos).

3 Marcia (1980) definió la identidad como una organización interna dinámica basada en las habilidades, impulsos, creencias e historia del individuo. El grado de desarrollo de esta organización determina la unicidad del individuo y la conciencia de su unicidad.

Erik Erikson (1902-1994) fue el psicólogo más influyente en la investigación de la identidad en las últimas dos décadas. Describió ocho etapas durante el ciclo de vida. La tarea principal del adolescente, como se describe en las "Ocho edades del hombre" de Erikson (1968), es desarrollar un sentido de identidad personal. Marcia (1980) perfeccionó y amplió este modelo y enumeró cuatro categorías de desarrollo de la identidad:

1. Estado de logro de la identidad- El adolescente se ha comprometido con una profesión, perspectiva o ideología política en particular. Examinó varias

alternativas y eligió la identidad que le pareció más adecuada en el momento y en cada contexto social. Experimentó y luego estuvo expuesto a alternativas y obtuvo compromiso de sus elecciones. El logro de la identidad refleja el desarrollo normal del individuo (Marcia, 1980).

2. Una situación de moratoria identitaria en la que el adolescente experimenta y busca un camino, una situación de incertidumbre e inestabilidad en la vida del adolescente. Este proceso es rico en experiencias de aprendizaje y aventuras. El adolescente en este proceso es incapaz de tomar decisiones y desarrollar nuevas relaciones y sigue dependiendo de sus padres (Zuriel, 1990).

3. Estado de ejecución hipotecaria de identidad donde los adolescentes están conscientes pero no han pasado por un período de investigación activa sobre sus condiciones. Compromiso sin exploración de identidad y relacionado con una combinación de apego emocional a los padres y desesperación de los padres por la investigación, aspiraciones de independencia y expresión de la diversidad. Miedo intenso al abandono y elevadas necesidades de cuidados por parte del adolescente (Marcia, 1988).

4. Identidad de estatus disperso La clase más baja en términos de independencia y autoestima, los adolescentes no tienen una identidad fija. No han vivido una crisis, no se han comprometido y ni siquiera están tratando de lograrlo. Sus relaciones sociales se caracterizan por la superficialidad, no exploran ni se comprometen con roles o valores que definan la identidad (Arseth et al. 2009).

3. Revisión de la literatura

3.1 Soledad y adicción a Internet:

En la adolescencia, alrededor del 80% de los adolescentes menores de 18 años se sienten solos (Hawekly & Cacioppo, 2010). Por lo tanto, los adolescentes pueden pasar la mayor parte de su tiempo en línea para evitar la angustia emocional (Richards, McGee, Williams, Welch & Hancox, 2010). Además, la accesibilidad de las actividades en línea puede llevar a los jóvenes a pasar más tiempo en línea del que pretenden (El Asam & Samara & Terry, 2019).

Existe una conexión entre la soledad y el uso problemático de Internet. Esta relación puede darse en ambos sentidos: como causa y como resultado (Kim, LaRose & Peng, 2009). Algunos investigadores afirman que el uso excesivo de Internet conduce a la soledad social (Underwood & Findlay, 2004; Kraut et al., 2002). Sin embargo, Yang (2011) argumenta que la adicción puede ser causada por dificultades sociales como la comunicación cara a cara que dañan la autoestima y conducen a la soledad. Así, los adolescentes pueden utilizar Internet de forma compensatoria (Tabak & Zawadzka, 2017).

3.2 Estado de identidad y adicción a Internet:

Un porcentaje significativo de adolescentes utiliza Internet para experimentar su identidad, y la comunicación en línea tiene varias características que pueden alentar a las personas experimentar su identidad. Primero, se caracteriza por señales auditivas y visuales reducidas, lo que puede alentar a los usuarios a enfatizar, cambiar u ocultar ciertas características de sí mismos. En segundo lugar, la comunicación por Internet es anónima, especialmente en las primeras etapas de las

relaciones basadas en Internet. Este anonimato puede hacer que las personas se sientan menos inhibidas a la hora de revelar ciertos aspectos de sí mismas porque se reducen las posibles consecuencias en la vida real. La comunicación por Internet a menudo tiene lugar en comunidades sociales que están aisladas de las de la vida real. Estas comunidades remotas, que a menudo implican un compromiso limitado, pueden fomentar la experimentación de identidad (Valkenburg et al., 2005).

Estudios previos han indicado una relación entre el estado de identidad y la adicción a Internet (Arabzadneh et al., 2012; Monacis, 2017).

3.3 Adolescentes árabes en Israel:

La población árabe en Israel constituye alrededor del 21% de la población total. De la población árabe israelí, el 82,9 % son musulmanes, el 9,2 % son drusos y aproximadamente el 7,9 % son cristianos (Oficina Central de Estadísticas, 2020).

Los adolescentes de la sociedad árabe en Israel viven en un país que se autodefine como judío, y se mueven en el espectro de la israelización y la palestinización, que muchas veces son procesos contradictorios (Agbaria, 2020). Por lo tanto, los adolescentes árabes enfrentan desafíos únicos que pueden afectar su capacidad para lograr la adaptación social y desarrollar una identidad estable (Agbaria, 2014).

4. El propósito del estudio

El objetivo principal de este estudio es examinar la relación entre la soledad, la identidad y la adicción a Internet entre los adolescentes de la sociedad árabe del norte de Israel de 12 a 17 años.

El estudio incluye tres puntos: el primero examinó la adicción a Internet de los adolescentes árabes. El segundo enfoque examinó los niveles de soledad y el estado de identidad de los adolescentes árabes en Israel, y el tercero examinó las conexiones entre la soledad, el estado de identidad y la adicción a Internet de los adolescentes árabes en Israel.

5. Hipótesis de investigación

• H1: Se encontrará una relación positiva entre la soledad y la adicción a internet entre los adolescentes.

• H2: Se encontrará una relación entre la adicción a Internet y los cuatro estados de identidad: logro, exclusión, difusión y congelamiento. realización, moratoria, difusión y ejecución hipotecaria

• H3: Se encontrará una relación entre el sentimiento de soledad y los cuatro estados identitarios: logro, exclusión, difusión y congelación.

• H4: Existen diferencias en el nivel de adicción a Internet entre los adolescentes en función de su afiliación religiosa.

