

## Deepfakes and generative texts as the problem of recognising the reference

According to Gottlob Frege, a proposition about an imaginary entity has no reference and is thus automatically false or simply indeterminate. In narrative theory, Marie-Laure Ryan counters this referential approach with her possible worlds theory that enables outlining the referential realities, fictional or not, for all kinds of texts. Still, all kinds of statements in culture tend to be considered mainly in relation to their truth value. But what about texts and statements where this value is not recognisable, or the text is simply non-referential in Frege's sense?

Recently, images and texts generated by Artificial Intelligence-powered algorithms and algorithmic systems, have gained media space. Machine learning tools enable the creation of high-quality fake video footage and images that can be used in fake news and information war. Last year, OpenAI's natural language text generator GPT-3 gained traction via an op-ed in *The Guardian*, published as the 'opinion of the robot author'. The op-ed triggered many anthropomorphising reactions and also critique regarding its presentation across the Internet. Nevertheless, GPT-3-generated content has occasionally been found to be indistinguishable from human-written text. But the core of the problem remains: in today's media space, one may encounter texts, videos or images that deceive the reader by displaying nonsensical content or nonexistent events, nevertheless appearing as if a genuine human-produced message.

The presentation aims to outline certain occurring and possible problems with AI-generated content, and frame the issue as a problem of recognising their proper referential reality. Examples include generative text and 'deepfakes' and their position in contemporary culture, as well as possible future issues with them.