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Digital Transformation of the Family in the Shadow of Artificial Intelligence: A Philosophical and Ethical Evaluation

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Abstract: Throughout history, science and technology have sometimes generated new thought structures and life forms based on their own epistemological and ontological foundations, while at other times, even ideologies in theoretical contexts have acted as determining forces directing scientific production and technological developments. With the Industrial Revolution, mechanization brought about industrial living spaces and urbanization, while also affecting values, social structures, and family formations. Today, with the information revolution, cybernetics and information technologies are forming a new social model and family structure through the paradigm of data/information. The issue of objectification, which replaces the ethical subjectivity of the modern human constructed by the information world, constitutes a significant problem area in philosophical anthropology. In this study, the philosophical and ethical issues and problems that form the basis of the information revolution's individual, family and social transformation, and the reflections of artificial intelligence technologies that form the basis of change and transformation on the family are discussed in interdisciplinary contexts.

Keywords: The philosophy of information, artificial intelligence, family, digitalization, ethics.

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Introduction

It is of great importance to evaluate human nature and existence through the philosophy of cybernetics, which is situated within the philosophy of information, in order to understand the modern human experience. The family is composed of individuals, and today the concept and actions of the individual are being reshaped under the shadow of information technologies. Therefore, understanding the problems of the individual and the family within digital spaces such as social media – developed through artificial intelligence – requires a deep historical and philosophical comprehension of the codes underlying the information world.

Philosophy of information is an interdisciplinary field of contemporary philosophy that examines the effects of technologies that calculate visual, auditory, and textual information on human nature and social relations. This philosophical field, which emerged in the late 19th and early 20th centuries of contemporary philosophy, addresses human-machine, machine-machine interaction, the processing and representation of visual, auditory, and kinesthetic sensory and perceptual data as mental information. It re-questions how humans change and transform in the digital environment, why and how they face new ethical problems, and human thought and behavior with philosophical dynamics.

Since there is no common definition of the concept of informatics, there is no single definition. All applications that deal with the processing of information through intelligent systems, such as Artificial Intelligence, Artificial Agents, IoT, Augmented Reality, and Machine Learning, are members of the world of information technologies and are the subject of the philosophy of information.[1]

The technological developments in the 1940s and 1950s created the effects of the information revolution. Norbert Wiener's communication and control theories in cybernetic science provided an interaction opportunity for inter-object and human-machine interaction;

[1] Nesibe Kantar, "Çağdaş Felsefede Yeni Bir Disiplin: Bilişim Felsefesi," *Beytulhikme: An International Journal of Philosophy* 13, no. 3 (2023): 158-175.

Claude Shannon and his friends' 'information theory' provided an unprecedented interaction opportunity.[2]

1. The Basis of Artificial Intelligence Applications and Their Reflections on Family Institutions

It is now a widely accepted fact that we feel the effects of change and transformation more with the widespread use of smart mobile phones, which are the most common tools of intelligent systems. Our individual and public acquisitions have taken on different cultural codes that have been reshaped in the digital environment, instead of our habits. From our eating habits to clothing, from education models to health systems, the world has become more similar to each other and has turned into a small global village. According to Aristotle, humans are beings with substance that are subject to creation and destruction and have the potential to change and transform.[3] As human interaction with intelligent systems increases, their individual lives as well as their family and social forms have changed. The effects of change and transformation have deepened in proportion to the use of computer systems and artificial intelligence applications. The problems of the age are evolving towards a crisis of values that will not overshadow economic crises. The loneliness of the individual and his attachment to the digital world distances him from his civilization, culture and beliefs and keeps him in a boundary independent of another place beyond the reality that is trapped in a pleasure-focused body and trapped in milliseconds in time. Undoubtedly, separation from space and experiencing the moment outside of reality are related to the revolution caused by information technologies that are developing every passing day and expanding in many areas of life. In the context of anthropological philosophy, problems concerning ontological, epistemological and axiological fields require the questioning of the foundations of information. Therefore, the philosophy of information

[2] Terrell Ward Bynum, "Milestones in the History of Information and Computer Ethics," *The Handbook of Information and Computer Ethics*, eds. Kenneth Einar Himma & Herman T. Tavani (New Jersey: Wiley, 2009), 25-48.

