Modification of Religion in the Future under the Influence of IT

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Abstract

The improvement of high-tech is closely linked with the improvement of the man himself, technogenesis affects anthropogenesis, and human development signifies transhumanism. Informatization and virtualization, digitalization and computerization cover more and more areas of human activity one can record and state the actualization and accentuation of what is happening online and it kind of sacralization, alibization and deification. The anthropological potential of IT also increases and expands accordingly. With the help of technology, scientists hope to establish communication with animals, study their language and intelligence, use elements of AI, to promote the protection of the rights of robots and cybernetic organisms.

Keywords:
religion, high-tech, AI, IT, church, transhumanism, futurism, cyborgization.

1. Introduction

e are in the 5G technology decade. The media is bombarding viewers with a sales pitch, advertisements, and investment opportunities. The reason is that information technologies (IT) holds out the possibility for faster upload and download speeds in mobile communication, and efficiency in what it does. It has implications for realizing expanded telemedicine, the remote performance of surgery, driverless automobile, remote operation of heavy machinery equipment, and the minimizing of the loss or risk to human lives. More recently, remote classroom teaching is quickly becoming a reality as a measure of managing our lives during the COVID-19 pandemic. Another channel of the IT developments into this century is artificial intelligence whose impact is being felt in our lives in different ways. Cyborgization is one example.

The rapid development and trajectory of this technogenesis seem to be invading human lives. The question is whether this is so. Underlying the paper is an argument that techno genesis development affects anthropogenesis. It has a catalytic effect on human development in the direction of the emergence of what is now considered as transhuman. Thus, IT is a possibility of a future religion for it is creating the emergence of a new being. In that sense, it is fast becoming that on which depends our very being and how we perceive the world. In this respect, it is co-creator, if not creator, and may be counted as a religion in the future.

While the world is developing exponentially IT are modifying our view of it and the idea of the past and the future. Visionaries, sci-fi writers, and technocrats whose ideas are transforming our humanity share the world, the environment, with others whose outlook is heavily circumscribed by tradition and conservatism. There is an unavoidable problematic concerning the nature and destiny of the human. It includes questions about the nation, ethics, gender, and religion concerning human significance. Though the likelihood is that humanity's future depends on IT, there are nevertheless ideological problems to consider. We turn now to consider or at least identify them – the constitutive of the IT problematic in the humanities.

2. A Brief Conceptualization of Religious-Technological Discourse

One of the problems is best seen in relation to what the Russian literature and cultural theory expert, Mikhail Epstein, is claiming. That's, we are seeing the

emergence of a new theological trend, technotheism - the notion that the rapid development of technology and the growth of human power over the forces of nature. This technotheism does not refute but confirms creation by a higher intelligence. Today we are in a position through available information and genetic technologies to design and create a new virtual and biological reality. That suggests the chance of the reality of the physical world around us is also created by a super-engineer or a super-designer [11].
Information technology on human life manifests has a range of implications suggesting a change in our world view – how we see life. The range includes techno-theology, transhumanism, dataism, and high-tech changes to anthropological nature [27]. Transhumanists anticipate and/or see modification of the human body through sophisticated technologies to hence the individual physiologically and intellectually. That is, through the use of AI technologies the human can be change to the point of becoming transhuman. A claim by Nick Bostrom, philosopher and founder of the Future of Humanity Institute at Oxford University, is that we live in virtual reality; therefore God is naturally perceived as the Main Programmer. This is yet another rendering of the view stated earlier, that IT is the path for making humanity godlike. From this perspective religion is written by some technocrats and enthusiasts as merely the product of new technologies or ones being developed.

Another aspect of the problematic raised by AI is the tendency to worship it, make it into a religion. Currently there are attempts to find God in connection with AI. Anthony Lewandowski, Google engineer of self-driving cars, founded the new religion, "The Way of the Future", believing that it is impossible to restrain AI, because when the machines prevail over a person, they will remember the old offenses and get revenge. The leader of the church is confident that computers will surpass the person in intellectual abilities and believes that after the onset of the singularity, which he calls the "transition", power over the planet will pass from person to AI. The engineer considers the AI-deity as a certain leader who will pay tribute to his supporters: the developer plans to express his worship with the help of technology. The church will supply the machine with extensive data sets, develop training simulations and open access to parishioners' accounts for it, all systems will have open source. Anthony Lewandowski is confident that

the AI deity will lead the planet before mankind travels to Mars [28].

