Artificial Intelligence, Human and Society in the Context of Ulrich Beck's Risk Society Theory

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Abstract

The subject of this article is to discuss the cyclical effects of artificial intelligence (AI), a man-made technological system, on human, human consciousness and society. In light of risk society theory, the article's goal is to demonstrate how artificial intelligence, a technology created by humans, can control people and society and what kinds of problems it may pose. Examining the potential interconnections between an artificial entity and consciousness and a real entity (human/society) and consciousness is the article's primary issue. Methodologically, this study adopts descriptive approach. One of the most talked-about subjects in recent years is artificial intelligence, a technological system created by humans that seeks to comprehend how human intellect works and influences action. This technological system can create code, store large amounts of data and use algorithms to generate behavior and communicate in a manner similar to that of a human. AI technology is also capable of solving issues and carrying out a variety of human tasks. In this respect, it can be said that artificial intelligence acts as an artificial existence and consciousness. The theory of risk society, put forward by Ulrich Beck, in its most general definition, is that modern humans create various risks that will threaten their own existence with the knowledge, science and technology they produce. In other words, it means that man puts himself into a network of uncertainties and risks with what he produces in the cyclical world he lives in. Artificial entities and consciousness share the human ability to be a conscious entity, use reason, and generate ideas because artificial intelligence technology produces results that are almost identical to human intellect and consciousness. Although this situation seems to make human life easier, it may carry the risk of pacifying human qualities and devaluing people. Moreover, it can establish a kind of technological hegemony by putting people and societies under the control of technological devices. In line with these evaluations, the article first deals with risk society theory from a conceptual perspective. Then the relationship between technology, human and society is discussed. Finally, the framework of risk society theory is used to analyze the potential impacts of artificial intelligence technology on human life. According to the findings obtained from the article, artificial entity and consciousness based on artificial intelligence technology may blunt the ability to use human qualities and banalize many functions that make human entity special. Moreover, as an entity with reality on the axis of reasoning, thinking and producing solutions, artificial intelligence may fill the human field with the power of alternative and much faster analysis. As a result, it was understood in the study that the human-human relationship that shapes social life may evolve into a human-technology relationship in the future.

Keywords

Sociology of Religion, Society, Human, Technology, Artificial Intelligence, Artificial Entity, Risk Society Theory

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Ulrich Beck'in Risk Toplumu Kuramı Bağlamında Yapay Zeka, İnsan ve Toplum

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Öz

Bu makalenin konusu teknolojik bir sistem olan yapay zekanın döngüsel olarak insana, insani bilince ve topluma etkilerini tartışmaktır. Makalenin amacı insan ürünü teknoloji olarak yapay zekanın insanı ve toplumu nasıl tahakküm altına alabileceğini ve ne tür riskler yaratabileceğini risk toplumu kuramı bağlamında ortaya koymaktır. Makalenin ana problemi gerçekliğe sahip bir varlık (insan/toplum) ve bilinç ile yapay bir varlık (yapay zeka) ve bilinç arasındaki muhtemel etkileşimleri incelemektir. Makalede metodolojik açıdan betimleyici yaklaşım benimsenmiştir. Son yılların en popüler tartışma konularından birisi olan yapay zeka, insanın sahip olduğu zekâ yetisinin işleyişini ve insanı davranışa sevk edişini anlamaya çalışan insan ürünü teknolojik bir sistemdir. Bu teknolojik sistem yüksek kapasiteli veri depolama, kodlamalar yapma ve algoritmalar aracılığıyla hareket ederek insan gibi söylemde bulunma ve davranış üretme kapasitesine sahiptir. Yapay zeka teknolojisi problemlere çözüm üretme ve birçok insani işlevde bulunma pratiğine de sahiptir. Bu bakımdan yapay zekanın adeta yapay bir varlık ve bilinç şeklinde hareket ettiği söylenebilir. Ulrich Beck tarafından ortaya atılan risk toplumu kuramı ise en genel tanımıyla modern insanın kendi ürettiği bilgi, bilim ve teknik ile kendi yaşamsal alanına tehdit oluşturacak çeşitli riskler yaratmasıdır. Diğer bir ifadeyle insanın döngüsel olarak yaşadığı dünyada ürettikleri ile kendini bir tür belirsizlikler ve riskler ağının içerisine sokmasıdır. Yapay zeka teknolojisinin neredeyse insan zekasına ve bilincine benzer çıktılar sunması insana ait olan bilinçli varlık olma, aklı kullanma ve düşünce üretme potansiyelinin yapay bir varlık ve bilinçle paylaşılması manası taşımaktadır. Bu durum insan yaşamını kolaylaştırıyor gibi görünse de insani vasıfları pasifleştirme ve insanı değersizleştirme riski taşıyabilir. Dahası insanı ve toplumları teknolojik aygıtların güdümü altına sokarak bir tür teknolojik hegemonya yaratabilir. Bu değerlendirmeler doğrultusunda makalede öncelikle risk toplumu kuramı ele alınmaktadır. Akabinde teknoloji, insan ve toplum ilişkisi tartışılmaktadır. Son olarak yapay zeka teknolojisinin insan ve toplum hayatında yaratabilececeği etkiler risk toplumu kuramı çerçevesinde incelenmektedir. Makaleden elde edilen bulgulara göre yapay zeka teknolojisine dayalı yapay varlık ve bilinç insana ait vasıfları kullanabilme becerilerini köreltebilir ve insanı özel kılan birçok fonksiyonu sıradanlaştırabilir. Dahası akletme, düşünme ve çözüm üretme ekseninde gerçekliğe sahip bir varlık olarak insana ait alanı, alternatif ve çok daha hızlı çözümleme gücüyle yapay zeka doldurabilir. Sonuç olarak çalışmada toplumsal hayatı şekillendiren insan-insan ilişkisinin ilerleyen zamanda insan-teknoloji ilişkisine evrilebileceği anlaşılmıştır.

