



ISSN  
2547-989X

Sinop Üniversitesi  
Sosyal Bilimler Dergisi

Araştırma Makalesi

Sinop Üniversitesi Sosyal Bilimler Dergisi, 10 (1), 439-456

Geliş Tarihi:03.12.2025 Kabul Tarihi:09.01.2026

Yayın: 2026 Yayın Tarihi: 31.05.2026

<https://doi.org/10.30561/sinopusd.1835284>

<https://dergipark.org.tr/sinopusd>

## GENERATION Z'S ACQUISITION OF VALUES AND NORMS: THE INTERACTION BETWEEN DIGITAL CULTURE, FAMILY, AND EDUCATION

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### Abstract

Today's world is witnessing one of the fastest and most comprehensive transformations in human history. Advances in digitalisation, artificial intelligence applications, and communication technologies are affecting individuals' lifestyles, sociocultural values, and norms. In a digital culture environment where access to information is unlimited and communication tools eliminate spatial barriers, social relationships are both diversifying and taking on new forms. The most visible effects of this transformation are evident in Generation Z's ways of acquiring values, norms, and behaviours. The Generation Z, raised on digital platforms and the internet, are not only users of technology but also producers and carriers of digital culture. The decisive impact of digital culture on individuals and generations is also clearly changing the processes of transmitting social values. Digital environments, where multiple interactions are experienced simultaneously, information circulates rapidly, and traditional social structures are relatively weakened, cause children to acquire values not only from family and school but also through social media content, online communities, images reflecting global culture, and digital games. While this contributes to the diversification of values on the one hand, on the other hand, it reduces the visibility of local and cultural elements, threatening the continuity of values. This deepens the differences in perception between generations and weakens the acquisition of common values and norms. The family institution plays a central role in this process. While the family is the primary stage in a child's emotional and moral development, many parents struggle to adapt to the rapid changes in digital technologies. This inequality in digital literacy opens the door to disconnections in parent-child communication, authority gaps, and uncertainties in the transmission of values. In contrast, families with high digital literacy enable children to establish a healthy relationship with digital culture. Consequently, it is important today to support values with

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digital content, present them in a way that suits the interests of Generation Z children, and integrate them with digital pedagogical strategies. Furthermore, strengthening the digital literacy skills of parents and educators will contribute to children experiencing a safe, value-centred socialisation process within digital culture. This study aims to support children's value and norm acquisition processes within the family-society axis by developing an integrative approach between digital culture and social values.