• H5: Existen diferencias en el nivel de soledad entre los adolescentes en función de su afiliación religiosa.

• H6: Existen diferencias en el estatus de identidad entre los adolescentes en función de su afiliación religiosa.

• H7: Existen diferencias entre chicos y chicas en el nivel de adicción a Internet.

• H8: Hay diferencias entre chicos y chicas en el nivel de soledad.

• H9: Existen diferencias entre niños y niñas en los estados de identidad.

• H10: La soledad y el estado de identidad predicen el nivel de adicción a Internet entre los adolescentes.

6. metodología

6.1 La herramienta de investigación

Tipo de investigación: investigación cuantitativa

Para el propósito del presente estudio, se utilizó un cuestionario estructurado que consta de cuatro partes:

Parte A: el cuestionario de datos de antecedentes incluye preguntas sobre la edad, el género y los años de uso de Internet y el propósito del uso.

Parte B - Cuestionario de adicción a Internet (Yang, 2017). El cuestionario consta de 18 afirmaciones que describen comportamientos, pensamientos y percepciones y patrones de uso de Internet.

La escala de respuesta es tipo Likert de 6 niveles, donde el nivel 0 expresa la ausencia o inexistencia del patrón o comportamiento descrito en el enunciado como irrelevante, y el nivel 6 expresa que el comportamiento o pensamiento descrito en el enunciado siempre ocurre. La confiabilidad de esta parte se probó mediante el alfa de Cronbach para la confiabilidad de consistencia interna, se encontró que el valor alfa es igual a 0.904, valor que indica un alto nivel de confiabilidad, por lo tanto, la variable "Adicción a Internet" se construyó calculando el promedio de las respuestas de los participantes a las 18 afirmaciones del cuestionario, cada

participante recibió un valor entre 0 y 6 en adicción a Internet, un valor alto indica una adicción alta.

El cuestionario original consta de 20 preguntas, la investigadora eliminó dos preguntas que no se adecuan a la edad de los estudiantes de la población estudiada tanto social como culturalmente.

Parte C - Cuestionario para medir y describir el nivel de sentimiento de la escala de soledad social (Russell, Peplau, & Cutrona, 19

El cuestionario consta de 19 enunciados que describen comportamientos, pensamientos y percepciones que caracterizan al encuestado en cuanto a sus relaciones y actividad social.

La escala de respuesta es tipo Likert de 4 niveles, donde el nivel 1 expresa la ausencia o inexistencia del patrón o comportamiento descrito en el enunciado alguna vez, y el nivel 4 expresa que el comportamiento o pensamiento descrito en el enunciado siempre ocurre.

La confiabilidad de esta parte se probó mediante el alfa de Cronbach para la confiabilidad de consistencia interna, se encontró que el valor del alfa es igual a 0.869, valor que indica un alto nivel de confiabilidad, por lo tanto, la variable "sentimiento de soledad" se construyó calculando el promedio de las respuestas de los participantes a las 19 afirmaciones del cuestionario, cada participante A recibió un valor entre 1 y 4 en el sentimiento de soledad, un valor alto indica un sentimiento de soledad alto.

El cuestionario original consta de 20 preguntas, la investigadora eliminó una porque no encaja social y culturalmente con el grupo que se estudia: No tengo novio.

Parte D - Cuestionario para medir y describir el estado de identidad (Seri, 2008) Medida objetiva ampliada del estado de identidad del ego (EOM-EIS) (Bennion & Adames, 1986)

El investigador eliminó algunas de las afirmaciones de este cuestionario porque algunas de las preguntas no se ajustaban al grupo de edad oa la sociedad y la naturaleza cultural de la sociedad en la que se realizó el estudio.

El cuestionario consta de 27 afirmaciones que describen comportamientos, pensamientos y percepciones que caracterizan al encuestado en cuanto a su identidad.

La escala de respuesta es tipo Likert de 6 puntos, donde el nivel 1 expresa oposición al enunciado totalmente en desacuerdo, y el nivel 6 expresa total acuerdo al enunciado totalmente de acuerdo.

Las oraciones: 1, 3, 4, 5, 8, 9, 14, 15, 18 y 19 están redactadas al revés.

El cuestionario consta de cuatro categorías de declaraciones, cada categoría mide y describe un estado de identidad diferente:

Afirmaciones: 2,4,13,14,22,23 se refieren a la condición de identidad de difusión, la confiabilidad de esta parte es igual a 0.592, valor que indica confiabilidad limítrofe.

Por lo tanto, la variable "estado de identidad de difusión" se construyó calculando el promedio de las respuestas de los participantes a los enunciados que la componen, cada participante recibió un valor entre 1 y 6 en el estado de identidad de difusión, un valor alto indica una percepción más alta y un valor alto. identificación con el estado de identidad de difusión.

Declaraciones: 1,10,12,17,18,21,27 se refieren a la condición de identidad de la curva Confiabilidad Esta parte es igual a 0,688, un valor que indica una buena confiabilidad.

Por lo tanto, la variable "estado de identidad de exclusión" se construyó calculando el promedio de las respuestas de los participantes a los enunciados que la componen, cada participante recibió un valor entre 1 y 6 en el estado de identidad de exclusión, un valor alto indica una mayor percepción y alta identificación con el estado de identidad de ejecución hipotecaria.

Afirmaciones: 3,5,6,8,16,24,26 se refieren a la confiabilidad de la moratoria. Este estado de identidad parcial es igual a 0,690, valor que indica una buena confiabilidad.

Por lo tanto, la variable "estado de moratoria de identidad" se construyó calculando el promedio de las respuestas de los participantes a los enunciados que la componen, cada participante recibió un valor entre 1 y 6 en el estado de moratoria de identidad, un valor alto indica una percepción más alta y un valor alto. identificación con la moratoria del estado de identidad.

Las afirmaciones: 7,9,11,15,19,20,25 se refieren a la confiabilidad de obtener un estado de identidad, esta parte es igual a 0,710, valor que indica una buena confiabilidad.

Por lo tanto, la variable "estado de identidad de logro" se construyó calculando el promedio de las respuestas de los participantes a los enunciados que la componen, cada participante recibió un valor entre 1 y 6 en el estado de identidad de logro, un valor alto indica una mayor percepción y alta identificación con la consecución del estatus identitario.

