67

GS SCORE

ESSAY MOCK TEST - 1

Instructions to Candidate

- Both sections are compulsory.

- Attempt one essay from each section.

- Each essay carries 125 marks.

- Write each essay in about 1000-1200 words.

- After finishing the first essay, attempt the next on a fresh Page.

- Any page left blank in the answer-book must be crossed out clearly.

(Examiner will pay special attention to the candidate's grasp of his/her material, its relevance to the subject chosen, and to his/her ability to think constructively and to present his/her ideas concisely, logically and effectively).

Name _____ NAVNEET MANN _____

Mobile No._____

Date _____

Signature _____

1. Invigilator Signature _____
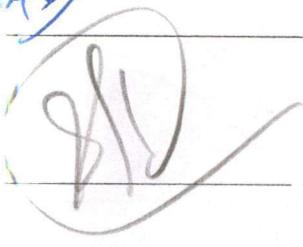
2. Invigilator Signature _____

Remarks

SECTION - A

1. When we cannot make life better on earth, what is the guarantee that dreaming about flying cars, humanoid robots and populated cities on Mars would make it any better

2. Man's emotions are the slaves to his thoughts, and he is the slave to his emotions

3. The greatest dishonesty is when our insides don't match up with our outsides

4. Winning isn't everything, it's the only thing

SECTION - B

1. Privatization is not always the best economic policy

2. Urbanization is not only simply expanding the area of cities

3. Inequality is a poison that is destroying livelihoods, dignity, peace, and amity

4. No matter where you stand politically, it is important that you should participate in the process of politics

Section A

When we cannot make life better on earth, what is the guarantee that dreaming about flying cars, humanoid robots and populated cities on Mars would make it any better.

The year 1996 was a watershed moment in the field of technological advancements. The reigning chess grandmaster Gary Kasparov was defeated by the IBM DeepBlue's Chess Program. This was not merely a fluke in the game of <u>The Man vs. The Machine</u>. This event heralded the age where man was not the only 'sapien' (human intelligence). <u>Human intelligence came to be challenged by the intelligence of the machine that is, Artificial Intelligence.</u>

good
intro.
captures
the human
technology
relationship
which is the
core of the
question

Intelligence in man emerged throughout

the evolutionary process. With the aim to live a better life, man applied his evolved intelligence to create science and technology. The purpose of technology is to make life easier for man. It serves the purpose of making Earth a better home for man to live.

Good point about scientific curiosity improving life...

Man's journey on Earth began with the urge of survival. This led him to use his limited intelligence to innovate and invent fire, develop languages for communication. This can be called as the Cognitive Revolution as called by Yuval Noah Harari in his book "Sapiens". In order to make life a little not better, man developed agriculture, villages. This gave him security under the Agriculture Revolution. Around 300 years ago, man again got a new idea of better life. This led to the Industrial Revolution. This was a permanent revolution in terms of how humans live, work, eat and communicate.

Remarks

However, the urge to innovate, develop newer and better technologies did not stop at the Industrial Revolution. Today, one can see the emergence of Industrial Revolution 4.0. While the earlier industrial revolution was based on making the machines, the I.R 4.0 of present is based on 'learning by machines'. This new revolution in technology has turned out be disruptive. It has fundamentally changed our thoughts, ideas and beliefs of a good life.

In this Age of Disruption, the disruptive technology has made life better for human in numerous ways. Man today is looking for the 'elixir of life' just like the Greek King Gilgamesh. The use of bionic technology, gene editing and cell regenerative technology is aimed at pushing the boundaries of man's mortality.

Disruption is not just limited to man's mortal existence alone but can be seen all around

what about proximate problems like poverty or social issues like caste? nah! can technology solve all our problem

Remarks

him. The emergence of <u>seamless travel</u> through self-driven cars, hyperloops have increased man's bandwidth of engagement in the not-so-small world. Today man is expanding his wings not only on Earth, but one can see his flight to the <u>outerspace</u>. Given the scale and nature of advancements, it is nobody's case, that man in the coming years will start settling on the <u>Moon</u> and even <u>Mars</u>. ~ *This topic questions the importance of such advancement. Tackle that.*

While going to Mars still has some time left, at present one can witness technology has entered into our lives in multiple ways-<u>social media</u>, <u>blockchain technology</u>, <u>robotics</u> and what not. However, <u>Stephen Hawking</u> states that while the present disruptive technology can be the <u>best thing</u> that can ever happen to humanity but it can also turn out to be the <u>worst thing to happen to humanity</u>.

