TEST CODE	7	2	1	2	0	4

Time Allowed : 1.5 Hours
समय : 1.5 घंटे

↗ForumIAS

Maximum Marks : 125
अधिकतम अंक : **125**

ESSAY / निबंध

Name Of Candidate परीक्षार्थी का नाम	Zinnia Aurora		
Roll No./अनुक्रमांक	1910092235	Medium/माध्यम	English ✓ हिंदी ☐
Center Code/परीक्षा केंद्र	FRC-4	Date/दिनांक	14/08/2024

*Center Code : For Online – 1900 / Delhi : Karol bagh – 1901, ORN - 1902, Mukharji Nagar - 1903 / Patna : Boring Rd. – 2001 / Hyderabad : Jawahar Nagar - 2101

INDEX TABLE / अनुक्रमणिका			INSTRUCTION / अनुदेश

INDEX TABLE / अनुक्रमणिका

Q. No. प्र.सं.	Max. Marks अधिकतम अंक	Marks Obtained प्राप्तांक
Q.1		
Total Marks/कुल अंक		

Remarks/टिप्पणी :

INSTRUCTION / अनुदेश

1. Please do furnish Name, Email, Roll No and Mobile in the answer sheet.
कृपया उत्तर–पुस्तिका में नाम, ईमेल, रोल नंबर और मोबाइल नंबर भरें।

2. Write *one* essay choosing from given below topics in about 1000-1200 words.

नीचे दिए गए विषयों में से लगभग 1000–1200 शब्दों में *एक* निबंध लिखिए।

3. The number of marks carried by a question/part is indicated against it.
एक प्रश्न / भाग द्वारा किए गए अंकों की संख्या इसके सामने इंगित की गई है।

4. 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.
उत्तर प्रवेश पत्र में अधिकृत माध्यम में लिखे जाने चाहिए, जो कि दिए गए स्थान में इस प्रश्न–सह–उत्तर (क्यूसीए) पुस्तिका के कवर पर स्पष्ट रूप से लिखा जाना चाहिए।

5. Word limit in questions, if specified, should be adhered to.
प्रश्नों में शब्द सीमा, यदि निर्दिष्ट हो, का पालन किया जाना चाहिए।

6. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.
प्रश्न–सह–उत्तर पुस्तिका में खाली छोड़ा गया कोई भी पृष्ठ या पृष्ठ का भाग स्पष्ट रूप से काट दिया जाना चाहिए।

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Start Time/प्रारंभ करने का समय :	End Time/समाप्त करने का समय :
10:00 PM	11:25 PM

Mode Of Examination/ परीक्षा की विधि :	Online/ऑनलाइन ☐ Offline/ऑफलाइन ☐

For Office Use Only / केवल कार्यालय प्रयोग हेतु

ECN CODE/ ईसीएन कोड :	EG/ईजी : ① ② ③ ④ ⑤	Evaluation Date/ मूल्यांकन तिथि :

↗ Forum IAS

Parameter/ criteria	Aspects Considered	Marks Allotted	Essay 1	Essay 2
Basic Format	Introduction	10		
	Body	15		
	Conclusion	10		
Content	Topic interpretation	10		
	Quotations and ideas	10		
	Analytical skills	10		
Organization	Flow of ideas	10		
	Absence of deviation	10		
	Ease of reading	10		
Language skills	Language and sentence construction	10		
	Grammar and spelling	10		
Examiner's discretion	perception/ innovation/ engaging	10		

Parameters	Very Good	Good	Average	Poor
Coherence				
Language				
Handwriting				
Pre-writing				

1. Life is a painting and you are the artist.

   जीवन एक चित्रकला है और आप एक कलाकार हैं।

2. The future belongs to the nation with grains and not guns.

   भविष्य अनाज वाले राष्ट्र का है, बंदूक वाले राष्ट्र का नहीं।

3. Social media is the ultimate equalizer, it gives voice and a platform to anyone willing to engage.

   सोशल मीडिया समानता लाने वाला एक उपकरण है, यह किसी भी इच्छुक व्यक्ति को आवाज़ और मंच देता है।

