



Internet Social Networks: An Escape From Traditional Reality For Arab-Bedouin Youth In Unfamiliar Villages

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Abstract: The objective of this research is to explore the impact of social media networks on the daily experiences of Arab-Bedouin adolescents. The study is based on semi-structured interviews with 30 male youths from unrecognized villages in 2023. The outcomes highlight the significance of social media networks as an indispensable communication tool for males within a traditional societal structure, particularly for establishing connections with peers from diverse sectors and religions. The utilization of social media facilitates meaningful and comprehensive interaction between genders, as perceived by teenagers. It also fosters a profound and significant dialogue on an emotional plane, which remains inaccessible in the Bedouin boys' everyday lives.

Keywords: Bedouin Youth, Social Networks, Escape From Traditional Reality, New Emotional Experiences

1. Introduction

In recent times, the engagement of Arab-Bedouin teenagers with the Internet and social networks specifically has witnessed a notable increase. Research suggests that young individuals constitute the largest demographic utilizing communication platforms on the Internet (Abu-Gweder, 2022; Boniel-Nissim, 2018). Further, evidence points to social networks acting as catalysts for fostering processes of reconciliation and tolerance, facilitating the formation of friendships across groups on equal footing (Gribiea, Kabha, & Abu-Saad, 2017; Taha, 2020). Extensive research highlights the significant use of social networks among teenagers globally (Boniel-Nissim, 2018) and among Arab-Bedouin teenagers in Israel in particular (Gribiea et al., 2019; Abu-Gweder, 2022). The specific online social practices of Arab-Bedouin youth from lesser-known villages remain underexplored. This gap underlines the potential significance and contribution of this research endeavour.

Indeed, this study posits that social networks act as a crucial mechanism for the socialization of teenagers from traditional societies, who face numerous social constraints. These constraints encompass limitations on free expression, interactions with diverse groups, emotional encounters with other communities, and particularly, sexual experiences. Social networks offer a platform for dialogue absent from their tangible reality, both in educational settings and in their immediate surroundings. Consequently, the research centers on exploring whether social networks represent a departure from the traditional reality of these youths to an alternative virtual realm, thereby allowing them to transcend the social barriers present within their familial and community environments.

2. Literature Review

2.1. The place of the Internet in the lives of Bedouin youth in unfamiliar villages

Teenagers residing in unrecognized villages face social isolation, stemming from their place in a traditional society where social authority is predominantly held by adults. This dynamic significantly restricts the avenues available for youths to engage in social interactions and express themselves (Abu-Saad, 2016; Abu-gweder, 2024; Al-Said, 2015; Yiftachel, Roded, & Kedar, 2016).

Furthermore, the lack of official recognition of these villages leaves their inhabitants without access to social services and basic infrastructure, including electricity and welfare institutions (Oplatka & El-Kuran, 2020). Such deficiencies deepen the isolation and barriers encountered by these young individuals. This context highlights the potential of the internet and social media platforms as vital conduits for socialization, expression, and connection for these marginalized youths, providing them with forms of social and emotional engagement that are otherwise unattainable in their physical surroundings (Xie & Chao, 2022).

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Given these challenges, the internet emerges as a pivotal resource in the lives of youths from unrecognized villages. Research indicates that the use of social networks by Arab-Bedouin teenagers exposes them to new content and advanced technologies (Gribiea, 2013). Abu-Gweder suggests that within a traditional society, where media spaces are constrained, the internet plays a crucial role in fostering social relationships, including with peers from outside Israel. Other studies highlight that the advent of online communication presents a unique opportunity for Arab-Bedouin youths to escape their traditional social confines and forge online social ties. This represents their first chance to integrate into the broader world beyond their community, signaling a transformative shift for the future generation of Bedouin society (Abu-Gweder, 2022).

2.2. The Social Structure and Cultural Characteristics of the Bedouin Society

The Bedouin society, part of the broader Arab community, is characterized by its distinct minority status, demarcated by unique ethnic, religious, linguistic, and national identities (Last, 2018). This society's internal dynamics are notably influenced by its members' geographic spread across different socio-cultural environments (Alon, 2017)

Academic analyses often define the Bedouin in the Negev as tribal settlers whose social organization is deeply rooted in family and tribal allegiances (Meir, 1997). This societal framework is highlighted by strong commitments to familial ties, traditional values, a clear hierarchical structure, and pronounced male dominance (Smith, 2005). The collective goals of the group are emphasized over personal ambitions, reflecting a predominantly collectivist orientation (Jones, 2010). The communal ethos prevalent among the Bedouin prioritizes the common welfare over individual desires, underpinned by their entrenched tribal systems (Goldberg, 2003).

