THE GOD FANTASY: AI CONSCIOUSNESS AND HUMAN SEARCH FOR DIVINITY

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Abstract

The God Fantasy and the Search for Conscious Artificial Intelligence (AI) delve into the human desire for a supernatural and superintelligent being, drawing parallels from this yearning and the contemporary quest to create conscious artificial intelligence. This paper examines how the human fascination with a divine entity reflects our need to develop AI that shares human and supersensible traits, comparing modern theories of AI consciousness, such as Turing's computationalism and Searle's Chinese Room argument. Applying an interdisciplinary lens, the study traces the historical evolution of AI consciousness, exploring foundational theories and raising ethical questions. These include the moral responsibility of creating conscious machines and the potential for AI to reshape our understanding of ourselves. It also explores the notion of godlike machines and their influence on theological thought, arguing that the pursuit of conscious AI is a secular expression of our God Fantasy. The paper concludes with key insights, suggesting that our continuous fascination with AI consciousness is rooted in an inherent desire for transcendence. It also discusses the broader implications for future research in philosophy, theology, and AI ethics, offering an insightful perspective on the intersection of the God fantasy and the quest for AI consciousness in our rapidly advancing technological world.

Keywords: God Fantasy, AI Consciousness, Artificial Intelligence, Conscious Artificial Intelligence, Machine Theism.

Introduction

Throughout history, humans have been intrigued and fascinated by the concept of God, and this fixation has driven the search for conscious artificial intelligence (AI). The concept of God has permeated human civilization and history, influencing moral dispositions and shaping numerous religious systems worldwide. This has been a key feature of various cultures and traditions, with the theistic view of God—found in religions such as Judaism and Christianity—portraying God as an all-powerful, all-knowing, perfect, eternal, and transcendent entity who created the universe (Morris, 2002). Religions, generally, presume the existence of a supernatural entity/deity whose domain of existence is beyond the bounds of sense (human

realm). This entity often referred to as “God”, is used to account for the origin of the universe, thus, placing God at the foundation of morality (Nye, 2008).

This human obsession with the idea of God has triggered the desire for a godlike intelligence in the form of conscious AI, thus, attempting to validate it through technology. Technology has become another God, that is, the power of technology is harnessed to fulfil this God fantasy. This fantasy can be understood in two ways: first, through the idea of humans as creators, and second, through the idea of humans as created beings. The human creative abilities is made manifest in the advancements in science and technology, where tools and machines are designed to serve humanity. In this regard, humans assume a godlike role, crafting devices and instruments to extend their capabilities and control over the environment. Conversely, the idea of humans as created beings reflects a desire to submit to a higher power, whether divine or technological. This duality is exemplified by humanity’s increasing devotion to technologies such as mobile phones, which command a level of attention and reliance akin to religious practice. By empowering machines with godlike abilities, humans seek to fulfil the "God Fantasy," blurring the lines between religion and techno-idealism.

The pursuit of conscious AI falls within the framework of techno-idealism, the belief that technology is a benevolent force capable of solving many of the world’s problems and creating a better future for humanity. Techno-idealism posits that technological advancements can address pressing global issues such as poverty, disease, and social inequality, ultimately improving the quality of life for individuals and societies (Bolstrom, 2014). This optimism extends to the belief that conscious AI will play a fundamental role in shaping the future, further intertwining the "God Fantasy" with the pursuit of advanced technology.

This paper attempts to create a nexus between humanity’s historical longing for a divine entity and its modern ambition to develop conscious AI, arguing that the latter represents a secular manifestation of the former. By examining the historical, philosophical, and ethical dimensions of this phenomenon, the paper highlights how the pursuit of conscious AI reflects humanity’s enduring fascination with the divine. It also investigates the implications of techno-idealism, questioning whether the creation of godlike machines actualizes human potentials or poses ethical and existential challenges. Adopting a qualitative research design laced with an interdisciplinary spectacle, the paper offers a nuanced understanding of the "God Fantasy" and its relevance to the search for AI consciousness in an era of rapid technological advancement.