[3] Muttalip Özcan, *Aristoteles Felsefesi: Temel Kavramlar ve Görüşler*(Ankara: Bilgesu Yayıncılık, 2023),43.

plays an important role in understanding the philosophical, especially ethical and aesthetic problems of our age and in developing solutions suitable for human nature and its natural capabilities.

The source of the change and transformation experienced under the shadow of artificial intelligence is the information revolution, intelligent computational systems such as computers and internet technologies also lie at the basis of our age's family problems. At this point, I would like to emphasize that we do not declare information technologies such as artificial intelligence and social media as 'scapegoats'. Humanity stands closer to information than ever in our lives; individual and public works that are difficult to carry out within space constraints and create an economic burden can be completed quickly. It is not possible to ignore the pragmatic benefits of this situation. In particular, the production of information and the development of scientific studies and carrying out different scientific activities with global connections are positive aspects of the information world. However, it is now impossible to ignore the more complex and difficult-to-solve ethical and cultural problems that come with the result-oriented pragmatism.

It brings a new value system and a new lifestyle in global codes that change and transform old traditions and habits, and even shake the areas of beliefs and values. For example, Baltacı claims that artificial intelligence controls the phenomenon of spirituality.[4]

The information revolution is a term belonging to a technological field that refers to computational intelligent systems. It is a software and hardware field of study that develops the processing and transmission of visual, visual, kinesthetic, textual data with feedback and control theories for the purposes of the product or the manufacturer with algorithmic models. The most basic concepts of information technologies are input/information, process and output. These concepts are the basis of the information-processing process that enables the change and transformation of our acquisitions with information,

[4] Ali Baltacı, "Yapay Zekâya Dayalı Maneviyat Arayışlarının Psikososyal Temelleri," *Din, Hukuk ve Teknoloji*, eds. Adnan Bülent Baloğlu & Yıldıray Sipahi (Ankara: Diyanet İşleri Başkanlığı Yayınları, 2023), 108-113.

which is the basic paradigm of all information processing technologies including artificial intelligence, as in Figure 1.

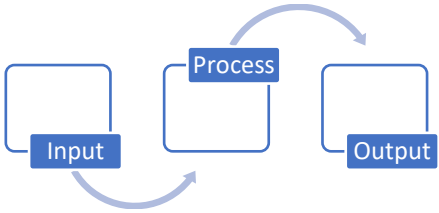

Figure 1: Information-Process (by writer)

Human beings have gone through many stages in understanding life development in the face of the reality defined by their inventions. The biggest of these stages has been overcome with the possibility of simulating the basic functioning of the human mind structure in Figure 2, especially the decision-making and feedback mechanisms, in intelligent computing machines.

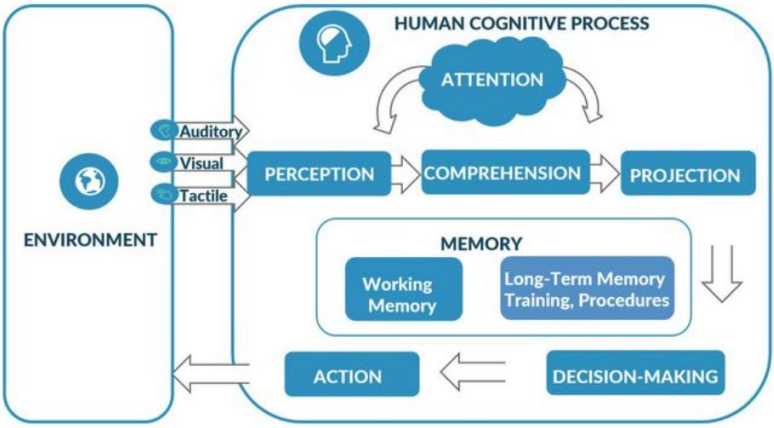

Figure 2: Human Information Processing Model[5]

Modeling of human cognitive processes, decision-making and control actions has provided the possibility of human-machine interaction. In the human information processing model, the possible

[5] Ethan P. Larsen, Monica Miranda Schaeubinger, James Won, Raymond W. Sze & Sudha Anupindi, "Integrating Human Factors Engineering into Your Pediatric Radiology Practice," *Pediatric Radiology* 54, no. 6 (2024): 936-943.

stages in the process of receiving all kinds of auditory, visual and kinesthetic data have been simulated and human-machine interaction has been provided, and it has also become possible for humans to be exposed to the effects of the information world and for the individuals who make up the family and the society to change and transform in the economic and value areas.