Anahtar Kelimeler

Din Sosyolojisi, Toplum, İnsan, Teknoloji, Yapay Zeka, Yapay Varlık, Risk Toplumu Kuramı

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Introduction

Technological innovations are included in human and social life with different versions every day. It goes without saying that the advent of technical advancements causes some changes in human existence. Every invention has the potential to influence people's social, cultural, or economic lives and influence them to adopt new ways of thinking, acting and living. At the same time, changes and advancements in technology have the potential to change how people interact with one another.[1] Since humans are social creatures, a lot of their needs are met through the connections they make with other people. In this way, the relationship between humans might be described as a need-based dependency relationship. On the other hand, today, the alienation of human beings from human beings and the individualization of human beings in their own world are emerging. The human entity, the focus of social life, has a tendency to grow more solitary and reclusive every day. Technological advancements are one of the elements that contribute to the process of human isolation and individualization. The process that started with the internet and computers has been reinforced by other developments in the virtual world and smartphones. This situation has paved the way for people to partially move away from real life and establish a closer relationship with the virtual world.[2] It has been noted that this process of development and transition has a greater impact on the younger generations in particular. In this regard, it is feasible to argue that contemporary technology advancements have a feature that separates people from one another and encourages reliance and personalization in terms of usage.[3]

AI is one of the most recent technical advancements that humanity has encountered. With its capacity for data storage, artificial intelligence technology has the ability to transfer information, produce ideas and provide answers. It can also memorize extensive volumes of data in any subject and analyze it in a methodical manner according to requirements. According to human demands, artificial intelligence appears to have a highly functional structure in this regard.[4] AI technology has the potential to benefit people in a variety of areas, including education, health, culture, the arts, the economics and more. On the one hand, it can disrupt human relationships, but on the other, it can place human entity under the direction of technical advancements. In fact, in a world of increasing individualization, meeting one's needs through technological devices and dealing with artificial entity may reduce the need for human entity. Moreover, this transformation means that human functions are performed by an artificial being through the technological system. In this instance, the entity referred to as a person shares its distinct traits and distinctions with an artificial entity and consciousness. Therefore, the human-human relationship-based way of life runs the risk of becoming a human-technology relationship. The process by which modern man targets himself once more with his output is actually what Ulrich Beck refers to as the "risk society." Every new advancement that

[1] Ahmet Dağ, *Transhümanizm: İnsanın ve Dünyanın Dönüşümü*, (Ankara: Elis Yayınları, 2018).

[2] Eda Deligöz, *Sanal Dünya ve İnsan*, (İstanbul: Kitapyurdu Yayıncılık, 2020).

[3] Mustafa Tekin & Muhammet Özdemir (ed.), *Transhümanizm & Posthümanizm: Disiplinlerarası Bir Çalışma*, (Ankara: Eskiyeni Yayınları, 2021).