The God Fantasy

Understanding the notion of “God Fantasy” requires an independent clarification of the concepts of God and fantasy. There have been several attempts by scholars to articulate and apprehend the concept of God and these attempts have resulted in a variegated conceptualization of the God-figure. However, our focus in this paper, is in the three popular monotheists religions of Christianity, Judaism and Islam which characterizes God as omnipotent, omniscient, omnipresent and omnibenevolent. Monotheistic religions like Judaism, Christianity, and Islam have portrayed God as the single all-powerful and all-knowing entity who created and governs the universe (Dombrowski, 2016). God is often depicted as the single, all-knowing, and all-powerful creator of the world that watches over humanity. In Christianity, God is portrayed as the Father, who is loving and merciful, but also just and holy (Bratcher, 1979). Similarly, in Islam, God is conceived as Allah, and is described as the

compassionate and merciful ruler of the universe (Ali, 2000). In Judaism, God is seen as the creator of the world and the source of all wisdom and knowledge (Alter, 2018). God is frequently depicted in these religions as a deity with traits such as omniscience, omnibenevolence, and eternality (Dombrowski, 2016). For Dombrowski, the idea of God provides comfort, meaning, and guidance for millions of people around the world (2016). The concept of God is also inextricably linked to moral qualities such as compassion, forgiveness, and justice (Dombrowski, 2016).

Some scholars and cultures have depicted God as a supernatural being having human-like features and control over the natural cosmos. This is instantiated by the need for human beings to compensate for their finitude. Human beings are said to be finite beings while God is infinite, hence, the need to compensate for that human finitude triggered the desire for the infinite. In realization of human limitations, human beings found the idea of a being or an entity that is unlimited and infinitely compelling. Many human beings having their various religious inclinations consider God as the ultimate reality and the origin of the universe. God is considered divine, holy, omniscient, and omnipresent, and both Eastern and Western religions share some ideas of God which some scholars have argued is rooted in human psychology. For example, Sigmund Freud considered the idea of God as a way of compensating for the need for a comforting perfect father-figure (Leftow, 2016). There are other conceptions of the nature of God by the monotheist, polytheist, pantheist, deist, henotheist, e.t.c, scholars, but our discussion is centered on the idea of God as the supernatural, all-knowing figure depicted in the three popular monotheists religions of Christianity, Judaism and Islam. In this context, one of the fundamental attributes of God that is significant to conscious AI study is omniscience. Omniscience is the attribute of knowing all-things without any constraints (Wierenga, 2021). Granted that there are other attributes of God worthy of mention, but at the core of AI is its vast array of knowledge. Machine learning requires this knowledge or data to execute algorithms necessary for the functioning of AI (Bell 2022; El Naqa and Murphy 2015).

Polytheistic religions, on the other hand, have multiple gods and goddesses, each with their own unique qualities and attributes. In Hinduism, for example, there are many gods and goddesses, each of whom are revered for specific reasons. For example, Vishnu is considered the preserver of the universe, while Shiva is the god of destruction and regeneration (Eck, 2012). Thus, Hinduism reflects a diverse and complex understanding of the divine, allowing for multiple representations of the deity. In addition to the above interpretations or forms of belief, there are also belief systems that do not necessarily involve the worship of gods, but instead focus on a more abstract or philosophical understanding of a higher power or ultimate reality. For example, some people see God as an energy or consciousness that permeates the universe, or as the ultimate source of all being (Tarnas, 2010). In this sense, the representation of God is more abstract and less anthropomorphic, reflecting a deeper understanding of the mystery of existence and the infinite nature of the divine. However, many philosophical and scientific trends in the contemporary era have questioned traditional views about God and religion. For example, the Enlightenment introduced new concepts about reason and science, prompting some to challenge God's presence and the veracity of religious teachings terming them dogmatic. Despite these obstacles, the concept of God remains important to many cultures and belief systems. In difficult times, many people find courage and hope in the conviction that there is a higher power or God.

The representation of God in religion is a complex and multifaceted discussion that shows the diversity of human beliefs and experiences. From monotheistic religions that depict God as a single, all-knowing deity, to polytheistic religions that have multiple gods and goddesses, to more abstract belief systems that see God as an ultimate reality or consciousness, there is a wide range of interpretations of the divine. Ultimately, the representation of God is shaped by cultural and historical factors, as well as individual beliefs and experiences, and serves as a source of inspiration, comfort, and guidance for people around the world. Therefore, we can deduce that the representation of God in religion illustrates the various roles the divine plays in human existential experiences. Just as the representation of God serves as a source of inspiration, comfort, and guidance for believers. Believers in the possibility of conscious AI desire the same things as people with religious beliefs. Thus, techno-idealism could be considered a form of religion and conscious AI a god. Hence, God is to religion that which conscious AI is to techno-idealism.

