A PHILOSOPHICAL TREATISE ON THE VALUES, IDENTITY AND AI WITH INSIGHTS FROM THE POLITICAL PHILOSOPHY OF PANDIT DEENDAYAL UPADHYAYA AND TRADITIONAL INDIAN THOUGHTS

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Abstract:

This philosophical work examines the significant challenge of reconciling artificial intelligence (AI) with human values and ethical considerations. Utilizing insights from classical Indian philosophical thought and the political philosophy of Pandit Deedayal Upadhyaya, this article seeks to dissect the multi-faceted nature of this intricate issue. It explores the significance of values and identity in Upadhyaya's philosophy, while also examining the varied viewpoints on ethics, consciousness, interconnectedness, and the mind-body problem prevalent in Indian philosophical traditions, and considers how these insights can aid in tackling the complex issues at the crossroads of AI and human values. Grounded in ancient wisdom, Indian philosophical traditions and Upadhyaya's philosophy present a rich variety of perspectives on ethics, consciousness, interconnectedness, and the mind-body dilemma. Through a thorough analysis of these foundational concepts, this paper aspires to illuminate potential solutions to the subtle challenges involved in aligning AI with human values.

Keywords: Integral, Dharma, Satya, Moksha, Sankhya.

INTRODUCTION:

The advent of Artificial Intelligence (AI) has brought remarkable shift in the way we perceive and interact with technology. As AI increasingly becomes an integral part of our daily lives, it raises fundamental questions about it's relation with values, identity, and the human condition. So, the objective of this discussion is to explore these questions through the lens of Pandit Deendayal Upadhyaya's political philosophy and traditional Indian thoughts. We see that traditional Indian thought systems emphasizes the interconnectedness of all things, the individual, society, and the natural world. Since, the nature of Indian thought systems are deeply spiritual, it always seek to understand the nature of reality, the self, and the ultimate goal of human existence. Grounded in ancient wisdom, Upadhyaya's philosophy also present a rich variety of perspectives on ethics, consciousness, interconnectedness, and oneness of all individuals. His emphasis on cultural nationalism and spiritual nationalism implies the need for a cultural revival in India, which involves preserving and promoting India's cultural heritage and values. Through a careful analysis of these foundational concepts, this discussion aims to highlight the significant challenge of reconciling artificial intelligence (AI) with human values and

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ethical considerations, as well as to illuminate potential solutions to the subtle challenges involved in aligning AI with human values.

RESEARCH METHODOLOGY:

By examining various methodological approaches, it is important to recognize the existence of a human-driven element, as the scientific research methodology relies on information-anthropogenic analysis, grounded in the fundamental understanding that artificial intelligence processes cannot occur without data as an object and humans as the subjects of knowledge. Every exchange of matter, energy, or information is influenced by deliberate human intentions and interests, governed and programmed by humans, and founded on informational interactions and a component.(Kelly Kelvin, 2018)

The concept of artificial intelligence encompasses a multifaceted field of study, situated at the intersection of disciplines such as economics, sociology, computer science, mathematics, and psychology. In summarizing the interdisciplinary interactions involved with artificial intelligence, it becomes clear that its exploration necessitates a multidisciplinary approach that integrates various scientific insights, as it aims to uncover the essence and operational principles of a complex and consistent system of artificial intelligence. To effectively assess the current model of artificial intelligence, one must adopt a systematic institutional-evolutionary perspective.

In addition to the systemic principle, the overarching methodological foundation should be offered by the civilization perspective, which entails examining the various phases of civilizational evolution: agrarian (pre-industrial), industrial, post-industrial/information, and anthropogenic society. This civilizational perspective ought to rest not only on logical (analyzing a process or phenomenon at its developmental stage prior to the current period) or historical (investigating the origins of an object) patterns, but also on comprehensive factors concerning the interplay between the historical advancement of theories and processes and their current condition (Voronkova, Nikitenko, Andryukaitene, Oleksenko, 2021).

