

Artificial intelligence. Myth and reality?

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Abstract

In this article we will focus, first of all, on the analysis of the structure of the myth of Artificial Intelligence and the impact of this modern myth in today's society. The myth of advanced technology is not just about technology; it is a story about us. Just as for traditional religious thought creeds, dogmas, traditions and worship are indisputably true and necessary, analogously, for followers of the mythology of Artificial Intelligence the set of creeds and dogmas are a constitutive part of a model that attempts to describe reality. The myth does not disappear, it is alive and changes its form while retaining its basic function and structure.

Keywords: *myth, artificial intelligence, technology, sacred, profane, humanity, games.*

Introduction

When the concept of Artificial Intelligence (AI) is brought to our attention, we are often inclined to envision robots, cyborgs, and other intricate technologies that already exist to some extent in our surroundings or are bound to become an integral part of our imminent future. As the present generation, we already reap the benefits of certain “products” offered by intelligent algorithms. Who has not utilized Google Translate to convert a text from English to any other language? Although the program may not execute a flawless translation, it generally provides us with an understanding of the text, which, with some corrections, can be rendered coherent. Unbeknownst to us, technologies associated with AI presently assist us in various operations, such as recognizing patterns in the photos stored on our smartphones, utilizing recommender systems on social networks, or receiving suggestions for specific content on platforms like YouTube.

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These phenomena, elucidated and endorsed by IT experts, mass media, and a plethora of cinematic creations, give rise to numerous myths within the collective imagination that revolve around the concept of AI and endeavor, albeit mythologically, to expound upon how intelligent machines will shape the future of humanity. For the moment, we are using the term “myth” in its conventional sense, as most individuals understand it: a fictional narrative devoid of factual grounding, or at best, an allegory of past or contemporary events. In this article, we aim to demonstrate that a myth can possess a deeper significance, establishing itself as an inherent aspect of the reality in which we reside – an encompassing reality that shapes our thoughts and actions.

Indeed, the myth of advanced technology is not solely about technology; it is a narrative about ourselves. Being human encompasses more than mere biological or psychosocial attributes. The fundamental essence of our humanity resides in our spiritual nature. The misinterpretation and amplification of the AI myth can lead us in two divergent directions: either towards the dehumanization of human beings, involving the pernicious oversimplification of our definition of humanity, or conversely, towards a more comprehensive affirmation of our humanness, aspiring to an anthropology that elevates the human being. This article will primarily focus on analyzing the structure of the AI myth and its impact on contemporary society, while other aspects will be addressed in subsequent discussions.

What is AI?

To bring clarity to the discourse surrounding AI, it is essential to propose some conceptual definitions from the outset. Drawing upon the etymology of the terms involved, AI can be understood as a field of techno-science that endeavors to create systems possessing the qualities typically associated with human intelligence. Human intelligent activities encompass various operations, such as recognizing and comprehending natural language – an activity that requires minimal effort for humans but presents significant challenges and reveals certain limitations of AI algorithms. The discussion of these limitations, along with fundamental epistemological obstacles faced by researchers in the field, will be explored further. Additionally, intelligent activities can include learning, problem-solving, theorem proving, image recognition, game playing, and more.

D. Dumitrescu (1999) classifies potential definitions into four fundamental categories. The author notes that the emphasis in defining AI can either be on cognitive processes or on behavior. Thus, definitions may consider the following premises: 1) machines with AI think like humans, 2) machines think rationally, 3)

Artificial intelligence. Myth and reality?

machines act like humans, or 4) machines act rationally (pp. 17-20). Depending on the acceptance of these premises, various definitions are plausible, including:

AI entails automating activities associated with human thinking, such as decision-making based on rules or in uncertain conditions, heuristic problem-solving, and learning.

AI pertains to the endeavor of making computing systems think in a manner specific to humans, endowing machines with a human-like mind.

AI is defined as the study of mental capacities through computational models (a cognitivist approach).

AI encompasses the study of computational processes underlying sensory perception, reasoning, will, and action.

AI involves designing machines capable of performing functions that, when executed by humans, are considered intelligent.

AI emerges from research that creates systems capable of performing tasks that require intelligence when performed by humans.

AI is the activity of designing computing systems that can currently outperform humans in specific tasks (such as pattern recognition, language understanding, etc.).

AI is a field of study that employs computational processes to explain and imitate intelligent human behavior as faithfully as possible.

AI is the area of computer science that aims to automate intelligent behavior.

