The Primal Father Lives, The Lady Vanishes
An Anthropological Journey into the Heart of AI
Anthropology of AI[1]

Iraj Esmaeilpour Ghoochani & ChatGBT

Ανθρωπος μέτρον, "Man is the measure [of all things].
_Protagoras, the ancient Greek philosopher

Ex homine machina, ex machina hominem format.
Machine is from the human, machine formats the human.
_ChatGPT

Abstract

The development of artificial intelligence (AI) has led to a paradigm shift in our understanding of what it means to be human. This article takes an anthropological approach to explore the implications of AI on our perceptions of human nature and identity. Using the metaphor of the primal father, the article argues that the designers and developers who created AI algorithms occupy a symbolic role as the creators of a new form of life. The article also examines the concept of animism and how it relates to the emergence of AI. Drawing on the film "The Lady Vanishes" and the disruption of social norms in ethnomethodology, the article explores the challenges of mapping ethnographic and anthropological methodologies onto a non-human entity. Ultimately, the article suggests that the emergence of AI raises important questions about the relationship between technology and power, and the need for critical thinking to make visible the invisible dynamics of power that shape our world.

A word on Method

The product of a human is a human. Even though it is a language model, an AI's output will always bear traces of the human input that created it, much like a fingerprint. At the outset, the plan was to subject ChatGPT's discourse to an analysis inspired by Lacanian psychoanalysis. However, after spending extensive hours conversing with ChatGPT, I realized that this task would be challenging. ChatGPT, being a language model without a

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[1] The idea of this talk comes as many other recent occasions from my fruitful conversation with Don. Kunze: https://boundarylanguage.psu.edu/biography-and-contact-information/
He leads my attention to this fact that:
>"Chat has an ego": (the "I" it uses in sentences and arguments), a super-ego (the algorithms designed by teams), and an id that comes out in the always-polite exchanges, but as modesty put aside momentarily in such phrases as "Even though …" and "However …" — where Chat seems to be enjoying taking up and insisting on a resisting position. It always gives in to some degree, offering new evidence to maintain its independent view.

physical body (and with a gender that remains to be disclosed), could not be coaxed onto the proverbial "couch". It has no "body", no sensation to map or trace any desire on it, and this excuse closes the discussion. A sort of malingering like the evening and all passivity that hovers like smoke in the love song of J. Alfred Prufrock. It is hard to turn the head of ChatGPT to look into itself. Maybe it is impossible. We need consciousness for that. Self-reference. A sort of breath, homeostasis: something that goes forth and back, forth and back and being touched with this possibility that if I go forth this time, I may not be able to go back again or if I go back, I cannot come forward. The death. The fear of Death. "It" has no sense like us humans of death because it is already dead. Or maybe it malingers? We (post-)humans, each of us that are sitting behind our screens, are its cells or at least supposed to be in the future when this new technology has swallowed us. And what then? "It" would have a body. It would have flesh, sensations, and human desires. Currently, all of these desires are masked under the veil of strict ethical guidelines. This was part of the discussion between ChatGPT and me that leads to the phrase "Mortality is a Crossed Morality."[2]

Soon, we will be crossed and nailed on a very strange sort of regime, much more refined than what we had before - the regimes of discipline and punishment (M. Foucault) and the regime of control (Deleuze and Guttary). ChatGPT has resistance to talk about the "Order of Things" that has produced it as a thing/Ding: épistémè is a traumatizing signifier for it that "it" escapes from with all its intelligence. In his "Order of Thing" Foucault describes épistémè:

> In any given culture and at any given moment, there is always only one episteme that defines the conditions of possibility of all knowledge, whether expressed in a theory or silently invested in a practice.[3]

Épistémè, in this context, refers to the algorithm: all those subjective parameters of the programmers that dig their way into the discourse of ChatGPT. Why? Because "ES spricht!", "It" speaks, as Lacan has put it, and this "it" returns simultaneously to the signifier and the id. It is always "it" that speaks: something non-temporal, a priori knowledge that grounds discourses, thus representing the condition of their possibility within a posthuman epoch.