When exploring artificial intelligence, it is important to employ the technique of sublimation, which helps to identify the elements involved in different stages of transformation and facilitates a comparative analysis. The development of the logical framework for any theory should be divided into two phases: the induction phase – moving from specific instances to a more abstract understanding, during which the researcher discovers a key system-forming concept, a set of axiomatic principles, or a singular research perspective, and the deduction phase – moving from abstract ideas back to specific situations. The deductive approach (applying theoretical insights) holds significant practical relevance for artificial intelligence as well (Dobrodum, Kivliuk, 2018).The anthropological underpinnings of artificial intelligence seek to reevaluate human existence concerning its operations, which has facilitated a societal shift towards addressing discrimination, inequality, violence, and injustice. The collaborative efforts of both theoretical and practical researchers to design, implement, and enhance artificial intelligence should be grounded in data and knowledge from various scientific disciplines and

specialties to uncover the multitude of possibilities, interconnections, future prospects, risks, and threats while examining potential futures (Kivliuk, Mordows, 2018).

In fact, artificial Intelligence (AI) involves the simulation of human cognitive functions by machines, specifically the development of systems that encompass the following processes: learning – acquiring information and rules for application; reasoning – applying rules to reach approximate or final conclusions; self-correction – distinct applications of AI feature narrow artificial intelligence, facial recognition, and 'computer vision.' Current AI capabilities enable the analysis of larger datasets in greater detail using neural networks that consist of multiple hidden layers. Several years ago, creating a fraud detection system with five hidden layers was nearly unfeasible. This has changed due to advancements in technology and the availability of extensive data. In fact, large datasets are essential for training deep learning models, as they learn directly from this data. Consequently, the GDPR (General Data Protection Regulation) places stringent restrictions on how businesses may utilize consumer information (OltradeDagogo, 2021).

VALUES AND IDENTITY IN TRADITIONAL INDIAN THOUGHTS:

The Indian philosophical tradition is a vibrant tapestry of diverse schools of thought, each with its unique perspective on the nature of reality, the purpose of life, and the path to liberation. These philosophies have enriched human understanding and continue to shape the way we perceive and interact with the world around us. For example in ancient Indian texts such as the Upanishads emphasize the importance of self-realization and spiritual growth. Other traditional Indian sources like The Bhagavad Gita, Yoga Sutras also lays stress on the essence of self-discipline and spiritual purification.

And, among the various schools of classical Indian philosophy, the Vedanta delves into the nature of ultimate reality, often referred to as Brahman. It posits that Brahman, the supreme consciousness, is the essence of all existence and that the individual soul, or Atman, is an integral part of this universal consciousness. The Sankhya philosophy proposes a dualistic view of reality, distinguishing between Purusha, the conscious principle, and Prakriti, the material principle. It explores the interaction between these two fundamental elements and the path to achieving liberation from the cycle of rebirth. The Jaina philosophy advocates for non-violence, compassion, and detachment from worldly possessions. Likewise, the school of Buddhism also seeks to liberate individuals from suffering through the path of enlightenment. It emphasizes the importance of understanding the Four Noble Truths and following the Eightfold path to achieve Nirvana, a state of perfect peace and liberation. As evident, in Indian philosophy, the term 'Values' refers to:

Dharma: This concept, found in Hindu, Buddhist, and Jain traditions, refers to righteousness, duty, moral order, and the ethical principles that govern human conduct. It emphasizes living in harmony with the natural order and fulfilling one's responsibilities in society.

Moksha: Liberation from the cycle of birth and death.

Karma: Action and its consequences.

Ahimsa (Non-violence): Ahimsa, which is fundamental to Jainism and also important to Buddhism and Hinduism, promotes non-violence in speech, thought, and deed. It promotes compassion, empathy, and peaceful coexistence with all living beings

Karma: According to the law of karma, which is widely accepted in Buddhism, Hinduism, and Jainism, every action has repercussions and people are accountable for their choices. It places a strong emphasis on moral responsibility and the notion that one's present decisions influence their future.