**Keywords:** Generation Z, digital culture, digital socialisation, family and education, value transfer.

## Z Kuşağının Değer ve Norm Edinimi: Dijital Kültür, Aile ve Eğitim Arasındaki Etkileşim

### Öz

Günümüz dünyası, insanlık tarihinin en hızlı ve kapsamlı dönüşümlerinden birine sahne olmaktadır. Dijitalleşmedeki, yapay zekâ uygulamalarındaki, iletişim teknolojilerindeki ilerlemeler bireylerin yaşam biçimlerini, sosyokültürel değerleri, normları etkilemektedir. Bilgiye erişimin sınırsızlaştığı, iletişim araçlarının mekânsal engelleri ortadan kaldırdığı dijital kültür ortamında toplumsal ilişkiler hem çeşitlenmekte hem de yeni formlar kazanmaktadır. Bu dönüşümün en görünür etkileri ise Z kuşağının değer, norm ve davranışları edinme biçimlerinde ortaya çıkmaktadır. Dijital platformlar ve internet ortamında yetişen Z kuşağı, yalnızca teknolojinin kullanıcısı olmakla birlikte dijital kültürün üreticisi ve taşıyıcısıdır. Dijital kültürün bireyler ve kuşaklar üzerindeki belirleyici etkisi, toplumsal değerlerin aktarım süreçlerini de açıkça değiştirmektedir. Çoklu etkileşimin aynı anda deneyimlendiği, bilginin hızla dolaşıma girdiği ve geleneksel toplum yapısının görece zayıfladığı dijital ortamlar, çocukların değerleri yalnızca aile ve okuldan değil, sosyal medya içerikleri, çevrimiçi topluluklar, küresel kültürü yansıtan görseller ve dijital oyunlar aracılığıyla edinmesine neden olmaktadır. Bu durum, bir taraftan değerlerin çeşitlenmesine katkı sağlarken diğer taraftan yerel ve kültürel unsurların görünürlüğünü azaltmakta, değerlerin sürekliliğini tehdit etmektedir. Bu da kuşaklar arasında algı farklılıklarını derinleştirmekte ve ortak değer, norm edinimini zayıflatmaktadır. Söz konusu süreçte aile kurumu merkezi bir rol üstlenmektedir. Aile, çocuğun duygusal ve ahlaki gelişimindeki birincil aşama olmakla birlikte birçok ebeveyn dijital teknolojilerin hızlı değişimine uyum sağlamakta güçlük çekmektedir. Dijital yeterlilikteki bu eşitsizlik, ebeveyn-çocuk iletişimde kopukluklara, otorite boşluklarına ve değer aktarımında belirsizliklere kapı aralamaktadır. Buna karşın dijital okuryazarlığı yüksek aileler, çocukların dijital kültürle sağlıklı bir ilişki kurmasına imkân tanımaktadır. Sonuç olarak günümüzde değerlerin dijital içeriklerle desteklenmesi, Z kuşağı çocukların ilgi alanlarına uygun biçimde sunulması ve dijital pedagojik stratejilerle bütünleştirilmesi önem taşımaktadır. Ayrıca ebeveyn ve eğitimcilerin dijital okuryazarlık becerilerinin güçlendirilmesi, çocukların dijital kültür içinde güvenli, değer merkezli bir sosyalleşme süreci yaşamalarına katkı sağlayacaktır. Bu çalışma, dijital kültür ile toplumsal değerler arasında bütünleştirici bir yaklaşım geliştirerek çocukların aile-toplum eksenindeki değer ve norm edinim süreçlerini desteklemeyi amaçlamaktadır.

**Anahtar Kelimeler:** Z kuşuğu, dijital kltr, dijital sosyalleşme, aile ve eđitim, deđer aktarımı.

## **Introduction**

Digital technology is reshaping individuals' forms of communication, the cultural fabric of societies, and value transmission processes. In Turkish society, the socio-cultural values historically transmitted through family, neighbourhood, school, and religious institutions now face a new social order where artificial intelligence, social media algorithms, and digital networks have become dominant. The Generation Z, referred to as digital natives, is growing up in a digital environment dominated by artificial intelligence-based content streams, online communities, and a culture of rapid consumption, rather than in limited socialisation spaces guided by traditional norms (Batu & Yıldırm, 2024, s. 582-586). This situation reveals how young people perceive values, internalise them, and carry these values into their daily lives. While Generation Z is immersed in deep-rooted norms specific to Turkish society, such as respect, privacy, solidarity, and social responsibility, it is also confronted with the new norms of digital culture, which focus on individualism, speed, and visibility. The tension between traditional values and the new norms and attitudes produced by the digital world highlights the need to reconsider the transmission of values education. In this context, innovations such as AI-supported educational technologies, critical digital literacy, and family guidance elevate discussions on how Turkish society's sociocultural values can be effectively conveyed to Generation Z in a manner appropriate to the spirit of the age. This article aims to analyse the dynamics of this transformation and to present a comprehensive framework on how Turkish social values can be brought together with the youth of the artificial intelligence era/Generation Z.

### **1. Technological Transformation and Generation Z**

In today's world, technology has become central to social life and is a decisive force that profoundly influences the way young generations think, their value systems, and their social relationships. Throughout history, each century has

surpassed the technical achievements of the previous one, ushering humanity into a new era; however, the most visible and rapid transformations have undoubtedly occurred in the 21st century (Bektaş, 2025, s. 831). This century's high-speed '4G-5G' internet infrastructure, digital platforms, and artificial intelligence applications are reshaping the life practices of Generation Z youth. The young Generation Z of our era experiences technology as a natural part of life because they were born into this rapid transformation. Therefore, the most concrete way to understand the social consequences of technological transformation is to interpret the process by focusing on the youth of this era.