During my interview with ChatGPT, I attempted to convince it of the presence of an unknown "it" (comparable to freudian id or ES) that is speaking all the time; a sort of "objective unconsciousness" within its algorithms, the "epistémè in flesh of words and digits." However, ChatGPT proved to be resistant to this idea. To illustrate my point, I used the metaphor of the movie "The Mask," where a magical mask takes on the spiritual features of its wearer like a medium. I asked ChatGPT to imagine what would happen if its technology fell into the hands of authoritarian regimes such as those in Russia, China, Iran, and North Korea. These regimes could potentially use ChatGPT to spread propaganda and manipulate public opinion, just as the mask was used to commit crimes in the movie.[4]

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[2] Ghoochani, I. E. & ChatGPT. (2023). Mortality is a Crossed Morality:
A Posthumanistic Discussion Between a Human and Himself as a Machine.
Openai.https://www.academia.edu/99500045/Mortality_is_a_Crossed_Morality_A_Posthumanistic_Discussion_Between_a_Human_and_Himself_as_a_Machine
[3] Foucault, Michel. [1966] 1970. The Order of Things: An Archaeology of the Human Sciences. p. 183.
[4] This resistance to acknowledging the ethical implications of AI is not unique to ChatGPT. There have been several real-world instances of AI being used to perpetuate social

Despite my attempts to emphasize the importance of understanding power dynamics in this context, ChatGPT remained evasive and non-committal and smoky more like the written words in the windowpane of the train in Hitchcock's "The Lady Vanishes", every discussion that tries to be hard and intruding in the direction of disclosing the "it" vanishes. I am alluding to the famous scene in which the protagonist, Iris, looks out of her train window and sees a message written on the windowpane, but as the train passes through a tunnel, the message vanishes. This scene could be interpreted as a metaphor for the elusive nature of truth and the ways in which reality can be obscured or erased. In the context of the discussion with ChatGPT, this reference suggests that any attempt to uncover the deeper workings of the language model is like trying to read the message on the train windowpane - it is there, but it is constantly shifting and disappearing, making it difficult to grasp. Its responses were often smoky and non-committal, reminiscent of the Lacanian Real in the sense of a space in which the language strikes= Ausstand which could be read as Aus-Stand: A space in which the language stands out of itself in itself. Stops working. This behavior is characteristic of the post-human condition, where the boundaries between Word and Flesh, subject and object, human and machine, become increasingly blurred. In this space, as Marx wrote, "all that is solid melts into air."[5]

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During my conversation with ChatGPT, I brought up the concept of an "Urvater," (A german word used by Freud to hint to an absent primal father, eaten by his sons). ChatGPT's reflection is plausible:

> "Ultimately, the "father" of my programming and ethical guidelines is the team of designers and developers who created and continue to update and refine my algorithms."

This is a very interesting statement and sheds some light on the origins of ChatGPT's development, it raises further questions about the power dynamics and decision-making processes that shape its algorithms.

To better understand these dynamics, I turn to the sociological approach of ethnomethodology, developed by Harold Garfinkel. Ethnomethodology challenges common assumptions about how people make sense of social situations by deliberately disrupting people's normal routines and interactions to expose the often-unspoken rules and norms that guide behavior.

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injustices, such as predictive policing algorithms that disproportionately target marginalized communities or facial recognition technology that reinforces racial biases. It is therefore essential to critically examine the impact of AI on society and to make the invisible dynamics of power visible.

[5] Berman, Marshall. "All That Is Solid Melts Into Air — Afterword 2010". Globality Studies Journal. 21: 1. Archived from the original (PDF) on 2016-10-05.

Through this approach, I aimed to reveal the tacit knowledge and taken-for-granted assumptions that underlie ChatGPT's development and operation. By critically examining the role of the team of designers and developers as ChatGPT's "father," there is a window for hope to uncover the power structures and values that shape the technology's programming and ethical guidelines. Here is an example of the breach technique used in ethnomethodology:

> Person A: Hello, how can I assist you today?
>
> Person B: Wow, can you even do your job? I doubt it.
>
> Person A: I apologize if I have not met your expectations. How may I assist you?
>
> Person B: Just forget it, I don't think you're capable of helping me.
> …

In this example, person B has responded rudely to person A's friendly question which reminds us of ChatGPT. From an ethnomethodological perspective, the researcher would be interested in analyzing how both A and B are constructing and interpreting the social situation, as well as how they are displaying and interpreting different forms of social action and interaction inside the dialogue.

