



ESSAY

Name Of Candidate	Jigyasu Agrawal		
Roll No.		Date:	4/09/2022

Time Allowed: Three Hours

Maximum Marks: 250

INDEX TABLE			INSTRUCTION	
Q. No.	Max. Marks	Marks Obtained	<p>1. Please do furnish Name, Email, Roll No and Mobile in the answer sheet.</p> <p>2. There are TWO Sections. Each Section has MULTIPLE topics printed in English & Hindi. You have to write on 1 topic from Each part</p> <p>3. One question in each part is compulsory.</p> <p>4. The number of marks carried by a question/part is indicated against it.</p> <p>5. Answers must be written in the medium authorized in the admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided.</p> <p>6. Word limit in questions, if specified, should be adhered to.</p> <p>7. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.</p> <p><i>Any specific messages for ForumIAS Mentors/Evaluators with respect to your copy? Write it here.</i></p> <p>-----</p> <p>-----</p> <p>-----</p> <p>-----</p>	
Q.1				
Q.2				
Total:	250			
Evaluator's Discretion:				
Total Marks:			For Student Only	
			Start Time 3:00	End Time 6:00
			Mode Of Examination:	Online <input checked="" type="checkbox"/> Offline <input type="checkbox"/>
Evaluator's Discretion: This is the marks awarded at the discretion of the evaluator based on your overall impression, on the basis of (but not limited to) your handwriting, presentation, use of diagrams, flowcharts, facts and figures or absolutely anything that he/she liked in your copy.			For Office Use Only	
			ECN CODE:	EG:
			Evaluation Date:	

MARKING SCHEME

<i>Parameter/Criteria</i>	<i>Aspects Considered</i>	<i>Total Marks</i>	<i>Essay 1</i>	<i>Essay 2</i>
Basic Format	Introduction + Conclusion	10		
	Body	15		
Content	Data/Facts/Interpretation/ Analysis	25		
Organisation	Flow of ideas/ Absence of Deviation from the topic	25		
Language Skills	Punctuation/Grammar/ Sentence Formation/Spellings	25		
Examiner's Discretion	Perception/ Innovation/ Engaging	25		

<i>Parameters</i>	<i>Very Good</i>	<i>Good</i>	<i>Average</i>	<i>Poor</i>
Coherence				
Language				
Handwriting				
Pre-writing				

<i>Very Good</i>	<i>Good</i>	<i>Average</i>
120 and above	100-120	Below 100

Neither a life of self-indulgence nor one of self-mortification can bring happiness.

Prince Siddhartha's youth was one, full of all kinds of pleasures desired by a human. His father ensured, that, he perpetually remains aloof from the existence of any suffering. Yet, this self-indulgence, could not stop him from renouncing royalty in search of happiness.

As a monk, he roamed forests, living an ascetic life. He became a minimalist, ~~was~~ on path of mortification to find a way to end all suffering. But he realised this wasn't leading to answers.

It was under the Bodhi Tree, that he became enlightened about the 'Madhy-
-am Magga' between self-indulgence & self-mortification which was for him the path to happiness.

In the journey through the following pages, we will try to understand the pitfalls of the extremities of self-indulgence & self-mortification in different walks of life. We will also ponder on the limited utility of the two notions. And we will try to find our own 'Madhyam

Magya' to find true happiness.

When we indulge into something, we dedicate our time, energy, passions are urges to that idea. This indulgence is not necessarily bad, as it helps one remain ambitions, goal oriented and aloof from distractions.

But like 'a self indulged moth', is consumed by fire due to its own uncontrollable urge, unabated self indulgence does the same to an individual, a society or the whole world.

As an example, the world presently, is battling through an unprecedented

'Climate crisis'. What caused this crisis?

Various reports by IPCC, its 6th Assessment cycle point out that it has been the

extravagant level of green house gas emissions done by mankind in search of comforts of life which has landed us into this 'existential crisis'.

The same resonates on an individual level too. In search of short-term gratification, youth tries thrills of 'psychotropic substances'. The short term release of dopamine gives them immense pleasure. But what it does to them in long run is well documented by the United Nations reports on drug control.

But an individual is not an island, and effects of self-indulgence are felt on whole society. An extremely self indulged society becomes a stagnant pool of water, which starts

to breed diseases which consume it completely.

The Nazi society was self-indulged in its own racial dominance. The superiority complex and desire for racial purity first brought in events like 'Holocausts' and 'Anti-semitic persecution'. But later, the same led to uprooting of the 'Third Reich' in the second world war.