El cuestionario original incluye 64 preguntas. Se divide en diferentes áreas: ocupación, religión, política, estilo de vida filosófico, amistad, noviazgo, roles sexuales u ocio.

La investigadora eliminó gran parte de las declaraciones que no son requeridas como parte del estudio actual, por lo que se eliminaron las áreas (política, noviazgo, roles de género, ocupación y religión) porque algunas de ellas no son adecuadas para el grupo que se estudia o no apto para la sociedad.

6.2 Proceso de investigación

La muestra de investigación se obtuvo por muestreo de conveniencia en 10 pueblos diferentes de la región norte de Israel, la investigación se realizó en 2021-2022. Después de recibir las aprobaciones requeridas del Ministerio de Educación de Israel para realizar investigaciones dentro de las escuelas, las escuelas donde se realizó la investigación y obtener el consentimiento de los padres. Se seleccionaron aleatoriamente escuelas de secundaria y preparatoria, aldeas consideradas de

mayoría musulmana, aldeas de mayoría drusa, aldeas de mayoría cristiana y aldeas mixtas para que en una misma escuela puedas encontrar alumnos de las tres religiones.

En la apelación inicial a las escuelas y los padres, se distribuyeron cartas de consentimiento a los padres para obtener su aprobación. Porque de acuerdo con la ley, está prohibido realizar investigaciones en menores sin el permiso de sus padres. Después de recibir el permiso de los padres, se distribuyeron los cuestionarios.

La investigación se llevó a cabo en tres escuelas y tres clubes juveniles, además de consultas a través de grupos de WhatsApp de padres en diez pueblos diferentes. Los grupos de estudiantes incluían estudiantes: musulmanes, cristianos y drusos de la región norte de Israel. Fue difícil conseguir estudiantes de las tres religiones por igual ya que el porcentaje de cristianos y drusos en la sociedad es relativamente bajo.

En los clubes juveniles ya través de los grupos de WhatsApp, los estudiantes llenaron los cuestionarios en el sistema en línea. Sin embargo, en las escuelas, el investigador ingresó a las aulas de las diversas escuelas en un día escolar regular y entregó cuestionarios a los estudiantes cuyos padres obtuvieron el consentimiento para realizar la investigación. Los estudiantes los llenaron manualmente.

A todos los participantes se les explicó sobre el estudio, el propósito del estudio, qué variables se probarían como parte del estudio y su derecho a negarse a participar en el estudio incluso si sus padres lo aceptaban. También se explicó a los estudiantes sobre su derecho a saltarse preguntas que no pretendan responder. Y

tuvieron la oportunidad de preguntar y averiguar si algunas de las preguntas no estaban claras y no se entendían. Se enfatizó a los estudiantes la cuestión del anonimato, y los detalles de identificación no deben escribirse en los cuestionarios.

En el cuestionario se registraron los datos del editor de la investigación, número de teléfono y correo electrónico de cada contacto. Después de recolectar todos los datos, los cuestionarios fueron enviados para el análisis estadístico.

Los cuestionarios se tradujeron del inglés al hebreo para obtener la aprobación de la Oficina del Jefe Científico, además, se tradujeron al árabe porque la población estudiada habla árabe y luego se tradujeron nuevamente al inglés para asegurarse de que la traducción mantenga una interpretación correcta. El investigador eliminó algunas de las declaraciones de los cuestionarios para que se ajusten al grupo de edad y la naturaleza cultural de la sociedad donde se realizó la investigación.

6.3 Procesamiento de los datos de la investigación

Se realizó un análisis de regresión múltiple para examinar la contribución de las dos variables independientes en la predicción de la variable dependiente.

6.4 Variables de investigación y definiciones operativas

Variables independientes:

Soledad: la puntuación que recibieron los sujetos en el cuestionario del test de soledad.

Estado de identidad: la puntuación que recibieron los sujetos en el cuestionario del probador de identidad.

variable dependiente:

Adicción a Internet: puntaje de los encuestados para el Cuestionario de verificación de adicción a Internet.

6.5 Variables demográficas

Sexo Masculino Femenino

Edad: 12-17 años

Religión: musulmana, cristiana, drusa

6.6 muestra

Alrededor de 382 participantes de escuelas medias y secundarias de la sociedad árabe en Israel. La edad de los participantes oscila entre los 12 y los 17 años.

7. Resultados

7.1 La primera hipótesis

"Se encontrará una relación positiva entre la soledad y la adicción a Internet entre los adolescentes".

La hipótesis se comprobó mediante una prueba de correlación según el coeficiente de correlación de Pearson. Medias y desviaciones estándar para los sentimientos de soledad y adicción a Internet entre los adolescentes, y el valor del coeficiente de correlación de Pearson para la relación entre ellos (N=375).

Los hallazgos presentados en la Tabla 6 indican una clara relación positiva entre el sentimiento de soledad y la adicción a Internet entre los adolescentes (rp=0,274,

p<0,001), lo que significa que a medida que aumenta el nivel de adicción a Internet, aumentará el sentimiento de soledad y viceversa. . Cierto, la hipótesis fue confirmada.

7.2 la segunda hipotesis

"Se encontrará una conexión entre la adicción a Internet y los cuatro estados de identidad: logro, ejecución hipotecaria, difusión y congelación".

La hipótesis se comprobó mediante una prueba de correlación según el coeficiente de correlación de Pearson.

Los hallazgos presentados en la Tabla 8 indican relaciones positivas entre el nivel de adicción a Internet y los cuatro estados de identidad, se encontró una relación positiva distinta entre el nivel de adicción a Internet y el estado de identidad de Difusión (rp=0.232, p<0.001), como el nivel de Estado de identidad de difusión aumenta, aumenta el nivel de adicción a Internet. Se encontró una relación positiva significativa entre el nivel de adicción a Internet y el estado de identidad de moratoria (rp=0.227, p<0.001). También se encontró una relación positiva significativa entre el nivel de adicción a Internet y el estado de identidad de logro (rp=0.118, p<0.05). En general, se encontró una relación positiva significativa entre el nivel de adicción a Internet y la creación de una identidad general (rp=0.219, p<0.01).

7.3 La tercera hipótesis

"Se encontrará una conexión entre el sentimiento de soledad y los cuatro estados de identidad: logro, exclusión, difusión y congelamiento".

La hipótesis se comprobó mediante una prueba de correlación según el coeficiente de correlación de Pearson.