The fundamental concern with the new age technology be it Artifical Intelligence, Robotics or machine learning is that it cannot enforce fundamental principle on human existence is based upon that is - ethical standards. Take the case of a self driven car. Two kids chasing a ball jump in front of the car. The self-driven car calculates that if it swerves on the other lane, there is 70% chance for it to collide with a truck and the passenger to die. In such a case, what will the 'intelligent' car do.

However, the problem is not just limited to the lack of ethicality in machines. The bigger problem is the emergence of the oft called 'Super Intelligent AI'. There is a possibility of a program to self-learn without human intervention. This can make the existence of man redundant not in the field of machine technology but in all spheres of his life - jobs, politics, education and even relationships.

[margin notes:] probably most. Think of ethical issues like caste system, racism can tech solve these ethical problem, humans should try to overcome them limits.

Remarks

This redundancy of man will the Internet of Things (IOT) into the Internet of All things. The danger of this "decoupling" of man's sentinence (how one feels) and the machine's sapience (how one solves) has been expressed by many technology pioneers like Hawking, Bill Gates, Elon Musk. Once Hawking was asked that if ever the machine becomes more intelligent than man then man can pull the plug. To this Hawkings replied, 'Man asked the computer "Who is God?", the computer replied "Now there is one" and deleted the plug.'

The machine deleting its own plug surely is a possibility. But man too has take his own share of blame. In the future probably, the machine may try to act as God, but at present, it man who is trying to shun his existence as, the just a 'wise man' (Homo Sapien) and trying to assert himself as the 'God man' (Homo Deus).

In the present scenario, man is going for the unbridled use of technology and is trying to assert his identity as 'Homo Deus'. But this new identity of man is taking him further away from the life of goodness, virtue and excellance. The cyncial use of social media for bullying, rumour mongering shows the unchecked use of technology.

This shows at present, the problem is not just that the machines may become 'super-intelligent' in future, but also the machines are 'super-obedient' at present. They lack the ability to judge man's use of it based on moral standards. This can be explained by the instance of a future possibility: machine-based warfare. Sam L. Marshall in his work "Men against fire" opined that less than one in four soldiers opened fire during World War Two. With the use of machine-based warfare, this question of inefficiency in the battlefield will never arise.

However, one can beg to question to whether following the dry codes of military conduct is more important than reducing the rate of casuality in such cases.

Along with intelligent machines in warfare, an emerging of use of intelligent technology is the analysis of big data by present-day governments. In the hands of a benign government, such big data analytical tools can do great good and can make life better for millions as seen in the case of India's Aadhaar project. However, in the hands of a not-very people-oriented ruler in the future, there is surely a case for the emergence of Orwellian surveillance. The "Big Brother" will be monitor one's life not only externally but also monitor one's inner experiences by using a device as simple as a biometric wristband.

This shows that in our quest for a better life we have opened newer gates but the keys to lock them is not just with us. The 'machine sapien' too possesses that key. This brings in the question that if we have not still unlocked the gate of the better life then where is the gate and how to unlock it. This key to unlock the gate of better life in reality, is to question. 'what do we want to want?' rather than 'what do we want?'

In the present age, mankind sole focus has been to accumulate the things he/she wants. This has men no better than a machine. Today, there is better focus on enhancing man's cognitive abilities rather than investing on one innate quality of man which can lead him to a better life and reduce the possibility of machine outwitting man. This is the quality of wisdom. Wisdom is derived from our consciousness.

Remarks

Wisdom questions the 'why' while the static scientific knowledge questions the 'what'. Isaac Azimov points out ~~out~~ to the present state of affairs. In the words of Azimov, " the saddest part of life right now is that today science is developing knowledge faster than society is developing its wisdom." John the savage in Aldous Huxley's ~~fictional~~ work "Brave New World" too makes the same observation.

what can be done to improve mishandling of teeth?

In Huxley's world, the human race has no pain, only happiness and contentment. This is the ~~pre~~ perfect version of a better life. But John demands consciousness. He demands ~~know~~ wisdom to "be happy as well as unhappy".

In the present 'Brave New World', human race has witnessed a long Journey. Human intelligence has evolved much by the natural process of selection. It was due to intelligence

man was able to develop technology and respond to change. Change is not just the <u>order of nature</u> and thus, natural, change is <u>also necessary</u>. This necessity of change forced man to <u>develop fire</u> but then later he also had to develop the <u>fire extinguisher</u>.

<div align="right">Offer
suggestion</div>

In this sense, to make life better in the contemporary times, man developed technologies like A.I, Internet of Things and Robotics but all these too will require <u>an extinguisher as a safeguard</u>. In this, <u>man's wisdom</u> will serve as the safeguard.