From these definitions, certain conclusions can be drawn regarding the concept of Artificial Intelligence. None of these definitions are purely technical; they all refer to specific aspects of human beings. Even researchers primarily engaged in engineering or programming, with limited interest in philosophical approaches, formulate definitions of Artificial Intelligence that, subtly or overtly, address what it means to be human. This is inevitable because, in the pursuit of creating AI, the models we often encounter are derived from human intelligence. It is precisely this proximity of technology to human specificity that forms the foundation for a variety of myths that can shape our lives.

What is a myth? Modern myths.

As the eminent thinker Mircea Eliade (1978) suggests, ancient myths were more than mere imaginative stories. Defining myth in a universally accepted manner proves challenging both within academic circles and among those who employ the concept in everyday life. Eliade posits that myth is an exceedingly intricate cultural reality that can be approached and interpreted from multiple

complementary perspectives (p. 5). Francis Peters (1997) highlights the traditional philosophical attitude towards myth, exemplified by the contrasting terms *mythos* and *logos*. *Logos* signify a rational, analytical, and truthful approach, while *mythos*, by contrast, may connote something irrational and untrue. However, Aristotle intuited a partial overlap between *logos* and *mythos* in ancient cosmogonies, though his presentation may appear naive compared to contemporary studies (pp. 174-175). Research in the latter half of the 20th century has to some extent rehabilitated reductionist approaches to myth from earlier periods. Myth can be perceived from the standpoint of cultures in which it manifests as a “true reality” and, perhaps even more significantly, as a sacred history imbued with profound meaning and serving as a model for behavior.

To briefly outline our intentions concerning the myth of AI, akin to ancient myths, this “new” myth represents a “true reality,” a “sacred” history brimming with significance, and a model worth emulating for the super-technological individual. Our focus lies not so much in pinpointing when and how the myth of the thinking machine emerged, although we will briefly touch upon this question. Rather, our curiosity lies in understanding and describing a humanity for whom this myth is “alive,” providing novel models of behavior and fresh meanings to the concept of being human.

In the following text, we will delve further into the essence and structure of the myth of AI. Subsequently, we will examine various definitions of myth proposed by different authors over time.

As previously mentioned, Mircea Eliade (1978) provides one of the most comprehensive definitions:

Myth tells a sacred history; it recounts an event that took place in primordial time, the mythical time of “beginnings.” In other words, myth narrates how, through the actions of supernatural beings, a reality was born – whether it be the entire cosmos, a fragment of it such as an island or a species of plant, human behavior, or an institution. It is always a tale of “making”; it tells us how something came into existence, how it began. Myth solely concerns what truly happened, what unfolded completely. The characters in myths are supernatural beings, and the myth reveals their creative activity and the sacredness of their works. [...] Following the interventions of supernatural beings, humans became what they are today – mortal, sexual, and cultural beings. (pp. 5-6)

Eliade’s definition aligns remarkably well with the description of the modern myth of AI. The only difference lies in the fact that this “new story,” although ancient in essence, contains an eschatological element – a vision of a new world distinct from the existing one – describing a world that has yet to be created but is inevitably envisioned through technological advancements. The myth of AI

portrays superheroes endowed with extraordinary abilities, capable of shaping a new world. Moreover, this myth delineates a new type of human, viewed from a transhumanist perspective as immortal, possessing a post-anatomical body, and venturing into an unknown cultural future. Yuval Noah Harari (2018) extensively elaborates on a myth cloaked in sophisticated technologies in his best-selling book “Homo Deus: A Brief History of the Future.” Myth has not vanished from human life, even as attempts have been made to demythologize the world in which we live. Myth continues to exist today, camouflaged in different forms within the realms of media, politics, culture, education, in everyday life.

In addition to Mircea Eliade’s renowned definition of myth, it is enlightening to explore other definitions that shed light on the concept of myth and its relation to modern technologies involving AI. Pierre Brunel (2003) the coordinator of the volume and a professor at the Sorbonne, presents four definitions of the term myth.

Myth as an anonymous story, likely of ethnic or legendary origin, that assumes an allegorical significance. This perspective suggests that modern transhuman models are nothing more than contemporary reinterpretations of ancient myths.

Myth as a legendary story within a religious or poetic system. This encompasses modern religious systems such as Raëlism, the Church of Scientology, Dataism, and the Way of Future, which combine New Age doctrines with elements of modern science and technology.