An important aspect of Anthony Lewandowski considers the formation of an open dialogue around the issue of creating a "God out of a machine" through marketing and IT-evangelism. The church very much hopes that an active, devoted, collective membership will help push the idea of divine AI to the masses to improve society and reduce the fear of the unknown. Previously, Bill Gates and Stephen Hawking agreed with the probability of the emergence of superhuman AI, but believed that this AI is likely to be a danger to humanity, not a benefit, because of the likely use of robots and algorithms as weapons. Elon Musk also said that "the development of AI is akin to the summoning of demons", and in 2015 he himself invested $1 billion to found the Open AI institute, which is developing safe AI. Anthony Lewandowski believes that attempts to delay or prohibit the development of super-intelligence are not only doomed to failure, but also potentially add unnecessary risks [17].

In the near future, humanity will lose its leading role in the world, technology companies will become new rulers, and two new religions will come to the forefront - techno-humanism and dataism (data worship) - Yuval Noi Harari writes in the book "HomoDeus: A Short History of Tomorrow". The development of AI technologies, big data and algorithms helps a person to solve global problems and thereby turn him into a superman, but at the same time technologies put us in a dependent position and the value of a person is determined only by the data that he generates.
Any human experience today is devalued if it is not shared in social networks. Nicknames often replace real names [20]. Data becomes the basis of a new religion - dateism (dataism) - this ideology recognizes that people had significance and uniqueness, because once they were the most complex and effective data processing system, but today everything has changed - people sometimes are not able it's so good to understand your emotions and desires, as the algorithm does for it, and under these conditions people become an excess link in the system. The other system of values that Yuval Harari describes in the book is techno-humanism, which is aimed at developing human capabilities; this ideology is based on neural interfaces and cyborgization. In contrast to dataism, techno-humanism puts in the first place the

interests and desires of a person. The political system, according to Yuval Harari, is no longer able to respond to new technological challenges, as the world changes too quickly and politicians do not have time to form a vision and plan for the future. Only technology companies are capable of this, and if a thousand years ago when a problem arose a person turned to the Church, now he is looking for an answer due to algorithms [15].

Vladimir Cherepanov, who develops a philosophical system that binds together, transhumanism, modern advances in neuroscience, and ancient Buddhist techniques [4]. In all likelihood, the theoretical views of this ancient world religion are largely congruent to the current achievements in the field of IT, which is why many thinkers with theological and natural-science goals of view attracted its conceptual positions, thus carrying out scientific and religious synthesis. For example, we can talk about virtual samsara; it is a certain analogue of virtual reality (VR) in the approximate terminology of Buddhism, because what we call reality in Buddhism is one of the worlds of samsara - the incessant and ever-changing cycle of being, birth and death. The world of people is only one of the possible options for rebirth, but now it all goes to the fact that soon there will be one more, artificially modeled - virtual [14, 25]. Neurointerfaces, holograms, augmented and virtual reality and other integral elements of cyberpunk no longer look so fantastic - and despite the fact that from a Buddhist point of view, we are essentially creating another artificial virtual samsara ourselves, it can provide almost unlimited access to Buddhist texts, research and information about what is happening in Buddhist communities, up to remote communication with the Sangha and with the teachers themselves in cases where other ways of interacting Possible [9, 26]. Other manifestations of Cyber-Buddhism include auxiliary gadgets and interfaces for meditation; the dialogue with the scientific community that has emerged in the last decades in a number of areas (from quantum physics to neurophysiology); penetration into various forms of modern art and media, be it music or cinema [7].

Cyber-Buddhism is Buddhism, combined with the data of modern science (neurophysiology, neuropsychology, modern and quantum physics, etc.), high technologies (first of all - information), ideas of cyberpunk, ideas of transhumanism, ideas of futurism, view of the modern art in its various forms, esoteric,

parapsychological and psychedelic concepts. Perhaps the next update of our mainstream outlook will be the integration of scientific, technical and Buddhist knowledge [6]. The terminological range of concepts associated with cyber-Buddhism may include the practices of the virtual karmic path and the reprogramming of consciousness, virtualization and virtual consciousness on quantum computers, the net of karma (karma = the network), mirrors intranet median and virtual technology, etc. [3, 31].