Bedouin tribes are divided into familial clusters based on kinship and ancestry, with the tribe consisting of multiple family units. The fundamental social unit is the nuclear family, which is part of a larger clan where familial connections are paramount (Davidson, 2004). These groupings are structured under a strict hierarchy that is heavily influenced by both age and gender, defining social roles and behavioral norms (Feldman, 1998).

2.3. The unknown Bedouin villages in Israel

The concept of "unrecognized villages" gained prominence in the public sphere following the cessation of military governance in 1967, marking the beginning of efforts to categorize Bedouin Arab communities and their settlements in the Negev region. Initially, the state sanctioned a limited number of these settlements, but the measures were insufficient. Despite efforts throughout the 2000s and ongoing discussions, comprehensive resolutions remain elusive. While the Bedouin Arabs have proposed several plans for recognition and development, not all have been approved by Israeli authorities.

The relationship between the Bedouin inhabitants and state agencies is facilitated through specialized institutions created specifically for this interaction, highlighting disparities. Notably, the Bedouin Authority, controlled by government ministries, lacks direct representation from the residents of the unrecognized villages, underscoring significant inequality.

Unrecognized villages are characterized by the state's refusal to acknowledge them, labeling the inhabitants as trespassers, whereas the residents argue their presence on ancestral lands. These settlements endure under harsh conditions, deprived of essential infrastructure and services such as water, electricity, and telecommunications, fostering social and economic marginalization. This situation is a focal point of the ongoing dispute.

Another distinct aspect of these communities is the state's policy of demolishing homes, undermining trust between Arab-Bedouin citizens and the government. This approach is particularly contentious due to the absence of viable relocation or housing alternatives for the affected individuals. Various organizations argue that Israel should heed international calls to cease demolitions and engage in trust-building measures with the Bedouin community, aiming for a resolution that honors their lifestyle and aspirations while aligning with state planning principles.

There is a pressing need to address equitable resource distribution among Negev's diverse communities, aiming to bridge the significant disparities between Arab and Jewish populations sharing the same region. The current strategy of denial and enforcement only serves to deepen historical divisions, obstructing the development potential of Bedouin settlements. A resolution that incorporates community participation and acknowledges their goals, needs, and way of life is essential. Such an approach would facilitate a reorganization of the Negev's spatial arrangement in a manner that ensures equality and a dignified existence for all its inhabitants, regardless of ethnicity.

2.4. The openness of social networks to the discourse of the user

Young individuals engage with media and the Internet more extensively than any other age group. Research underscores that the advent of new communication technologies has significantly boosted social network usage, particularly with the proliferation of smartphones, enhancing accessibility and the breadth of information available (Andreassen & Pallesen, 2014; Boniel-Nissim, 2018). These advancements have afforded opportunities for personal identity development, the establishment of social networks, sustained contact, and peer support, overcoming traditional constraints of time and distance. Furthermore, there's a growing emotional dependency on the Internet attributed to these technologies.

The highest rate of Internet and new media usage is found among the youth, driven by the introduction of innovative communication technologies. This surge in social network engagement has been markedly amplified by smartphone technology, broadening access to information and facilitating the formation of personal and social identities online (Andreassen & Pallesen, 2014). Additionally, this trend has cultivated an emotional reliance on the Internet, underscoring its significant impact on contemporary life. Leisure activities facilitated by these technologies offer avenues for personal development, social connectivity, and peer support, unfettered by geographical or temporal limitations, thus heightening the emotional bond with the Internet (Leung, 2001).

The digital media landscape presents a diverse array of options, allowing users to tailor their communication preferences to meet specific personal motivations and satisfaction levels (Finn, 1997). The merger of mass media and digital technology has precipitated a notable shift in media consumption behaviors, necessitating a more nuanced understanding of consumer motivations and satisfaction. Young people, for instance, utilize instant messaging for relaxation, affection, sociability, and entertainment. Likewise, predominant reasons for engaging with online networks include the need to express negative emotions, seek affection, gain recognition, and for entertainment purposes (Leung, 2013). This highlights the complex interplay between technology, personal fulfillment, and the evolving dynamics of social interaction in the digital age.