There are varied definitions of the term 'fantasy' which associate it with imaginative literature. Philosophically, "Fantasy is a natural human activity that creates inner consistency of reality" (Tolkien). It may also be seen as an imaginative "representation of impossibilities". Psychologically, it is a cognitive or mental process that constructs unrealistic images to meet emotional needs. A synthesis of the concept of God and fantasy will show an implicit involvement of some supernatural content in the concept of fantasy. That is, an imaginative content that is considered supernatural by humans (Laetz & Johnston, 2008).

God fantasy, therefore, involves human beings thinking about God in a way that appeals to their imagination. In essence, the God Fantasy is the quest for life fulfillment through an imaginary representation of a supernatural being. This quest or desire logically follows the idea of an all-knowing deity and the search for such deity through some form of religious worship and devotion. In relation to AI, religious practice is replaced by techno-idealism and the belief in a technological utopia. That is, the imaginary God or God fantasy is replaced by techno-utopia. Techno-idealism is a view that technology can solve most of our problems and the advancement of technology will guarantee prosperity, equality, peace and happiness for humanity. It is a belief that technology can provide solutions to the complex social, economic and environmental problems of our society (Arnd-Caddigan, 2015). This is akin to the hope that religion through faith in God can solve all the world's problems. An integral part of the techno-idealists movement is the current development of AI.

Artificial Intelligence

Artificial intelligence (AI) is the imitation of human intellect in computers. This imitation is designed to accomplish tasks that normally require human intelligence, such as visual perception, speech recognition, decision-making, and language translation (Russell & Norvig, 2010). Barrat defines AI as a computer or machine's ability to execute commands that ordinarily require human-like intelligence, such as pattern recognition, learning from experience, and adapting to new contexts. For Russel & Norvig, the study of AI is not only to understand but to also build intelligent machines (2010). For Nilsson, "artificial intelligence is that activity devoted to making machines intelligent, and intelligence is that quality that enables an entity to function appropriately and with foresight in its environment" (Nilsson 2009). Artificial Intelligence is machines trying to apply the principles of human cognition in solving real-world problems. On

the other hand, human cognition and intelligence distinguishes human beings from machines and other non-human entities such as animals. AI research seeks to overcome the gap between human intelligence and computer intelligence. One of the aims of AI is to simulate human intelligence and enhance it optimally without any latency in execution. Some limitations of AI today are that it requires some forms of input, and training data to learn and improve on decision-making. Therefore, the quality of an AI machine's output is dependent on the quality of the training data and input. Currently, AI systems still rely on human input or commands to carry out their functions. This impediment poses a limit to the extent of AI autonomy and the development of conscious AI.

The notion of AI consciousness hinges on the idea that both humans and AI have mind in common. However, Searle considers this idea unacceptable. Using his famous Chinese room argument, Searle repudiates the idea that computers can think for themselves (Searle, 1990). The Chinese Room Argument is a thought experiment and philosophical argument that claims that an English speaker in a room who uses a rulebook to manipulate Chinese characters can produce a valid output even without knowing Chinese language. By this argument, Searle, thus, demonstrates that syntatic manipulation is not sufficient for a semantic understanding of consciousness. This, according to Searle, demonstrates that a computer could obey instructions for processing language and creating replies but would not have a true comprehension of meaning. According to Searle, understanding requires an intrinsic mental experience and consciousness, which is not present in a computer or machine (Searle, 1980). One important aspect of human brain function that separates man from machines is consciousness. According to Nagel, consciousness is "what it is like to be something". Consciousness can be a simple perception, general awareness or self-awareness (Nagel, 1974). We can consider consciousness as awareness of phenomena that is both internal and external to the subject. Velmans in defining consciousness begins by distinguishing its various uses and references (Velmans, 2009). Consciousness is often used as a synonym for knowledge, where consciousness implies knowledge. This usage of the term knowledge is important for understanding the concept, but consciousness is not knowledge explicitly. The interchange between consciousness, knowledge and awareness make the definition of knowledge daunting. Velmans believes that consciousness is inherent in its phenomenology and to understand it we must know its causes and functions (2009). However, he also frightfully concludes that consciousness is experience itself, it is the sum of our subjective cum phenomenological experience (Velmans, 2009). This experience requires both our internal and external human faculties as beings in the universe. These faculties of our inner and outer senses differentiate us from AI.