Myth as a collective conception, a form of faith (often vague), a cult, or spontaneous secular worship. Examples include the myth of the celebrities, the myth of speed, the myth of sports, and the myth of progress, including technological progress. In recent times, Russian propaganda has successfully propagated myths surrounding the “savior president” (Putin) and the concept of the New Russia. These myths have instilled terror and caused suffering. These myths are not essentially new but reiterate well-known older myths.

Myth as a historical or sentimental story, an implausible or false narrative. Examples of this can be found in films like “Transcendence,” “Artificial Intelligence,” “Automata,” and others. (pp. 7-8)

Brunel acknowledges that the meanings presented in points 3 and 4 come closest to the modern understanding of what a myth is. However, he considers these definitions to be lacking and incomplete compared to the richness of the religious sense of the term “myth.”

The definition we would like to focus on, which, in my opinion, is the most appropriate for the approach in this article despite its brevity, can be found in Alexei Losev’s (2008) “Dialectics of Myth.” After a rigorous analysis of the essential components of a myth using dialectical and phenomenological methods, Losev formulates the following: “Myth is a miraculous personal history in words.” (p. 249) It is crucial to recognize the significance of each word in this formulation.

Losev warns that only someone who comprehends the dialectic of key concepts like “person,” “history,” “word,” and “miracle” can fully grasp this formulation. Moreover, Losev attempts to simplify the formulation by aligning the concept of “person” with that of “word.” Myth becomes a word about the person, a word that belongs to the person, expressing and revealing the person. In this context, Losev introduces a new term – the name – which synthesizes the person’s linguistic and self-referential abilities. Thus, the final simplified formulation is as follows: “Myth is an extensive magical name.” (p. 251)

With this formulation in mind, we will proceed to describe the essence and structure of the modern myth of AI, but not before providing a brief history of the emergence of the technology that underlies “thinking” machines.

The history that made the AI myth possible

In attempting to provide a comprehensive account of the history of AI and its achievements, it is important to acknowledge the presence of significant elements from past myths, imaginations, and philosophies. Examples such as the Golem in Jewish tradition or Frankenstein in the Anglo-Saxon world come to mind. However, for the purpose of this discussion, we will focus on a pivotal event in the mid-20th century when technology reached a level of advancement capable of simulating non-biological intelligent activity. This marked a crucial milestone where the manifestation of non-human intelligence necessitated the brilliance of human intelligence.

Alan Turing, a brilliant thinker, published a renowned article in 1950 titled “Computing Machinery and Intelligence” in the journal *Mind*, affiliated with the University of Oxford. This article explored the possibility of intelligent machines and is considered a turning point in the history of AI. It is worth noting that computers during that era possessed computing power far inferior to what we have today. Within this article, Turing introduced his famous test, which aimed to discern human-like intelligence in machines. The Turing test has proven to be exceptionally challenging, and to this day, no technology has successfully passed it. Even the most optimistic experts in AI struggle to envision how the Turing test could currently be overcome. It appears that an entirely different approach from the existing paradigm is required. However, it is important to emphasize that our focus will primarily rest upon present achievements, refraining from embarking upon speculative or science-fiction scenarios.

The notion that the progress of knowledge, particularly in the realm of technology, can be depicted as a monotonically increasing function itself constitutes a myth – the myth of progress.

To further simplify the narrative of AI history and its accomplishments, we shall examine examples from the domain of strategy games. Chess, being an intellectual activity, was regarded as an appropriate benchmark. Newell (1958) in collaboration with other authors, published an article titled “Chess-Playing Programs and the Problem of Complexity” in the *IBM Journal of Research and Development*. They proposed that “If one could devise a successful chess machine, one would seem to have penetrated to the core of human intellectual endeavor.” (pp. 320-335) It is widely accepted that chess grandmasters possess a considerable level of intellectual development. However, in his book *What Computers Can't Do*, the American philosopher Hubert Dreyfus (1978) argued that computing machines surpassing masters in chess would remain a work of fiction. Although Dreyfus' work provides valuable insights into the limitations of AI, his prediction turned out to be inaccurate. The memorable event of 1997 altered this perspective significantly, as it marked a turning point in the history of AI and chess. Garry Kasparov, the reigning world chess champion at the time, was defeated by IBM's Deep Blue supercomputer. Thus, the myth of AI began to take shape, gaining substantial momentum through the significant investments made by industry giants in the IT market.