Los hallazgos presentados en la Tabla 10 indican una clara relación positiva entre el sentimiento de soledad y el estado de identidad de Difusión (rp=0,289, p<0,001), a medida que aumenta el nivel del sentimiento de soledad, aumenta el estado de identidad de Difusión.

Se encontró una relación negativa significativa entre el sentimiento de soledad y el estado de identidad de una ejecución hipotecaria (rp=-0.137, p<0.01). Se encontró una relación positiva débil entre la soledad y el estado de identidad moratoria. También se encontró una relación negativa significativa entre el sentimiento de soledad y el estado de identidad de logro (rp=-0.199, p<0.001).

7.4 La cuarta hipótesis

"Existen diferencias en el nivel de adicción a Internet entre los adolescentes según su afiliación religiosa".

La hipótesis se probó utilizando un análisis de varianza ANOVA de una vía.

Los hallazgos presentados en la Tabla 11 indican diferencias no significativas en el nivel de adicción a Internet entre los adolescentes en función de su afiliación religiosa.

7.5 La quinta hipótesis

"Hay diferencias en el nivel de soledad entre los adolescentes según su afiliación religiosa".

La hipótesis se probó utilizando un análisis de varianza ANOVA de una vía. Los hallazgos presentados en la Tabla 12 indican diferencias no significativas en el nivel de soledad social entre los adolescentes en función de su afiliación religiosa.

7.6 La sexta hipótesis

"Existen diferencias en el estatus de identidad entre los adolescentes en función de su afiliación religiosa".

La hipótesis se probó utilizando un análisis de varianza ANOVA de una vía. Los hallazgos presentados en la Tabla 13 indican diferencias no significativas en los estados de identidad entre los adolescentes en función de su afiliación religiosa.

7.7 La séptima hipótesis

"Hay diferencias entre niños y niñas en el nivel de adicción a Internet".

La hipótesis se probó mediante una prueba t para dos muestras independientes. Los hallazgos presentados en la Tabla 14 indican una diferencia significativa entre niños y niñas en el grado de adicción a Internet (t=2.927, p<0.01), se encontró que el nivel promedio de adicción a Internet entre los niños (M=2.60, SD=1.03) es mayor que entre las chicas (M= 2,60, DT=1,03), los chicos son más adictos a Internet que las chicas.

7.8 La octava hipótesis

"Hay diferencias entre niños y niñas en el nivel de soledad".

La hipótesis se probó mediante una prueba t para dos muestras independientes. Los hallazgos presentados en la Tabla 15 indican una diferencia significativa entre niños y niñas en el grado de soledad (t=2.653, p<0.01), se encontró que el nivel promedio de soledad entre los niños (M=2.56, DT=0.92) es mayor que entre las chicas (M=2.31, SD) =0.81), los chicos reportan un mayor nivel de soledad que las chicas.

7.9 La novena hipótesis

"Hay diferencias entre niños y niñas en los estados de identidad".

La hipótesis se probó mediante una prueba t para dos muestras independientes. Los hallazgos que se muestran en la Tabla 16 indican una diferencia significativa entre niños y niñas en el estatus de identidad de un bend (t=-2.055, p<0.05), se encontró que el nivel de estatus promedio es un bend entre las niñas (M=3.08, SD=0,91) más que los niños (M= 2,87, SD=0,85). Respecto al resto de estados identitarios, no se encontraron diferencias significativas entre chicos y chicas.

7.10 La décima hipótesis

"La soledad y el estado de identidad predicen el nivel de adicción a Internet entre los adolescentes".

Se realizó un análisis de regresión lineal múltiple para probar la hipótesis de la investigación.

Los hallazgos presentados en la Tabla 17 indican que el modelo de regresión para predecir la adicción a Internet basado en la soledad y el estado de identidad es un

modelo significativo (F(5,368)=11.973, p<0.001) y que las variables soledad y estado de identidad explican el 14% de la variación en el nivel de adicción a Internet. Se encontró que la soledad es el predictor más fuerte para predecir la adicción a Internet (Beta=0.249, t=4.603, p<0.001), y el estado de identidad de moratoria es el segundo predictor más importante (Beta=0.167, t=2.835, p<0.01).

8. discusión

8.1 Los resultados de la investigación referentes a la primera hipótesis de investigación: "Habrá una relación positiva entre la soledad y la adicción a Internet entre los adolescentes", indicaron que existe una clara relación positiva entre el sentimiento de soledad y la adicción a Internet. A medida que aumenta el nivel de adicción a Internet, aumentará el sentimiento de soledad, y es todo lo contrario. Esto significa que la hipótesis ha sido confirmada. Este hallazgo está respaldado por estudios previos (Tras, 2019; Bozoglan et al., 2103; Ozsaker et al., 2015; Ostovar et al., 2016; Sarialioglu et al., 2022).

Una persona con adicción a Internet a menudo prefiere el mundo en línea, o la realidad virtual, más que las experiencias sociales cara a cara (Malinauskas & Malinauskiene, 2019). Por otro lado, las personas que sienten un problema social o que han experimentado dificultades en la comunicación cara a cara encuentran en la interacción online una buena opción para desarrollar relaciones sociales (Kaplan, 2003). Pero si bien Internet proporciona una plataforma para protegerse de las emociones negativas, como la soledad, el uso excesivo en última instancia conduce a una mayor angustia emocional como resultado (Osman & Cirak, 2019).

Según el contexto social del estudio, es decir, la sociedad árabe en Israel, que se define como un grupo minoritario dentro del Estado de Israel y se encuentra en proceso de transición de un estilo de vida tradicional a un estilo de vida más moderno e individualista (Azaiza , 2008), por lo que los adolescentes de grupos minoritarios tienden a sentirse más solos que los de grupos no minoritarios (Wu & Penning, 2015). Adolescentes árabes con mayor riesgo de soledad en comparación con los judíos (Acdhut & Rafaeli, 2021).

Otro factor importante en el que se puede confiar en la discusión de estos hallazgos es el período en el que se realizó el estudio. El estudio actual se realizó durante la pandemia de Covid-19, un período de calma acompañado de un bloqueo que alentó al público a usar Internet para casi todas las actividades diarias durante la pandemia. Las personas han recurrido a internet para llevar a cabo su rutina diaria. El distanciamiento social ha obligado a muchas personas a cambiar sus formas típicas de comunicación (Saltzman et al., 2020) y los adolescentes han encontrado en Internet una forma de liberar emociones y estrés y escapar de la realidad (Dong et al., 2020).