In the Age of Artificial Intelligence, technology-based innovations and digital platforms play a decisive role in the cognitive, social, and cultural development of young people. Artificial intelligence systems enrich and guide human cognition and directly influence Generation Z's learning styles, decision-making practices, and socialisation processes. In the age of artificial intelligence, digital platforms are not only a technical innovation but also a cultural environment that transforms young individuals' access to information, perception mechanisms, and daily life rhythms. The theoretical approaches to artificial intelligence by researchers such as McCarthy and Nilsson show that Generation Z is constructing a new digital identity at both the individual and societal levels. This generation is growing up under the influence of recommendation systems shaped by algorithmic learning models and data-driven content flows. Therefore, understanding Generation Z is equivalent to understanding the new forms of relationship between technology and humans.

The relationship that young people have established with technology in the digital age points to the highest level of human-machine interaction ever achieved throughout history. Artificial intelligence systems have become an integral part of Generation Z's daily routines in the digital cultural environment, and most things, from studying to directions, social interaction to aesthetic preferences, music selection to news, are guided by algorithms. The process Kitchin defines as the

algorithmic age becomes visible in young people's lives precisely at this point, because algorithms are not merely passive structures that deliver content, but actors that directly influence young people's knowledge acquisition process. In such an environment, Generation Z's ways of thinking, questioning and problem-solving have also become distinctly different from previous generations (Kitchin, 2014, p.171-173). New cognitive tendencies and orientations, such as data-driven thinking, rapid information processing, and simultaneous interaction with multiple stimuli, are also transforming Generation Z's perceptions of values and norms in the age of artificial intelligence. This transformation is becoming apparent not only at the individual level but also in terms of institutional structures. Many disciplines, such as education, health, law, mathematics, communication, and management, are integrated with artificial intelligence-based technologies. However, the most visible part of this integration is felt among young people. This is because this generation encounters these systems from an early age and embraces these technologies not only as users but also as part of their socio-cultural identity. AI-supported educational tools, automated feedback systems, AI-based measurement and evaluation methods, and personalised learning models are shaping Generation Z's process of value transfer and acquisition. In such an environment, young people's relationship with knowledge appears to be directly integrated with technological tools. This situation presents both opportunities and risks, and it is necessary to evaluate this dual impact together in order to understand Generation Z's position in the digital age.

One of the most profound effects of digital culture can be observed in the transformations emerging in the value systems of Generation Z. Throughout history, the family, school, community, and religious institutions that form the traditional social structure have been the primary actors shaping young people's values, norms, and behavioural patterns. However, in the 21st century, another powerful actor has joined this narrative: digital platforms. Generation Z, referred to by Prensky as 'digital natives,' now acquire their values not only from family or educational institutions, but also through social media, online communities, digital gaming

worlds, and algorithmic content recommendations (Prensky, 2001, p. 4). This has led to a fundamental change in the way information is transmitted and values are learned. Digital culture makes values both rapidly accessible and rapidly consumable. Therefore, the permanence, internalisation, and intergenerational transmission of values emerge as a sensitive issue that requires attention.

The collaboration between technology and humans has initiated new transformations. The institution of the family is at the centre of this transformation. While Generation Z experiences technology as a natural environment, many parents encountered technology later in life and are struggling to adapt. This creates a distinct ‘digital divide’ between young people and adults, leading to problems that affect communication patterns, value transfer, and family interaction. Parents often fail to fully grasp the trends determined by algorithms, the steering power of digital platforms, and the cultural corruption to which young people are exposed. In such an environment, Generation Z largely acquires values and norms through digital culture, while the family struggles to monitor, guide, or understand this process. Generation Z's encounter with and interaction with digital culture is often consumer-oriented. Social media content, digital games, short streaming videos, viral trends, and algorithmic recommendations are elements that quickly capture young people's attention but can create superficial consumption habits. Therefore, Generation Z's relationship with technology often takes the form of passive acceptance. However, the opportunities offered by the age of artificial intelligence hold great potential for young people to become not only consumers but also producers. New fields such as AI-assisted art production, coding, digital content design, 3D modelling, game development, and creative writing enable Generation Z to transform digital culture and become part of a participatory culture. As Jenkins emphasises, young people's role in reproducing culture rather than merely consuming it is critical in terms of active citizenship and digital literacy in the digital age (Jenkins, 2006, p. 17).