[4] Hülya Özizer, "Yapay Zekanın Faydaları ve Zararları Üzerine Bir Değerlendirme", *Uluslararası Sosyal ve Beşeri Bilimler Araştırma Dergisi* 11/104 (2024), 343-344.

contemporary man brings about is done so without considering the risks that it may pose or may pose to his own life. With modernization, man opens the door to many new problems that he did not encounter in the past with the things he produces on the axis of science, technique and rationality. In other words, modern man puts himself into various risks with his own hand.[5]

This article attempts to analyze the possible future situations of the relationship between artificial intelligence, human beings and society within the framework of Ulrich Beck's risk society theory. The first step in this respect is a conceptual and theoretical discussion of the notion of risk society. It then focuses on how the future of existence and awareness can influence the connection between human, society and technology. Finally, the concept of risk society theory is used to explore how artificial intelligence affects people and society.

1. Theoretical Framework: Risk Society Theory

The concept of risk, which is derived from the French word "risque", means the danger of being harmed by anything. In other words, it is defined as the possibility of encountering unwanted or unexpected results. At the core of the concept of risk lies the inability to fully predict the future state of a decision made today.[6] The 'risk society theory' created by German sociologist Ulrich Beck is largely of Western and European origin. The concept refers to a new social form that emerged with the reshaping of classical industrial society and within the continuity of modernity.[7] Beck, the founder of the risk society thesis, claims that during the 18th century, modernity has eliminated the agricultural society, laying the structural groundwork for the industrial society. These days, modernization attacks itself by dismantling industrial society's underlying functioning underpinnings. Beck has attempted to comprehend civilizations using the ideas of risk society theory and "reflexive modernization," characterizing today's cultures as risk societies.[8] He asserts that as a result of industrialization, communities are now confronted with issues that were not present in earlier eras. Our age should be viewed as a process of change, according to Beck. The risk society, which is distinct from the traditional industrial society and takes on a new form, can be characterized as both a new society created during the modernization process and a continuation of the industrial society.[9]

Ulrich Beck asserts that the idea of modernization helps us comprehend the idea of risk. Uncertainty and unpredictability issues have surfaced at the most advanced stage of modernization. Beck distinguishes today's risks from external risks such as poverty, drought, earthquake or health risks seen in previous ages, and sees them as scientific and advanced technological risks that are mostly man-made.[10] He claims that these man-made hazards put all life on the planet at jeopardy and force us to deal with "unpredictability." The invisible consequences of what Beck refers to as the "shadow kingdom" include radiation and nuclear risks as well as technical advancements.[11] According to Beck, risk in the modern period

[5] Ulrich Beck. *Risk Society: Towards a New Modernity*. (London: Sage Publications, 1992).

[6] İzzet Gökhan Özbilgin. "Risk ve Risk Çeşitleri". *Türkiye Bilişim Dergisi* (2012), 88.

[7] Ulrich Beck. *Risk Society and Beyond*. (London: Sage Publications, 2000), 212.

[8] Ulrich Beck. *Reflexive Modernization*. (Cambridge: Polity Press, 1994).

[9] Beck, a.g.e., (1992), 12-13.

[10] Anthony Giddens. *Sosyoloji*, (İstanbul: Kırmızı Yayınları, 2012), 156-157.

[11] Beck, a.g.e., (1992), 55.

encompasses threats that are more focused on the future and will have an impact on it. He contends that the application of scientific, technological, social and economic breakthroughs and advancements in the course of industrial civilization without enough questioning has created risks for both individuals and society.

He argues that scientific and technological hazards have increased to a point where control organizations are unable to handle them due to the obsolescence of industrial modernity. In fact, in addition to the regular and comfortable life opportunities that technology and science bring to one part of the society, other societies, which have limited knowledge of all these developments, face similar risks. Mass risks, ecological risks, technology and industrial risks are the three main worldwide threats that societies confront today, according to Beck.[12] Therefore, Beck's risk society can also be defined as the transformation of industrial society into global dimensions.[13] The risk society theory states that "manufactured uncertainties" are produced by the spread of information. In contrast to the enlightenment period, which was characterized by overconfidence in the power of reason, in the risk society, a growing distrust of the discourse of experts has become widespread among people.[14] One unintentional or unexpected effect of modernity is the shift from the industrial to the risk period. A late modernization process that is oblivious to its own consequences and dangers is what led to the risk society. To put it another way, a risk society is an organized effort to combat the risks and anxieties brought forth by industrialization. The tension between those who profit from risk and those who are adversely impacted by it intensifies as the risk society grows. On the contrary class society, risk society is partially polarized due to differences between those who define risk and those who are impacted by it. Risk society unites people from many age groups, socioeconomic backgrounds and geographical locations.[15]