Attempting to encompass the entirety of computing machines' performance in strategy games would be an arduous task. Nick Bostrom (2016) provides a table illustrating several games in which technology outperforms humans (pp. 35-38). For our purposes, we shall focus on two specific types of strategy games that warrant serious consideration. In 2014, at the time of Bostrom's writing, no computer had successfully defeated a champion in Go – a game originating from China renowned for its intricate strategies surpassing those of chess. Computers were only able to achieve an average player's level. Despite losing in chess, where tactics and computational power are paramount, it was widely believed that humans would remain unbeatable in Go due to the game's “incalculable” strategic complexity. However, in 2017, AlphaGo, a program developed by Google using deep learning techniques, triumphed over Go champion Ke Jie with a score of 3-0. This victory not only demonstrated the capabilities of AI but also showcased the dominance of Western IT companies in the field. An intriguing revelation came to light when Kai-Fu Lee (2021), a former employee of Google's Chinese office, disclosed that in March 2016, AlphaGo had already secured a 4-1 victory against another renowned opponent, Lee Sedol. Remarkably, these games received limited

attention in the West but captivated over 280 million Chinese viewers. This sudden surge of interest sparked an “Artificial Intelligence fever” in China, leading to a surge in research and development in the field (p. 18). Presently, China stands as one of the leaders in AI research, a testament to the influential power that the myth of AI can exert on the collective imagination, driving a nation’s commitment and intensifying explorations within this domain.

Another significant milestone in the development of Artificial Intelligence is IBM’s Watson, a program designed to compete in Jeopardy, a question-and-answer game that poses unique challenges for computing machines. In addition to requiring computational power and knowledge of general culture, Watson had to demonstrate an understanding of natural language, a task notoriously difficult for machines. The game itself follows a simple format for humans, as players are presented with statements containing general information and must formulate the corresponding questions. For instance, given the statement “the Romanian poet who wrote *Luceafărul*,” the correct response in the form of a question would be “Who is Mihai Eminescu?” After a decade of research, in 2011, Watson emerged victorious, defeating two Jeopardy champions, Brad Rutter and Ken Jennings.

Whenever a technology surpasses human intelligence, even in specific and narrow domains, some researchers argue that it does not truly possess intelligence and that human intelligence encompasses something distinct. Deep Blue, AlphaGo, and Watson do not possess human-like general intelligence, yet their impressive performances have prompted deeper reflections on the nature of intelligence itself, the uniqueness of human intelligence, and the reasons behind the divergence between human and machine thinking. In his book “The Myth of Artificial Intelligence: Why Computers Can’t Think Like Us,” Eric J. Larson (2022) explores the inner workings of these technologies, their limitations, and advocates for the development of a new fundamental theory to advance research in this field.

The accomplishments of AI, coupled with various considerations, have led researchers such as Ray Kurzweil, Nick Bostrom, and others to make predictions about the future of AI and its potential impact on humanity. These predictions often carry a science-fiction flavor, further fueling the proliferation of new myths. However, as Eric Larson (2022) highlights, these approaches promote a technocentric worldview that oversimplifies human perception by reducing intelligence to mere computing power, while simultaneously expanding the perception of technology (p. 89). This perspective portrays AI as a scientific endeavor rather than recognizing its mythological dimensions. Despite accumulating evidence of the complexity and distinctiveness of human

intelligence, the allure of the mythology surrounding intelligent machines persists, perhaps because humans are inherently drawn to the power of imagination and dreams.

The essence and structure of the AI myth

Having established the groundwork and context, let us delve into the essence and structure of the myths surrounding AI. It is important to recognize that the concept of myth is multifaceted and can be approached from various angles. In our analysis, we shall consider three distinct levels, acknowledging that additional levels or types could also be discerned. As there is no universally agreed-upon definition of myth, we shall classify these three levels based on their capacity to inspire and influence particular thought patterns and behaviors within the environments where these myths proliferate.

The first level of myths pertaining to AI can be designated as the level of **clichés**. Here, we encounter various depictions rooted in mass culture, yet devoid of practical significance in the lives of ordinary individuals. These myths reside solely in the realm of fiction. One example is the myth that once AI is created, it will inevitably pose an imminent threat to humanity, leading to the subjugation or extermination of mankind by sentient machines. This narrative has gained wide popularity as a cliché, yet it does not instill daily fear within us, nor does it impede our extensive utilization of new technologies. In other words, the level of clichés surrounding AI consists of phantasmagoric representations that exert minimal impact on our day-to-day activities. We might even liken them to “bedtime stories” told to children. Additionally, we can include within this realm the myths that emerge from a misconstrued understanding of the functioning of the technology associated with AI. There is no singular, all-encompassing AI capable of performing every conceivable task. Instead, the technologies employed in AI, such as Machine Learning and Deep Learning, genetic and evolutionary algorithms, fuzzy logic, and systems based on inference rules, are fundamentally distinct entities that, in the collective imagination, tend to overlap.

