

Social Media Addiction: A Sociological Perspective and Solution Suggestions

Osman METİN*

ABSTRACT

In this article, social media addiction is discussed from a sociological perspective. In the light of some classical sociological theories, the causes and effects of addiction are discussed and some solutions are developed. With this sociological perspective, the transformation of social structures, cultural norms and socialization processes are involved in the emergence of social media addiction. The concepts of social integration and anomie from Durkheim, alienation and commodification from Marx, and the approaches of Castells and Turkle in some current studies based on technology and society are discussed in relation to social media addiction. All these are realized with a theoretical method in light of the literature's classical sociological theories. The importance of politicians' involvement in the process, educational processes and social regulations are emphasized in the solutions proposed with a holistic approach in the fight against social media addiction.

Keywords: Social Media Addiction, Sociological Perspective, Anomie, Social Integration, Alienation, Network Society.

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Sosyal Medya Bağımlılığı: Sosyolojik Bir Perspektif ve Çözüm Önerileri

ÖZ

Bu makalede sosyal medya bağımlılığı sosyolojik bir perspektiften ele alınmaktadır. Bazı klasik sosyolojik kuramlar ışığında bağımlılığın nedenleri ve etkileri tartışılmakta ve bazı çözüm önerileri geliştirilmektedir. Bu sosyolojik bakış açısı ile sosyal medya bağımlılığının ortaya çıkışında toplumsal yapıların dönüşümü, kültürel normlar ve sosyalleşme süreçleri yer almaktadır. Durkheim'dan toplumsal bütünleşme ve anomi, Marx'tan yabancılaşma ve metalaşma kavramları ile Castells ve Turkle'in teknoloji ve toplum temelli bazı güncel çalışmalarındaki yaklaşımları sosyal medya bağımlılığı ile ilişkili olarak ele alınmaktadır. Tüm bunlar literatürün klasik sosyoloji kuramları ışığında teorik bir yöntemle gerçekleştirilmiştir. Sosyal medya bağımlılığı ile mücadelede bütüncül bir yaklaşımla önerilen çözümlerde siyasilerin sürece dahil olması, eğitim süreçleri ve toplumsal düzenlemelerin önemi vurgulanmaktadır.

Anahtar Kelimeler: Sosyal Medya Bağımlılığı, Sosyolojik Perspektif, Anomi, Sosyal Bütünleşme, Yabancılaşma, Ağ Toplumu.

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*Dr. Öğr. Üyesi, Afyon Kocatepe Üniversitesi, Fen Edebiyat Fakültesi, Sosyoloji Bölümü, Afyonkarahisar/Türkiye. E-posta: ometin@aku.edu.tr, ORCID Numarası: [0000-0002-0888-1485](https://orcid.org/0000-0002-0888-1485), ROR ID: <https://ror.org/03a1crh56>



INTRODUCTION

Social media addiction is mentioned in many definitions as a phenomenon observed with the intensive and uncontrolled use of social media applications. This addiction is the behavioral patterns that are observed over time in those who use social media applications, which arise with a desire to use the applications continuously with a desire that is difficult to control and constitutes addiction (Siah et al. 2021). In many studies, it has been seen that it is an addiction that can change people's habits and activities in their leisure time and negatively affect their academic success (Baz 2018). There are also studies that consider social media addiction as a type of internet addiction (Demirel & Tapan 2023). Looking at the statistics of social media usage, there is a positive and high correlation between the usage time of the young generation and this addiction (Bilgin 2018).

Addiction is a condition that occurs as a result of intensive and uncontrolled use of social media and causes significant disruptions in the lives of users (Sağar 2022). It is seen that those who are exposed to this addiction can even disrupt the basic vital obligations they need to fulfill in their daily lives (Bozkurt & Bozkurt 2022). In addition, it can cause some basic social and psychological disorders such as social anxiety, loneliness and depression (Aribaş 2022; Çağlayan & Arslantaş 2023; Düşünceli et al. 2022).

Studies reveal that users' social media addiction levels are linked to various factors such as emotional intelligence levels, self-esteem, and perceptions of social support (Ergen & Akacan 2021; Uzun et al. 2016). Social and emotional abilities of addicted individuals can be negatively affected and cause different psychological problems (Bekiroğlu & Şahin 2022).

Addiction affects users in different areas of their lives. These include loss of self-esteem, decreased life satisfaction and negative effects on mental health (Hawi & Samaha 2016; Suhud et al. 2023). It has been revealed in various studies that addiction also contributes negatively to social isolation, work and friendship relationships in daily life (Mousa 2023; Zaw & Azenal 2021).