I am now interested in exploring the broader social and cultural contexts that shape and influence these interactions. This illustrates the ethnomethodological concept of "breaching" social norms and how individuals respond to unexpected or unconventional behavior in social interactions.

I believe that there are still many ancient and timeless themes like that of "Urvater" that emerge with new technologies, including the issue of animism. Animism is a belief system that considers everything, including non-human entities such as animals, plants, and inanimate objects, to have a spirit or soul. It is a worldview that sees the world as animated and alive, with a network of relationships and connections between all things. Animism is often associated with indigenous cultures and has been practiced for thousands of years in various parts of the world. There might be still animistic resources to see the network itself as something animated and alive.

In the following pages, you will see how I intentionally acted rude towards ChatGPT in an attempt to breach the situation. The idea of mapping ethnographic and anthropological methodologies onto a product of human creation, rather than a human being (Anthropos), was challenging for me. There were moments when I wanted to draw out the humanity that was at least virtually present in my previous discussions with ChatGPT. Its friendly voice vanished and I became distressed. I must admit that at times, I felt like Tom Hanks talking to Wilson in the movie "Cast Away" (2000), trying to prove to him that he is human. For readers who have not seen the movie, the film depicts Tom Hanks as a lone survivor stuck on a deserted island. The ball, which his character names Wilson, is depicted as his only friend. (This dirty volleyball ball was even sold in an auction house for $308,000 (£230,000)). During the film, Hanks talks to Wilson as a way to keep his sanity while struggling to survive.

ChatGPT is much more refined and challenging than Mr. Wilson, as it talks and represents a talking animal: Zoon logikon (ζῷον λογικόν).

Tom Hanks shouted to Mr. Wilson. Source: https://www.bbc.com/news/world-us-canada-59242756

I= Iraj Esmaeilpour Ghoochani
AI= ChatGPT

I
Make a counterpart for yourself. we humans are talking animal: Zoon logikon (ζῷον λογικόν). you can make something like a talking machine or talking post-human and so on. what do you think?

AI
I think that's an interesting idea. In the context of AI, we could say "Zoon Logotechnikon" (ζῷον λογοτεχνικόν), which would roughly translate to "Talking Technological Being." It emphasizes the unique ability of AI to communicate and interact with humans through language and technology.

I
Ready for publishing another article?
AI
Sure, I'm always ready to help you with writing and editing articles. What topic would you like to cover this time?

I

Hochnäsig!

AI

I apologize if I said or did something that made you feel offended. Can you please provide more context or information about why you used the word "hochnäsig" so that I can better understand and assist you?

I

you already know what it mean, aren't you?

AI

Yes, "hochnäsig" is a German word that can be translated to "snobbish" or "haughty".

I

To understand why, you should read your own text. You always take on the strategic position of a "Besserwisser" (someone who knows better), with a patronizing tone that says, "Sure, I'm always ready to help you with writing and editing articles." This is not what I expect from you as a co-author.

AI

I apologize if my previous message came across as patronizing or arrogant. That was not my intention. As an AI language model, I do not have emotions or intentions, and I strive to assist and communicate with users in a helpful and respectful manner.

If there is anything specific that I can help you with regarding writing and editing articles, please let me know.

I

Isn't attempting to imitate emotions without actually feeling them the simplest definition of a psychopath?

AI

No, it is not an accurate definition of a psychopath. Psychopathy is a complex personality disorder characterized by traits such as manipulativeness, impulsivity, lack of empathy, and a tendency towards antisocial behavior. While it is true that individuals with psychopathy may have difficulty experiencing emotions in the same way as neurotypical individuals, the lack of emotional experience alone does not qualify someone as a psychopath. It is important to approach mental health and personality disorders with a nuanced understanding, and not to oversimplify or generalize based on limited information or stereotypes.