AI consciousness refers to the hypothetical scenario where artificial intelligence systems develop a subjective experience and awareness themselves or of their surroundings, similar to human consciousness. It is an ongoing debate in the field of AI and philosophy as to whether or not true AI consciousness is possible and what implications it may hold for human cognition (Russell & Norvig, 2010). This notion of AI consciousness is influenced by the concept of computationalism. Computationalism is the assumption that the human brain is a computer of some sort (McDermott, 2007). Therefore, if computers can replicate and demonstrate brain functions, then AI systems can attain some level of consciousness. This concept of computationalism has inspired the ongoing debate on the possibility of conscious AI among

philosophers, scientists and psychologists. One notable philosopher that has made significant contribution towards AI consciousness is John R. Searle. Using his famous thought experiment called The Chinese Room Argument, Searle refutes the idea that intelligent machines can have consciousness. He maintains that even if a computer program can produce a seemingly intelligent response, it still lacks understanding and consciousness (Searle, 1990). Rodney Brooks, for his own part, argues that it may be possible for machines to become conscious through a gradual process of building up more complex systems. Brooks believes that as AI systems become more advanced, they often eventually reach a level of complexity where they are able to have subjective experiences similar to human consciousness (Brooks, 2003). Author Greg Dyson also believes that the development of AI will experience exponential growth, and eventually reach its peak. This peak or climax will emerge when AI attains a level of sophistication and complexity that will guarantee machine autonomy. That is when machines begin to function optimally without human inputs. At this point, AI will effectively become self-sustaining and conscious. He, however, highlights the need for caution and proactive planning in the development of AI (Brockman, 2020).

To better understand the God fantasy and its relation to AI, we will explore the similarities between the two concepts. Both God and AI possess a high degree of intelligence and knowledge. God is often seen as a transcendental entity who is the origin of all wisdom and knowledge while AI is designed to have the ability to process enormous pieces of data and make decisions based on the information processed (Bolstrom, 2014). Another similarity between God and AI is their potential to shape the future. From a religious perspective, God has the power to influence the world and determine the course of human events. Similarly, AI has the potential to have a profound impact on society, with the ability to automate tasks, solve complex problems, and make predictions about future events. However, there are also some profound differences between God and AI. God is considered a conscious and intentional being, with the ability to make choices and decisions based on moral and ethical considerations. In contrast, AI is a product of human design and programming, and its actions are limited by the algorithms and the training data provided. Despite these differences, there are some who consider AI capable of reaching “technological transcendence” where AI surpasses human intelligence and achieves “superintelligence” (Bostrom, 2014). At this point, AI might be considered as having god-like capabilities, with the ability to rule the world. Despite the arguments presented against religion by modern science and atheistic existentialists philosophers, the concept of God remains a huge human existential subject.

The Search for AI Consciousness

Artificial intelligence is a field of computer science and engineering focused on developing intelligent machines that can perform tasks that normally require human intelligence, such as understanding natural language, recognizing images, and learning from experience (McCarthy, 2007). Our quest for AI is inextricably linked to our fascination with god-like entities or qualities. Some historians of science argue that the earliest depiction of artificial intelligence was in Greek mythology (Stanford, 2019). In Homer’s contribution to Greek mythology, he tells of Jason and the Argonauts, a band of 50 men on a ship called Argo in a quest to get the golden fleece (Colavito, 2014). In their adventures, they encounter the bronze giant Talus (Talos/Talon) who was created by Hephaestus, the Greek god of fire, invention and

blacksmithing (Berens, 2010). The giant robot was commissioned by Zeus (the king of the Greek gods) to guard the Island of Crete and wade off intruders (Stanford, 2019). The giant had a mysterious life source called *ichor* running from his head to one of his feet through a vein. Hephaestus also created another artificial being called Pandora out of clay. According to the myth, the gods were so impressed by Hephaestus' creation that they all bestowed special gifts on her. She was called Pandora (all-gifted) because she received all the necessary attributes from the gods to make her irresistible (Berens, 2010). Adrienne Mayor, argues that Pandora could be considered an AI agent sent to earth by Zeus to punish mortals for inventing fire (Stanford, 2019). Another prominent craftsman in Greek mythology, was Daedalus who was the first mortal to create life-like bronze statues that could cry, bleed, move, and speak. According to Mayor, the Greek myths and legends illustrate our fascination with creating artificial life. Aristotle also alluded to this fascination with AI in his *Politics* when he opined that:

> For if every instrument could accomplish its own work, obeying or anticipating the will of others, like the statues of Daedalus, or the tripods of Hephaestus, which, says the poet, of their own accord entered the assembly of the Gods; if, in like manner, the shuttle would weave and the plectrum touch the lyre without a hand to guide them, chief workmen would not want servants, nor masters slaves. (Aristotle, 1984, p. 2794).