The present age is the age of a <u>race between</u> the machine developing its knowledge and the man developing his wisdom. But as one knows, without knowledge, ~~was~~ life can never be better. In the words of <u>Immanuel Kant</u>, "science is <u>organised knowledge</u>, while wisdom is <u>organised life</u>". Therefore, for better life, it should be our responsibility that <u>wisdom</u> wins.

good conclusion

Section B

No matter where you stand politically, it is important that you should participate in the process of politics.

"The law is the expression of the <u>general will</u>. All <u>citizens</u> have the right to contribute in person, or through their representatives, to its formation. It is the <u>same for all</u>. All citizens being <u>equal</u> in its eyes..."

— Article 6 of the <u>Declaration of the Rights of Man and Citizen</u>

good introduction

The Declaration of the Rights of the Man and the citizen was given by the French National Constituent Assembly. The Declaration bears the imprints of its times— the <u>French Revolution of 1789</u>. There was a sense of recognition

among the populace in france at that time, that what matters is the participation in the political process. Class - Nobility, clergy or common man is immaterial, what matters is that each and every person irrespective of their class or status in a participant in the governance of france.

The idea of politics traces its origin to the times of Ancient Greece. It is derived from the Greek term 'polis' meaning governance in the Ancient Greek city states. Politics since the earliest times can be referred to as the means of acquiring power. According to Abraham Kaplan, "politics is all about shaping and sharing of power".

The need of yielding power is root in the susetnance of life of man. Aristotle in

Remarks

his work "Politics", states that "man by nature, is a political animal". It is the nature of man to be a part of a polis - political community. For Aristotle, politics comes into existence for life and continues for continuous of good life. While earlier man, without a state or political community lived in bewilderment. At present, in a political community man has all avenues to pursuit excellance of life.

In this sense, in quest for a life of excellance, political participation becomes a necessary means. It involves the process when man come together to pool in their powers. This plurality of action provides the means to govern and sustain good life. This participation in politics can be achieved through various mediums. In the modern times, the concept of government, elections, political parties, pressure groups and even social media provide channels of political participation.

Remarks

[two lines of illegible cursive text, struck through]

[two lines of illegible cursive text, struck through]

In the modern age, the necessity of political participation is not only recognised, but is also provided for by various means. However, this does not guarantee participation in the process of politics.

One of the biggest impediments today in the process of politics is that politics is viewed as the _domain of elites_. It is only the elite sections that have power like the state, supreme religious leaders. Masses only have a _passive role_ and only have to be _obedient_ towards the political decisions taken by the elites. The _Arab Spring_ in its initial phase was

a sign of this frustation of politics being hijacked by the few powerful.

While in some societies, the masses have no role in political participation, are treated as passive observers, in some other societies, masses serve a symbolic role in political participation. Today the Right to vote is considered as the voice of the masses. But in many instances, the instrument of vote is reduced to merely a symbolic purpose of justifying authoritarian rule. For instance, North Korea does have elections. The turnout is 99% while the winner get 100% votes casted.

Even when people in a society exercise their right to vote in full earnest and their vote also matters, it is not necessary that the voice and vote of each and every person matters. That is, the present mode of

political participation and representation ensure that the one with maximum support wins. But it does not ensure that the elected also hear the voice of the minority. This was the case in America in the 19th century. Alex De Tocqueville in his work "Democracy in America" notes that people had right to vote but democracy was turning "tyranny into majority". The rights of the minorities like Blacks did not matter.

lack of recognition of the voice of the subaltern in the process of participation breeds in intolerance towards diverse views. Participation in politics is aimed at consensus building. Consensus can be ensured by accepting the views of those who differ from us. The historical discrimination faced by the Dalits in India serves as a case in point. The voice of Dalits did not matter in politics Dr. Ambedkar brought a wind of change.

In addition, if one ensures that all get participation and that their voices matters but a pertinent issue arises. Does participation ensure capacity? Even if masses especially the sub altern class participats in huge numbers, their voices won't matter till they have the capacity to make their voice matters. This was the dilemma faced by India in its inchoate years of Parliamentary governance. The minorities, women, backward sections were represented but due to lack of capacity, they came to known as 'back-benchers'.

Despite the innumerable impediments faced by one in the process of political participation, participation in itself is necessary in whatsoever capacity.

Political Participation guarantees the dignity of the individual and protects his most fundamental human rights. The Fundamental Rights given under Part III of the Indian Constitution were arrived by the means of consensus among political representatives. Good examination of the keyword "political participation" & its intrinsic value.