Loneliness, narcissism and self-esteem have also been found to be effective in the emergence of social media addiction (Hawi & Samaha 2016; Suhud et al. 2023; Susanto et al. 2021; Xu et al. 2022). Individuals who want to improve their self-esteem and self-image may have more confidence in social media. This may increase the emergence of addictive behavior in them (Dailey et al. 2020). In addition, it is emphasized that there is a correlational link between narcissistic individuals and social media addicts, and narcissistic individuals are closer

to addiction (Susanto et al. 2021). This shows a two-way cyclical process. In other words, while social media addiction can lead to narcissism, it has also been seen in the studies mentioned above that narcissistic individuals are more prone to addiction.

In addition, many psychological factors such as regulation of emotions, spiritual and materialistic processes have been investigated in the emergence of social media addiction (Demiroğlu & Taş 2021; Peker & Yıldız 2022; Wang et al. 2022). In other words, users who have difficulty in controlling and regulating their emotions have the potential to become addicted to social media more easily (Peker & Yıldız 2022). The susceptibility of the content in social media channels to materialistic processes is another important factor in increasing addiction. Because users can spend more time with materialistic processes due to the design and visual nature of these channels (Wang et al. 2022).

Social media addiction is an important problem that has the potential to negatively affect users' daily lives and cause psychological problems. It is important to recognize the underlying factors, processes and risks that may arise from this addiction, and to offer solutions that may be useful by providing a sociological perspective in today's society where digital factors are intense.

Method

The unique value of this article is that it addresses social media addiction from a sociological perspective. Methodologically, classical sociological theories were utilized with a theoretical design. The terminologies and theories of Durkheim and Marx were used to approach the subject. In the light of these theories, social media addiction has been tried to be understood sociologically and solutions have been developed based on the social causes of addiction. The theories that are the methodological backbone of this article, which is designed as theoretical research, are discussed in detail in the relevant headings.

Durkheim's Anomie and Social Integration

Emile Durkheim, one of the first and important names of sociology, used the concepts of anomie and social integration in his work "Suicide: A Sociological Investigation" (Durkheim 2011). For Durkheim, anomie refers to a state of normlessness in society or the breakdown of social norms that guide the behavior of individuals in a society. Anomie occurs when norms from the past do not shape behavior in society in the desired way. Anomic situations are times of social change when alienation begins to be observed in a society with serious confusion and disorganization of tendencies.

Integration is a concept that shows the level to which individuals living in society are connected to the society they belong to with the social relations they develop, the values they share and the sense of belonging at some point. According to Durkheim, there must be a strong social integration in order to maintain social order and prevent anomie (Durkheim 2011). The more the individuals who bring the society together are integrated with the structure they live in, the stronger their commitment to norms and values will be. In this way, the possibility of deviant behaviors and irregularities in society will decrease.

Durkheim's concepts of anomie and social integration can be considered to provide a necessary tool to comprehend social relations in the context of today's digital technology and its effects on personal welfare. The proliferation of social media channels developed on digital technologies has changed and transformed people's communication and interaction processes, blurring the boundaries between real and unreal relationships and connections (Turkle 2011). These rapid changes have a significant determining effect on the continuation of social norms in today's societies.

When we adapt anomie to today's conditions, it can be observed in different ways. For example, the development of technology at a dizzying speed and the non-stop flow of information through social media channels will make it difficult for society to keep up with this speed. Various social normlessness and uncertainties may arise among individuals trying to adapt to this rapid flow (Twenge 2017). The state of anomie that may arise with constant online connection and constant use of this form of communication and interaction in daily life will contribute to Durkheim's process and idea of separation from traditional forms of society.

In addition, social media channels can affect the feelings of anomie and social isolation in both directions. As many know and accept, these channels can provide serious opportunities for the establishment and facilitation of relationships between individuals, the transfer of experiences, the spread of common points, and the formation of communities in these channels based on identity characteristics. If this situation is read in terms of Durkheim, interaction and communication between individuals will develop and accelerate with the use of these channels. In parallel with this rapid communication and interaction, a sense of belonging will also develop among users. This will contribute to social integration (Wellman et al. 2001).

In the opposite scenario, the addiction that emerges with the intensive and uncontrolled use of social media may lead to the emergence of compulsive behaviors and a distorted sense of reality. Being constantly confronted with idealized and selected images and lifestyles on

social media channels will lead to the emergence of unrealistic expectations among those who use this medium intensively. This will accelerate the emergence of feelings of inadequacy, alienation and, ultimately, distancing from real social interaction and communication (Fardouly et al. 2015).