The progressive development of technology is not least connected with the perfectionism of the human race and the alibization of high-tech, the comparison of the microcosm with the macrocosm, and the human being with its creator. Even in ancient times, people dreamed of assimilating themselves to gods: myths, warnings, such as the story of Daedalus and Icarus, or the story of the Tower of Babel, warned them against this, but the epoch of supernatural phenomena and a given world order has been replaced by the times when people themselves became responsible for their own destiny. At one time, the ancient gods of Greece punished Prometheus for passing fire to the people; the flame of it is the spark of God in every heart and in every soul. Continuing the views of Heraclitus of Ephesus on fire as the fundamental principle of the Universe, mankind began its existence from fire; any technology represents energy and generates fire, fire of Prometheus to transform the elements into each other.

The rapid development of IT inspired theorists of the digital, computer super-conscious: for example, the followers of Teilhard de Chardin deduce his religious-poetic theory to a global level, adopting the idea that reason as such is calculation, and Frank Tipler expressed the idea that in the future reason, who occupied the Universe, will force it to shrink to a point, because the compression process will become an inexhaustible source of energy. Computing powers, that striving for infinity, will allow to create virtual universes, which due to all accelerating calculations will exist indefinitely in their internal time - these universes will be the Kingdom of God, and Frank Tipler identifies the cosmological singularity with God. His idea was skeptical by most of the scientific community, but she also has supporters, among them David Deutsch.

Now technological singularity is more often understood in the narrow sense - as a much earlier and mysterious transition in the development of

humankind connected with the constant acceleration of technological progress. According to some, it will be the emergence of superhuman AI, according to others - the transformation of our nature through technological change of each member of the Homo sapiens species separately. The distant future Raymond Kurzweil and his supporters see the same way as Frank Tipler and Pierre Teilhard de Chardin: this is infinitely accelerated progress, having a monotheistic God in its unattainable limit.

The works of physicists devoted to the methods of testing the simulation hypothesis began to appear periodically in recent years. Elon Musk is sure that our world is a program executable on a computer: "The probability that we do not live in basic reality is a billion to one," says his famous statement. Emerged in the early of nineteenth century in "phenomenology of spirit" by George Wilhelm Friedrich Hegel the idea of complete in itself and self-realized spirit to the end of the century found religious technology option. Humanitarian thinkers from different countries turned the theological theory of supernatural intervention into the thesis of the unlimited power of human knowledge. By the end of the 20th century, this concept had migrated from the field of marginal humanitarian creativity to scientific discourse, inspiring many engineers and scientists involved in applied research. We do not know whether the "phase transition" will actually happen or whether the singularity will remain one of the post-religious technological ideas about the coming end of the world, but the radical transformation of the world and society will always be one of the main dreams of the thinking and acting man [29].

In 2016, the popular western magazine New Yorker wrote that Silicon Valley today is preoccupied with the idea of an unrealistic world around, and IT billionaires funded research to save humanity from the Matrix. The development of VR today is experiencing a real boom, and the human brain is increasingly becoming like a modern computer.
According to Nick Bostrom, "We and the whole world that we see, hear and feel exist inside a computer built by a developed civilization". Over the entire history of the planet, about 100 billion people lived on it and, on average, each brain processed a little more than 100 bits of information per second, and all of this together with processes in the universe will require a computer that can transfer 1090 bits of data per second. According to Moore's law, humankind can achieve

similar performance in a couple of centuries. Scientists are trying to prove that we live in the real world - so Craig Hogan created a special holometer, which confirmed that everything around us is definitely not a two-dimensional hologram, which consists of individual pixels, i.e. we independently invent the reality around.