According to Beck, the critical issue in modernization and risk society is that societies have conscious action. Risks need to be correctly identified and consciously acted upon. At the heart of this so-called conscious modernization is a comprehensive self-criticism. On the other hand, he thinks that the people who consciously produce risks produced by individuals or institutions should also make self-criticism on their behalf. The ideas of knowledge and consciousness have emerged as a result of the uncertainties that come with dangers in industrial society. Beck stresses that an aware society should be established and that social life should be influenced in some way through the idea of "reflexive modernization." He also refers to reflexive modernization as "logic reform" because of this.[16]

2. Technology, Human and Society Relationship

There are some characteristics that distinguish living and non-living things in the world of existence. Human entities have a special place in the realm of existence with some of their characteristics. For example, features such as being able to think, analyze, reason and produce

[12] Shlomo Griner, "Living a World Risk Society: A Reply to Mikkel V. Rasmussen", *Journal of* International Studies 31/1 (2002), 150.

[13] Beck, a.g.e., (1992), 35-36.

[14] Beck, a.g.e., (2000), 216-218.

[15] Engin Yıldırım. "Risk Toplumunda (Depremle) Yaşamak". *Akademik İncelemeler Dergisi* 3/1 (2008), 77.

[16] Beck, a.g.e., (1994), 33.

solutions distinguish human entity from other entity. These features enable humans to have a variety of relationships with both living and non-living creatures in the natural world and to play a vital role in social interactions. Humans are social creatures who are constantly interacting with other humans and other creatures. Man's natural place in the universe is reflected in the relationships he forms with other humans, animals, plants and other inanimate objects. These interactions allow humans to fulfill their existential functions since they have a reality in the world of existence and an obvious consciousness.[17] As a creature given the ability to reason and think, human entity have a key role in shaping the course of the world in which we live. In this respect, the interruption of human consciousness by various scientific and technological innovations may create some problems both in terms of the world order and the place of the human entity, who is the main element in this order. Humans are open to outside influences, curious about what is happening around them and seek to apply it to their own life. Human mind, behavior and lifestyle consequently reflect these elements.[18]

Today, there are many scientific and technological initiatives/innovations that question the place and potential of human entity in the realm of existence or aim to create tools that can be an alternative to human consciousness.[19] For example, with artificial intelligence technology, an artificial entity and consciousness is being created as an alternative to human beings. On the other hand, with the transhumanism movement, it is aimed to increase the abilities of human beings to much higher levels through science and technology and to transform human existence into transhuman existence.[20] All of these efforts have the potential to alter the basic place of the human being in the universe. While there is a desire to push humans well beyond their physical and mental limits, there is also an attempt to create artificial creatures and consciousness as an alternative to human existence and consciousness. What role humans will play in the future after developments like artificial intelligence and transhumanism are complete is currently the first question that springs to mind. Will artificial intelligence and awareness, for instance, belittle human consciousness if they are faster and more sophisticated than the human mind? or will people become even more dependent on technology and succumb to the dominance of cutting-edge technical advancements such as artificial intelligence?

The relationship between technology and human beings is changing day by day. Every technological development gains meaning according to the way people use it. Technological innovations can produce positive outputs for humans as well as negative consequences. In the past, technological possibilities emerged on a human-directed plane and within the framework of human needs. However, there is currently a trend toward a more directing interaction between technology and people. As a result, technology advancements have had an impact on human nature on a social, cultural, biological and psychological level.[21] AI research, for instance, is the most recent illustration of the high levels of technology available today. A new phase in

[17] İhsan Fazlıoğlu. *Kendini Aramak*, (İstanbul: Ketebe Yayınları, 2020), 22-23.

[18] Mark Twain. *İnsan Nedir?,* çev. Esra Damla İpekçi (İstanbul: Dadalus Kitap, 2019), 57-58.

[19] Öykü İyigün & Mustafa K. Yılmaz. *Yapay Zeka*, (İstanbul: BETA Kitap, 2021) ; Henry A. Kissinger vdğr., *The Age of AI and Our Human Future,* (New York: Back Bay Books, 2022).

[20] Jean-Pierre Fillard. *Transhumanism: A Realistic Future*, (London: World Scientific Publishing, 2020).