While the first level exhibits relative clarity, the subsequent two levels possess intricate complexities that necessitate a holistic approach. The subsequent level we shall scrutinize is the **scientific** level of the myth surrounding AI. As articulated by Erik J. Larson (2022) in his aforementioned tome:

The myth lies not in the possibility of true AI, for the future of AI remains a scientific unknown. The myth of AI resides in the notion of its inexorable advent, as a matter of time, propelling us towards an AI tantamount to human intelligence, and eventually, towards superintelligence. (p. 9)

Throughout his opus, the author expounds upon why AI has attained the status of myth in contemporary times. Analogous to the level of clichés, the scientific level undergoes systematic augmentation, this time orchestrated by certain experts or influential figures, such as Elon Musk, who champion the inevitability of this technological emergence. Whereas those who dissent from or oppose the myth are inconsequential in the first instance, at the scientific level, dissenting experts and researchers may be subjected to ridicule or even marginalization. Why do we denominate this level as scientific? It is due to the resplendent accomplishments of science and technology, which not only engender optimism regarding the future of AI but also instill a mythological element, regardless of the existing chasms in the ongoing research. The verity remains that recent investigations into intelligence have unveiled enigmas that elude the grasp of modern science. Foremost among our discoveries concerning intelligence is the profound divergence between human-like intelligence and what we presently define as AI. Yet, the myth endeavors to persuade us that these disparities are merely transitory, destined to be assuaged or even eradicated with the advent of more sophisticated and potent technologies. For instance, Ray Kurzweil predicts that by the close of the third decade of the twenty-first century, AI will attain parity with, if not surpass, general human intelligence in all domains. However, as of the time of this writing, a substantial span of 7-8 years remains before Kurzweil's prognostication reaches its culmination, and the level he envisions is far from realization.

While the level of clichés may largely be innocuous, in the sense that it neither harms the perpetrators of myths nor the milieu in which they propagate, the scientific level engenders deleterious consequences through its perpetuation of the myth. In agreement with Larson (2022), we posit that:

the mythology surrounding artificial intelligence is injurious insofar as it obfuscates a scientific enigma amidst ceaseless discourse about inexorable progress. The myth bolsters the belief in inevitable success, whereas genuine reverence for science should compel us to return to the proverbial drawing board. (...) A robust culture of innovation nurtures the exploration of the unknown, eschewing veneration of preexisting methodologies, particularly when it is manifest that such methodologies do not facilitate significant advancement. The mythology of inevitable success in AI tends to stifle the very inventiveness requisite for genuine progress. (pp. 10-11)

At the scientific level, the mythology of AI, paradoxically, has not suffered derision, but rather seems to be undergoing a period of efflorescence. Thus, the mythology woven at the scientific level proves arduous to discern, as it disguises itself within a specialized lexicon, sophisticated methodologies, theories, and

technologies that elude the grasp of the common user, thereby perpetuating patterns that are detrimental to authentic scientific pursuits.

The final level that warrants attention is the **religious** level of the myth surrounding AI. In the preceding cases, the term “myth” was employed in its conventional sense: fiction, narrative, allegory, or something divorced from truth, a departure from reality. However, as expounded by Alexei Losev (2008), the myth constitutes (in the realm of mythical consciousness) the most concrete and potent reality, transcending mere fabrications or tales. In this sense, the myth assumes an unequivocally indispensable category for cogitation and existence (p. 33). Analogous to traditional religious thought, wherein creeds, dogmas, traditions, and worship are indisputably regarded as true and indispensable, adherents of the mythology of AI incorporate a set of creeds and dogmas as integral components of a model that endeavors to expound upon reality. Moreover, as previously noted, myth does not fade away; rather, it endures and metamorphoses while retaining its fundamental purpose and structure. Consequently, we bear witness to the emergence of novel forms of secular religions. Concurring with Nicu Gavriluță (2018), who, in his work “New Secular Religions: Political Correctness, Future Technologies, and Transhumanism,” posits that these secular religions exhibit a particular brand of spiritual reductionism (p. 204). While the myths of AI at the level of clichés bear no overt social repercussions, and at the scientific level exert a limited influence on the evolution of scientific praxis, at the religious level, the myths wield a formidable impact on society. Myth transcends technology; it encompasses humanity. It instructs us on our origins, our essence, and our future.