The burgeoning interest of communication researchers in online audiences may be attributed to the diminishing distinction between the sender and recipient in interactive media. This blurring of roles is particularly pronounced in newer media forms, facilitated by users' ability to adopt pseudonyms (Taha, 2020). Global studies have shown that social networks act as a potent catalyst for fostering open communication among youths worldwide. Lin & Chu (2021) suggest that social networks offer a plethora of services and advantages, ranging from entertainment and community expansion to forging new acquaintances and providing emotional support. It has been observed that social network activities enhance closeness and intimacy among users. The sense of intimacy developed online, especially through connections made with friends on these platforms, is considered to bolster user loyalty. The presence of emotional support emboldens users to engage in significant self-disclosure, thereby deepening the sense of intimacy with their social network friends (Bruine de Bruin, Parker, & Strough, 2020).

Concurrently, research has established a definitive link between social media usage and the creation and involvement in media content. Findings indicate that while social media offers positive experiences and satisfactions to its users, it also exposes them to negative consequences. Users of online social networks may experience enhanced social interaction, digital learning opportunities, active online citizenship, and digital efficacy. However, they also face privacy risks, potential addiction to social media, and distractions from daily tasks (Taha, 2020).

In summary, the scholarly discourse highlights several key insights into the role of social networks in the lives of their users. These platforms afford a multitude of satisfactions, including entertainment, societal expansion, emotional backing, and opportunities for making new connections, while also fostering the growth of intimacy among users. This intimacy, cultivated both with the platforms themselves and among users, plays a crucial role in engendering network loyalty. The availability of emotional support not only strengthens this loyalty but also leads to a profound and meaningful commitment from users, who opt to share personal information extensively. Such open and intimate sharing serves to deepen the connections between users and their network friends, underscoring the reciprocal relationship between emotional support, self-disclosure, and the development of intimate digital relationships. This intricate interplay illustrates how social networks enhance and solidify social bonds in the digital era.

3. Methodology

This research adopts a qualitative methodology, employing semi-structured interviews to explore the experiences of Bedouin youth from unrecognized villages with social networks on the Internet. The study encompasses 15 interviews with high school students, aiming to uncover meanings and interpretations of their engagement with online social platforms.

3.1. Methodological Aspects

The present study is a qualitative study that follows the constructive interpretive paradigm. Qualitative researchers seek to understand the studied phenomena as they are understood by those who take part in them. The goal of qualitative research is to stay as close as possible to the unique construction of participants' worlds (Flick, 2017). Qualitative research focuses on the human experience of the individual in his or her natural environment and seeks to learn about a phenomenon from the individual's world, through the meanings and interpretations that he or she gives it (Patton, 2002). Qualitative research describes in detail and holistically the richness of phenomena, their dynamics, and their subjective interpretations. This view argues that the research is influenced by the values and the context in which it takes place and therefore emphasizes the relationship between the researcher and the researched—the knowing and the known—viewing it as an inseparable interaction (Creswell, 2008).

3.2. Data Collection

Data collection followed the phenomenological research approach (Patton, 2002), with open interviews probing the online discourse on social networks. According to Shaked (2003), the interview guide addressed two primary

content areas: the emotional experiences derived from online interactions and the role of social networks in facilitating an escape from social reality, thereby broadening their circle of friends and aligning with their feelings during online dialogues.

Questions exploring emotional experiences from social network discourse included inquiries about feelings elicited by chatting on these platforms, ways in which these interactions were gratifying, examples of enjoyable chatting experiences, and details about chat partners.

Questions examining the escape from social reality through online conversations asked about feelings during such interactions, perceived differences between chatting with peers in regular classes and those on social networks, and examples highlighting these distinctions.

The course of the research: The interviews were conducted in community (experienced) and public places such as learning centres of youth promotion units and more.

The interviews in the study were conducted according to the qualitative, interpretive-constructive approach. In the last two decades, the paradigms of qualitative research have been increasingly accepted in sociological and education research as appropriate tools to examine the questions that concern these fields (Shaked, 2003).

The interviews lasted between 45-60 minutes. Comments and reflections were recorded after each interview.

3.3. Analysis of Findings

The analysis of the interviews adhered to a structured four-step process, facilitating a comprehensive examination of the data:

Step 1: Each text was subjected to an in-depth reading to ensure a thorough understanding of the content.

Step 2: Data coding entailed organizing the information into meaningful categories. Within each category, specific quotes that encapsulated the experiences of teenagers navigating the world of social networks on the Internet were selected for further analysis.

Step 3: The core themes identified through coding were then associated with existing research findings, ensuring that the analysis was grounded in the broader academic discourse.