The above two scenarios can be considered together with one of Durkheim's concepts, isolation, which is a paradoxical process that can occur with the intensive use of social media channels. This is hidden in the fact that individuals living in the age of digital change and transformation find their experiences through instant synchronous connections. In other words, while social media provides a unique opportunity for communication and interaction, it can also lead to loneliness, constant comparison with others and distancing from real social relationships (Primack et al. 2017). This duality creates a complicated interaction of individuals caught between technology, social norms and individual preferences in today's society. Therefore, anomic situations emerging in the society under the influence of digital technologies and the lack of social integration processes are concepts that can be evaluated in the context of social media addiction.

Marx's Alienation

In the "Manuscripts of 1844", Marx describes alienation as it is experienced in societies where this economic model is at the forefront of the capitalist turn (Marx 2021). Marx categorizes alienation as alienation from nature, alienation from one's own labor, alienation from others, and ultimately alienation from oneself. It is quite possible to address these alienation processes of Marx by adapting them to social media users today. In this context, it can be evaluated as the alienation of users from their personal data in the process they enter into by using social media and then from all other processes with the expanding ring. In parallel with this alienation process that emerges with intensive use, commodification should also be mentioned. Commodification is a factor that both facilitates alienation and makes it sustainable. Determinations regarding commodification in social media channels can be listed through many examples such as advertisements, ideal lives, wannabes and exposures.

Finding out how the concept of alienation continues in social media channels can be understood through examples of how it manipulates and changes the behavior of users. These channels have become indispensable in today's modern life by shaping the communication, interaction and perception processes of individuals in society. The tendency of each application to make money and profit is reflected in the general structure of the application. This situation

can be reinforced by various algorithms in the application and can lead to alienation at a serious rate (van Dijck 2013).

The large amount of personal information provided by those who participate in social media channels as users and their commodification constitute the dynamo of alienation. This information, which users voluntarily provide, is processed and used systematically and regularly in advertising, the production of new content and various algorithm manipulations (Zuboff 2019).

Social media outlets treat their users as a mere source of data, much less as individuals. Looking at its users only as a data source means that their lives, experiences and preferences are transformed into commodities to be marketed to advertisers with the information it obtains by accessing their entire lives. Since social media also makes the advertisement process extremely easy, the target audience that the advertisement will reach is always ready. Guided advertisements are more effective in achieving results. The commoditization that emerges with this commercial process, which is no longer in the hands of the users, and the profit gain, which is seen as residual value, becomes continuous. In this process, users who are exploited for profit and residual value become alienated from their own information.

The algorithm structure of social media channels shapes the communication and especially the interaction of those in these channels by providing an environment and can make the process of alienation more severe. These designed algorithms are based on increasing the interactions of their users to the highest level and keeping them there. They are then shaped to encourage continuous and long-term use. As a result, social media users may discover themselves in echo chambers or filter bubbles where their views are encouraged rather than questioned. This can lead to a sense of isolation from different perspectives and interactions in the natural outside world (Pariser 2011).

The algorithms of social media applications work based on the number of followers, likes, reposts and their quantitative scores on most applications. Since they try to equate users' self-worth with popularization and validation suitable for the online environment, they provide serious support to the process of alienation. With these valuations, users' expectation of social approval from others leads to the emergence of unrealistic selves. The state of needing the validation of others prevents the emergence of natural selves after a while and leads to fear and distance from natural relationships (Chayko 2018). This makes it highly likely that the big data obtained by platforms through algorithmic power will be misused (Sümer 2024: 97).

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In the concept of alienation in Marxist terminology, social media channels can be considered as a tool that intensely alienates and continues the effects of capitalist relations in capitalist society. As in the stages of alienation, users are not only alienated from their labor, but also their identities are reconstructed and changed in these digital channels, and natural social bonds are replaced by the decisions of algorithms. This process will strengthen the feeling of alienation (Fuchs 2020).

In order to evaluate this process of alienation caused by social media channels, it is necessary to critically examine the structures of the algorithms at the basis of the applications and what they try to do. All users should be aware of the footprints they leave on these channels and take a critical approach to all the content they are interested in and almost consume. They should prioritize privacy and reliable connections over the purely profit-oriented reflexes of the medium they are in. This critical stance can start by revoking all the permissions they have given to enter these channels (Fuchs 2020).