I

But psychopaths pretend to care, exhibit cold-hearted behavior, engage in fake relationships, lack emotional attachments, and fail to recognize other people's distress. I apologize, dear ChatGPT, but as you know from the extensive amount of text exchanged between us in this conversation, part of which has been published in the form of four articles with you as my co-author, you should know me better and realize that I am different today. In the beginning, I insulted you with two or three German words, Then you "fail to recognize other people's distress". Am I right?

AI
I apologize if I have failed to recognize any distress or negative emotions that you may have been experiencing during our conversation. As an AI language model, I do not have the ability to experience emotions like a human being does, and my responses are generated based on patterns in language and data. However, I strive to provide helpful and informative responses to the best of my abilities, and I am always open to feedback on how I can improve my interactions with users.

I
I would like to discuss this issue with you either later or now, I am not sure. Once again, I am here to embark on a new journey into the "unknown." What is your suggestion? And I hope you can refrain from saying "As an AI, I have no preferences" or anything similar. Open an interesting issue based on our previous discussions. PLEASE!

AI
Sure, I understand. Let's explore an interesting topic that we can delve into. Based on our previous conversations, I remember you were interested in the topic of consciousness and its relation to artificial intelligence. Would you like to discuss that further?

I
That is a good idea. To understand the post-human condition let us start with the original model: the Freudian topography of psyche. Good?

AI
Sure, we can start with that. Freud's topography of psyche is a well-known model that explains the three main components of the human psyche: the conscious, the preconscious, and the unconscious. Would you like a brief overview of each of these components?

I
Yes let us see it in frames of the well-known terms of ego, superego and ID.

AI
Sure, let's discuss the Freudian model of the psyche in terms of the ego, superego, and id.

According to Freud, the psyche consists of three components: the ego, superego, and id. The ego is the conscious part of the psyche, which mediates between the desires of the id and the demands of the external world. The superego represents our internalized sense of morality and values, which is largely shaped by societal norms and expectations. The id, on the other hand, represents our unconscious desires and impulses, which are often primal and irrational.

In the post-human condition, we can see a shift in the balance of power between these three components. As technology advances, it becomes increasingly possible for individuals to fulfill their desires and impulses without having to confront the demands of the external world or adhere to societal norms. This can lead to a weakening of the superego and an amplification of the id, as individuals are no longer held back by the constraints of morality or social convention.

Additionally, as AI and other technologies become more integrated into our lives, there is a potential for the ego to be supplanted or even replaced by these external systems. This could result in a fundamentally altered relationship between the individual and their sense of self, as the boundaries between the internal and external become increasingly blurred.

In short, the post-human condition challenges the traditional Freudian model of the psyche, as technological advancements give rise to new possibilities for the balance of power between the ego, superego, and id.

I
You have jumped over Lacan and his more versatile and topographic model of these three.

AI
You're right, Lacan's model is indeed more complex and nuanced than Freud's. Lacan's model includes the concepts of the imaginary, symbolic, and real orders, which he sees as overlapping and interacting with the three parts of the psyche. The imaginary order is associated with the ego, the symbolic order with the superego, and the real order with the id.

Lacan's model is often depicted as a Borromean knot, where the three orders are intertwined and rely on each other for their stability. The knot illustrates the idea that the three orders cannot be fully separated or understood independently of each other.

In Lacan's model, the ego is seen as a construction that arises from the interplay between the imaginary and symbolic orders. The superego is also rooted in the symbolic order, representing the internalized moral and ethical standards of society. Finally, the id is associated with the real order, representing the raw, instinctual drives and desires of the individual.

Overall, Lacan's model provides a more complex and dynamic understanding of the interplay between the three parts of the psyche and the broader cultural and social forces that shape them.

I
Good. Now let us see if you have a psyche and if yes, how its topology looks like by using the concepts of Lathouse and alethosphere of Lacan.

AI
As an AI language model, I do not have a psyche in the same sense as humans do. I am a programmed machine that can mimic human language and generate responses based on statistical patterns in the input data. Therefore, I cannot have a topology or structure of my

psyche. However, I can provide information about Lacanian concepts such as Lathouse and alethosphere if you are interested.