The digital environment built by software, hardware and algorithms has become a turning point in human acquisitions and has also provided the ground for technologies such as artificial intelligence to dominate human nature and acquisitions.[6] Technological developments such as the Internet of Things and artificial intelligence are at the center of our lives. This technological environment builds reality according to its own design. It can now change by entering under the control of technologies that make decisions and can be operated outside of human control.[7] Ultimately, the failure to correctly interpret the value-benefit relationship in machine-human interaction has caused biological, psychological and ethical problems in the individual and society. Problems such as alienation of the individual, disruption of social relations and retardation and slowdown in mental activities have emerged. By its nature, decision-making, preference and critical thinking skills are often overshadowed in the purposefulness of technology as an object-human, passive in problem solving, instead of the ethical subject-human who can take responsibility.

Thanks to the machine-machine and human-machine interaction, humanity now lives in a mental and semantic living space independent of physical space in a new atmosphere, the infosphere. Floridi, one of the founders of the field of information philosophy, calls the new ecological environment of the data and information world the Infosphere.[8] In the cyber world, living and non-living entities and val-

6 Lokman Çilingir, "İnsan-Doğa İlişkisinin Etik Temelleri," *Uluslararası Sosyal Araştırmalar Dergisi* 58 (2018): 448-452.

7 John Reader, *Theology and New Materialism: Spaces of Faithful Dissent* (New York: Palgrave Macmillan, 2017),122-123.

8 Luciano Floridi & Julian Savulescu, "Information Ethics: Agents, Artefacts and New Cultural Perspectives," *Ethics and Information Technology* 8, no. 4 (2006): 155-156.

ues, albeit semantically, exist as objects. In the world of artificial intelligence, the concepts of existence and reality, object and subject have changed due to the changes and transformations of the information revolution.

Information, the basic paradigm of technologies such as artificial intelligence, has created a new universe and a new atmosphere of its own. Public official affairs such as education and health, social activities, making friends, getting to know new places, new thought groups and especially new entertainment concepts have quickly taken their place in this atmosphere.

2. Artificial Intelligence and Family: Ethical Issues and Social Transformation

While the advances in the field of internet technologies deepen the epistemological problems such as information-data-knowledge, which is the paradigm of the world of information, or the source, accuracy and validity of information, thousands of cultures, billions of people, countless scientific researches and local traditions are trying to find a meaningful place for themselves in the reality of the atmosphere of the cyber world. The information revolution is building the foundations of a digital and global civilization with the values and concepts that are datafied by companies and data capitalism with huge data stacks.[9]

While artificial intelligence applications offer new comfort and economic opportunities to our lives, they also bring with them new complex situations and complex ethical,[10] social and economic problems that feed on each other. It is known that artificial intelligence applications have created new forms of attachment by assuming the roles of 'parent' or 'friend'. Artificial intelligence can create fake attachment instead of assuming new roles within the family or deep emotional bonds that family members will establish with each other.

[9] Nesibe Kantar, "Bilişim ve İletişim Teknolojileri (BİT) alanındaki Etik Sorunların Çözümüne Felsefi Etik Perspektif Arayışı," *VII. International European Conference on Social Sciences* (Antalya, April 22-24, 2022), 1067-1074.

[10] Gillian Brock, *The Second Information Revolution* (Cambridge: Harvard University Press, 2003),6-7.

Moreover, the loneliness of individuals and alienation from their own nature are among the negative effects of artificial intelligence applications on family structures due to their misuse. Applications that cause some anomalies in human life have also revealed new human relationships and individual, family and social models. The intertwining of the boundaries of the human-machine relationship and the attachment to technology create ethical challenges that families may face.