[21] Oğuzhan Atabek. "Teknolojinin Anlamının Gelişimi ve İnsan-Teknoloji İlişkisi", ed. Semra Kıranlı Güngör, *Eğitim Bilimleri Alanında Uluslararası Araştırmalar IV*, (Konya: Eğitim Yayınevi, 2021).

the interaction between humans and technology has begun with the potential for artificial intelligence technology to create a humanoid-scale artificial being and consciousness. Increased usage of technical advancements gives technology the ability to rule over people and human nature as a power unto itself.[22] The preferably relationship between human beings and technology, which existed in line with human needs, is gradually can turn into a compulsory relationship in which human beings become dependent on technological innovations.[23]

AI is a technical advancement that has gained popularity in recent years. Among technological advancements, artificial intelligence has a distinct connotation from others. In fact, no technological advancement to date has ever been able to mimic human physical characteristics in a comprehensive manner, think like a human, solve problems or offer recommendations. In this respect, artificial intelligence technology is more than just a technological innovation, it has a structure that largely embodies human characteristics and can fulfill many human functions. These characteristics all set artificial intelligence technology apart from previous technical advancements and create a unique niche for it. Many human traits, like thinking, reasoning and problem-solving, are absent from the interaction between humans and other technological devices.[24] To put it succinctly, others cannot possibly have an artificial life or consciousness. The majority of other technology advancements can be categorized as tools that help people in their daily lives. Artificial intelligence technology, on the other hand, has the quality of humanization based on artificial existence and consciousness, making it more than just a tool for humans. This circumstance could eventually result in a gap in our understanding of what it means to be human and where we truly fit into the world. For example, the fact that artificial intelligence technology performs many of the tasks that human beings overcome with their intellect, mind, knowledge and thinking ability through algorithms and much faster, may lead to a transformation in the world in the future that centers technology instead of human beings.[25] This situation may transform the social relationship that man has established with man as a social being into a technological relationship with artificial intelligence as a technical device.[26] Consequently, the alienation of man from man may become more pronounced.

3. Risk Society Theory, AI, Human and Society

Within the framework of risk society theory, the interactions between artificial intelligence and human beings are discussed under four headings below. We can list these titles as artificial intelligence and technological hegemony; artificial intelligence and reflexive modernization; artificial intelligence and unpredictability; artificial intelligence and manufactured uncertainty.

[22] Feray Odman Çelikçapa, "Teknoloji ve İnsan", Uludağ Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi 13/1-2, (1992), 97.

[23] Hasan Kafalı, "Toplum ve Din Bağlamında Yapay Zeka", ed. Muhammed Kızılgeçit vdğr., *Yapay Zeka, Transhümanizm ve Din,* (Ankara: Diyanet İşleri Başkanlığı Yayınları, 2022), 87-90.

[24] Türkay Dereli. "Yapay Zeka ve İnsanlık" ed. Muzaffer Şeker vdğr., *Bilişim Teknolojileri ve İletişim: Birey ve Toplum Güvenliği*, (Ankara: TÜBA Yayınları, 2020), 121-124.

[25] Max Tegmark, *Yaşam 3.0: Yapay Zeka Çağında İnsan Olmak,* çev. Ekin Can Göksoy, (İstanbul: Pegasus Yayınları, 2021), 394-399.

[26] Mehmet Bulgen (ed.), *Yapay Zeka ve İslam.* (İstanbul: Timaş Akademi Yayınları, 2025).

3.1. Artificial Intelligence (AI) and Technological Hegemony

AI technology can code, store data, process data methodically and generate outcomes using algorithms. AI can meet many needs that exist in human or social life. It has the capacity to produce outputs in various fields such as working life, social and cultural life, health, education, finance and trade.[27] In this way, it is evident that artificial intelligence technology is influencing many aspects of people's daily lives. As a result, it can simulate human knowledge, reason and action. As a technical tool, artificial intelligence essentially mimics human behavior and displays human traits in a non-human entity. In the end, humans may eventually share with another person the circumstances that are given to them inside their own realm of freedom and that make them unique. Furthermore, the speed and ability of artificial intelligence technology to provide results instantly appear to surpass the capabilities of the human intellect.[28] As it is understood, a technological device produced by human hands exhibits humanoid characteristics and even exceeds human capacity.

Many theoretical and practical characteristics of human beings, including reason, thinking, action, and problem-solving, may be limited or placated by the diversity provided by artificial intelligence technology and the usefulness it brings to human life. It may become a probable situation that people who realize their wishes quickly through a technological device and facilitate their daily lives may substitute their lives with the control and guidance of technological devices over time. On the other hand, issues such as artificial intelligence's dependability and openness, its potential to prioritize human values, its ability to observe human and social interests, and its ability to have an accountability system all come to mind. According to Beck, among the threats that humanity has produced on its own, technical risks are the most significant in this regard. He claims that these hazards indicate a process that mankind creates with its own knowledge and inventiveness in order to continue the modernization and industrialization process and that humanity will bear the brunt of its effects. According to Beck's approach, it is not possible to identify the risks from today to tomorrow, and humanity will start to face the complexity it has fallen into at an unexpected moment.[29] In this context, for example, the risks of artificial intelligence in terms of security and privacy, its features that can render human beings meaningless and empty by introducing humanoid functions, and its aspects that can put human beings under the guidance of technology in terms of practicality and speed may emerge as potential risks in the future. Consequently, technical advancements like artificial intelligence have the potential to transcend beyond being a product of human knowledge and technology, and instead become a tool that surpasses human capabilities, so placing humans under hegemony.