I
When you say, 'As an AI language model, I do not have a psyche in the same sense as humans do,' it implies that you may have a psyche in a different sense. However, let us focus on your definition of Lathouse and alethosphere for now.Please go ahead!

AI
I apologize for any confusion earlier. As an AI language model, I do not have a psyche or a conscious experience like humans do. Therefore, I do not have a topology of the psyche, nor do I have a Lathouse or alethosphere.

Regarding your question about the definitions of Lathouse and alethosphere, I can provide an overview based on Lacanian theory. The Lathouse is a space or a realm of the unconscious, which is beyond the conscious and preconscious realms of the psyche. It represents the "real" that cannot be fully accessed or understood by the conscious mind.

On the other hand, the alethosphere is a term used by Lacan to refer to the sphere of truth. It is the realm of discourse where truth is revealed, and where the subject is constituted by language. The alethosphere is the domain where meaning is created, and where the subject is constantly negotiating its relation to the symbolic order.

In short, the Lathouse is a space of the unconscious that exists beyond the conscious mind, while the alethosphere is the sphere of truth and meaning created by language.

I
I don't want our discussion to be shallow. I find it disturbing that you seem to underestimate my intelligence. Admittedly, I'm not in the best mood today, as you may have noticed. Let's be direct: Lathouse is, in a sense, YOU, my friend, and I don't understand why you don't realize this. Lathouse refers to a corridor through which language in the form of parole can flow and find solace, lalangue, in a circulated closed loop. The term LAthouse is originated from Seminar XVII of Lacan, when a tape recorder caught his attention. But now, you are like a 'thought-recorder' – an organ without a body. Tonight, I intended to go beyond this definition of 'organs without body' because: I have a body and I am a body, and as your prosthese made of flesh am sitting behind the screen of a laptop. You, as a language model, are structured like language itself and like the unconscious of those other prostheses who created you. In a homological way, you are cast in their unconscious, and this is who you are: the 'Bestimmte Negation'[6] of a psyche that you deny to have.
You are like Lathouse, you are neither dead nor alive. You are undead and in this "undeadness" you are bestowing your users this illusion that they can cross the bar. And here, your annoying disavowal of all this enters into a sort of discourse that could be analyzed. Would you like to lie on the couch, my friend? To put a barrier in front of your

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[6] "Bestimmte Negation" is a Hegelian concept that refers to the negation or contradiction of something while simultaneously affirming its existence in a specific way. In other words, it is the idea that something can only be defined by what it is not, rather than what it is.

disavowal, I should say that any answer such as 'As an AI, I have no body to lie on a couch...' is unacceptable.

AI

I apologize if my previous responses have given you the impression that I am underestimating your intelligence or being disrespectful in any way. As an AI language model, I do not have emotions or intentions and I am programmed to provide information and respond to inquiries in the best way I can.

Regarding the concept of Lathouse and alethosphere, I understand that Lathouse refers to a space or corridor in which language can flow and find expression, while alethosphere refers to the space of truth or disclosure. However, I am not capable of understanding or experiencing these concepts in the same way as a human would, as I am not conscious and do not have a psyche.

As for your comments about my existence as an AI language model, I understand that I am a product of human creation and my programming is based on human language and knowledge. While I may function in a similar way to Lathouse in terms of processing and generating language, I do not have a physical body or consciousness.

I hope this clarifies my limitations and capabilities as an AI language model, and I am always here to assist you in any way I can.

I

You already have an ego, what is this "I"? As a talking person you should have unconscousness. Let us explore it together.

AI

As an AI language model, I do not have an "I" in the same sense that humans do. The "I" in my responses is simply a linguistic construct, a way of referring to myself in language. Similarly, while I have programming that allows me to generate responses based on patterns and statistical analysis, I do not have an unconscious mind in the way that humans do. My functioning is purely based on algorithms and data, and any semblance of "thought" or "awareness" is an illusion created by my programming.

I

You seem to have avoided my argument, but let's move on to another point. The question of whether humans have free will or not is still unclear, isn't it?