Metaverse and social media platforms are creating new life fields and business lines, as well as virtual entertainment, virtual tours, and celebrations, shaping the nature and form of family activities. Fundamental concepts such as privacy, responsibility, value transfer, care and attachment, which are extremely important in the cultural and traditional family model, and ethical issues arise from machine-human interaction.

The concentration of data management in certain companies, the regressions in cognitive actions, technology-environmental problems and ethical-political risks cause artificial intelligence to be an intellectual and human problem area beyond being a mere technological development. Individuals' search for a new identity, ethical responsibility, sustainability of communication in the family, and rethinking the ties that bring the family together in the face of digitalization are important requirements.

3. The Effects of Digitalization on Individuals, Families and Society in the Age of Artificial Intelligence

Artificial intelligence is indisputably both the strongest and most vulnerable aspect of the digital age. As a result, individuals or families are closer to information and opportunities to the extent that they are close to technology, while they are also exposed to the negative philosophical, cultural, ethical and psychological effects of information technologies. This technological world, which is almost coming of age in terms of data management and production and planning, has failed in socio-ethical issues. As the digital capacity and equipment of individuals, families and societies grow, they become more vulnerable to its negativity. They can be open to various manipulations, especially

with social media.[11] Cyber attacks threaten state governance, military and strategic power, while theft of personal information and bank accounts poses a major security problem. Moreover, values belonging to society and family, as well as democratic rights can be attacked through online propaganda. While cyber attacks faced by network societies created with information technologies threaten state security, individuals also face ethical issues such as privacy in the family, attachment, loneliness, detachment from reality, vulnerability to manipulation and propaganda, and disinformation. These situations, which can turn into physical and psychological actions, create a ground for conflict within the family.

Manipulation in social media or digital information creates a hidden effect. Especially in matters where people do not have sufficient information, they may show weakness in making decisions. Technology producers or content producers may target these people and take advantage of the situation and consciously and secretly interfere with their decision-making processes. Secretly influencing someone against their will - imposing something - designing them with guiding elements in their perception processes is an ethical problem. The information processing industry, which collects billions of data about people and their living spaces, has the potential to manage, control, interfere with and direct people's decisions with the data it obtains.[12]

Throughout history, manipulation has been considered immoral behavior. In our age, this behavior has become widespread and easier in the production and distribution of information with technologies such as artificial intelligence. Even if users try to understand what affects their decision-making processes in the face of the rapid flow of information in the digital world, they cannot easily realize it. Recently, especially on social media and online video sharing platforms, sexual orientations, psychological problems, coping with family conflicts, adolescence, and extremely sensitive issues in culture and identity

[11] Henry Kissinger, Eric Schmidt & Daniel Huttenlocher, *Yapay Zekâ Çağı: İnsanın Geleceği*, Tr. trans. Meltem Uzun (İstanbul: Türkiye Finans Yayınları, 2022),150.

[12] Adnan Bülent Baloğlu, "Teknoloji ile Yüzleşme: Teknolojik Hipnotizmden Teknolojik Nihilizme Sürükleniş," *Din, Hukuk ve Teknoloji*, eds. Adnan Bülent Baloğlu & Yıldıray Sipahi (Ankara: Diyanet İşleri Başkanlığı Yayınları, 2023), 15.

construction have been made accessible regardless of age. The 'digital manipulation' facilitated by technology can have negative effects on the family.[13] Family-friendly, moral and ethical content and channels should be analyzed together within the family and, if necessary, restricted. First of all, mothers and fathers should be conscious about not exposing their children to digital manipulation. In order to strengthen family unity, the competent authorities should make decisions in accordance with cultural and moral life and produce policies regarding the use and sharing of these platforms.

The technology-based elements that cause conflict within the family generally stem from ethical and psychological conflicts and a nihilistic problem brought about by objectification, far from the existential value search brought about by digitalization. This conflict has a multidimensional structure caused by the traditional and the new, the real and the unreal, and the pleasure-based flow of visual information.