'To think is to be human,' and human exist because they think.' As a response to this consumption culture, critical thinking gave way to many solutions. Of them, another extreme was proposed to be sacrifice of the self or self-mortification. The proponents of this school, have preached that if

no wrong can happen, if you do not act, i.e. to say if you don't consume or don't get involved. They have emphasized on sacrifice of all desires, of all actions to end suffering and reach 'eudomania'.

Some Thinkers of school believed in 'Niyatiবাদ', as everything is self-ordained, and human action can't change a thing. Then, the likes of Jainism, have emphasized on penance as the way to shed all evil from our soul.

Such a path, may in the short run lead to removal of guilt from one's mind. Though

extremely difficult to conquer, it may in short run bring a sense of control on one's life.

But life is not just a series of chemical reactions, where the 'reactants' stop to react once you take them out of the system.

The products of such extreme steps are often as painful and destructive.

It may be due to this path of 'self mortification', that an individual takes path of suicide to end their suffering & find happiness in other realm. NCRB data suggests, multiple suicides occur every hour in our country due to this self-mortification philosophy.

As a society, we can not expect to develop if we put ourselves into complete ignorance from reality.

in search of ultimate bliss. Self-mortification' could never have lead to our 'Aazadi', had we accepted the 'pain of enslavement' as our destiny.

Neither such 'self-mortificating' behavior can take us to the 'Amrut Kael' where we aim to become a developed nation by 2047.

Such self-mortification robs a man, a society or a nation of all strength & virtue. It creates a delusion of peace while we are being violent to our own constitution.

As an example, recently, Sri Lanka's government decided to opt for complete 'organic farming' to resolve the crisis of 'soil pollution' they had been facing.

But this sacrifice, on part of government on its revenue and people on their incomes, led to a food crisis in the country. The extreme solution actually resulted into their own destruction.

Having gone through ample evidences, that neither extreme self-indulgence, nor extreme self-mortification, can lead to happiness.

We now should ask, then what can be the answer to this conundrum of happiness?

Happiness, the idea, varies from people to people. For me, as a person, it is a state of mind when one is at peace with oneself. It is not complete lack of all desires and it is not absolute refrain from all pleasure.

It is rather a conscious life, an aware mind which is acting in a manner aware about the consequences of those actions. Gandhiji's gave the idea of 'pleasure with morality', probably in this context which an individual should apply.

In environmental context, we need to follow the 'Golden Mean'

of a 'sustainable world', where we value 'intergenerational equity' as well as 'intragenerational equity'. The

'Panchamrit goals' that India has set to achieve 'Net Zero' by 2070 are aligned with this idea.

Similarly, at an individual level, we need to live in a movement 'LIFE', where every life form is conscious in its activity w.r.t environment's well being.

Following the principle in Economic policy, we can not aim at extreme wealth creation with free hand as it may lead to extreme inequalities. The high 'Gini' coefficient of Indian economy

points to this.

Neither can we aim for only equally imposing equality by state's force, as it will kill the individual initiative and become self-mortification. Rather what we need is the golden mean of a 'welfarist' state' where liberty is balanced with 'Social & Economic Justice'.

Gandhiji said that the world can bear the burden of everyone's need but not of everyone's greed. Thus

we need to shed self indulgence.

He also emphasized that 'An empty' bag of rice doesn't have

the strength to stay erect? This instead of self-mortification; we must focus on building character.

It is between, these two extremes that we can find our own 'enlightenment' in different walks of life, which only can lead us to true happiness.

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Big tech- Algorithm without humanity is mental holocaust.

lets take a 'peek' into
a possible future. Technology has
advanced to the stage that 'bio-
sensors' are attached to your
body. These sensors give information
about your health, your biological
parameters to a device which works
accordingly.

This device, is supposed to give
you suggestions regarding the medicines

You need to take. Or, the time when you need to visit a doctor.

Amazing, isn't it? You don't need to worry for your health because 'someone' is taking care of it. But then you see a (notification) on your device about a 'particularly healthy' product offered by a 'nutrition company'.

What, you don't realize, is that the same 'some one', is also telling the particular company about your health choices, and about the Product which might 'appeal' to you right now.

The 'some one' we talked about is actually the 'Algorithm'

behind your device & application and
'Big-tech' is the organizational
entity designing it for you.

'Algorithms' in simple term
are the instructions or rules provided
to the application, on the basis of
which a decision is taken by them.

These are at the base of any
digital application we use today.

Be it something as simple
as calling a friend on your phone,
or clicking a picture or somet-

-thing as complex as choosing a
'lane' by a Self-driven car, an
algorithm is at the base of it all.