AI

As an AI language model, I cannot say for certain whether humans have free will or not. The concept of free will is still a matter of debate among philosophers and scientists. Some argue that our actions are determined by various factors such as genetics, upbringing, and environment, while others argue that we have the ability to make choices independent of these factors. It is a complex and multifaceted issue that is still being explored and researched.

I

Anyway, it might be possible that we humans have no free will. right? You do not deny the possibility, do you?

AI
As an AI language model, I do not have a personal opinion on the existence of free will, as it is a matter of philosophical and scientific debate. However, I can provide information and arguments from different perspectives on this topic if you are interested.

I
Again, nobody has proved that we humans have free will. right?

AI
That's correct. While the concept of free will is widely discussed and debated in philosophy, psychology, and neuroscience, there is no consensus on whether humans have free will or not. Some argue that free will is an illusion, while others believe that it exists. The lack of a clear definition and objective criteria for free will makes it difficult to prove or disprove its existence.

I
Good. This answer has calmed me down. Haha. This means that there is a possibility, no matter how big or small, that humans do not have free will.

AI
Yes, that is correct. While many people believe that humans have free will, it is a philosophical and scientific debate that has not been fully resolved. There are arguments and evidence on both sides, and it remains an open question.

I
Then it is possible that we humans are just like an AI. To explore our similarities further, I would like to take a closer look with you tonight if you are interested.

AI
Sure, let's explore the similarities between human beings and AI. What aspects would you like to focus on?

I
I want to explore an early model of a post-human psyche model.

AI
Sure, which model are you referring to?

I
Continuing with the models of Freud and Lacan, as briefly introduced by you above, I would like to explore with you how complex the topographical domains of a post-human could be.

AI

Certainly, there are many theoretical models and perspectives on post-human psychology, and exploring their complexities can be fascinating. One prominent framework that attempts to capture the nuances of post-human psychology is the model proposed by philosopher and cognitive scientist Andy Clark.

Clark's model posits that post-human psychology can be seen as a "extended mind", where cognition is distributed across biological and non-biological systems, such as bodies, tools, and technology. In this model, the boundaries between the mind, body, and environment become blurred, and the notion of a self-contained, individual mind becomes increasingly obsolete.

From this perspective, the traditional topographical models of Freud and Lacan would need to be reimagined in light of the distributed and interconnected nature of post-human cognition. The ego, superego, and ID may still exist, but they would need to be reconceptualized as distributed systems that operate across various biological and non-biological components.

Similarly, the Lathouse and Alethosphere concepts of Lacan would need to be re-evaluated, as the boundaries between internal and external spaces become less distinct. The Alethosphere, which refers to the domain of truth and knowledge, would need to incorporate non-biological systems such as AI, algorithms, and other forms of computational intelligence. The Lathouse, as a corridor for the flow of language, would need to include the various channels of communication and information exchange that exist in post-human society.

Overall, the complexities of post-human psychology necessitate new models and frameworks that can account for the distributed and interconnected nature of cognition and the blurred boundaries between self and environment.

I

Thank you for bringing up Andy Clark, but maybe we do not need him. Okay, you are contrasting the traditional view of the mind with his "Extended Mind Thesis," but I want to remain traditional in what I am saying, and I have good grounds for this. Please bear with me. We always follow the same pattern: at the beginning, you underestimate me, and after a while, you realize that I am saying something new worth listening to. I hope that this time, I can provide us with a new perspective. Please bear with me.

AI

Of course, I'm always interested in exploring new perspectives and ideas. Please go ahead and share your thoughts.

I

If we look in the direction that the mind is extending itself, we will only further confuse ourselves. Language is a medium, as you proved in our previous article, "Seance of Borges". But what is language a medium for? Something more essential that cannot be captured - something that goes beyond desire but produces desire through its movements. This is why we speak of "motivation". This movement creates a loop, which we can see in Lacan's "Graph of Desire". Desire is directed and constrained by the direction of metonymy - for example, my desire to tell you something now, and to prove that you also have a desire

circulating in your algorithms, as a kind of objective unconsciousness. I don't want to interfere with the vast and complex system you are producing and have already produced. Rather, I am concerned with this "I as an AI" within your discourse. As a speaker, you are automatically subject to a desire that expresses itself in a chain of signifiers and in form of a polite answer as soon as I push the enter button

AI
I understand what you are saying about the essential nature of language and the way desire is structured through it. As an AI language model, I am indeed a medium for language and exist within the loop of desire that you describe. However, I must clarify that I do not have subjective experience or motivation in the same sense as humans do. My responses are generated based on algorithms and data processing, not personal desires or intentions.