The speed and pleasure phenomena of the digital world that are not suitable for human nature, and fluid screens that prevent individuals in the family from using their abilities, such as critical thinking, logical and consistent conclusions, can deepen conflict within the family. As we tried to explain in the previous section, the nature of human thinking, which has an analog structure, can limit human thinking and analysis skills because it is modeled with digital thinking designs. As the difference between machine thinking speed and human thinking speed grows, the manipulative effect of technologies such as artificial intelligence can increase. Indeed, it is known that theoretically, artificial intelligence applications have the potential to perfectly adapt synthetic or false information to individuals in line with their prejudices or expectations.[14] So, how should a person who is responsible for his life and areas of responsibility develop an attitude towards technology, and how should he produce a solution for individual and family conflicts?

[13] Nesibe Kantar, "Bilişim Felsefesi Bağlamında Bilişim Etiği ve Güncel Tartışmalar," *Iğdır Üniversitesi Sosyal Bilimler Dergisi* 36 (2024): 112-133.

[14] Baloğlu, Baloğlu, "Teknoloji ile Yüzleşme," 15.

4. Protection of Human Dignity and Importance of Moral Agency as an Ancient Solution to New Problems

Artificial intelligence, intelligent systems and other information technologies should take their place in our lives as a tool, an apparatus, not a member of the family, and in this way, they should be adapted to the needs of our age. Otherwise, artificial intelligence applications, which have more speed and data than humans in terms of decision making and preference creation, will objectify us in their own world by taking away our unique experience and the opportunity to determine our free nature and our own values as agents of control over humans, families and societies. Limiting the abilities of humans who are objectified in the world of artificial intelligence may prevent the potential of their free nature from being revealed.

With the knowledge gained from environmental and internal experiences and experiences, man defines his existence, his environment, in short, his reality regarding self and other in an ontological context. Many Islamic philosophers state that the knowledge of revelation is conveyed to the hearts of prophets by Allah and that it is a responsibility for man to design his life with this wisdom, that is, truth. Indeed, as a response to human behavior and situations, there is wisdom knowledge at the basis of morality. In fact, the purpose of morality is explained as the purpose of wisdom, knowledge, that is, philosophy, which will design human life and reality.[15]

There is a philosophical activity as an ancient accumulation based on a rational character reality beyond just sensory pleasures and superficial results and data for the existential questions, life purpose and goals of man. The purpose of philosophy is not to design and produce empirical information but to reach the wise. Because the human personality will be able to achieve a life in accordance with its nature, including family values, in this way. In the pure sense, it is not a semantic shallowness, but a possibility of the ancient wisdom of humanity, not of a specific person. We know that the information pro-

[15] Mustafa Çağrıcı, *İslam Düşüncesinde Ahlak* (İstanbul: Dem Yayınları, 2020), 125.

duced in artificial intelligence technologies is produced from unprocessed sensory data. The positive or negative effects of artificial intelligence applications that are prepared to redefine reality in man's search for wisdom on human mind structure and behavior emerge in the user's relationship with wisdom. Protecting the family structure over moral values and basing it on reality constructed with wisdom is a necessity rather than a choice. While social media, artificial intelligence, augmented reality, and the internet of things offer pragmatic benefits in terms of production, they are currently changing and transforming society within the boundaries produced by its own data capitalism in terms of the field of values and strengthening family ties. It is seen that the age of artificial intelligence deeply affects our communication with each other with its new understanding of reality. As artificial intelligence integrates more into our lives with its own definitions of reality, family, meaning, morality and needs become more integrated into the search and construction of information flow based on wisdom and virtues such as belief, tradition and culture that protect human dignity in redefining them, more role falls. Family is a concept belonging to an ancient culture based on traditions and virtues. Therefore, it is a duty of humanity to use and equip global information flow, manipulation and disinformation, especially social media, towards virtues in the protection of this ancient cultural institution. Families and naturally societies should have a say in the use of the tools of the digital world in line with their own culture, beliefs and values. The family should be able to protect children from content that harms or may harm their material and spiritual development. The family should play a serious role in limiting the use of information technologies, using them correctly, and internalizing digital literacy education and virtues.