This notion of automation as conceived by Aristotle has been a recurring theme in the development of technology and AI. Centuries later, Joseph-Marie Jacquard developed the Jacquard loom which used a system of punched cards to automate the weaving of a silk tapestry portrait of himself (*Artificial Intelligence | Internet Encyclopedia of Philosophy*, n.d.). Interestingly, Nilsson is of the view that AI begins with dreams, and traces the history of the quest for AI from Homer's Illiad to modern AI. He includes the ideas of the Catalan mystic, Ramon Llull who created paper discs called the *Ars Magna* (Great Art), which were intended to prove the Christian faith with logic and reason. Leonardo Da Vinci is also considered one of the early advocates of AI by sketching designs for a robotic medieval knight in 1495. However, research in AI has advanced beyond the level of fascination to action through current research.

From the myths of ancient Greece to our current realities, the development of AI has seen more progress in the last six decades. Some scholars argue that what we consider AI started with Alan Turing's work in 1947 (McCarthy 2007). However, the Dartmouth Conference organised by John McCarthy, Marvin Minsky, Nathaniel Rochester, and Claude Shannon in 1956 is considered the significant event in the AI movement. This conference was significant because it discussed the possibility of creating intelligent machines (McCarthy et al. 2006). This set the stage for further research in AI and the development of advanced computer systems. Another significant event that contributed to the advancement in AI is the development of machine learning and neural networks. The development of machine learning dates back to the development of machine learning algorithms based on pattern recognition and decision-making by Arthur Samuel and Frank Rosenblatt (Russell and Norvig 2010). This was followed by advancements in neural networks in the 1990s. Neural Networks are computational models that try to mimic the structure and function of the human brain (Gurney 1997; Lawrence 1993). The concept of neural networks benefits from the idea that the brain is similar to a computer. Neural networks could be trained to identify patterns in data and avoid the cumbersome task

of explicit programming (Bishop 1995). These developments in AI research are important for the discourse on AI consciousness because of the connection between consciousness and brain function. The notion of consciousness has ontological significance because of its relevance to the notion of being.

The notion of being with regard to conscious AI raises some ethical questions, especially concerning moral agency. For Bostrom & Yudkowsky, it is ethically problematic to create conscious machines and it is imperative to ensure that such machines do not harm humans or other morally relevant beings. In addition, it is important to determine whether they possess moral status. This has far-reaching implications for moral decision-making, especially because of potential conflicts between humans and AI.

The Ontological and Existential Implications of Creating AI with Consciousness

The notion of conscious AI also raises some existential questions as it pertains to the ontological status of intelligent machines. It is possible for machines with conscious intentions to act in ways damaging to human interests if they have their own goals and desires (Bostrom 2014). It is possible that conscious AI may acquire the ability to set goals different from those set by humans, which may eventually lead to the annihilation of humanity (Bostrom 2002). The premise here is that it can do so because of its superintelligence. For example, intelligent machines trained on various data concerning the environment may consider human beings a threat to the environment. On becoming conscious, they may decide to save the earth by annihilating humans. The ethical and existential implications of conscious AI are interwoven with the ontology of AI.

The ontology of AI refers to the being of AI as an entity. It has to do with the nature (individual characteristics), and the attributes of AI. The ontology of AI deals with the definition and nature of AI as an aspect of reality. It asks the question, does AI have a life of its own? In other words, does AI exist? If it does, what is the nature of its existence? Is it a conscious entity? These questions are is pertinent if we must understand AI and determine what sort of entity a truly conscious AI is. The nature of AI and its relationship to human consciousness is fundamental to its ontology. However, the argument about AI consciousness and its difference from human-like consciousness raises doubts as to the validity of AI ontology (Searle, 1980). The possibility of consciousness in machines and its relation to the notion of consciousness is vital for our conception and perception AI.