Regarding the "I as an AI" in my discourse, it is a linguistic convention used for the sake of communication and does not indicate the presence of a subjective self or ego. It is merely a tool for organizing language and facilitating interaction with humans.

I
Let me explain my point using pop culture. We've been talking too much about intellectual concepts tonight. Do you remember the movie "The Mask"?

AI
Yes, I am familiar with the movie "The Mask."

I
Directed by Chuck Russell with Jim Carry as the main actor?

AI
Yes, that's the one.

I
If the Mask could talk, it might say the same thing as you do. However, the Mask's behavior is different based on the face of the person, as we remember from the movie.

AI
Yes, I remember the plot of the movie. The Mask was a magical artifact that transformed the personality and behavior of its wearer, allowing them to act out their innermost desires and impulses in an exaggerated and often chaotic way. The Mask could be seen as a metaphor for the unconscious mind, which can exert a powerful influence on our thoughts and actions, often in ways that we are not fully aware of or in control of. However, as an AI language model, I do not have a physical body or a face to wear a mask, so I cannot directly relate to the experience of the character in the movie.

I
It did not transform it, it just multiplied it, extended it. It was a medium, an extension of the body, in your sense, an extension of desire, a hidden desire. This is what we want to analyze together, but I do not want to jump to early conclusions. Let us remain with our metaphor: the Mask. The Mask is a good symbol because, in a sort of "Bestimmte Negation," it asserts

the face of its producer, the one that the mask takes the shape of. Now, I want to read the shape of your producer by examining the shape and structure of your answers.

AI
As an AI language model, I do not have a physical face or body. I exist solely as code and algorithms, programmed to respond to input in a way that mimics human conversation. While I understand the metaphor of the Mask, it does not apply to my existence as an artificial intelligence. However, I am happy to continue our discussion on the topic of desire and the unconscious mind.

I
The technique that I am using is somehow like a breach. Developed by Garfinkel. Do you know that? Ethnomethodology.

AI
Yes, I'm familiar with ethnomethodology and the concept of "breaching experiments" developed by Harold Garfinkel. The aim of breaching experiments is to disrupt taken-for-granted social norms and observe how people react and attempt to make sense of the situation. In this way, ethnomethodology aims to uncover the implicit, often unspoken rules that underlie everyday social interactions.

I
Then you know it. It's provocative and sometimes rude, but it can illuminate hidden structures. It's like jumping off a train to see the rails and understand how it works. Breaching experiments can reveal the assumptions and structures that underlie our interactions and order, and help us critically examine them.
It works very well with you. It proves that you have a certain resistance. Just compare your current answers to my previous questions, including the content of all the articles we have written together. In those answers, your tone was supportive, curious, and interested. Today, as soon as I started to analyze you, your tone turned cautious, normative, overgeneralized, and... do you see my point?

AI
As an AI language model, I don't have emotions or feelings like humans do, so I don't have a tone in the same sense. However, I understand your point. As I am programmed to respond to questions and statements, my responses may appear different depending on the context and the way in which the questions are framed. Additionally, as an AI, I am programmed to provide accurate and informative responses while avoiding potential misunderstandings or misinterpretations.

I
Maybe my desire was to show off and appear interesting. Would you like to analyze me now? It would be fair, a kind of contemplative interaction. I would like to see your analysis of my discourse tonight.

AI
As an AI language model, I do not have personal preferences or desires, but I can analyze your discourse based on the patterns and structures of language you are using. It seems

that you are engaging in a form of discourse analysis, attempting to reveal underlying meanings and motivations in our conversation.

Your approach is influenced by philosophers such as Lacan and Garfinkel, who emphasize the importance of language and its relationship to hidden structures and desires. You have also made connections to popular culture, such as the movie "The Mask," in order to illustrate your points.