8.2 Los hallazgos de la investigación referentes a la segunda hipótesis de investigación: "Existirá una relación entre la adicción a Internet y los cuatro estados de identidad: logro, exclusión, difusión y congelación", indicaron que existen relaciones positivas entre el nivel de adicción a Internet y los cuatro estados de identidad. estados

Los hallazgos de este estudio no respaldan los hallazgos de estudios anteriores, o los respaldan parcialmente. Los estudios que tratan sobre la relación entre el estado

de identidad y la adicción a Internet han sido inconsistentes. Respecto a la situación de moratoria de identidad, indicó una relación negativa (Agbaria & Bdier, 2021; Arabzadeh et al., 2012; Tabaraei et al., 2014) frente a Ceyhan (2010) quien mostró una relación positiva, lo que respalda los resultados actuales.

Los hallazgos con respecto al estado de identidad de ejecución hipotecaria fueron inconsistentes, algunos indicaron una relación negativa entre el estado de identidad de ejecución hipotecaria y la adicción a Internet (Arabzadeh et al., 2012; Tabaraei et al., 2014). Por otro lado, el estudio de Agabaria y Bdeir (2021) mostró una relación positiva al igual que el presente estudio. En cuanto al estado de identidad difuso, los estudios de (Arabzadeh et al., 2012; Tabaraei et al., 2014; Agbaria & Bdier, 2021) además del presente estudio indicaron una relación positiva con la adicción a Internet.

El estado de logro de la identidad en los estudios de (Arabzadeh et al., 2012; Tabaraei et al., 2014; Agbaria & Bdier, 2021) mostró una relación negativa con la adicción a Internet en contraste con el estudio actual que indicó una relación positiva.

Es probable que los estudiantes con un estatus de identidad bajo, que tienen una percepción menos cohesiva de sus roles y valores, utilicen Internet como una alternativa a las experiencias sociales reales, debido a su dificultad y ansiedad relacionadas con el manejo de los estresores cotidianos. Para estas personas, Internet puede representar una oportunidad de explorar el mundo de forma segura, sin el temor al rechazo que caracteriza su identidad (Valkenburg et al., 2005). El sistema en línea les permite presentar su identidad "ideal" y ser fluidos al presentar

su identidad, lo cual es consistente con su autoconcepto menos formado. Internet anima a los adolescentes a enfatizar, cambiar u ocultar ciertas características de sí mismos (Valkenburg et al., 2005). Sin embargo, se puede afirmar que el uso constante de una identidad falsa por parte de los individuos puede interferir con la creación de una identidad estable; que el uso de Internet puede pasar de un uso saludable a un uso problemático; Y como resultado, puede amenazar la salud mental (Ceyhan, 2010).

En referencia a la singularidad de estos hallazgos, diferentes sociedades conducen a diferentes desarrollos de identidad (Megreya & Ahmed, 2011). En la sociedad árabe de Israel, los objetivos e intereses comunitarios o familiares son más importantes que los personales. Las relaciones familiares se basan en el deber y la lealtad y fomentan fuertemente la conformidad y la obediencia a la autoridad (Smooha, 2010). Para preservar la armonía de la familia, se impide la expresión de sentimientos, opiniones y necesidades personales (Peleg-Popko et al., 2003). Por lo tanto, los adolescentes árabes enfrentan desafíos únicos que pueden afectar su capacidad para lograr la adaptación social y desarrollar una identidad estable (Agbaria, 2014).

La situación económica tiene un efecto en comparación con el estatus de los judíos. El estatus socioeconómico de los árabes israelíes es más bajo, tienen menos recursos sociales y sufren más discriminación (Hall et al., 2010). En este contexto, es posible explicar la angustia psicológica de los árabes israelíes, que es más prominente entre los adolescentes árabes (Slone & Shechner, 2011). La crisis económica exacerba la dependencia de los jóvenes de sus familias (Cicognani et

al., 2014). Y esto puede dar una explicación respecto a la formación de la identidad entre los adolescentes de la sociedad árabe en Israel.

8.3 En cuanto a la tercera hipótesis de investigación: "Se encontrará una conexión entre el sentimiento de soledad y los cuatro estados de identidad: logro, exclusión, difusión y congelación".

Los hallazgos indican una clara relación positiva entre el sentimiento de soledad y el estado de difusión de la identidad. Se encontró una clara relación negativa entre el sentimiento de soledad y el estado de identidad de exclusión. Además, se encontró una clara relación negativa entre el sentimiento de soledad y el estado de identidad de logro. Existe una relación positiva débil entre la adicción a Internet y el estado de identidad de moratoria.

Los resultados que surgen del estudio de Arabzadeh et al. (2012) indican una relación positiva y significativa entre la soledad y el estado de identidad difusa y una relación negativa con los otros tipos de identidad, al igual que el presente estudio, pero en el presente estudio, el estado de identidad de moratoria mostró una relación positiva débil con la adicción a Internet.

En otro estudio realizado por Cicognani et al (2014) se encontró una relación entre las dimensiones de la identidad y la soledad.

En el estudio de Cakir (2014), los hallazgos mostraron que el logro de la identidad es un predictor positivo de todas las dimensiones del bienestar psicológico. Mientras que la congelación, la restricción y la difusión de la identidad resultaron ser predictores negativos de algunas dimensiones del bienestar.

Por el contrario, en un estudio de Lindekilde et al. (2018) la identificación con el compromiso y la exploración de pensamientos se asociaron con síntomas depresivos pero no con la soledad.

Existe evidencia en la literatura de que la forma en que los adolescentes afrontan la formación de la identidad puede estar relacionada con conductas problemáticas (Cicognani et al., 2014).

8.4 La cuarta, quinta y sexta hipótesis

8.4.1 Respecto a la cuarta hipótesis: "Existen diferencias en el nivel de adicción a Internet entre los adolescentes en función de su afiliación religiosa". Los hallazgos indican diferencias no significativas en el nivel de adicción a Internet entre los adolescentes en función de su afiliación religiosa.