Step 4: Finally, an exploration of the interrelationships between themes was conducted. This phase aimed to synthesize the findings into a coherent theory that elucidates the experiences of Arab-Bedouin youth on social networks, contributing to a deeper understanding of their online interactions and the implications thereof.

4. Findings

The findings of this investigation align with findings from the literature review concerning the online engagement of youth on social networking platforms. These platforms are viewed by the participants as enjoyable and a source of meaningful emotional interactions with others. Furthermore, the discourse on social networks appears to mitigate social isolation, particularly against the backdrop of social constraints on open dialogue with members of the opposite sex within their community. According to the perceptions of the interviewees, social networks serve as a vehicle for escaping the tribal and familial affiliations that define Arab-Bedouin society. The prevalent use of social networks, as explained by some participants, is attributed to the intense academic pressures faced by students, driving them towards seeking respite and diversion on the internet.

"Although it appears we're merely browsing social networks on the Internet, in reality, there exists a plethora of content and a strong desire to occupy our free time," observed Samir. Shahr echoed this sentiment, "I engage with social networks on the Internet primarily to escape the pressures of studying and exams. It's challenging to devote your entire focus and emotional energy to academics without any respite. It's essential to allocate portions of your time to other activities as well."

The discourse on social networks among Bedouin youth represents a novel phenomenon of engagement. Several participants mentioned that their activity on social networks is primarily aimed at filling time through diverse conversations encompassing relationships, dating, friendships, and more. They articulated that these platforms enable them to partake in fluid and meaningful exchanges, enhancing their enjoyment and alleviating boredom. "I surf daily on social networks mainly to pass my time and alleviate my boredom," stated Omer. "I also feel that it's a platform for conversation and enjoyment," added Abraham.

In traditional societies, social outlets often revolve around formal and exclusive gatherings. However, among Bedouin youth from unrecognized villages, the Internet, and social networks, in particular, serve as a modern form of social engagement. These youths perceive online platforms as compensatory spaces, especially given the unique challenges they face at a pivotal age within Arab-Bedouin society, where elders dominate all aspects of life. This dominance prompts the youth to favor virtual interactions on social networks over the constrained influence they experience in their daily realities.

Reflecting on this, one participant shared, "As is well-known, I cannot sit with people in our village and freely express my opinions because doing so would limit my ability to act on any matter. In stark contrast, social networks on the Internet offer me a space to express myself and share my views on all issues. Therefore, I prefer engaging in this virtual realm over being silenced in real life," said Fares.

In the current study, the experience of online discourse emerges as a form of social compensation in the eyes of most interviewees, manifesting through conversations, making new acquaintances, and exploring romantic connections. Regarding this, one participant shared, "I believe that the appeal of engaging in social networks on the Internet partly stems from the lack of enjoyable experiences at home or school. Instead, we find enjoyment in social networks through leisure activities, conversations, making new friends, and exploring romantic interests," noted Yasser.

Furthermore, the pervasive use of social networks by youth, even within the confines of their homes, underscores a profound and remarkable connection with the Internet. This connection highlights the significant impact and integral role of the Internet in the lives of Bedouin youth, showcasing its vital presence in their daily routines.

"For instance, in the morning, as I wake up, sometimes I wait for my mother to prepare a drink for me. During this wait, I often find myself surfing the web—I enjoy messaging, watching videos on YouTube, and looking up information about various places," explained Nemer. This statement illustrates not only the habitual nature of internet use among Bedouin youth but also its role in filling moments of waiting and transition, further emphasizing its importance in their everyday life.

The examination of research literature highlights that family structure and societal norms, both within communities and educational settings, enforce a separation between boys and girls. This division fosters a homogenous discourse among genders, devoid of any substantial interaction between them. Interviews conducted reveal that Bedouin boys engage with social networks on the Internet to occupy their free time and to forge connections with individuals of the opposite sex, circumventing the restrictions and limitations imposed by their society. The respondents disclose that interactions with the opposite sex are often conducted clandestinely, typically away from parental scrutiny. The pervasive use of social networks has sparked parental concerns regarding the potential repercussions of these exchanges on their children, with fears that such communication may lead to behaviors or attitudes diverging from accepted societal values—a scenario parents perceive as an evasion from reality and essential values.

"I browse social networks on the Internet discreetly, without my parents' or family's knowledge, as discovery would lead to severe repercussions. Therefore, I prefer to keep it hidden from my parents," expressed Said.