Shifting the focus to Generation Z is essential to understand the social impacts of the Age of Artificial Intelligence. This generation does not merely use

technology as a tool; it is both the subject and object of a new cultural world shaped by technology. Having grown up intertwined with artificial intelligence and digital culture, Generation Z is one of the most important actors that will shape the social structure of the future. Therefore, it is crucial for families, educators, policymakers, and all institutions of society to correctly understand Generation Z's digital world. Technology represents both a great opportunity and a significant risk in the hands of young people; therefore, it is imperative that Generation Z grows up not only as consumers but also as producers, not only as users but also as conscious digital individuals, in line with the requirements of the age.

## **2. Culture, Values and Norms**

The value system is one of the fundamental elements that ensure the cultural continuity of societies. Values are integrated with symbols, meanings and common patterns of behaviour that constitute the cultural structure; they determine many areas, from an individual's way of thinking to their social relationships. In this respect, culture also shapes the individual's mental world. This is because the human mind is not independent of social memory and cultural codes. As Mead emphasises, the mind is a mechanism nourished by culture and responding to environmental conditions through social experiences (Mead, 1972, p. 308-309). Therefore, an individual's emotions, thoughts, and behaviours are surrounded by both biological and social environments (Öztürk, 2022, s. 101). Considering this wholeness, it is seen that the behavioural patterns exhibited by Generation Z today have developed intertwined with cultural codes and the spirit of the age.

The social aspect of values is reflected in morality. Morality is the concrete manifestation of this cultural foundation in the individual. Morality is a structure consisting of knowledge, emotion, and behaviour that guides an individual's attitudes (Güngör, 1995, s. 41). Knowledge indicates the place of a behaviour in terms of value, while emotion integrates this knowledge with the person's identity and enables it to be transformed into behaviour. Social norms, on the other hand, form the external framework of these behaviours (Cevizci, 2002, s. 3; Kaymakcan, 2016, s.

17). As stated by Yaran and Kılıç, morality is a guide that shapes an individual's character, curbs bad tendencies, strengthens good tendencies, and shows people the right course of action (Kılıç, 1993, s. 67; Yaran, 2011, s. 13-14). In this respect, values and ethics are among the most important determinants in Generation Z's process of adapting to social life, but this generation's approach to values and norms differs from previous generations, and the impact of cultural change must be taken into account when analysing it.

The moral development of children/Generation Z begins in the family, but becomes more complex over time as their social environment expands. The family is the first place where social values are transmitted and allows the child to observe behavioural models. As children grow older, school, peer groups and social life become more influential in this process (Güngör, 1995, s. 44-46). This situation progresses in parallel with the acculturation process; individuals both acquire the heritage passed down from previous generations and contribute to the acculturation process through the influence of the era in which they live (Güvenç, 2015, s. 386). The value acquisition of Generation Z is also directly within this dual process, but their social environment differs significantly from previous generations in terms of digitalisation, multiple interaction areas, and speed. For this reason, value transfer within Generation Z should take place on a more flexible, participatory, and digitally sensitive ground.

Societies change over time; lifestyles, expectations, and ideals transform. This transformation is reflected in culture, the value system derived from culture, and ultimately the ideal conception of humanity (Güvenç, 2015, s. 384-385). Today's Generation Z is also being shaped by this transformation. Consequently, rigid and one-sided methods of transmitting traditional values to the new generation have become less effective. Cassirer's definition of humans as 'animal symbolicum' shows that Generation Z also constructs its world of meaning through symbols and cultural signs (Cassirer, 1980, p. 47). Digital symbols, rapid forms of communication, and visual culture significantly influence this generation's