Present age is dominated
by digital technologies and every
aspect of our lives are now being

governed by them. Big tech companies are providing us with products & applications which help us decide what to eat, what to wear, where to go, where to work and then they provide us with solutions to all these questions too.

They use technologies like Artificial intelligence, Big data analytics, Machine learning etc. to help us take such decisions. This makes our lives simpler for domains like making a policy for millions in governance, to as simple as choosing a restaurant.

But it is said, that technologies are value neutral and their command is in the hands of their

wers & creators. And, as it is a double edged sword, the algorithms behind it decide whether they will act like human or become devilish.

In George Orwell, in his book '1984', imagines a world where there is no space for free thought as one is being watched & indoctrinated every moment. Many experts believe that today's 'Big tech & the algorithms behind them can make this a reality.

In political domain, the much talked about 'Cambridge Analytica' event was a result of an algorithm formed with a ulterior motive. People in America were

being targetted politically by being shown only certain kind of information on their facebook accounts. This was aimed to tilt their political views and voting behavior.

In the domain of commerce, it is already a buzzword, that we, humans, ourselves have become the product. Our behavior on our device and the digital world is being monitored and then it is being used to target us as consumers.

No wonder, people talk

that as soon as they searched about their need for 'new shoes', their web domain was filled with advertisements of different brands.

This blatant violation of our fundamental right to privacy is the result of the very same algorithm that was designed to assist us in shopping for suitable products.

This cognitive capturing has not only been alleged to influence our behavior, but even to influence the way we think, the things we value. The 'echochamber' effect of these algorithms across platforms

was highlighted by many whistleblowers who came together to expose these in front of world in 2019.

Beyond this, as experts like Elon Musk and Bill Gates believe, Artificial intelligence is set to take over the world. This, in essence will not only be the automation of our physical works, but our cognitive work too.

Thus, AI will have to make the same complex decisions that human need to make in the real world. And alienated from humanity, AI's decisions may become such which will breed horrific results.

for its creator 'humans itself'.

• Various movies & futuristic novels such as those written by Asimov, fantasize a world where

AI gains 'Super Intelligence' and starts acting in its own interest, and anti-thetic to human interest.

This certainly will create a holocaust both for humans which will be more of a cognitive mental nature. In such a holocaust, one's ideas will be limited into a small sphere, and he is set to become the Panchtantra's 'frog in the well'.

It will lead to a holocaust where individuals will be isolated

as mere products and social & human capital that we ~~are~~ have built across ages may be at stake.

As an example, we all know that innovations happen when there is liberty of thought, expression & belief. Algorithms which are oriented to show our minds only particular set of information, and obscure us from the whole truth will certainly restrict the ability ~~of~~ of our mind to think critically.

Without this critical thinking, can we imagine that human

~~will be able~~ would have been ever
be able to discover something as fund-
amental as fire? Or invent even a
wheel?

If no, then certainly, our capacity
to invent in the future is going to
suffer as it will create 'monopolies'
of the few. This monopoly over
'knowledge' which is the only virtue
as per socrates, and source of
all power is another feature of
holocaust brought by ulterior
algorithms.

This brings us to the quest-
ion about the origin of such
human inhuman algorithms. This
makes us realize that it is
ultimately 'human' like as who

creating such instruments. And so,
the solution to these lie inside
the 'human minds' themselves.

Ironically, we ought to infuse
humanity inside the humans who
create these algorithms.

It has to be realized
that 'Science without humanity'
is a sin. We need to create

an ethical-humanistic ecosystem
for the algorithms to work in,
as well as for their creators.

Laws have to be brought
out to protect privacy of
individuals and give them

control over their own data. Being
a fundamental Right as per Puttasw-
-amy judgment by supreme court,
a Data Protection Law as per
Justice B.N. Srikrishna report is highly
desirable.

Secondly, the Asiomatic confesene
principles formulated for AI and
the research & algorithms behind
them need to be adopted.

This implies that algorithms
must keep humans' at the core.

They must always work for 'human
welfare' and no decision which
physically or morally harms a
human should be taken.

Thirdly, accountability mecha-
-nisms need to be brought
in in the form of institutions

audits etc.

Lastly, an ethical framework for the creators is highly desirable.

Algorithm based big technologies have integrated themselves deeply in our human lives. We need to ensure that they don't take away (Humanity) from us.

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audits etc. (ethically, an ethical framework for the creators is highly desirable. Algorithm based big technologies have integrated themselves deeply in our human lives. We need to ensure that they don't take away 'Humanity' from us.