4. The real problem is not whether machines think, but whether men do.

   वास्तविक समस्या यह नहीं है कि मशीनें सोचती हैं या नहीं, बल्कि यह है कि मनुष्य सोचते हैं या नहीं।

> The real problem is not whether machines think, but whether men do

" If that which distinguishes man is ignored, we will have to suffer igonimy"

— Thomas Pennant, English Biologist

Off it was hurtled from the psyche of Protagoras, a man for whom all means and all ends ran into increasing man's pleasure; that all intelligence, all work, all speech

all thought and all action is
kept to serve 'man':

Homo mensura!

The 21st century colludes with
Protagorian thinking. All technology,
all economy and all polity is
centred around 'man'. And, when
this egoistical man centres his
interest on 'himself' {in thought},
his operation of the economy,
polity, society and technology
enters the realm of Darwinism
where all faculties of cognition,
attitude and behaviour align to
achieve just one goal. ← Maximisation
of 'pleasure' is that goal.

'Pleasure' or 'comfort' is
the foundation of 'machine'. When
the seeds of scientific endeavour
were laid in the 16th century,
the centrality of humanism drove

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all actions. Machines were evolved to satisfy 'pleasure' of wealth creation aggregation. From Cartwright's powerloom to Watt's steam engine, all 'thinking' aligned towards furthering of a unilateral goal – 'increased pleasure' – and this singlitude started the problem via the 'means' of machines.

To this ethos, it must be pondered – what is the 'real' problem? ~~whether~~ The race towards making machines 'smart' or the 'maker'? What exactly does the 'thinking' entail? How exactly is the difference between machine's thinking and man's thinking manifestly different? If it is different, then why have men stopped thinking? Have they really stopped thinking or have they started thinking differently? ~~Ad~~ And

finally — whether man's 'thinking' is the reason for the problems we face? In tying it all up, whether the machine's thinking is more pragmatic for the man than his own thinking, also merits attention to unearth the 'igonimy' Pennant mentions.

In exploring the dimensions of 'thinking', one questions as to why we think? What is its importance? thinking is a faculty of finding, of creation, of distinguishing right from wrong, of pondering the ~~vittiss~~ vissisitudes of life, of the problems and marvelling perils it sends our way.

Descartes, a rationalist

MID – ESSAY REVIEW

philosopher, in his tryst with 'thinking', decided to unlearn all he knew. He unclogged his brain, a machine of remarkable complexity, and thought and thought..... and thought some more! In this process, he realised:

'I think, therefore, I am!'

Such is the enigma of 'thinking'. In its process, it brings to man's brain a 'mind'. This transformation of a brain to a mind is what distinguishes a 'Frankenstein' from a 'Franz Fanon'! while the brains of the likes of Frankenstein pave way for the 'Monsters' of satanic aptitude, the emotive acumen of the 'Franz Fanon's' of the world bring revolutions for positive change in minds and polities.

This logic, objectivity

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and mechanistic 'thinking', in excess, furthers apathy and renders not just all man's creation dangerous, but makes him the 'weapon of mass destruction'. It makes him the real problem.

On the other hand, when man operates this 'logic' and 'mechanised thinking' with 'emotive acumen' of experience-based and conscience-approved 'thinking' – he moves towards, in fact transforms into, a human being. When Oskar Schindler, a Nazi-turned-humanist, underwent a similar change of heart, he focussed his energies of 'thinking' into building hospitals instead of horror-inducing concentration camps. But why are these 'exceptions' and not the 'norm'?

When one asks as to why men do not think but run behind

outsourcing the only faculty that 'distinguishes' them — the answer is sordid. When Renaissance brought a heavy 'impetus on 'reason' and 'enlightenment', the hegemonic discourse ran towards 'scientific enquiry'. this was done at the cost of the ideal-based normative thinking of the time. As Gandhiji pointed out — ∩

" machinery is like a snake chole."