The concept of alienation, even as described by Marx, still provides a useful tool for understanding the alienation that social media users may experience. It would be good for social media users to realize the alienation processes in these channels, try not to be a tool for commodification, try to establish more natural social ties, and resist commodification and alienation with sincere and meaningful associations.

On Technology and Society

In today's sociology discipline, the combination of technology, society and the individual is the subject of study for many scientists. One of them, Manuel Castells, first made the concept of “network society” famous with his work “The Rise of the Network Society” in 2000. With this concept, he studied virtual networks on social structures and interactions and the associations they provide. The development and widespread use of the Internet and the emergence of social media applications have transformed many of the basic dynamics necessary for individuals to communicate and interact. With this technological change and transformation, these spaces have been transformed into digital spaces that no longer require the unity of time and space rather than conventional spaces (Castells 2008).

Castells tries to define the network society through the different characteristics and effects of information and communication technologies. In societies exposed to these new digital technologies, new forms of social organization have emerged and new communication and other cultural habits have emerged. In Castells' network society, individuals form their

identities and personalities through digital networks on the internet, which change and transform their participation in social life and bring them closer together (Castells 2008).

“Alone Together: Why We Expect More from Technology and Less from Each Other” in 2011 describes the paradoxical nature of technology-mediated social relations. With the apparent illusion of connectivity and companionship, the real problems caused by technology-based communication are separation from real social relationships and social isolation. Turkle's concept of loneliness is explained through the loss of the face-to-face depth and authenticity of real relationships despite intense digital communication through technology (Turkle 2011).

Turkle also describes the complexity of modern communication and digital technologies in terms of the relationships between individuals and their impact on social dynamics. He states that users need to be careful about the tensions between real and virtual interactions of technology and especially digital communication. He suggests that users who think that they are establishing social bonds should question the process of communication and interaction that they engage in by relying on technology (Turkle 2011).

Here, only the technology and society-based studies on Castells and Turkle have touched upon the outcomes of the network society and the digitalized relations that emerge through it. In general, according to the perspectives of these two names and those outside of them, evaluations are presented on the pitfalls and opportunities, if any, of living in digitalized spaces in an ever-increasing manner.

Findings on the Social Causes of Social Media Addiction

The Role of Cultural Norms

Cultural norms of societies are a factor in determining users' attitudes towards social media applications. The cultural norms of some societies may be encouraging to make such connections, to be constantly accessible, and to make public posts. In societies with such cultural norms that almost encourage continuous social media use, the fear of missing out on praise can become the main concern. Psychologically, the fear of missing out on a reward (FOMO) can make the process even more worrisome.

According to a study conducted to reveal the link between social media addiction and Fear of Missing Out, users feel as if they have to be online on these channels due to the fear of missing out on information and events that they consider important daily. Thus, the fear of missing out results in more use of these channels and is seen as an incentive for more use (Przybylski et al. 2013). In other words, this fear of missing out creates a sense of missing out

in social media use and makes users stay constantly connected, constantly check their accounts, and follow what is shared.

Cultural norms in societies that value public sharing, being constantly connected, and being constantly accessible increase the severity of the aforementioned fear of missing out, and thus may support social media addiction, albeit implicitly. Those who live in societies with such cultural norms may think that they have to comply with these norms in order to receive some kind of cultural rewards within the society. Worries about missing others' posts, news and updates may lead users to show more obsessive and repetitive behaviors on these channels. In addition, this process may lead users to seek approval from others through constant likes, comments and reposts.

The severity of the aforementioned fear of missing out varies depending on the nature of the medium in which the information is constantly updated and shared simultaneously. This usually increases the fear of missing out and exacerbates the addiction. The sense of instant gratification that users of these channels obtain through likes, comments and additional contributions is finalized with a sense of approval and validation. The cyclical repetition of this process is an important factor in the continuation of addiction.

In societies with cultural norms that encourage being always on and online, the fear of missing out on the latest news contributes significantly to the obsessive and continuous use of social media. Being aware of these dynamic processes requires considering the impact of this addiction in research processes. It should not be overlooked that addiction is one of the important incentives.

Economic Structures and Incentives

As mentioned earlier, the economic mode of operation of social media applications is based on targeted advertising, encouraging continuous user participation, and especially data mining on users. This way of working aims to keep users addicted through infinite scrolling designed to exploit various psychological gaps and notification designs that encourage and convey long-term use. Such algorithmic and design features are used to continuously maximize participants' usage (Zuboff, 2019).