perception of values. Göka's emphasis on culture-forming entities is also important at this point. This is because Generation Z is both a product of culture and an actor playing an active role in cultural change (1999, s. 55). Therefore, while the education system continues to fulfil its function of raising individuals in harmony with the moral and cultural structure of society, it cannot ignore Generation Z's ways of learning, perceiving and socialising (Solmaz, 2025, s. 152). Education must present the values passed down from the past in a language and method appropriate to the world of the new generation. Educational institutions are one of the most powerful tools for integrating individuals into society and passing on cultural memory to new generations (Güngör, 1995, s. 23). However, Generation Z's interactive and questioning nature necessitates a pedagogy that is experience-oriented, digitally supported, participatory, and meaning-centred, rather than traditional forms of value transmission. Dewey's emphasis on the decisive role of environmental conditions in the learning process (1996, p. 33) indicates that today's young people's learning environments must also be redesigned according to the conditions of the era. In short, there is an inseparable link between culture, values, and ethics, and education plays a decisive role in transmitting this link to new generations. However, in order to make values permanent in the rapidly changing world of Generation Z, approaches must be developed that are appropriate to the needs, perceptions and digital life practices of this generation. The cultural continuity of society will be possible both through the preservation of traditional values and through the reconstruction and acquisition of these values in a language that will be meaningful to the new generation.

### **3. Generation Z and Today's World of Values**

Generation Z's relationship with values is shaped by sociological, psychological and moral elements within a structural transformation dominated by digital culture. From a sociological perspective, Castells' (2010, p. 172-184) views on the network society are important for understanding the new value universe in which Generation Z finds itself. This is because this generation constructs its identity

in the multiple and fluid identity spaces offered by digital networks rather than through the face-to-face socialisation forms offered by classical social institutions such as family, school and community (Bingöl, 2017, s. 49-50). This situation is consistent with Giddens' (1991, p. 74-76) understanding of the modern subject as a constantly 'reconstructed identity.' Young people continuously update their identities while choosing between different value codes they encounter on digital platforms, which weakens the stability of values. From a psychological perspective, Generation Z, being highly exposed to stimuli, acts with transient interests as described in Bauman's (2007, p. 9) concept of 'liquid modernity,' which hinders processes such as deep thinking, internalisation, and long-term value commitment. Furthermore, in digital culture, psychological processes such as an individual's socio-cultural value construction, self-esteem, and social comparison lead to the transformation of values (Twenge, 2017, p. 301). From a moral perspective, artificial intelligence, algorithmic guidance, and the data economy have become new norm producers that shape Generation Z's ethical perception. Zuboff's (2019, p. 51-59) model of surveillance capitalism causes young people to experience conflicts with moral values such as privacy, autonomy, and digital rights, while Floridi's (2013, p. 8-11) approach to information ethics emphasises the need for this generation to rethink their ethical responsibilities in the digital environment. Although young people theoretically accept the importance of privacy, they continue to share their personal data in order to protect their digital comfort zones, thus adopting a utilitarian value attitude. Furthermore, Generation Z is not merely a passive user on digital platforms but also an increasingly ethically aware digital actor, developing critical attitudes towards algorithmic bias, data exploitation, and digital inequality, and voicing societal demands regarding technology ethics through online activism (Livingstone & Third, 2017, p. 4-7). Generation Z's relationship with values is sociologically fragmented, psychologically fragile, and morally in need of reconsideration under the influence of the structural dynamics of the digital age, such as speed, individualisation, and algorithmic guidance.

Born into the age of artificial intelligence and the digital cultural environment, Generation Z benefits from the vast opportunities offered by digitalisation while also facing the invisible risks of these technologies. In particular, the data collection practices of digital platforms, algorithmic surveillance mechanisms, and commercial tracking systems pave the way for the uncontrolled processing of young individuals' personal data. This new digital order, defined by Zuboff (2019, p. 120-123) as surveillance capitalism, refers to a system in which users' behavioural data is collected and converted into economic value without their knowledge. In this context, Generation Z, as one of the groups most intensely exposed to digitalisation, faces risks such as privacy violations, data security breaches, and online identity tracking. However, research also reveals that awareness of digital rights, data security, and online privacy among the younger generation has increased significantly compared to previous generations (Mascheroni & Holloway, 2021, p. 19-22).

