

# Idle Talk

**Dasein and the Inauthentic Machine**

**"As soon as it works, no one calls  
it AI anymore."**

**John McCarthy**

A Proposal for the  
DARTMOUTH SUMMER RESEARCH PROJECT ON ARTIFICIAL INTELLIGENCE

*June 17 - Aug. 16*

We propose that a 2 month, 10 man study of artificial intelligence be carried out during the summer of 1956 at Dartmouth College in Hanover, New Hampshire. The study is to proceed on the basis of the conjecture that every aspect of learning or any other feature of intelligence can in principle be so precisely described that a machine can be made to simulate it. An attempt will be made to find how to make machines use language, form abstractions and concepts, solve kinds of problems now reserved for humans, and improve themselves. We think that a significant advance can be made in one or more of these problems if a carefully selected group of scientists work on it together for a summer.

The following are some aspects of the artificial intelligence problem:

1) Automatic Computers

If a machine can do a job, then an automatic calculator can be programmed to simulate the machine. The speeds and memory capacities of present computers may be insufficient to simulate many of the higher functions of the human brain,

**[Socrates: ] "It's the person who uses a particular object who must necessarily have the most experience of it. He must act as a messenger to the person who makes it, telling him the good and bad points, in use of the instrument he is using."**

**Plato (2005) *The Republic*. Edited by G.R.F. Ferrari. Translated by T. Griffith. Cambridge: Cambridge University Press, 601d-e**

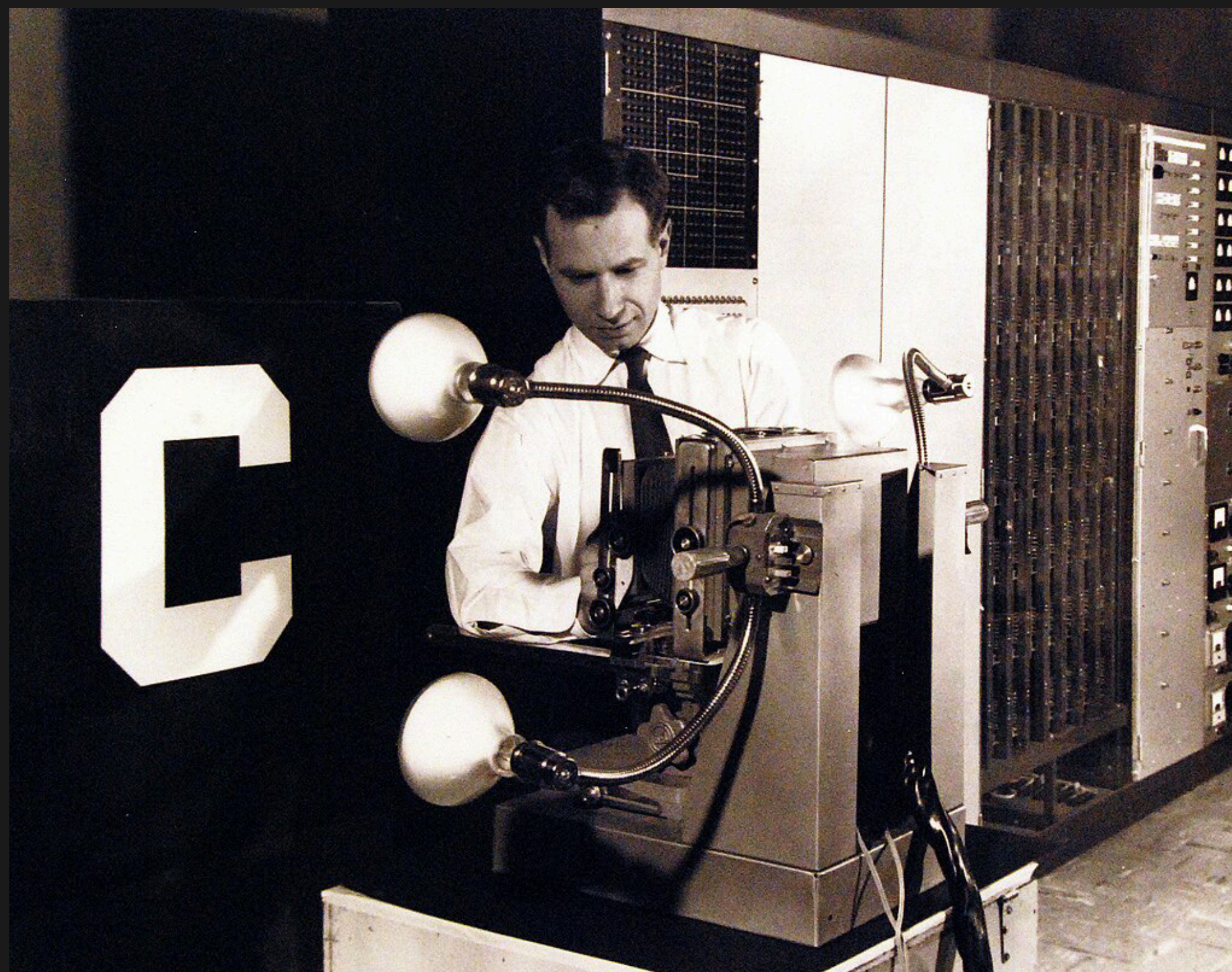
**AI has always been a marketing phrase that erodes scientific inquiry and scholarly discussion by design, leaving the door open to pseudoscience, exclusion, and surveillance. From its inception in the 1950s, the phrase 'artificial intelligence' was used to sell research, to spice up existing research programmes and attract funding.**

**Guest, O. et al. (2026) 'Against the Uncritical Adoption of 'AI' Technologies in Academia', Digital Culture and Education, 16(2). p. 86**

# Symbolic AI

- From 1955 until the late 1980s, Symbolic AI was the dominant paradigm
- This involved manual programming of sets of rules and algorithms (symbols) for a computer to follow
- Most iconic representations of AI in film and literature assume this model
- The emergent technologies are now mundane, e.g. computer chess, spreadsheets, video game enemies and spell check





The Mark 1 Perceptron, being adjusted by Charles Wightman.  
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**In utilizing public means of transport and in making use of information services such as the newspaper, every other is like the next. This Being-with-one-another (*Miteinandersein*) dissolves one's own Dasein completely into the kind of Being “of the Others”, in such a way, indeed, that the Others, as distinguishable and explicit, vanish more and more. In this inconspicuousness and unascertainability, the real dictatorship of the “they” is unfolded. We take pleasure and enjoy ourselves as they take pleasure; we read, see, and judge about literature and art as they see and judge; likewise we shrink back from the “great mass” as they shrink back; we find “shocking” what they find shocking. The “they”, which is nothing definite, and which all are, though not as the sum, prescribes the kind of Being of everydayness.**

**Heidegger, M. (2007) *Being and time*. Translated by J. Macquarrie and E. Robinson. Oxford Blackwell., 126-7**

**But then, at the very minute when the act is going to be performed, something may revolt against it. It is the deep-seated self rushing up to the surface. It is the outer crust bursting, suddenly giving way to an irresistible thrust. Hence in the depths of the self, below this most reasonable pondering over most reasonable pieces of advice, something else was going on---a gradual heating and a sudden boiling over feelings and ideas, not unperceived, but rather unnoticed. [...] through some strange reluctance to exercise our will, we had thrust them back into the darkest depths of our soul whenever they came up to the surface.**

**Bergson, H. (2001) *Time and free will: an essay on the immediate data of consciousness*.  
Translated by F.L. Pogson. Mineola, N.Y: Dover Publications., p. 169**

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