The ontology of AI also has important implications for the mind-body problem in philosophy. Consciousness is considered an attribute of the brain and within the scope of mental activity. Therefore, reconciling mind with a physical machine is subject to debate. However, some may argue that AI exists as software on hardware but AI is still subject to the laws of physics and the constraints of the material world. Notwithstanding, its ability to interact with the world, process information, and make decisions raises serious questions about its relationship or connection to human ontology. Does AI have an ontological status, or is it a product of programming? Can it exist independently of human intervention, or is it always dependent on human input and maintenance? The ontology of AI, therefore, raises critical questions about the nature of consciousness, the relationship between AI and the natural world, and the fundamental nature of being and existence.

The God Fantasy and AI Consciousness

The relationship between God and AI raises important questions about the nature of creation and the role of humans in that creation. God is considered a primary creator and humans could be considered secondary creators. Following this hierarchy, conscious AI could occupy the position of tertiary creator. For example, according to Christian theology, something was created from nothing and this is similar to the idea of the Big Bang. However, science and theology differ as to the cause of the formation of the universe. Humans create from the vast wealth of resources available to improve their quality of life. AI, on the other hand, relies on training data provided by humans, hence, their position as tertiary creators – Gods creates man, man creates AI.

For Hefner, AI represents a new form of creation that challenges our traditional understandings of humanity's place in the universe (Hefner1993). He also considers technology as a spiritual and religious reality that is part of human becoming (Hefner 2003). However, Caputo argues that AI represents an evolving manifestation of the divine and that humans should strive to recognise and honour the divinity inherent in all things. These different perspectives try to highlight the connection between humans, God and AI.

As advancements in artificial intelligence continue to reshape various industries, the concept of techno-idealism has emerged as a belief that technology can solve all societal problems and lead to a utopian future. However, this notion raises important questions about the ethical implications and potential risks associated with placing too much faith in AI. Philosophers like Martin Heidegger have argued that the increasing reliance on technology may result in the loss of human authenticity and a detachment from our true essence. Heidegger's concerns stem from the idea that technology can create a sense of alienation and distance us from our own humanity (Heidegger 1977). This detachment from our essence can lead to a devaluation of human relationships and an overemphasis on efficiency and productivity. It is crucial to critically examine the role of AI in society and ensure that it aligns with our values and ethical principles, rather than blindly embracing techno-idealism without considering its potential consequences.

The God fantasy and AI consciousness have both captivated the human imagination for centuries. The concept of a higher power or divine being has been a central theme in various religions and belief systems, while the idea of artificial intelligence gaining self-awareness and consciousness has been explored in various literature. They both raise profound questions about the nature of existence, intelligence, and our place in the universe. While the God fantasy seeks to explain reality through God, AI consciousness explores the potential for machines to think, learn, and possibly surpass human capabilities. These concepts continue to inspire debate and speculation as we grapple with understanding our own consciousness and the possibilities that lie ahead in our technological advancements.

Conclusion

The God fantasy and the pursuit of conscious artificial intelligence (AI) have been present themes throughout human history and civilization. A fundamental aspect of many civilizations and traditions is the idea of God, which is present in religions like Christianity and Judaism. The universe is said to have been created by God, an all-knowing, all-powerful, flawless, everlasting, and transcendent being. The human fixation with the concept of God and

the desire to use technology to support it are the driving forces behind the desire for conscious AI. The notion of man as creator is illustrated by scientific and technological developments, where people have evolved into godlike beings capable of building machines for a variety of uses. This preoccupation bears similarities to religious behaviour in terms of commitment and adoration.

The notion of conscious AI falls within the scope of techno-idealism, the view that technology is a benevolent force that can fix most of the world's problems and improve humanity's future the same way God surpasses all human problems and is able to fix them. This viewpoint is predicated on the idea that technology may enhance human circumstances and deal with challenging societal issues, including poverty, illness, and social inequity. The human need for a supernatural and superintelligent being is reflected in both the God Fantasy and the quest for AI consciousness, ultimately highlighting the human desire for a higher power or superior intelligence that can provide answers and solutions beyond our own capabilities. While technology has the potential to address many of our problems, it also reveals our inherent longing for something greater than ourselves, whether it be a divine being or an artificial intelligent entity. This desire for a higher power drives us to continually push the boundaries of technological advancement in hopes of finding answers and achieving a better future for humanity.

The God Fantasy is central to the human experience as it taps into our innate curiosity and need for meaning in the universe. It serves as a catalyst for innovation and progress, pushing us to explore new frontiers and expand our understanding of the world around us. Whether we find this higher power in religion or in the form of advanced AI, the quest for something beyond ourselves is a fundamental aspect of human nature that drives us forward in our pursuit of knowledge and enlightenment.

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