8.4.2 Respecto a la quinta hipótesis: "Existen diferencias en el nivel de soledad entre los adolescentes según su filiación religiosa". Los hallazgos indican diferencias no significativas en el nivel de soledad social entre los adolescentes en función de su afiliación religiosa.

8.4.3 Respecto a la sexta hipótesis de investigación: "Habrá diferencias en el estatus de identidad entre los adolescentes según su filiación religiosa" Existen diferencias en el estatus de identidad entre los adolescentes según su filiación religiosa. Los hallazgos anteriores indican diferencias no significativas en los estados de identidad entre los adolescentes en función de su afiliación religiosa.

En estas tres hipótesis, no se encontró efecto de la afiliación religiosa entre los adolescentes ni en el nivel de soledad ni en el nivel de adicción a Internet, ni una diferencia en la formación de la identidad.

Varios estudios han informado sobre las experiencias de exclusión y discriminación experimentadas por los árabes en Israel en varios campos. Esta discriminación se mantiene por la separación geográfica y cultural (Shoshana, 2020). En el análisis de la sociedad árabe se debe examinar no solo la filiación religiosa sino también la zona de residencia. Las zonas residenciales de la población árabe se ordenan según el distrito de residencia según zonas geográficas. Esta clasificación crea cuatro grupos de población: residentes de Galilea, residentes del Triángulo, residentes del Negev y residentes de asentamientos mixtos. Los árabes de Israel de las tres religiones viven en áreas separadas y estudian en diferentes sistemas escolares, y las reuniones diarias entre árabes y judíos son limitadas. Los árabes musulmanes y los cristianos difieren en religión, pero comparten características identidades significativas, como la cultura árabe, la nacionalidad palestina y el estatus de marginación dentro del país (McGahern, 2011). La pertenencia de musulmanes, cristianos y drusos a la misma minoría árabe en Israel probablemente condujo a los hallazgos anteriores y estos hallazgos corresponden a mi relación con la sociedad árabe de la región.

8.5 Respecto a la séptima hipótesis de investigación: "Existen diferencias entre chicos y chicas en el nivel de adicción a Internet". Los hallazgos indican una clara diferencia entre niños y niñas en el grado de adicción a Internet, se encontró que el nivel promedio de adicción a Internet entre los niños es más alto que entre

las niñas, los niños son más adictos a Internet que las niñas. Y esto está respaldado por hallazgos de investigaciones anteriores (Ostovar et al., 2016; Dong et al., 2020; Ozturk & Ayaz-Alkaya, 2021; Yildirim & Zeren, 2021; Sharma et al., 2014; Charlton et al., 2013).

En contraste, los hallazgos de la investigación de Ozsaker et al (2015) contradijeron completamente los hallazgos del presente estudio, en su estudio confirmaron una diferencia significativa entre el género y el uso problemático de Internet y demostraron un mayor nivel de uso problemático de Internet para las estudiantes.

Otros estudios han demostrado que no existe una conexión entre el uso problemático de Internet por parte de los estudiantes y su género, y que el género no predice la adicción a Internet (Smahel et al., 2012; Ha & Hwang, 2014; Chen & Zheng, 2021).

La diferencia entre niños y niñas en el uso problemático de Internet a menudo puede explicarse por los diferentes patrones de personalidad de niñas y niños y el propósito de usar Internet. Las niñas son mejores en autocontrol y regulación emocional, y su maduración biopsicosocial temprana puede reducir la tendencia a volverse adictas a Internet (Dong et al., 2020).

Estos hallazgos también se pueden relacionar con la sociedad árabe en Israel y sus características, los roles de género en la sociedad árabe en Israel se definen y distinguen desde edades tempranas (Nasser y Biranboim, 2005). En las familias árabes tradicionales, el hijo varón se considera activo y es el centro de atención de la familia, a pesar de la constante mejora de la situación de la mujer en la sociedad

árabe (Batrice, 2000). Y debido al control social y la limitada libertad de los jóvenes adolescentes, especialmente de las niñas, es probable que las características del ocio en esta sociedad sean diferenciadas entre sexos (Hyush & Elhija, 2018).

8.6 Respecto a la octava hipótesis de investigación: "Existen diferencias entre niños y niñas en el nivel de soledad". Los hallazgos indican una diferencia significativa entre niños y niñas en el grado de soledad. Los niños reportan un mayor nivel de soledad que las niñas.

Al revisar la literatura previa, parece que la relación entre soledad y género no está clara. Los hallazgos del presente estudio fueron respaldados por los hallazgos de estudios previos como (French et al., 2022; Barreto et al., 2021; Koenig & Abrams, 1999).

Por el contrario, un estudio reciente realizado durante la pandemia de COVID-19 por Wickens et al. (2021) mostró que las mujeres tenían mayores probabilidades de soledad que los hombres entre los 18 y los 29 años. Esto es consistente con estudios previos como (Dong & Chen, 2017).

Otros estudios han demostrado que los niveles medios de soledad no difieren entre chicos y chicas adolescentes (Maes et al., 2019).

Una posible explicación de los hallazgos del estudio actual que muestra un mayor nivel de soledad entre los niños se puede atribuir al hecho de que los niños muestran una disminución más pronunciada del tiempo familiar que las niñas. Combinado con el hecho de que, a diferencia de las niñas, donde el tiempo que pasan con la

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familia se reemplaza por el tiempo que pasan con sus compañeros, los niños pasan más tiempo solos.

Además, la adolescencia es un período crítico para las mujeres, ya que se vuelven más sensibles a los aspectos interpersonales del entorno social. Pueden tener un mayor riesgo de trastornos de internalización debido a los altos niveles de emocionalidad negativa, empatía y rumiación. La mayor sensibilidad a los factores estresantes interpersonales en la adolescencia es adaptativa porque facilita la capacidad de las mujeres para adaptarse reactivamente a las condiciones ambientales. Esos niveles más altos de emocionalidad negativa y control esforzado facilitan el desarrollo de la empatía, la sensibilidad interpersonal y la manipulación de las relaciones interpersonales (Martel, 2013). Estas habilidades pueden ser útiles para desarrollar las relaciones sociales que la persona desea, por lo que también pueden ser consideradas como factores protectores frente a la soledad. Este razonamiento ha llevado al hecho de que la soledad es mayor entre los adolescentes varones que entre las adolescentes mujeres.