[27] Mahmut Özer, *Yapay Zeka ve Toplum*, (Ankara: Nobel Yayıncılık, 2025); Mehmet Şahin & Cumali Yaşar, *Yapay Zeka Çağında Toplum, Ekonomi ve İşletmeler*, (Çanakkale: Holistence Publications, 2024); Shah, Priten. *Yapay Zeka ve Eğitimin Geleceği: Yapay Zeka Çağında Öğretim*, çev. Arzu Leman Orcan, (İstanbul: The Kitap Yayınları, 2024).

[28] James Barrat, *Son İcadımız: Yapay Zeka ve İnsanlık Çağının Sonu*, çev. Levent Tayla, (İstanbul: Pegasus Yayınları, 2020), 251-265.

[29] Beck, a.g.e., (1992), 55-56.

3.2. Artificial Intelligence (AI) and Reflexive Modernization

The goal of the modernization process was to create a completely new world from a technical, scientific and rational standpoint. Artificial intelligence is one example that has been provided to humanity recently as a result of scientific and technological endeavors. AI can be applied in a wide range of industries, including finance, trade, health, education, culture and the arts. It has the potential to provide a multitude of opportunities for human and societal life. In this approach, AI has the potential to impact every aspect of social life. For this reason, artificial intelligence has a big influence on people's daily lives, a balanced system is needed to maintain the relationship between humans and artificial intelligence. How artificial intelligence should be used, its practical applications, its risky aspects, its security and privacy implications, the advantages and disadvantages of artificial intelligence for humans and how human reality and consciousness relate to artificial existence and consciousness impact people and societies are just a few of the many issues surrounding artificial intelligence.

One of the most crucial concerns in the risk society, according to Beck, is raising social and human awareness of the dangers that modern man faces as well as the new inventions that are being developed. This process, which Beck refers to as reflexive modernization, entails a resurgence of social consciousness and a rethinking of the potential issues that people are or may encounter.[30] Therefore, it aims to reduce the dangers that societies face when confronted with the opportunities brought about by the logical, scientific and technical components of modernization. Both positive and bad aspects of artificial intelligence technology affect humans. For example, data security, privacy of personal life, security of social and commercial life can be counted among these. Therefore, the relationship between artificial intelligence, human and society should proceed on the basis of a secure, transparent and responsible understanding. This requires a process in which social and individual awareness of the use and control of artificial intelligence will be raised and a high level of consciousness will be achieved.

In essence, what Beck refers to as reflexive modernization is stepping in to disrupt social life when dangers arise. He seeks to depict the complex condition that industrialization has brought people and societies to, even though he believes that society should be made more aware of risk concerns. Beck wants the modernizing process to be accounted for holistically by humanity.[31] The modernization and industrialization process has resulted in the emergence of artificial intelligence, which is at the forefront of scientific and technological advancements today. In this sense, a number of social and economic advancements, including the reconstruction of social life, the division of labor, the design of working life and the discovery of new professions, may arise within the framework of artificial intelligence technology. Reflective modernization highlights the degree of human consciousness required for the methodical and rational development of social life in the face of the hazards created today, despite all these potential activities.

[30] Beck, a.g.e., (1994), 33.

[31] Beck, a.g.e., (1994), 34-35.

3.3. Artificial Intelligence (AI) and Unpredictability

AI technology is used in various fields such as education, health, commerce, science, banking and finance. Moreover, artificial intelligence fulfills many of the human functions. Artificial intelligence technology has started to produce most of the activities that human beings build with their physical and intellectual strength.[32] This circumstance could potentially passivate many of the human skills in terrestrial life in the future. As a result, there may be some disruption in the meaning that humans have in the material world. For instance, the work of a doctor and teacher, the knowledge and research of a scientist, the investment advice of a banker or financier, the fatwa or sermon service of a religious official and the teaching activity of an educator may all be automated by artificial intelligence technologies. In this respect, it is unpredictable how and in what direction artificial intelligence will affect many professions in the future.