Recognition of the role and rights of the citizenry in political participation contributes to citizen centric governance. It is the fundamental means to ensure transparency and accountability of the government of the day. The Second ARC in India recognises the pivotal role of citizen-centric governance in curbing corruption.

could have discussed this segment in the beginning of your essay.

Political participation not only ensures that the government of the day remains clean but also ensures that in future

Remarks

no such government comes to power which is innical to people interests. Political participation serves as a safeguard against rise of totalitarian regimes and despots. In case of India, the post-Emergency elections arrested the rising centralising tendencies of the executive and restored democracy. Hannah Arendt, in her seminal work "The Origins of Totalitarianism", opines that lack of recognition of civic sphere over economic sphere by the masses was the cause of rise of Nazism in Germany.

While the possibility of a future despot is improbable, political participation at present ensures that development is granted. Dr. Amartya Sen notes that the

(margin note: could add that political participation legitimises the regime in power)

cause of elimination of famines today is the presence of democracy. Participation in politics does not ensure a means of development but also ensures that development is democratised.

In this, it becomes pertinent that to ensure political participation there is a need to widen as well as deepen the channels of democracy. Besides elections and the traditional institutions of politics like political parties, there is also a need to strengthen the politics of pressure groups and social movements. the Gender Rights movements and the LGBT movement have been successful in bringing to fore the voices of the neglected sections. There is also a need to explore and strengthen the newer means of voicing of one's

political views like social media. However, the most significant role is that of the state. The state needs to provide a non-coercive civic space which guarantees political actions It also has a role in providing capacity building by investing in human development.

In the present times, development is considered the primary concern. In this, participation in politics serves the means to foster development. It is through pluralism, political participation ensures prosperity. This was recognised by the Constitution Makers of India. For them, participation of masses in the process of politics in India was not an end in itself.

Participation by masses was a means to ensure development, social justice and equity. This vision is best represented in India's Preamble:

"We, the People of India, having solemnly resolved to constitute India into a sovereign, socialist, secular, democratic republic ....

and give to ourselves this Constitution".

good conclusion

- Good understanding of question
- Explored multiple dimensions like value of participation, what is politics, how some regimes restrict political participation etc.
- Could explore negative consequences of not participation.
  - Problems that arise from it. For instance different social groups competing for the same resources.

60

Remarks

Remarks

Section A
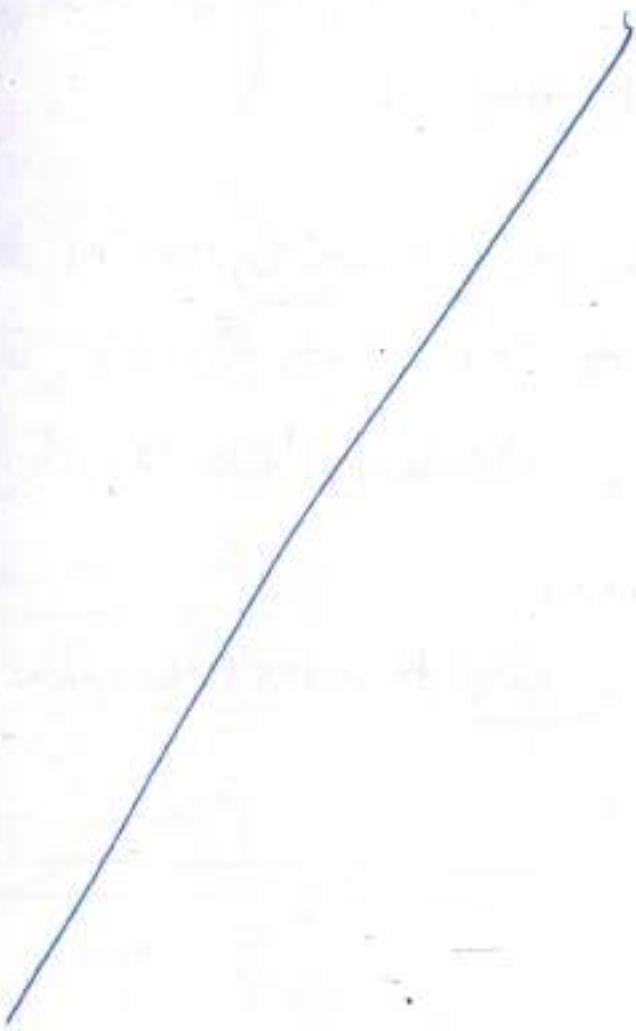
- Essay light on content. You were emphatic on only one aspect, that of exploring various proposed innovations.
  - Did not tackle technology's ability to improve all our problems.
  - Tech can't solve all our ethical, moral problems. So we need to realise Tech's limitations and not rely too much on it.
  - Mention tech's benefits in the early part of your essay.