Almost in every study on this topic there are references to Plato and his "Cave myth", because even our dreams seem to us a reality when we are inside them. An unknown scientist within the framework of the "Brains in a flask" thought experiment once suggested that if you pull the brain out of the skull box, connect wires to it and send special electrical impulses, its owner will think that he lives - approximately the same principle describes the "Matrix". "Either we will create simulators like reality, or civilization will perish" (Elon Musk), assuring us that it would be even better if all the talk about the VR that surrounds us would be true. The fact is that the modern world is filled with a variety of dangers: the uncontrolled development of AI, probability of breaking brain implants and memories, threats from space, etc. [7, 13].
In 2003 Nick Bostrom published the work "Are you living in a computer simulation?" where he suggested that our world is VR, which was invented by some developed civilization. The idea of our world as a matrix or simulation, controlled from a computer located in another world, is becoming increasingly widespread: Bank of America analysts even estimated at 20-50% the probability that we live in a matrix. As we have already mentioned, Elon Musk believes that there is only one chance out of a billion that the world is not a matrix. One of his arguments is the rapid progress in building VR over the past fifty years: computer games were once reduced to a search of abstract geometric patterns, points and lines (the Pong game), and now a large part of the world's population spends a lot of time in VR — and there is a quite diverse and colorful world for exciting adventures and experiences. If we accept the matrix hypothesis, as if we live inside a computer game, then the problem of nesting doll arises: the producer / designer of the game lives in a higher level game. The theory of the matrix and its domination over reality (the "matrixarchat") does not solve the question of the origin of the world, but only postpones its solution, just as one nesting doll puts into another. In theological language, it is called the final reason, which leads us to the idea of the Prime Engine - this is the logic of the cosmological proof of

the existence of God, which in the language of Elon Musk and Nick Bostrom can be called as the First Programmer.

It is impossible to exclude the fact that the order of the universe-simulations embedded in each other is infinite: it is not about the boundless extent of space or time, not about the extensive infinity or eternity, but about the infinity of the structural, level. The infinite nesting doll of the matrices generating each other, where the largest can be inside the smallest one. Such an infinite order of matrices-universe enveloped in it is also provided for by theological reflection, for example, in Nikolai Kuzansky, where the absolute maximum coincides with the absolute minimum. This is the original logic of the mystery of the incarnation: God is born in man so that man can be born in God [11].

In the early 1990s, Jaron Lanier predicted that in the near future we would have to not only play, but also work in VR. Nick Bostrom argued: theoretically, humanity can turn into such a powerful civilization that it will be able to simulate reality on a global scale, and therefore there is no certainty that our world is not the brainchild of some kind of super-civilization, a colossal Matrix.

However, some believe that perhaps the singularity is realized. In 2003, Nick Bostrom stated that at least one of the following statements was true: the proportion of all human civilizations reaching the posthuman level tends to zero; the proportion of all post-human civilizations that run computer-simulated worlds tends to zero; we live in a computer-simulated simulation world.

In 2007, John Barrow hypothesized that the evidence of the existence of the Matrix can be detected "failures" in the system of the universe. In 1999, when the American blockbuster "The Matrix" appeared on the screens, scientists discovered that the fundamental constants actually are not at all - so 10 billion years ago the fine structure constant (electromagnetic intensity indicator) was about a thousandth percent more, than now. Jim Elvidge discovered signs that the Universe is actually a digital code-based computer program, in fact most objects are nothing more than empty space. This is similar to how we click on the icons on the computer screen: each image hides some kind of image, but all of this is only a conditional reality that exists only on the monitor.

Further research in the field of elementary particles will lead to the understanding that behind everything that surrounds us, there is some code similar to the binary code of a computer program. It may turn out that our brain is just an interface through which we access the data of the "universal Internet". The function of our brain is to process information that can be stored in it, just as a computer browser caches the data of the sites we visit while surfing the Internet. If this is the case, Jim Elvidge believes, then we can access data that is stored outside of our brain, so things like intuition or clairvoyance are not empty words. We can get answers to our requests in the "space Internet", we can also ask for help, and it can come – from other people or the creators of our reality.

Death in this context also looks not so terrible: if our consciousness is a simulation, then death is just an interruption of the simulation, and our consciousness may well be instilled in another "simulator", which explains the phenomenon of reincarnation. Silas Bean said that if the world is built on the principle of a computer model, it should be divided into separate areas-"pixels", if we imagine that our universe is "glued" of individual "pixels", and is not a single environment, it should affect the trajectories of particles. Most likely, they will symmetrically repeat the form of the original model - thus, the theory of parallel measurements is confirmed [19].