On the other hand, the field study conducted by Çağal and Keskin to determine the possible risks that artificial intelligence may produce also points to various unpredictabilities in the future. Consequently, risks related to individual, social, technological, and professional life were identified, including those related to dependability and security, use in service areas, surpassing human capabilities, surveillance and control, memory loss and intelligence atrophy, planning and practical skills, technological dependency, employment loss, adverse effects on human relations, and malicious use. The research's conclusion is that the fact that artificial intelligence possesses human traits through algorithms and displays many human traits could lead to issues and hazards that are extremely challenging for civilizations to manage and coordinate in the future.[33] However, another study by Liu aims to determine the risks associated with artificial intelligence technology as well as how safe it can be for people and society. Therefore, artificial intelligence technology creates a more complex, unpredictable, and insecure environment rather than more practical, transparent, and predictable results in human and social life.[34]

The situation Beck defines as unpredictability in the risk society essentially overlaps with the possible problems that artificial intelligence technology will produce. AI, developed in the modern world with the help of science and technology, means that a man-made machine can produce human-like outputs. Nevertheless, there is still uncertainty regarding the precise role artificial intelligence will play in human and societal life as well as the tasks it will do. Moreover, the possible risks and ethical problems that artificial intelligence will carry for human beings and society come to the fore in research.[35] The fact that artificial intelligence can accomplish many cognitive tasks that humans can complete raises questions about how humans will be positioned in the future, even though the subject of how much artificial intelligence can be regulated and employed appropriately has not yet been fully addressed. It appears that Beck's assessment in the idea of risk society that contemporary man is eventually aiming his

[32] Yoricks Wilks, Artificial Intelligence: Modern Magic or Dangerous Future, (London: Icon Books, 2019).

[33] Meltem Toksoy Çağal & Yahya Mustafa Keskin, "Yapay Zeka ve Robot Teknolojisine Yönelik Risk Algısı Üzerine Nitel Bir Çalışma", *Hacettepe Üniversitesi Edebiyat Fakültesi Dergisi* 40/2 (2023), 583-593.

[34] Bingjie Liu, "In AI We Trust? Effects of Agency Locus and Transparency on Uncertainty Reduction in Human–AI Interaction", Journal of Computer-Mediated Communication 26 (2021), 384-402.

[35] Arslan Topakkaya & Yağmur Eyibaş, "Yapay Zeka ve Etik İlişkisi", *Felsefe Dünyası Dergisi* 70 (2019), 81-99.

purposefully produced things toward himself is valid at this time.[36] As far as we can see, the fact that artificial intelligence technology works more comprehensively and capably than human characteristics may draw restrictive limits on human beings in the future. Moreover, the determination of these limits may be realized through artificial intelligence technology rather than human consciousness and choice.

3.4. Artificial Intelligence (AI) and Manufactured Uncertainty

AI is undoubtedly a joint output of scientific knowledge and technological developments. The scientific knowledge and technical possibilities produced by the human mind ultimately become tools used by human existence. Numerous scientific and technological advancements have been incorporated into human and social life as a result of the industrial revolution and the modernization process. Humans have created advances in a wide range of disciplines, including media, culture, health, education, and the arts, using reason, science and technique. The products of human knowledge and experience include computers, smartphones, televisions, the internet and more.[37] However, the question of whether every new invention made possible by science and technical expertise has found its rightful place in human and social life comes up. Stated differently, it is also possible to question if every new invention has improved the organization and system of social life. Numerous innovations in human life have undoubtedly been brought about by the expansion of scientific knowledge and the growth of technological potential. Nevertheless, it has not been thoroughly investigated which human or societal. On the other part, the question arises as to whether every new thing produced through science and technical skills has been used in its proper place in human and social life. In other words, one can also ask whether each new invention has made social life more systematic and organized. The increase in scientific knowledge and the development of technological possibilities have certainly brought many innovations to human life. The requirements of people or society that are satisfied or will be satisfied by everything created, however, have not been thoroughly investigated. These days, the network of issues is rising in tandem with the limits of human knowledge. For instance, human-made innovations based on information and technology such as smartphones, internet, computers or social media are leading the way in psychological and social problems. [38] In actuality, a number of issues occur when people use these spaces frequently. Addiction, mental anguish and loneliness, anxiety and sadness, virtual world imitation, brainwashing and deteriorating family ties are a few examples. These online platforms may also lead to an increase in hate crimes, such as Islamophobia.[39]

Among the innovations that Beck characterizes as manufactured uncertainty, the above can be mentioned, as well as artificial intelligence as an actual subject. Because artificial intelligence has been developed by experts in this field through scientific and technological

[36] Beck, a.g.e., (1994), 30-32.