8.7 Respecto a la novena hipótesis de investigación: "Existen diferencias entre niños y niñas en los estados de identidad". Los hallazgos indican una clara diferencia entre niños y niñas en el estado de identidad restringida, se encontró que el nivel promedio de estado de identidad restringida entre las niñas es más alto que entre los niños. Respecto al resto de estados identitarios, no se encontraron diferencias significativas entre chicos y chicas.

Los hallazgos de los estudios que abordaron las diferencias entre niños y niñas en los estados de identidad no fueron consistentes. Por ejemplo, los hallazgos del

presente estudio no están respaldados por los hallazgos de Meeus et al. (2010) quienes encontraron diferencias significativas de género en los patrones de formación de la identidad. Las femeninas eran más propensas a lograr y menos propensas a dispersarse que los masculinos. La explicación de esto fue que las mujeres pueden ser más "avanzadas" que los hombres cuando la identidad total se mide como una combinación de dominios interpersonales e ideológicos (principalmente educativos) en la adolescencia y la primera parte de la adultez.

Megreya y Ahmed (2011) obtuvieron hallazgos que contradicen completamente los hallazgos del presente estudio, quienes no revelaron un efecto de género en tres situaciones de identidad (logro, moratoria y difusión), sin embargo, es importante señalar que los hombres obtuvieron resultados significativamente más altos. puntajes en la curva que las mujeres en los dos países de Egipto y Kuwait.

Otro estudio realizado por Arsalan y Ari (2010) que incluyó a 1525 adolescentes fue diseñado para determinar si el proceso de autoidentificación de los adolescentes cambia significativamente según los estilos de apego y el género. En el estudio, la base promedio de compromiso y exploración de los adolescentes varió significativamente según los estilos de apego. Cuando las funciones de compromiso se consideren en términos de estilos de apego; Resultó que existe una diferencia significativa por género y que las niñas tienen puntajes de compromiso más altos en comparación con los niños. No se encontró que los puntajes promedio de investigación cambiarían significativamente.

En el presente estudio, la diferencia entre niños y niñas apareció solo en el estado de la curva. Es posible que las diferencias entre niños y niñas se manifiesten en

edades posteriores (Gyberg & Frisen, 2017). Los hallazgos obtenidos son bastante interesantes e indican que las mujeres de la sociedad árabe en Israel están motivadas por el compromiso y no por la investigación, lo que puede depender de la cultura a la que pertenecen y de las estrictas expectativas culturales de la sociedad. Por lo tanto, de acuerdo con estudios previos que utilizaron entrevistas de estado de identidad, se concluyó que la identidad adolescente no se considera una estructura uniforme y se recomienda utilizar estados de identidad específicos del dominio siempre que sea posible (Goossen, 2011).

Los hallazgos también proporcionan evidencia suficiente de que la formación de la identidad no está libre de cultura. Más bien, es un proceso integrado social o contextual. En este marco, se asume que la formación de la identidad difiere según el nivel de modernización de la sociedad (Megreya & Ahmed, 2011).

8.8 En cuanto a la décima hipótesis de investigación: "La soledad y el estado de identidad predicen el nivel de adicción a Internet entre los adolescentes". Los hallazgos indican que el modelo de regresión para predecir la adicción a Internet basado en la soledad y la identidad es un modelo distinto y que las variables soledad y estado de identidad explican el 14 % de la variación en el nivel de adicción a Internet. Se encontró que la soledad es el predictor más fuerte para predecir la adicción a Internet, y el estado de identidad de Moratoria es el segundo predictor más importante.

En un estudio realizado por Hong et al. (2021), se descubrió que la identidad propia influía directamente en la adicción a Internet de los estudiantes universitarios e indirectamente influía en su adicción a Internet a través de los efectos de mediación

en serie del apoyo social y la soledad. Según este estudio, los estudiantes con una identidad propia confusa experimentan dificultades en el ajuste interpersonal (Lin & Chen, 2019), lo que empeora su sensación de soledad ya que la tendencia a la adicción puede estar relacionada con el ajuste interpersonal y la identidad propia (Zhang, 2017).

Similarly a los hallazgos del presente estudio, también el estudio de Benirostam y Sabri (2017) que tiene como objetivo investigar el nivel del sentimiento de soledad, los estilos de identidad y el uso problemático de Internet entre los estudiantes. Los resultados indican que el sentimiento de soledad fue la variable alta que a su vez desemboca en la adicción a Internet y los trastornos de identidad. Además, los hallazgos indican que los estilos de identidad se encuentran en mejor situación frente al sentimiento de soledad y la media de los estilos de identidad es inferior a la media del sentimiento de soledad.

De acuerdo con los hallazgos de la investigación de Valkenburg y Peter (2008), los adolescentes que experimentaron más frecuentemente con su identidad en Internet, se comunicaron más a menudo en Internet con personas de diferentes edades y orígenes culturales. Esta comunicación, a su vez, tuvo un efecto positivo en la capacidad social de los adolescentes, pero no afectó la unidad de su autoconcepto. Adolescentes solitarios usaron Internet para experimentar con su identidad. La competencia social de los adolescentes solteros se ha beneficiado significativamente de estos experimentos de identidad en línea. A través del mundo online, practican sus habilidades sociales.

Es importante tener en cuenta que el estudio actual se realizó durante la pandemia de Corona virus, y puede haber un impacto durante este período en la vida de los adolescentes y el nivel de adicción a Internet, la soledad y el estado de identidad. El estudio de Sarialioglu et al. (2022) demostraron que existe un efecto de ciertas variables en los niveles de soledad y adicción a Internet de los adolescentes durante la pandemia de Covid-19. Se argumenta que cuando los adolescentes sienten que no pueden satisfacer sus necesidades sociales, recurren a los medios digitales para satisfacer estas necesidades sin obstáculos. Por lo tanto, durante el período de corona virus, cuando la población de todo el mundo continúa encerrada, se ha vuelto más dependiente de la tecnología, de la información y la comunicación.