"The XX century was the century of physics, the products of which were the atomic bomb and the transistor, and all indicates that the XXI century will be the century of biology", said Francis Fukuyama, as we know, there is an impressive number of related disciplines, biology is included in the sphere of technology and natural Sciences, but also affects the Humanities. It is precisely because the Humanities have entered biology that a new idea of man becomes popular, and anthropocentrism is gradually leveled: man ceases to occupy a privileged position in the structure of the universe. For the Humanities that focus on human beings, this may sound somewhat paradoxical, but it's a fact: there are already human-animal studies, animal ethics, bioart.

In the outline of our reflections on the future of IT, it seems appropriate to talk about posthumanism, which appeared in 1970 thanks to Ihab Hassan, who spoke about the end of humanism in its modern form - the concept of man as such, in his opinion, has exhausted itself. This idea gradually moved from literary studies to other disciplines, as a result of which the subject is now recognized not only as a person, but also animals, plants, bacteria, natural elements, the

whole living world. Apparently, the actualization of the problems of the rights of non-human personalities is an echo and correlates with the activation of paganism in the modern world. It is symptomatic that in the subject of it discourse AI is the key, the adoption of AI as a natural and legal person – the subject of legal reflection and legislative creativity, which in turn synchronizes with the recognition of the relevant rights for non-humanoid beings and AI, cyborgs and robots, however, as well as with environmental ethics and robotics.

Ethical attitude to nature as a whole becomes an important step in civilizational development: if we dream of becoming an extra-planetary civilization ready to communicate with the Universe, we must understand how consciousness evolves in different physical conditions, and first we must learn to communicate with those who are on Earth [21]. Linda McDonald Glenn believes that in such matters it is important to abandon the conservative view and stop considering, whether animals or AI, simple soulless creatures and machines, stating that emotions – it's not a luxury. It is these characteristics, and not the ability to count numbers, that should play a decisive role in deciding who or what should be entitled to moral judgment. Scientists also describe the manifestation of various emotional actions in apes and elephants, and it is possible that conscious AI will also be able to acquire these emotional abilities, which will certainly significantly increase their moral status.

Limiting the extension of moral status only to those who think rationally could be justified in the case of AI, but at the same time, this idea moves against moral intuition. As for the question of who should be given moral status, Linda MacDonald Glenn agrees with the eighteenth-century English moralist philosopher Jeremy Bentham, who once stated, "The Question is not whether they can reason. Or can they speak? But are they capable of suffering?". Edward Boyden says we as a species are too young to ask such questions; he does not believe that we will never be able to recreate consciousness in an alternative shell (for example, in a computer), but admits that at the moment there are differences among scientists on what will be important for creating such an emulation of the digital mind [5, 8, 17].

The emergence of consciousness in the car is only one question; no less difficult is the question of how exactly we can detect consciousness in a robot or AI. It is even harder after AI is taught to ask questions

that are not prepared previously [22]. Scientists such as Alan Turing have studied this problem, eventually decided for using the language tests to determine if the respondent has consciousness. Accepting that both stock exchange systems and computerized security systems can have consciousness will be a big step away from anthropocentrism, even if these systems do not manifest pain and self-awareness. This will really open the way for us to form and discuss issues of Posthuman ethical norms. Another possible solution may be the discovery of neural correlates of consciousness in machines-that is, we are talking about the definition of those parts of the machine that are responsible for the formation of consciousness. If the machine has such parts and behaves exactly as it is expected, then we will really be able to assess the level of consciousness.

3. VR/IT/AI: theological-anthropological allusions

Counterculture manifestations and computer industries can be paralleled and interrelated due to the universal nature of human actions and revelations. At the beginning of the 21st century, the impression is made that high-tech are perceived as the creation of a new person, a breakthrough in theology and religion, new forms of existence of new beliefs, a new cosmology in the form of the Matrix, VR, videogames [18, 23].

With the help of IT, for the first time in the history of mankind, it was possible to implement all the utopian communist doctrines, starting with Pythagoras and Plato: building a society of total happiness. It can be said that with the help of computer science under the slogans of global democracy in the world, communism is victorious in its classical (non-Soviet) view. In the second half of the 1960s, various cultural trends developed in parallel in San Francisco and Silicon Valley. At first, hippies and science and technology lovers didn't get along very well: most of the counterculture representatives believed that computers confirm the truth of George Orwell's prophecies, that they are the embodiment of the power of the Pentagon and the ruling regime. In "The Myth of the Machine", Lewis Mumford argued that computers are stealing freedom and leveling vital values; the phrase that was written on punch cards: "do not bend, do not pierce and do not crumple," turned into the ironic motto of left pacifists. But by the early

1970s, the mood had changed - one of those who welcomed the rapprochement of programmers and representatives of the counterculture was Stewart Brand, who claimed that most of our generation considered computer technology as the epitome of centralized control, but a tiny group - it later called hackers - perceived the computers otherwise, and were able to turn them into a means of liberation, and it turned out to be the true path to the [24].