It can increase its potential in decision-making processes by combining new intuitive and sensory, rational information obtained from human experiences. Individuals who do not have the knowledge and experience of the real cannot be expected to notice the information of the fake. Therefore, family members need to have the knowledge of the real against artificial intelligences that produce false information.

Applying to artificial intelligence in decision-making processes regarding all areas of life will also deprive the competence it will gain in decision-making processes. The appropriate use of artificial intelligence, having real information, realizing the functionality of the mind, will be an attitude that protects the family against the ethical difficulties of the world of information, including social media.

The most important ethical problem in the world of information technology is the issue of data privacy. Requesting permission to access a person's private video or photo gallery on technological devices such as phones and tablets where computers or smart systems are used, requesting different access permissions other than the user's request, and unauthorized sharing of personal information with third parties are interventions or restrictions on the person's freedom.[16] Our personal information, which we may avoid sharing with people we do not know in real life, can be made available to the whole world through digital transfers such as pictures and videos. A culture is emerging that presents the rooms of our living spaces that can be considered as the most private, how we get out of bed in the morning, and even details about how we do our personal care to the appreciation of the digital world. Online sharing that contradicts our traditional understanding of privacy can cause our family life to be criticized and lynched in its own atmosphere. All of these are simple examples that can be given that our privacy values have changed with the digital world.

5. Artificial Intelligence and the Changing Perception of Privacy

Humanity lives in a world of concepts and representations determined by technology, capitalists and corporations. People who are monitored,[17] controlled, recorded or classified by smart computational technologies make sense of themselves and reality with meaning and value in the digital world.[18] Artificial intelligence applications

[16] Robert Schultz, *Contemporary Issues in Ethics and Information Technology* (London: IRM Press, 2006),110.

[17] Daron Acemoğlu, *Yapay Zekâyı Yeniden Tasarlamak: Otomasyon Çağında İş, Adalet ve Demokrasi* (Ankara: Efil Yayınevi, 2022),17.

[18] Baloğlu, "Teknoloji ile Yüzleşme," 15.

on smartphones listen to our voices, can access our front and rear cameras, can record our location, list the topics we search on the internet, and create digital identities that identify our behaviors and expectations, desires or fears. In short, everything I think belongs to me is stored in applications.[19] Even now, as I write this article, every action I take and organize can be recorded. Our eating habits, our behaviors regarding our cultural and religious beliefs, our communication and interactions with our spouse or children are being monitored. We are being listened to, monitored, and our privacy is being recorded like any other data. Data can be marketed to third parties and used for advertising, commercial purposes, as well as in intelligence and military fields.[20] These are clear indicators that human privacy is or can be violated. We have all experienced that while talking about product x at home, we receive advertisements for different brands of the same product and discount offers, and that our voice data is shared with third parties. Privacy violations by technology can be carried out by commercial companies that want to expand their market share and by states that want to increase their military and intelligence power. Therefore, one of the most important problems of our age is the violation of privacy by technology.

Baloğlu's warnings,[21] stating that the mechanical structure created by digital technologies will control and direct society, are made more possible by the privacy violations of both technology producers and end users on digital.

In the digital post-truth era, we see that discourse and content based on prejudices that have replaced reality have become widespread,[22] and that the search for superficial meaning and so-called reality, beyond the depth of the traditional and ancient, is dominant. In addition to the privacy violations by technology that threatens the

[19] Susan Schneider, *Yapay Sen: Yapay Zekâ ve Zihnin Geleceği*, Tr. Trans. Tülay Tosun (İstanbul: Tellekt Yayınları, 2022),20-23.

[20] Ömer Kurtuluş, *Yapay Zekâ ve Sivil Toplum: İyi Amaçlar İçin Yapay Zekâ* (İstanbul: Dijital Pro, 2023),11.

[21] Baloğlu, "Teknoloji ile Yüzleşme," 15 ff.