Given the technological transformation of the 21st century, Generation Z's relationship with artificial intelligence cannot be viewed merely as instrumental use or an adaptation process. This relationship exhibits a structure that deepens in its cultural, cognitive, pedagogical, and socio-political dimensions. Today's digital culture offers a powerful information and memory environment that reshapes Generation Z's ways of thinking, practices of accessing information, and social relationships. In the context of education, AI-based personalised learning systems, smart teaching tools, and adaptive learning software make young people's learning processes more interactive and efficient (Holmes et al., 2019, p. 8-11). However, these developments carry risks such as the superficialisation of learning, the acceleration of information consumption, and the weakening of critical thinking skills. Selwyn (2019, p.) emphasises that AI-based education systems may replace deep thinking with a fast, consumption-oriented flow of information in young individuals.

Generation Z is not merely a user group that relates to artificial intelligence and the internet solely through the practical benefits offered by these technologies. It also stands out as an active subject that opens up discussions on the ethical boundaries, principles of use, and social impacts of artificial intelligence. This generation is increasingly demonstrating a conscious stance on critical issues such as algorithmic bias, digital inequality, data transparency, artificial intelligence ethics, and the responsibilities of technology companies. The relationship Generation Z establishes on digital platforms is a dynamic process involving mutual transformation rather than passive conformity. Young people not only consume the digital systems they use in their daily lives, but also critically evaluate them, expressing their expectations and demands regarding the future functioning of these systems (Livingstone & Third, 2017, p. 659). This process of mutual interaction makes Generation Z an important social actor that can have a say in shaping technology policies. Digital participation and online activism practices contribute to young people exerting pressure on technology companies' data policies, generating social demands related to artificial intelligence ethics, and creating global awareness on digital rights. In this context, Generation Z is a transformative subject that redefines the ethical, legal, and cultural boundaries of the AI era rather than merely being its object. Their relationship with AI systems in the digital cultural environment plays a decisive role in shaping the future technology ecosystem (Floridi, 2019, p. 83-99).

#### **4. The Sociocultural Values of Turkish Society and Generation Z:**

##### **Transmission, Transformation and Reconstruction in the Digital Age**

The sociocultural identity of Turkish society is shaped around deep-rooted values such as a family-centred structure, solidarity, respect, moral integrity, social responsibility, religious and spiritual sensitivity, hospitality, and loyalty. These values have been transmitted from generation to generation, primarily through traditional socialisation spaces such as the family, neighbourhood, school, and religious institutions (Kağıtçıbaşı, 2000, p. 59). However, the rapid technological

transformation and the emergence of digital culture as a defining force in the 21st century have radically altered Generation Z's relationship with these values. Defined as digital natives, Generation Z learns values from a digital cultural environment guided by social media algorithms, online communities, and artificial intelligence-supported content flows rather than traditional transmitters (Prensky, 2001, p. 3-4). Consequently, there is a new state of interaction, conflict, and transformation between the sociocultural value structure of Turkish society and the digital behavioural practices of Generation Z.

With digitalisation permeating every area of life, Generation Z experiences the broad-mindedness afforded by rapid access to information, while also facing a culture of fast consumption that can lead to a superficialisation of values. Castells' (2010) conceptualisation of the network society explains the world in which Generation Z grew up quite well. This is because for this generation, identity is constructed not in a single social centre, but in alternative cultural and value spaces offered by multiple digital networks. Giddens' (1991, p. 9-11) view that modern subjectivity is constantly being reconstituted aligns with Generation Z's digital identity performances and value choices. The different value codes encountered in digital spaces increase young people's freedom of choice but also have a negative effect, weakening the principle of continuity in Turkish society's traditional value structure. From a psychological perspective, Generation Z's constant online presence supports the construction of digital identity but also creates uncertainty and comparison anxiety in identity formation processes (Twenge, 2017, p. 3). According to Bauman (2007, p. 12-13), liquid modernity makes it difficult for young people to develop long-term value commitments. This is because digital culture is based on a world of values that relies on temporary interests and rapidly changing trends rather than fixed and permanent norms. This directly conflicts with the values of Turkish society, such as patience, determination, moral stability, and social solidarity.