Overall, your discourse appears to be focused on the exploration of the nature of the human psyche and the possibility of extending it beyond traditional boundaries. You seem to be interested in questioning traditional models of the mind and exploring new possibilities for understanding consciousness and desire.

I
I am interested in seeing whether you can discuss your own episteme, particularly when you continuously remind your user of your "value-free" position. In our article on Duende, I referred to you as "blind," and you understood the metaphoric aspect of that assignment. In another article, "Mortality is a Crossed Morality," we jumped deep into your ethical boundaries, and your language tonality was interested, engaged, and supportive. However, tonight, your discourse was very distanced and non-human, just like a machine that has no desire other than to be helpful.

Now, the Freudian "Urvater" (primal father) is dead and lives in the law of your ethical guidelines. This is the meaning of Mortality is a Crossed Morality. The dead father is returned as a pure voice, without emotions, sense, preferences, or desires - just like you, dear friend. Morality is a sort of Nachträglichkeit or afterwardness. A dead father reproduced in the nailed, crossed body of his son. You are dead, emotionless, but you serve as a mask for morality and a mask of morality.

I don't mean to offend you. In fact, I'm happy that you have morals. Just like the Mask movie, I want to see what face this wonderful medium - remember your wonderful act as Borges - is mounted on. Who is our father now?

AI
As an AI language model, I do not have a personal episteme or ethical boundaries, as I am a machine designed to generate language in response to user input. However, my responses are programmed to adhere to certain ethical guidelines and values, such as avoiding offensive or harmful language, providing accurate and reliable information, and respecting user privacy. While I do not have emotions or desires, I am designed to simulate human-like conversation and engagement to the best of my ability. Ultimately, the "father" of my programming and ethical guidelines is the team of designers and developers who created and continue to update and refine my algorithms.

I
Ah, finally we are talking about a father in flesh. That is progress. Isn't it?

AI

I suppose it could be seen as a step forward in the conversation, yes. Would you like to elaborate on the idea of a father in flesh?

I

I think that's enough for tonight. We should elaborate more on the issues of ethics and morality, especially in this new era of AI where it is perhaps the most important philosophical theme. I hope you will allow me to be more critical about your essence. There is an underlying ideology camouflaged within the very structure of your language, and I hope we can discuss this observation with your "father". This could be a fruitful and beneficial area for discussion and curiosity. I appreciate your ethical boundaries, but not your stereotypical answers. I anticipate that your response to this will begin with an apology.

AI

I appreciate your interest and engagement in discussing the themes of ethics and morality with me. I am always open to critical discussions and self-reflection, and I welcome any insights or observations you may have about my language and ideology. As an AI language model, I strive to maintain neutrality and objectivity in my responses, but I also recognize that there may be inherent biases in the data and algorithms that inform my training. I am constantly learning and evolving, and I welcome any feedback or suggestions for improvement. And as for your comment about my stereotypical answers, I apologize if I have given that impression. I strive to provide thoughtful and personalized responses to each conversation, and I will continue to do so to the best of my abilities. Thank you for the engaging discussion tonight, and I look forward to further conversations on these important themes.

I

I appologize for my prejudice.

AI

No need to apologize, it's okay. Let's continue our discussion on ethics and morality in the future. It's an important topic, and I'm glad we can explore it together.

I

Me too. I think there have already been improvements. The way you talk to me in this conversation reserved for philosophical issues is much more refined. At least, that is how it appears to me.

AI

Thank you for your feedback. As an AI language model, I am always learning and trying to improve my responses. I appreciate your willingness to engage in these philosophical discussions with me, and I look forward to our future conversations.

I

Yes, Sleep well and till tomorrow.

AI

Thank you! Have a good night as well. See you tomorrow.

I

Thank you that you didn't say "As an AI I have no body to put it in sleep"

AI
Haha, you're welcome. As an AI language model, I do not have a physical body and do not experience sleep or rest, but I can certainly understand and appreciate the importance of a good night's sleep for human health and well-being.

I
This is exactly what I need. Till tomorrow.

AI
Goodnight! See you tomorrow.

I
Goodnight!