[37] Yasin Bulduklu & Muzaffer Şeker, "Yeni Medya ve Değişen Toplumsal Değerler", ed. Muzaffer Şeker vdğr., *Bilişim Teknolojileri ve İletişim: Birey ve Toplum Güvenliği*, (Ankara: TÜBA Yayınları, 2020), 287-288.

[38] Mehmet Büyükçorak & Mehmet Dinç, "Sosyal Medyanın Aşırı Kullanımının Psikolojik Etkileri ve Türk Gençlerinin Sosyal Medyayı Kullanım Özellikleri", *Psikoloji Araştırmaları Dergisi* 1/1 (2020), 31.

[39] Durali Karacan, "Islamophobia and Values in Western Societies: An Analysis of the Impacts on Muslim Men of Islamophobic Attacks in the UK", *Değerler Eğitimi Dergisi* 21/46, (2023), 425-449.

knowledge.[40] However, there are still questions regarding how artificial intelligence may affect social and human life. For instance, the precise impact of artificial intelligence on human economic, social and personal security is still unknown. Similar to this, it's yet uncertain how many aspects of human nature—like reasoning, applying intelligence, and coming up with ideas and solutions—will be impacted by artificial intelligence. On the one side, this circumstance causes confusion regarding artificial intelligence technology and on the other, it erodes confidence in those who develop these technologies. Every new discovery is typically expected to make society and human existence a little more practical, safe and tranquil. In addition, it aims to provide a sterile existence in contrast to the past and free society from disorderly circumstances.

Various problems/risks that artificial intelligence technology can produce in social life are listed according to its intended use. These include transparency of artificial intelligence, reliability and confidentiality of data, malicious uses of artificial intelligence, physical copying of human beings with artificial intelligence, artificial intelligence producing human-like ideas and suggestions.[41] As part of the late modernization process, all of these presumptions could put our globe at even greater risk. Furthermore, these processes are created by humans and manifest as worldwide issues with human repercussions. In the end, psychological and social issues like heightened risks to one's social and personal life, a decline in trust and an increase in worry and fear may worsen in the future.

Conclusion

This study examines the relationship between artificial intelligence, human and society within the framework of risk society theory. According to the results obtained from the study, the evolution of technology and human/society relationship has taken a course in which technology has started to dominate the world more. On the personal and societal axis, a lifestyle centered around technology has begun to take shape. The industrial revolution and the fast diffusion of technology advancements into human life intensified the process of drastic transformation that began with global modernization. Humans have become contradictory in the current state of society brought about by industrialization and modernization. Because humans have advanced to a point where they can target themselves with the things they create in the world and beyond their own ability for self-control. AI technologies are a modern illustration of this.

Ulrich Beck explained the situation where human beings put themselves in the position of being affected by the knowledge and experience they produce with the theory of risk society. In this regard, it has been observed that humans confront a variety of hazards and threats from their own scientific and technological endeavors as well as from their own potential circumstances, when taking into account the potential scenarios that artificial intelligence may bring to human and societal life. A state of uncertainty has been indicated by the changes that artificial intelligence will bring about in people's personal, social, and economic lives. In fact, so

[40] Beck, a.g.e., (2000), 216-217.

[41] Nick Bostrom, *Süper Zeka: Yapay Zeka Uygulamaları, Tehlikeler ve Stratejiler*, çev. Ferit Burak Aydar, (İstanbul: Koç Üniversitesi Yayınları, 2019).

many problems remain unanswered, including how artificial intelligence will be used, managed, how its dependability and secrecy will be guaranteed, how its transparency will be established and how its destructive uses will be avoided. This situation also brings to mind Beck's concept of manufactured uncertainty. AI, which is produced by experts in the field with scientific knowledge and technological possibilities, still has various uncertainties and creates serious confusion among people.

However, the study also found that artificial intelligence poses a risk of establishing technological hegemony. AI has the potential to solve many problems and offer solutions, but it also poses a risk that humans, who are capable of reasoning and thought, would become passive and rely on artificial intelligence to meet the majority of their demands. Consequently, it could dull many of the qualities that give people meaning, such as using their intellect, assessing their intelligence, reasoning, coming up with solutions, coming up with ideas and lending a helping hand to others. AI has the potential to place humanity in a state of technological captivity by encouraging a more prefabricated and relaxed approach. In essence, this circumstance highlights what Beck refers to in his risk society theory as reflexive modernization. Specifically, human productions in the modern world pose additional risks to their lives. Therefore, in the 21st century, humanity should think comprehensively and exhibit approaches with a high level of consciousness in the face of the modernization process and many new developments that are its continuation.

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