" science without morality is a sin."

He captured the 'thinking' of the time, which had left behind moral and humane considerations to singularly run behind 'making the machine think.'

Michel Foucault furthers this argument when he talks about the tendency of 'homogenisation'

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of thinking' to effectuate <u>stable</u> and <u>steady</u> societies. Man is made to think like a <u>programmable machine</u> that is given specific <u>targets</u>, has <u>no 'goals' or 'purpose' of its own'</u> and lives a <u>caged</u> existence. All thought is <u>fortified</u>.

→ The <u>ashram system</u> of life, the shakespearian, <u>7 stages of life</u>, are all but '<u>norms</u>' that effectively <u>templatize</u> '<u>thinking</u>'. This, eventually makes man not think. When Frankenstein <u>lost</u> sight of his self, he stopped '<u>thinking</u>' and '<u>contemplating</u>', and <u>outsourced</u> his emotional outlet to 'The Monster', the machine. And that is where the <u>real problem</u> lay. Not only did his rationale, his thinking, stop. But so did the '<u>intelligence</u>' of the monster - a beguiling one at first.

In its beguiling 'intellectual prowess of 'thinking', the Monster symbolised the expression of man's inability to 'think' holistically. A parochialism of thought, birthed by 'conglomerates' of corporatism, as per Noam Chomsky, a renowned thinker, is a consequence of this.

A consumerist mindset, narrow definitions of 'success' and 'good life' are fed into the psyche of man. The downward flow model of 'thought prognosis' reflects upon 'injections of thinking' into a passive audience to elicit a powerful, immediate, uniform effect on the 'thinking process' for desirable result. The ban on Instagram by the Turkish government was said to be done to stop such 'infectious' and to 'liberate' thinking.

the 'igonimy' in the

parochialism thus manifests variously. The 'self' confuses 'purpose' of life with ambition of job. Like a machine, a target to become an engineer or a bride is set — no thinking involved.

The society starts producing more Mahmuds of Ghazni of plunder and doon as compared to the Vera English's who have the courageous 'thinking' of standing up for nuclear leaks in giants like General Electric.

The nation starts moving towards Mussolini's chauvinism and autarkic thinking over Radhakrishnan's Vivekananda's and Aurobindo's universalism.

In all this, man loses purposefulness, his social embeddedness, his 'fraternity' and becomes a 'One Dimensional Man', just as Henry Marcuse's premonition runs.

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To overturn this 'One Dimension' to variegated, "One must think!". In his creation of the quantum computer, in his creation of ~~Arificial~~ Artificial Intelligence, he has invented archetypical aggregators. The 'machine' – from assembly lines to computers, runs on an 'input - output' schema. Man absorbs the input, he does not have it entered. And because he absorbs, he ~~admin~~ is an 'efficient leader', while a machine can maximise itself to the level best of an 'administrator'. One achieves the target of administering National Rural Employment Scheme Direct Benefit Transfer, the other curates better schemes to provide holistic social security – a thinking man aided by a machine leads such transformations.