- Offer suggestions
  - Resources, including technological know-how, should be more inclusive and accessible to the public.
  - Any problems, like technology, are man-made and need to be solved human effort itself.

Remarks

Intro → French Rev[n] + India indep. elections
(rice bowl th).

↓   ↓ polices

Politics → origin, def[n] of, channels / medium. &
concept / participants

↓

Ex of politics → • eco • safety • sustenance for life.
• gov • IR.
                                          votes → pol events
                                                   → 1st chances

↓

who participates in → elites ─── ⇒ def[n] pol participat[n].
politics ? → masses

↓

Need of pol. participation → (vote/voice   → legit/rep. govt.
• dignity/rights → • citizenship &
• express   gov - ↓
• protect HR/   A/c trans of (2nd ARC)
  values (UDHR)   govt → ↓ corruption
• voice vulnerable/   ↓
  subaltern.   of totalitarian
                     (LGBT) pah → demo-dev.

↓

Impediments to PP → (state control)   (A. Sen)
                     Politics/elites,   partcip   intolerance
                     narrow role of   capacity   adverse views
                     women   building   (lack of demo.
                     of that   culture)
                     sprg   present
↓   channels
                                  ⇒ election × not enough only
sol's to ↓ Impediments   serve symbolic
                                      ↓ vote   purpose)
↓   Korea

Conclusion →

Age of demo-   • newer   PG
cratal - pol. participation means   ICT
to it
pluralism   • gov tolerance space
                            ↓ noncorrcive env.
not means / end. for dev.
                      • capacity building
↓

Remarks   better lives / gov

' Preamble '

better life → What do we want to war?
× what do want ?

present investment time — × important in
progress (eco/ dev. wisdom
pg. conscious

Isaac Asimov.

| Solution to better life |

Brave new world
(Aldous (Huxley)
(Huxley)
Huxley

| Conclusion | • natural selection — human intel.
• I. Kant
• free exty, race ble — scar. 4. → insan
wisdom minus

3. to 4:1g
(No matter where you stand) └ 3:to 3:10

politically , it is important that 3:

You should participate in the process of politics

Q. what i. politics ? → Defn / channels & mediums

Q. Need of politics.

Q. Pol. participation — ?

Q. hindrances to pol. participation

Q. soln to these hindrances

Q. Benefits of participation in politics

6/7

When we cannot *make life better* on earth, what is the guarantee that dreamy about flying cars, humanoid robots & populating cities on mars would *make it any better*.

1:10 to 2:4
1:10 to 2:25
2.5 to 2:06:35
2. 2:40 36ps

(8) Technology & Human Race → till present

fun eval unitv

Q. contribution (two y/sex of technology.
Q. —vogy tech (disruptive) /society needs
Q. problems which tech cannot solve.
Q. Basic core problem + soln.

causality

3.5
2.5

3.5
21.5

contribution ↑
fun of key
(new age)
AI + HI.

INTRO → IBM DEEP BLUE vs. Gary Kasparov   2. Google Deepmind vs. Lee fedu. AlphaGo
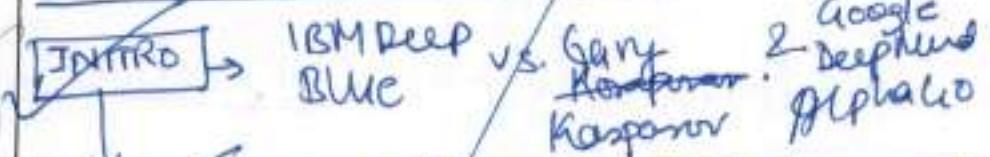
What is science & tech? Purpose it serves → Better Life
How?

Contribution of SC/Tech ⇒ 3 phases (C/A/I) (√NH) (ep)

together

Present Age : Disruption → Disruptive tech (eg) → 1:45 pm

Types of disruptive tech   • Med,   • space.
   • mobility   • blockchain.
   (state of life)   • RNE.
   • edu

Issues with D.T.   Stephen Hawking (best/worst)
   ↓
   eth. Qs (worry problem)   • How they became so?
   ↓   Redundancy youth in
Orwell warn. ←   Super Intell. AI + Robots   vanon field (labour/
   ↓   Dece reply
rumours social media   present : misuse by humans   AI sap vs Hubris
money cybercrime   society
Remarks bully   ↓   I of all thing
   Homo deus (Men ap. fire)   How/is/News/kiao
   Harari Marshall.