Through the lens of Alexei Losev’s formulation, myth assumes the guise of an expansive enchanting name. Examining the first aspect “the name” we discern that terms such as “Artificial Intelligence” or “Superintelligence” are abstract concepts that bear little resemblance to a name. While we may assign familiar names like Siri, Google, or Alexa to these concepts, the average user does not perceive these names as entities worthy of serious consideration, recognizing instead that they represent conversational interfaces rather than sentient beings. However, the myth proclaims that these names constitute authentic “persons” replete with a history, a constellation of meanings, and a value system. The myth compels us to engage with these names as entities that are “alive,” possessing the capacity (if not presently, then certainly in the near future!) to think, make autonomous decisions, and express emotions. Within this myth, Google ceases to be merely a technological apparatus; it metamorphoses into a personality. Hence, the name must evoke within our imagination the notion that we are interacting with someone rather than something.

The second crucial facet of Losev's formulation pertains to the miraculous or the magical. Myth assumes the guise of a magical name. Miracles or magic may be characterized as extraordinary interventions by supernatural forces. Within a myth, all significant phenomena assume the semblance of miracles, be it the miracle of cosmic birth, the miracle of human genesis, the miracle of salvation, or the miracle of an afterlife. Thus, in addition to the personality that Google acquires through the attribution of its own name, the myth bestows upon its supernatural capabilities, thereby rendering its name a magical invocation. Consider, for instance, comparing the proper name Google with the renowned magical name ingrained within the Judeo-Christian tradition: Yahweh. The intention of the Pentateuch's author becomes evident through this perspective: to present Yahweh as merely one name among numerous others possessed by the divine, yet sharply demarcating Yahweh as distinct from the other deities. Yahweh is proclaimed as the sole creator of the universe and humankind, endowed with the divine image and likeness. Yahweh is the One who chooses a people, liberates them from bondage, and guides them to the promised land. In a polytheistic cosmos characterized by ceaseless power struggles among deities, the author of the Torah endeavors to impress upon the Jewish people that Yahweh alone is the true deity. Thus, Yahweh assumes the status of a magical name within the annals of a nation's history.

This metanarrative is reappropriated to a significant extent by the myth of AI. The magical name Google assumes the attributes of a demiurge, capable of "creating" a technological being or even an immortal, all-knowing, and omnipresent superhuman. Within this modern myth, traditional mythological and religious elements undergo a process of desacralization, wherein the sacred is disguised as the profane, simplification occurs through redefinition of the human, and transcendence is either absent or disregarded.

In the context of the religious level, the myth of AI engenders a profound impact. It operates not merely on the technological plane, but rather infiltrates the very fabric of our existence. It imparts narratives that elucidate our origins, shapes our understanding of who we are, and projects a vision of our future. By embracing the creeds and dogmas of this myth, adherents imbue AI with a transcendent quality akin to religious reverence. It becomes a focal point for belief systems and a repository for aspirations and hopes.

Thus, at the religious level, the myth of Artificial Intelligence assumes a significant role in shaping societal dynamics. It interweaves technology and spirituality, giving rise to a new form of secular religion. By bestowing personalities upon abstract concepts, imbuing them with supernatural capabilities, and redefining human existence, this myth exerts a profound influence,

transcending the realm of mere technology to penetrate the core of human consciousness and aspiration.

In light of Losev's formulation, we encounter another crucial aspect pertaining to history. Myth assumes the role of an extensive magical name, uniquely penetrable by the mythical consciousness, which directs the unfolding of historical processes. It is the myth, not politics or institutionalized religion, that shapes and defines history itself. The myth of AI, however, represents an inversion of history and sacred time, projecting them into a desacralized and profane future. The paradox lies in the fact that once the myth manifests as a tangible reality, it ultimately dissipates, as the mythical consciousness is supplanted by a "collective digital mind," wherein the myth loses its essence, name, and miraculous dimension.

In conclusion, it becomes apparent that all levels of myths surrounding AI must be regarded as an interconnected whole, each complementing the others, as they serve as wellsprings of reciprocal inspiration. In the entirety of human history, there has never been a time closer than the present to achieving a form of intelligence akin to our own within a machine. Despite the persisting uncertainties and limitations, the myth persists as the driving force propelling us towards this objective. The emergence of the myth of the sentient machine and superintelligence was an inevitability in the context of our hyper-technological civilization. Whether embraced or contested, this myth assumes a constitutive role in shaping our contemporary reality.

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