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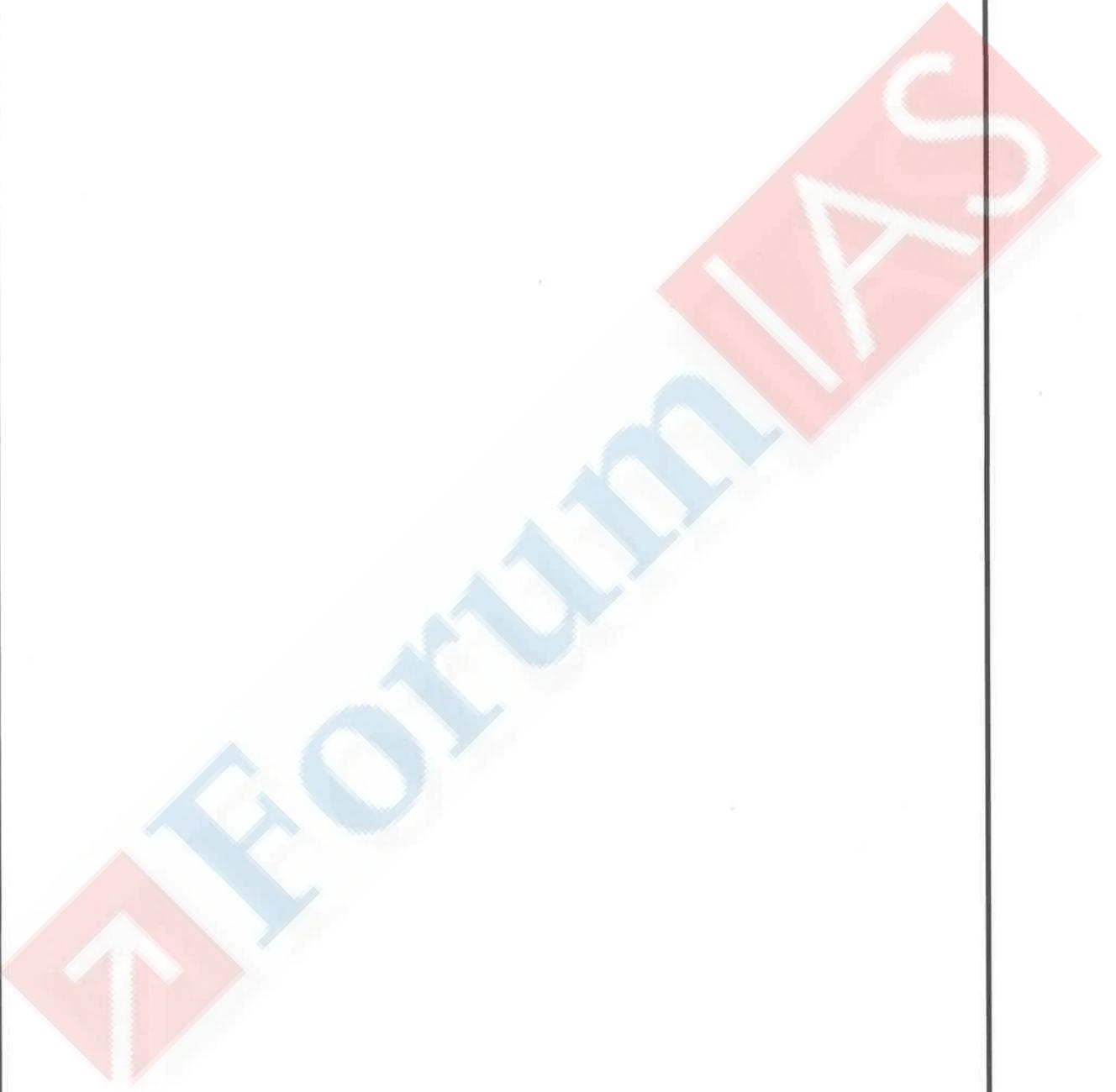Email : helpdesk@forumias.academy

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Perhaps, in that case, the problem does not lie in the 'distinguishing' of 'thinking', but a borrowing of the machine's best practice to create better practices via synergistic dynamism.

If Frankenstein were to borrow from 'the Monster's' objectivity, he may have rationally addressed his ammoral creativism. Had a synergy of man's 'thinking' aligned with 'machine's ability to simulate, the 'Monster study' that left hundreds of children in the ruin of 'stuttering' would have been avoided.

Ergo, if man were to think before making the machine think, the world would manage to avert Pennant's igonimy and forge forward with thinking rationally, thinking wildly and thinking loudly, and conquer its well-rounded Galilean eureka!'

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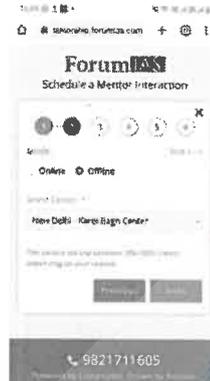Email : helpdesk@forumias.academy
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