BIRLA INSTITUTE OF TECHNOLOGY & SCIENCE, PILANI
Second Semester - 2022-2023
Applied Philosophy
GS F312 (Close Book)
Comprehensive Examination

Room No. 1201/1202   Max Marks 40
Date: 22.5.2023   Duration: 3 Hours

- **Attempt All Four Questions.**

- **All Questions Carry Equal Marks.**

1. Define virtue, happiness and duty from an ethical perspective. State and discuss the nature and importance of any one idea out of the three ideas mentioned above in living a good human life. You may conclude the answer with a critical assessment of your chosen idea.

2. Suggest in brief the philosophical connection between crime and punishment? State and discuss the nature of three normative theories of punishment, especially their emphasis on the justifying aim of punishment: the victim, the society or the wrongdoer. You may conclude with a brief critical note.

3. "Three moral situations of political dilemmas of representatives help to understand and explain the issue of dirty hands in politics: Compromise, Extrication (or Disengagement), and Moral Isolation." Discuss the quote's details and conclude with a critical assessment of your understanding of the theme in the essay, namely "Politics and the Problem of Dirty Hands."

4. **AI, Death, and Mourning**
   Author: Irina Raicu
   As technology impacts most aspects of our lives, it also affects the way we respond to death and mourn. Not too many years ago, for example, people grieving after death didn't have to worry about memorializing loved ones' social media accounts, about including "digital assets" in a will, about being painfully reminded of their loss by a company's well-intended but ill-considered "engagement" efforts, or about potentially losing treasure troves of memories if a photo hosting platform shut down.
   Sadness is as old as the world, but people, through technology, respond to it in new ways. One such recent development is the creation of "grief bots." An article titled "The Grief bot that Could Change How We Mourn" details the work of a data scientist, Muhammad Ahmad, who hopes that artificial intelligence will "eventually allow us to craft the data left behind by an individual into convincing text-based simulations of that person. "Such simulations would "respond when prompted, imitating the deceased's cadence, tone, and idiosyncrasies."
   Ahmad has been working on his own "grief bot." The project was a response to a personal loss—his father's death. It is an effort to reclaim (or continue) interactivity with someone who has died. Beyond the interaction with those who knew the deceased, however, Ahmad also envisions a kind of interactivity that would span generations: When his father died four years ago, Ahmad lamented the fact that any future children he would have would never be able to bond with their grandfather. He drew on his previous research, … and spent the last few years collecting data his father had left behind, such as audio or video recordings, text messages, and transcripts of letters. This information has allowed him to create a messenger program that (he claims) can imitate his father.

Ahmad now has a 2-year-old daughter, and as he continues to evolve his simulation (he's currently exploring how to enable it to respond to images and adapt to new contexts), he hopes that one day she'll form the semblance of a connection with her grandfather.

Is the development of "grief bots" ethical? Should we respect people's rights even after their death? Is there a violation of moral rights involved in the development of "grief bots"? Is interacting with such chatbots different from watching a video or looking at photographs of a loved one who has died? Should consent be required from the people who might be memorialized this way?
[You may answer the questions regarding the case in light of your understanding of philosophical perspective(s) and the topic "Impact of Information Technology on the Quality of Life" in the theme Social and Value Dimensions of Technology.]