9. conclusión

Internet se ha convertido en una parte integral de nuestra vida diaria y ha afectado a la mayoría de las áreas de la vida. Internet brinda una amplia variedad de información y proporciona una plataforma conveniente para la comunicación. Sin embargo, el uso excesivo o ilimitado puede conducir a la adicción a Internet, también conocida como "uso problemático de Internet" o "uso patológico de Internet". Los adolescentes forman parte de la población más expuesta a estos cambios (Andreassen, 2015), que afectan directamente a todo el proceso de maduración. Y es que la adolescencia está marcada por el paso de la niñez a la edad adulta. Los adolescentes deben apropiarse de sus nuevos cuerpos y lidiar con nuevos impulsos, todo mientras desarrollan su identidad como adultos en formación. Además de los adolescentes, existe una necesidad de apego y pertenencia. De hecho, durante la adolescencia surge una situación en la que el

adolescente experimenta interrogantes sobre la identidad, su lugar en la vida y la pertenencia. En este estudio, la soledad y el estado de identidad se examinaron como predictores de la adicción a Internet de los adolescentes de la sociedad árabe en Israel. La situación que atraviesa el adolescente en busca de identidad y pertenencia puede llevarlo a la adicción, por lo que se incrementa la importancia de la presente investigación. El adolescente puede experimentar soledad definida como un estado de ánimo subjetivo de las personas con un deterioro significativo en sus relaciones con los demás.

Según los hallazgos del presente estudio se encontró una relación positiva entre la soledad y la adicción a Internet, cuando aumenta el nivel de adicción a Internet aumenta la soledad. Estos hallazgos fueron respaldados por estudios previos (Hwang et al. 2014; Weinstein et al. 2015; Tras, 2019; Shi et al., 2017; Parashkouh et al., 2018), pero esta relación es difícil de determinar su dirección, por lo que bibliografía Previamente se hizo referencia a una relación circular entre estas dos variables (Moretta & Buodo, 2020).

Se encontró que el nivel de adicción a Internet entre los niños es más alto que entre las niñas y esto está respaldado por (Ostovar et al., 2016; Dong et al., 2020).

Asimismo, el nivel de soledad fue mayor entre los niños que entre las niñas (French et al., 2022; Barreto et al., 2021).

Con respecto a los estados de identidad, los hallazgos muestran una relación positiva entre la adicción a Internet y los cuatro estados de identidad: logro, exclusión, difusión y congelación, lo que está parcialmente respaldado por

investigaciones anteriores. En la literatura anterior, no había ninguna investigación que indicara una relación positiva entre la adicción a Internet y los cuatro tipos de identidad.

En la literatura previa, mostraron una relación negativa entre los estados de identidad de ejecución hipotecaria, logro y congelamiento y adicción a Internet, mientras que, para el estado de identidad de difusión, mostraron una relación positiva (Arabzadeh et al., 2012; Tabaraei et al., 2014).

En cuanto a la tercera hipótesis de investigación que se refería a la relación entre la soledad y los cuatro estados de identidad, se encontró una clara correlación positiva entre el sentimiento de soledad y el estado de identidad de difusión. Existe una débil relación positiva entre la soledad y el estado de identidad moratorio. En comparación, se encontró una clara relación negativa entre el sentimiento de soledad y el estado de identidad de ejecución hipotecaria y logro.

La literatura previa no encontró apoyo total para estos hallazgos, Arabzadeh et al. (2012) son en parte similares a los hallazgos del estudio actual, indican una clara relación positiva entre la soledad y el estado de identidad difuso y una relación negativa con los otros tipos de identidad, el estado de identidad de moratoria en el estudio actual tenía una relación positiva débil con soledad.

En cuanto a las diferencias entre niños y niñas en los estados de identidad, se encontró que el nivel promedio de estado de identidad es más alto entre las niñas que entre los niños. Respecto al resto de estados identitarios, no se encontraron diferencias significativas entre femeninos y masculinos.

Según la filiación religiosa, no se encontraron diferencias entre los adolescentes participantes en función de la filiación religiosa en el examen de las variables de investigación.

Estos hallazgos, algunos de los cuales son consistentes con estudios previos y otros no, tienen mucho que explicar con respecto a la singularidad de la sociedad árabe que es una minoría en Israel.

Los adolescentes de la sociedad árabe en Israel son un grupo que enfrenta dificultades únicas, ya que desarrollan su identidad en una sociedad que tiene dos sistemas de valores, a veces contradictorios.

Otro factor que probablemente influyó en los hallazgos del estudio fue el período en el que se realizó, el período de la pandemia del COVID-19.

La pandemia del COVID-19 ha tenido impactos sociales, económicos y de salud sin precedentes y ha causado problemas psicológicos generalizados (Sarialioglu et al., 2022; Alsumait, 2021).

Las estrategias de cuarentena para controlar la pandemia también pueden conducir a un mayor uso de Internet y presentar riesgos para que las personas vulnerables aumenten significativamente su uso de Internet y desarrollen adicción. Internet juega un papel importante de amortiguamiento en la conexión de las personas, especialmente en circunstancias limitadas como la de durante la cuarentena (Alsumait, 2021).

10. Recomendaciones, limitaciones y estudios futuros

Este estudio es limitado debido a su desempeño en la región norte de Israel e incluyó solo a jóvenes de la sociedad árabe. Todos los participantes eran del mismo grupo étnico, lo que puede limitar la generalización. Por otra parte, la selección de esta etnia pretendía indagar en las características personales de esta singular muestra.

Además, la recopilación de datos realizada mediante cuestionarios de autoinforme limita la precisión de los resultados porque reflejan el autoinforme, que puede confundirse con el sesgo de informe. Este estudio podría ser diferente si los datos se obtuvieran de una muestra más grande de participantes. Por lo tanto, se recomienda que se realicen investigaciones futuras que incluyan un mayor número de participantes que representen un área geográfica más grande. La investigación futura debería replicar los hallazgos actuales y ampliar este estudio para identificar características individuales adicionales que puedan influir en los hallazgos.

Otra limitación del estudio es que la evaluación de la adicción a Internet se basó en información autoinformada de la escala IAT en lugar de diagnósticos clínicos. Además, hoy en día existen opciones para medir la duración del uso de Internet, así como los porcentajes de uso de las distintas aplicaciones. En futuras investigaciones es posible apoyarse en nuevas formas de evaluar la adicción

Otra limitación se refiere al período en el que se realizó el estudio, el período del brote de la pandemia que pueden afectar los resultados de la investigación y aumentar la cantidad de tiempo dedicado a Internet. Por lo tanto, en futuras

investigaciones se recomienda probar una relación causal entre COVID-19 y la

adicción a Internet entre el mismo grupo étnico que se probó.