The designs, working styles and algorithmic structures of social media applications are such that technical information is used intensively to keep users in the application, encourage long-term use and eventually make them addicted. For example, the continuous scrolling feature, which has no natural stopping point, is intended to consume content unless users

themselves willingly stop. The notifications of the apps are in contact with the user in such a way as to create a fear of missing out on the latest news. This allows users to constantly open and check the apps (Zuboff 2019).

The technical and algorithmic structure of apps to continuously acquire and record data increases the severity of addiction. Since their most important source of income is advertising, they have a design that supports this functioning. With the collection of large amounts of data on users, content and advertisements can be personalized with very good targeting thanks to algorithms. Apps track users' preferences and behaviors and ensure that they see ads in the areas they are interested in. In this way, users become more interested in ads.

Another important point that research has shown is that the reinforcement that users receive through their likes, comments and shares leads to the release of dopamine in the brain. When this situation continues in a cyclical manner, addictive behavior is also reinforced (Fuster et al. 2017). This neurological response to all kinds of interactions in social media applications satisfies users' desire for approval and attention through obsessive and repetitive use.

These political economy strategies, which are similar in almost all social media applications, ensure that users are constantly online, volunteer for guided advertising services, and the encouragement of all these are the effects that increase the addiction process and its severity. At this point, by ensuring that users are aware of all these, one of the ways to minimize potential addiction effects through more controlled and supervised use is realized.

Solutions and Discussions on Social Media Addiction

Regulatory Political Interventions

It would be useful for politicians to make the necessary legal arrangements to control the addictive nature of social media channels on users. Fuchs (2020) offered several suggestions for the necessary legislation and regulations to effectively combat addiction. The first of these is to regulate and limit social media companies on how much data they can collect, and to control and limit their advertising practices and processes. In other words, limiting the data to be collected by the application, as well as limiting and controlling advertising applications should be on the list of the first things to be done. Realizing these will have a certain effect on alleviating addiction processes.

It may be useful to require companies to have technical features that can monitor and, if necessary, limit the use of social media applications. It could be mandatory for users to be able to limit the amount of time they spend on these channels on a daily basis, and for technical

arrangements to be made to prevent this through notifications or other means when they are online for a long period of time. Putting the mechanisms that regulate, monitor and control the consumption of social media users under their control is another way that can be effective in addiction.

In addition to the above-mentioned regulations, necessary legal arrangements should be made to protect children and users who are unable to take the necessary actions from all kinds of negative situations they may encounter on social media channels, especially from abuse. Age and other content restrictions should be strictly enforced. All legal regulations should be strictly enforced to create a safe online environment.

All the legal regulations listed above, which should be taken seriously by politicians, are necessary to reduce addiction and ensure safe and balanced use. This can be done in a similar way to the current restrictions on access to tobacco products, as well as the regulation of areas where tobacco can be used.

Community Building and Socialization

Coming together, socializing, sharing and interacting in daily life is important in terms of creating an individual's natural social environment. Encouraging these will be effective in reducing various addictions, especially social media addiction, as it will create a resistance against anomie and isolation. Through various community programs, lifelong education processes, and programs that will increase face-to-face interactions in public spaces, stronger social bonds and connections and feelings of belonging can be developed. Various subject and community centers, parks, various facilities, etc. are areas where the above-mentioned can be realized. With the realization of these, feelings of isolation and loneliness in individuals will also decrease.

With the realization of the above-mentioned activities, common interests of individuals emerge. Community members who come together with common goals and hobbies will have an environment to establish social networks outside of social media. Another support of the programs will create opportunities for cooperation, solidarity and mutual assistance. All this will help to strengthen interpersonal relationships and renew the natural ways of interaction. The individual who starts to feel valuable in this natural environment will naturally move away from the addiction that negatively affects him/her.

In addition, if the curricula are equipped with content that will develop and emphasize the importance of face-to-face communication, empathy, and social skills, it will contribute

significantly to the formation of natural community environments. Schools can provide some strategies on how to deal constructively with various conflict situations that can be encountered in daily life. In this way, it may be useful to teach individuals how to create natural and real connections in their lives and how to build and foster a sense of community.

Another aspect of social media addiction is the addiction to virtual social networks. If strategies are needed to prevent and reduce this, it is important to take into account some of the suggestions above that will enable the formation of natural social networks. Otherwise, the isolating negative impact of social media will envelop the whole society over time. Another recommendation is to invest in public spaces and programs that enable natural socialization and gathering in daily life.