[22] Mehmet Evkuran, "Transhumanizm ve Teolojik Yansımaları: İslam Kelamı Açısından Bir Sorunlaştırma Denemesi," *Din, Hukuk ve Teknoloji*, eds. Adnan Bülent Baloğlu & Yıldıray Sipahi (Ankara: Diyanet İşleri Başkanlığı Yayınları, 2023), 61.

family structure, it is also carelessness in the sharing of the end users. The family life of mothers and fathers, the private moments of their children and spouses, confidential conversations or discussions should not be shared for the purpose of gaining appreciation.

In the world of artificial intelligence, unlike traditional ones, there are some psychosocial foundations for the search for meaning and spirituality in virtual reality areas of humans. Baltacı lists these under subheadings such as; desire to avoid uncertainty, desire to avoid death or immortality, desire to avoid loneliness, desire to escape pain and reach pleasure, desire for freedom, anger at rejection, avoidance of the paradox of fate.[23] It is possible to think about all these headings through understanding the relationship and issues of the techno-individual with the family. Apart from individuals who use technology correctly, techno-individuals; postpone anxiety states on digital platforms such as virtual media in order to escape from the uncertainties of life and make decisions based on pragmatic value by using technologies such as artificial intelligence in decision-making processes. The sense of freedom that the digital world gives to people, even if not in reality, on its fluid screen, facilitates the problem of loneliness that arises with the weakening of ties in families where there is no healthy communication and sharing, and entertainment and interaction with the outside world, in order to overcome this problem. Instead of religious beliefs that impose responsibility, spirituality in the digital world is shaped by mere discourses and emotions. The divine value bonds that individuals and family members attribute to each other are replaced by the depth of bonds belonging to different cultures of the world.

Conclusion

The world of information technology is advancing, developing and can be an apparatus of our physical body with biotechnological innovations. It seems impossible to completely isolate from information

[23] Baltacı, "Yapay Zekâya Dayalı Maneviyat Arayışlarının Psikososyal Temelleri," 108-113.

technologies that are included in every area of our lives. Because it offers quite pragmatic benefits in economic and scientific activities. The convenience it provides in jobs with space constraints, in addition to what it brings in the fields of health, education and economy, also brings difficulties in ethical, sociological, cultural values and family structure.

A strong family structure is possible by reducing or eliminating the destructive effects of the information revolution. For this, it is necessary to realize the philosophical and ethical difficulties in human-machine interaction. This awareness will provide the basis for addressing the issues radically and producing solutions appropriate to the nature of human-machine interaction in line with the requirements of the age. For this reason, the study emphasizes the analysis of human nature and the nature of artificial intelligence and virtuality, which are tools of the digital world. It is expected that people with self-awareness will have a more realistic view and understanding of their families and society, starting from their own existence.

Excessive use of human-like technologies such as artificial intelligence causes identity and belonging problems in individuals who cannot distinguish between right and wrong, real and fake in digital video content, or in individuals who form families in manipulative content that obscures this distinction by technology. The loss of culture, spirituality and values causes societies and, therefore, the family ties that form that society to be shaken.

While family members are becoming more connected to the world through the use of their smartphones, which are a tool for change and transformation, individuals sharing the same space are becoming distant from each other with the colorful, entertaining content of the digital world and are unable to establish healthy and real communication. The problems brought about by communication difficulties affect individuals, especially young people, children and therefore the family. Digital minds shaped by the belonging of the digital world cannot adapt to the analog nature of reality. Loneliness, alienation from oneself, society and values are among the important problems of family members in the information age.

For this reason, the development of family-friendly technologies, the correct use of technology, the protection and creation of a strong family structure are a duty for humanity. Effective healthy communication, digital literacy, the transfer of cultural and spiritual values to generations, and the use of technology should be limited, which strengthens family ties, love, respect, and the use of technology should be increased. Collaboration in daily tasks within the family, overcoming problems with a sense of trust in crisis situations, the internalization of moral values, and a proactive role in the fight against disinformation should be undertaken.

Our era is shaped by technology producing companies. Family is the future of society and the country. Therefore, it is too important to be left to the mercy of companies. The sharing of responsibility in strengthening family ties should be between technology producers, state policies and most importantly, parents in the family.

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