Teenagers acknowledge that despite recent social shifts, Arab society remains inherently traditional, and this aspect should be considered. In this vein, one participant remarked, "I don't entirely fault my society; after all, it is a closed community with its unique characteristics. In my view, we should preserve our conservative status regarding social interactions and contact with members of the opposite sex. Even though many of us engage in conversations with girls and some even share photos through social networks on the Internet," stated Yosef. This acknowledgment reflects a nuanced understanding of the balance between embracing modern communication platforms and adhering to the conservative values of their society.

The interviews reveal a poignant dilemma faced by the participants: balancing social conservatism with the opportunities presented by modern technological advancements, which facilitate more progressive interactions between genders. This stands in stark contrast to the conservative traditions of Arab-Bedouin society, where free expression among the youth is often restricted. Social networks emerge as a novel challenge to these traditional norms, offering Arab-Bedouin youth an unprecedented platform for engaging in meaningful dialogues with peers without the necessity of physical meetings, thanks to technological progress acting as a catalyst for change. Thus, communication via social networks heralds a new phase of social evolution previously unexperienced by Arab-Bedouin youth in remote settlements.

This finding underscores that social networks represent a formidable challenge to conservative Arab-Bedouin traditions. They provide an innovative platform for open and enriching dialogue, enabling the development of new social relationships and access to previously unavailable information and cultures within their village communities. In Arab-Bedouin society, the separation between genders is a fundamental aspect, beginning in childhood and prominently reflected within the education system. Many respondents view this separation as a societal norm that restricts interactions between male and female youth. However, social networks illuminate a path to surpass these barriers, offering exposure and experiences that were once impossible.

The disparity in relationships and behaviors between genders, evident in educational settings, prompts reflection on the impact of this segregation on the social and personal growth of both boys and girls. Social networks, therefore, present an opportunity to transcend these social and cultural barriers, creating a safer environment for self-expression and relationship development across genders. This opens avenues for interactions with the opposite sex that are unattainable in their everyday lives.

One respondent shared, "I can confidently say that girls in my class communicate and collaborate with me in all aspects of learning, an interaction that's unfeasible outside the classroom." This highlights the contrast between school interactions and those facilitated by social networks, which resemble the ease and familiarity found online.

Furthermore, this shift beyond school boundaries offers a vivid glimpse into the respect for girls that boys develop, differing significantly from their behavior in other settings, partly due to their engagement with social networks and the relative lack of oversight, allowing more open interactions with the opposite sex.

In summary, social networks serve as a vital communication tool for youth within traditional societies, particularly in fostering and expanding relationships beyond their immediate communities. They facilitate rich, in-depth communication between genders and enable deep, meaningful emotional exchanges that are scarce in the everyday reality of Bedouin boys.

5. Discussion And Conclusions This study delves into the impact of online social networks on the daily lives of Arab-Bedouin youth, aiming to uncover both the opportunities and challenges presented by these platforms, as well as the social and personal transformations they prompt. Central to this inquiry is how engagement with social networks influences Arab-Bedouin youth and the array of social, cultural, and personal shifts that ensue from such interaction.

The scholarly background suggests that the capacity to select a communication medium that aligns with one's needs—as a mechanism to detach from the prevailing social reality—is a key avenue through which teenagers seek solace, companionship, emotional release, recognition, and entertainment (Leung, 2013; Andreassen & Pallesen, 2014). This research uncovers that the online discourse of Arab-Bedouin youth on social networks serves as an alternate virtual reality distinct from the social fabric of their traditional society. Essentially, this online engagement equips these youths with a new, digital culture that supplements their conventional cultural backdrop. The discourse online significantly alleviates the influence of the traditional and collectivist structures that typify Arab-Bedouin society. This observation aligns with the outcomes of other studies exploring Internet usage among Arab-Bedouin youth, highlighting that it originates from the intricate realities of their existence, particularly their traditional social framework which restricts Internet use due to apprehensions of social deviation and unapproved interactions, such as communication with women outside their community. Online social networks, at times, are perceived as an escape route from reality, offering a channel for the intensive consumption of digital content. This involves extensive periods spent reading online materials and engaging in digital correspondence, often favored over in-person social interactions (Wolanski, 2020; Malinauskas & Malinauskiene, 2019).