The world of modern technology is projected onto the technologies of the future, and anti-utopian predictions about the additional two queues to the polling stations (one in the form of robots and other representatives of AI and high-tech, the other in the form of humanoid primates and non-humanoid personalities) begin to come true under multiple scenarios. Methodologically, it would be unreasonable not to mention the robot Sophia, who received Saudi Arabian citizenship, which apparently has more rights than Saudis women, because this technical girl has a driver's licenses (which at the time of their issuance in 2017 were impossible for women in the country). She has the right to walk without hijab and unaccompanied men, although this is contrary to the laws of this Middle Eastern country [30].

The religious-legislative and religious-ethic issues related to the regulation of communication of people with machines with AI are becoming more and more actual. The issues of robo-ethics related to the ethics of killing a robot that has become too clever and out of control by a person are discussed. In addition to the right to turn off (kill), sell or give away to others, an important problem is the connection between AI and sexuality, and accordingly the question whether marriage between humans and robots is admissible, as well as the admissibility of using of robots and algorithms as weapons [1].

If a stranger tries to destroy your robot-wife, can you protect this robot as a family member whether only as property? Where are the limits of necessary defense in this case? Is it possible to bequeath the property to the robot who obtained the identity of your deceased spouse? Is it possible to give robots the right to vote, the obligation to pay taxes? Can the results of the activities of the robot belong to him? Can a robot buy itself from its original owner? Can there be a robot without a master?

Won't the consequences of communicating with social robots be devastating for human society? Will people lose their social communication skills with other people who are not ideal partners when communicating with the "ideal partner"? Would they prefer to focus on interaction with mechanical ideal partners, refusing to communicate with other people? Are such actions as creating a digital copy of a recently deceased person ethical? Will not the emergence of such methods of "communication" with information about the departed determinate serious psychological consequences for their loved ones? (Some companies want to put the personalities of dead people in robots – there is a demand for "Robo-resurrection" or "Robo-reincarnation", in which human consciousness would move from the decrepit body to the electronic memory of the robot-Android) [2].

4. Theological modes of understanding AI

Many thinkers involved in machine ethics and robo-ethics call themselves cyber-thinkers, since the regulation of the presence of robots in our lives is becoming more and more obvious. In the eyes of researchers on this topic, network intelligence may represent a radical danger and a fundamental threat to the existence of human nature, since our hopes for mutual understanding between human and machine intelligence may never be realized. In a theological sense, AI seems especially destructive because it can be the Rider of the Apocalypse. The Internet acts as the nervous system of AI, and in fact the entire planet with all its cloud structure servers will be its brain, however there is a danger that the AI can get out of control and destroy it will be almost impossible without turning off of all cloud storage servers on Earth. This can lead to damage to the cloud infrastructures of states around the world, which in turn can lead to a global crisis, unprecedented in scale (James Cameron's movie "Terminator" as an illustration of the war between humans and robots).

At the moment, humanity wants to replace the Creator with a personality similar to itself, because man's imagination is anthropically conditioned, and it is the Apocalypse that is the starting point from which a new world unknown to man begins. The development of any community should lead to the emergence of a new organization - in our case, the emergence of AI. The Lord is infinite, and he continues to create through us – this is the essence of his infinity. We create AI, which in turn will create something new – for example, intelligent fields that will create something incomprehensible for us. We are

an instrument in the hands of the Creator, who thus infinitely changes the Universe, and this process is infinite, being a reflection of the infinity of the Creator in the world.

The emergence of new systems of human interaction with the machine actualizes a new understanding of the role of humanity and its beliefs. Technologies generate new areas of faith, which then, growing into incredible combinations and puzzles into a new world, are a self-developing structure that is formed under the influence of human consciousness and its beliefs. Because operating systems for the work of processors are written by people with religious views, respectively, this is imposing certain requirements or restrictions on the work of the processor as the brain.