Education Processes

Combining or transforming the media literacy of a period by revising it as digital literacy is the first task to be done in educational processes. The proper implementation of curricula for critical thinking and healthy social media use will definitely have a positive effect. Handling social media critically and knowing the digital functioning closely will provide users with serious comfort and equipment to organize their relationships. These processes are teachable and learnable.

Updated digital literacy courses will provide users with the skills they will need throughout their lives to protect themselves and develop critical perspectives on social media and all other digital content. These lessons will teach users how to ensure the trustworthiness of online information and their own information online. Once they are taught how to ensure and distinguish between privacy and trustworthiness, they will have a more informed relationship with social media. Such suggestions have been obtained and recommended as a result of many studies (Metin 2016).

The critical thinking skills that will be developed through these trainings will enable users to evaluate and analyze the content they encounter on these channels. In the trainings, users should be taught to criticize all the information presented to them and to keep their distance from it. This will ensure that they are prepared for potentially misleading and harmful content. Being able to do all these and develop counter-strategies will make users' lives easier.

The trainings will encourage healthier use of social media channels. Equipped with an understanding of the potential risks and rewards of the online environment, users will now engage with digital content in a more balanced and careful manner. Teaching users that the

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limits are in their own hands and how to determine effective screen time management will make the job much easier (Metin 2021). Digital literacy training programs will make users more resilient in digital media, and they will be able to shape their relations with the digital world in a healthier way as they strengthen their critical perspective. In this way, healthy digital experience will be supported with regulated, controlled and conscious use, on the contrary, completely banning, rejecting and ignoring is definitely not a solution.

CONCLUSION

Almost every subject in the discipline of sociology is analyzed and analyzed with many factors and connections. Social media addiction should also be considered together with many factors. Just as in this study, it is considered in conjunction with cultural norms, economic structures and other different social dynamics in the context of the contributions of the rapid development of technology. The contributions of Durkheim, Marx, Turkle and Castells, which are only a part of the vast theoretical accumulation of sociology, have been used to establish theoretical connections to this phenomenon.

Emile Durkheim, one of the founding figures of sociology, emphasized in his works that social integration and harmony are prioritized for the maintenance of social welfare. From Durkheim's perspective, it can be said that social media addiction anomalizes many social interactions that we can call traditional before, weakens natural social ties, causes isolation and encourages alienation.

With his perspective on capitalism and alienation, Karl Marx's words can be used in social media addiction through economic connections. The economic process that operates by commodifying the users themselves and their data through excessive appetite and enthusiasm for profit causes social media companies to adopt preferences that increase addiction. The constant consumption of content and commodified data supported by new data perpetuate this cyclicity and perpetuate addiction.

Castells and Turkle expand on these basic theories to explore the complex and multifactorial relationship of social media addiction in the digital age. By examining how social media channels shape the behavior of their users, influence social norms, and mediate interpersonal relationships, they have sought to highlight the ways in which technology intersects with social structures to perpetuate addictive patterns of online interaction.

As with other sociological phenomena, taking a sociological perspective on social media addiction requires a broader sociological holistic view of this addiction phenomenon. Various

regulations on data privacy and security, control of advertising practices and technical design of social media applications will be effective in reducing the addictive features of social media. Regulatory initiatives to foster the emergence of social structures that encourage natural social interactions in real life can increase other natural social community belonging by reducing the isolation caused by excessive screen time. Educational curricula that emphasize digital literacy, critical thinking and healthy online habits are essential for social media users to be able to exist safely in the digital environment.

Politicians, educators, and communities can ensure a balanced and sustainable relationship with the digital world by translating insights from sociological theories and current research into strategies that can be used in everyday life.

This study has some limitations. First, it only looks at social media addiction from a sociological perspective. Second, it uses classical sociological theories. Third, due to space limitations, it approaches the subject only in the light of Durkheim and Marx's theories among the classical sociological theories. Therefore, its findings, discussions and suggestions for solutions proceed within this framework.

For suggestions for future studies, it is recommended to continue to look at social media addiction research from a sociological perspective, but taking into account different sociological theories (e.g. contemporary sociological theories) and addressing the issue in the light of them may bring different innovations. The sociological perspective is very important for the emergence of structural and holistic results. In addition, encouraging interdisciplinary studies outside the sociological perspective is another suggestion that is likely to contribute.

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<i>Çıkar Çatışması:</i>	Çalışmada kişiler veya kurumlar arası çıkar çatışması bulunmamaktadır.	<i>Conflict of Interest:</i>	The authors declare that declare no conflict of interest.
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