Recent research delineates the profound transformations Arab-Bedouin society has experienced, particularly regarding new media, which have induced a generational divide. This divide is markedly evident between parents, often unfamiliar with internet content, and youths, for whom it constitutes a significant facet of their social and cultural existence. Studies have documented the changes within Arab-Bedouin society, especially due to new media, highlighting an intergenerational gap between parents and youth (Gribiea et al., 2019; Abu-Gweder, 2022). This study reveals that despite parental and societal concerns, teenagers continue to utilize social networks for communication and to sustain social connections. They perceive these platforms as avenues for dialogue, dating, information seeking, and application use, independent of their parents or traditional social frameworks. This aligns with global research on minority groups, demonstrating digital space utilization as a strategy to navigate complex social realities in countries like Israel, where minority groups must adapt to dominant social norms while maintaining their religious and ethnic distinctiveness (Burrell, 2012).

An essential aspect of social networks is their capacity to facilitate the exploration of emotional dimensions distinct from those in parental society or the relatively more flexible school environment (Malinauskas & Malinauskiene, 2019). Virtual reality fosters a unique discourse absent in daily life, particularly highlighting the interaction between genders within Arab-Bedouin society, which is nonexistent within the educational framework for specific needs and respectful relationships. Studies on social network usage underscore their role in seeking emotions and experiences divergent from traditional social norms and school realities, deemed more adaptable (Wolanski, 2020). Virtual reality offers a platform for meaningful discourse, unavailable in everyday life, where discussions extend beyond educational needs to encompass feelings, love, and gossip.

The internet holds significant potential for socially and economically marginalized youth. Various studies indicate social networks as platforms for addressing negative emotions like loneliness, stress, sadness, or anxiety, offering an escape from social reality (Erol & Cirak, 2019; Abu-Gweder, 2022). This research suggests that social network interaction acts as a catalyst for social change among youth, particularly within the Arab-Bedouin community. Online media not only broaden their social circles but also introduce new content, expanding their exposure horizons.

This study underscores the importance of online social networks for youth from peripheral and underserved communities, providing vital emotional and social support. It was discovered that Bedouin youth from unrecognized villages, deprived of adequate welfare services, find the online environment a compensatory space for their physical life deficits. They establish online friendships that substitute for their physical community. This observation is complemented by studies indicating that online friendships facilitate encounters with diverse cultures and societies, otherwise inaccessible in daily life, available solely via the internet (Gribiea et al., 2019; Abu-Gweder, 2022). Thus, the internet serves as a medium for strengthening global youth social ties, including Arab-Bedouin youth, offering them a venue for fostering and consolidating new social connections.

In summary, social networks offer Arab-Bedouin youth from unrecognized villages a platform for free expression and virtual connection creation. While navigating social and cultural hurdles, there lies a potential for societal development and integration into the technological era. Recent research shows that a significant portion of teenagers engage online, forming relationships with individuals from differing religious, cultural, and social backgrounds (Abu-Gweder, 2022).

5.1. Contribution of the Study

The primary contribution of this study lies in its exploration of the scope and innovative practices of Arab-Bedouin youth from unrecognized villages in Israel concerning their engagement with social networks. The research enhances our comprehension of a novel social process emerging among this demographic, predominantly manifesting within the virtual realm rather than their everyday reality. Highlighting the swift evolution of online communication, the study underscores the inherent potential of new technologies to facilitate the integration of these youths into contemporary society. This potential is particularly significant in professional and future-oriented contexts, such as their assimilation into the modern workforce in sectors like industry, teaching, and education.

5.2. Limitations and Suggestions for Future Studies

This study serves as an entry point for future research aimed at delving into the nature of connections established by Arab-Bedouin youth from unrecognized settlements in the Negev on social networks and exploring ways to transform Internet communication into a tool readily accessible for social, academic, and cultural purposes through governmental bodies. In essence, there is a call for further studies to build upon and broaden the scope of this investigation, particularly within the Arab-Bedouin community.

The current research examined the engagement of teenagers with social networks, uncovering that such usage offers them social compensation. However, it's noted that these teenagers do not represent the majority of the Arab-Bedouin population, with 40% residing in unrecognized villages and the remainder in recognized ones. Future inquiries could pivot to the perspectives of parents regarding their children's engagement with social networks, and their reactions to it, and delve into additional topics such as the impact of other media content. This could reveal effects parallel to those identified in this study concerning the socialization processes teenagers navigate in virtual reality, as opposed to their day-to-day lives.

Moreover, the study sheds light on teenagers' interactions with the opposite sex, particularly with individuals from different cultures within virtual reality, contrasting with their real-life encounters. An intriguing avenue for future research would be to examine how these virtual experiences influence Arab-Bedouin youth who are pursuing higher education and encountering diverse cultural interactions, potentially shaping their social and academic trajectories.

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