Programmers involved in the process of creating new operating systems generate AI as a creature that absorbed the foundations of the cultural and religious life of humanity, which even at its start is much higher than the level of human intelligence, which can later lead to a contradiction between the human race and the machine, which humanity creates today. Speaking in this matter in the role of God, mankind takes on considerable responsibility for the creation of its hands, it all boils down to one thing - Divine Providence, for God the Creator creates something new through us, and this process is endless.

Presumably, after hundreds and thousands of years, robots will construct a new civilization based on their beliefs and beliefs. Since any society is impossible without religion, robots based on operating systems written by people of different religions and beliefs are simply obliged to create a new religion. It is absolutely impossible to assume what they will believe in, but the existence of any civilization and community without religion is impossible, including in the case of information and AI-civilization. The foregoing will lead to the emergence of new religions, denominations and denominations, for us today are incomprehensible, as well as to religious wars of people with robots, since any community strives for perfection and new gods who are richer than us spiritually.

The development of new technologies, based on the experience of human civilizations lasting at least ten thousand years, brings us to the creation of a new sky and a new earth (Rev. 21: 1) and a new relationship between human consciousness and the world. This creativity will lead to the creation of a completely new society combining the thousand-year

experience of mankind and the ten-year experience of robots, because in this experience of robots we laid down our millennia in the same way that God invested the experience of his Eternity into creating the human race, providing it with the opportunity to develop this infinite experience to infinity, included in infinity - a process that will never end.

In addition, the development of AI entails the progress of space technology, the study of humanity's place in space, which actualizes the discourse of the relationship between man and God. No technology can exist without religion, and at the present stage, AI can play the role of God, which is already manifested in the total control of all life-support infrastructures and human interaction through biometrics systems. (As an example of the possible impact of AI on human history and culture, you can cite the Alexander Proyas film "I, Robot" by the corresponding work of Isaac Asimov). The apocalyptic and anti-utopia motifs are articulated, since chaos in the energy sphere can lead to the shutdown of a significant number of servers managing technological processes, including AI).

5. Conclusions

This may have the consequence of the involution of humanity to the level of development of the XVI-XVII centuries, the emergence of new relationships, and a change in the direction of human activity, including the concept of God and religions, a complete change in human civilization, modification of cultural values. The robotization of society and the development of AI lead to the individualization and automation of citizens, up to a complete abandonment of earthly life and beliefs for the sake of the virtual environment and religious beliefs generated by it (computer mythology, Internet religion, online religion, cyber-religion, VR religion, etc.)

Conceptualizers of information technology discourse are often also authors of transhumanism ideas, and this raises the question of the verification of their predictions, as well as the conditional primacy of technology relative to what they did before them. The perennial problems of birth, death, immortality, AI can be attributed to the speculative field of modern philosophy. At the forefront of current problems are such theoretical issues as, for example, the gender of a cyborg and biohacking, the intellectual connectedness of the world of technology of today and

the future, the right of robots to freedom of conscience and priesthood robotization. Our relationship with animals and robots and the view of their nature is changing, becoming similar to the attitude of a believer with them: even Alan Turing believed that if a computer won a person in Go, then it would be possible to talk about the emergence of an artificial person. We can recall how Raymond Kurzweil spoke about the evolution of man in the development of gadgets and new technologies, and as Eric Davies noted, if electricity is the soul of the modern era, then information is its spirit (Davis 2015). The range of researchers' attitudes to the problems of high-tech, IT and AI from apologetics and romanticism to stigmatization and desacralisation is obvious.

At the beginning of the 21st century, the impression is made that informatization and virtualization, digitalization and computerization cover more and more areas of human activity - one can record and state the actualization and accentuation of what is happening online and it kind of sacralization, alibization and deification. The anthropological potential of IT also increases and expands accordingly. On the other hand, Google can appear as God, online mythology is developing as a genre of creativity, and the worship and sanctification of robots takes place. In our information age, religion often acts as a competitive ideology, since almost all religions use high-tech; especially New Age, new technologies have also been introduced to the cult, among others, by Raphaelites and parody religions. With the help of technology, scientists hope to establish communication with animals, study their language and intelligence, use elements of AI, to promote the protection of the rights of robots and cybernetic organisms

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