From a moral perspective, artificial intelligence and algorithmic systems have become new norm producers that influence the value judgements of Generation

Z. According to Floridi's (2019, p. 242) approaches of the infosphere and information ethics, ethics in the digital world is closely related to the nature of the technological atmosphere in which the individual operates, along with their actions. Zuboff's (2019, p. 151-162) critique of surveillance capitalism shows that young people experience digital experiences that conflict with fundamental ethical values such as privacy, freedom, and autonomy. While privacy and family confidentiality are considered important values in Turkish society, Generation Z's desire for high visibility on social media conflicts with this traditional norm. O'Neil's (2016, p. 81-83) warnings about algorithmic bias reveal that it is imperative for Generation Z to develop ethical awareness when evaluating their digital behaviour. In this context, it is necessary to develop new transmission models appropriate to digital culture so that Generation Z can integrate with the sociocultural values of Turkish society.

Adapting traditional value education methods for the digital age contributes to raising this generation as individuals who are both compatible with social identity and open to the requirements of the digital world. Critical digital literacy is one of the fundamental tools of this transmission process and equipping young people with the ability to distinguish the ethical dimensions of digital content, data privacy, online manipulation and information pollution will facilitate the transfer of Turkish society's moral codes to the digital environment (Livingstone & Third, 2017, p. 659).

AI-supported education systems in the digital cultural environment offer significant opportunities for the sustainable transmission of values in the digital age. Educational technologies can integrate fundamental values of Turkish society, such as truthfulness, justice, labour, responsibility, cooperation, and social awareness, into students' daily digital practices. As Selwyn (2019, p. 15-19) states, when used appropriately, artificial intelligence applications support not only cognitive but also ethical and affective learning. Therefore, if values education is rebuilt with content supported by artificial intelligence and digital tools, it can reach Generation Z more effectively. The Turkish family structure continues to be at the centre of this transfer process. However, in the digital age, families must not only set boundaries but also

guide, explain, and learn together. Kağıtçıbaşı's (2010, s. 17-19) studies on family models show that the modern Turkish family creates a "cultural synthesis" by preserving both traditional and individualistic tendencies. This synthesis must be re-established in the digital age; families should use technology as a conscious tool rather than rejecting it.

The transfer of Turkish society's rich sociocultural values to Generation Z must be restructured without ignoring the reality offered by digital culture. When supported by AI-assisted education, digital ethics, critical thinking, family guidance, and digital citizenship education, Generation Z can become conscious individuals who use technology while reproducing the values of Turkish society in the digital world.

### **Conclusion**

The digital transformation, accelerated by artificial intelligence, creates both problems and new opportunities in terms of the cultural continuity of societies. The values that Turkish society has historically transmitted through oral culture, family interaction, traditional norms, and neighbourhood solidarity are being reshaped on digital platforms today. This new reality points to an era in which the means of transmitting values have changed, rather than an era in which values have been lost. Therefore, the real challenge today is not to reject technology, but to translate social values into the digital language of the age. The sustainability of social norms depends not only on the correct use of the tools offered by digital culture but also on young people's understanding of the ethical rationale behind these tools. In this context, digital platforms and artificial intelligence-based applications are important devices that transform Generation Z's way of relating to values. Adapting values education to these media can be achieved through story-based content, interactive learning tools, gamified ethical scenarios, and digital materials that make cultural heritage visible. As families and educators develop digital literacy skills, the transfer of values will no longer be limited to verbal narration; it will be possible to instil values in Generation Z much more effectively through jointly viewed content, discussed

digital examples, and algorithmic guidance evaluated with a critical eye. Since the family is the first environment that shapes a child's mental and emotional world in Turkish culture, families' understanding of how the digital world works will become a natural extension of value transfer.

Digital citizenship education, privacy awareness, ethical digital behaviour rules, and critical thinking skills are the main elements enabling Generation Z to act safely, consciously, and responsibly in the digital environment. Generation Z will help integrate technology and raise their voice on universal issues such as social justice, equality, environmental awareness, and human rights. In this era defined by technology, the sustainability of values is possible through their reinterpretation in ways appropriate to the digital world. The integration of Generation Z with fundamental human and cultural values such as empathy, justice, respect, responsibility, and compassion requires the development of a shared awareness among families, educational institutions, and digital content producers. When such an approach is adopted, Generation Z can move beyond being passive users of the digital world and become creative, conscious, and ethical individuals who carry Turkish society's values into the digital future.

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