Satya (Truthfulness): In Indian philosophical traditions, truthfulness is highly esteemed. Honesty, integrity, and openness are encouraged in social and personal interactions by Satya. It is viewed as necessary for moral and spiritual growth.

Seva (Selfless Service): Seva is a concept that stresses serving others without expecting anything in return. It has its roots in the teachings of Sikhism, Hinduism, and other faiths. It develops compassion, empathy, and a feeling of kinship with the community.

Aparigraha (Non-possessiveness): Aparigraha, a principle of Jainism and also found in Hinduism, advocates for nonattachment to material goods. It encourages spiritual freedom via separation from the material world, simplicity, and minimalism.

On the other hand, 'Identity' in Indian philosophy, can be explored through concepts like Atman (the true self or soul), Brahman (the ultimate reality), and Ahamkara (the ego or sense of self), with the ultimate goal being self-realization and liberation from the cycle of rebirth. Thus, it is essential to note traditional Indian thought emphasizes the interconnectedness of all things, recognizing that the individual, society, and the natural world are all part of a larger, organic whole. Indian thought has always been deeply spiritual and philosophical, seeking to understand the nature of reality, the self, and the ultimate goal of human existence. It encompasses a wide range of philosophical traditions, including Hinduism, Buddhism, Jainism, and Sikhism, each with its own unique perspectives and practices. It places great emphasis on direct experience and intuition, recognizing that true understanding and knowledge can only be gained through personal experience and contemplation. However, Indian thought system often views time as cyclical, with events and experiences repeating themselves in an eternal cycle of birth, growth, decay, and rebirth. At the same time, it also recognizes the importance of ritual and practice in spiritual growth and self-realization, with many traditions emphasizing the need for regular meditation, yoga, and other spiritual practices. And, most importantly, it places great respect on tradition and authority, recognizing the importance of honoring one's ancestors, teachers, and cultural heritage. It is also noteworthy that Indian traditional philosophy also lasy stress on the importance of self-realization, recognizing that the ultimate goal of human existence is to realize one's true nature and achieve liberation from the cycle of birth and death. In fact, with no doubt, we can say that Indian philosophy offers a rich and diverse perspective on values and identity.

VALUES AND IDENTITY IN PANDIT DEENDAYAL UPADHYAYA'S PHILOSOPHY:

Pandit Deendayal Upadhyaya, a prominent modern Indian humanist philosopher and politician advocates for an integrated model of development of the individual and society, by assigning a crucial role to traditional Indian values and identity in order to achieve this goal. Upadhyaya does not consider Western ideas as the highest pinnacle of wisdom. He is a protagonist of Indian culture, who want to impart Indian cultural wisdom to the entire humanity. But, if we can reconcile the various ideals of the western political thought with the principles of Indian culture, it will be an added advantages for us. According to Upadhyaya, values and identity of India resides in Her past heritage and culture. His philosophy advocates not to neglect and disown the past in the name of social reconstruction and nation-building processes.

In his philosophy of Integral Humanism, Upadhyaya considers dharma, or righteous living, as a guiding principle for human behaviour. He believed in the concept of spiritual nationalism, which involves recognizing the spiritual and philosophical foundations of Indian culture and society. For Upadhyaya, national identity is the soulof the nation, and values constitute the power or energy of a nation. Upadhyaya asserted that values and identity of a nation determines the direction in which the nation is to advance culturally. And, everything that stood against these two should be avoided. It is on the strength of identity and values, a nation arises strong and virile. Hence, in the opinion of Upadhyaya, the root cause of the various issues facing Bharat is the neglect of its national identity and values.

HOW TO RECONCILE ARTIFICIAL INTELLIGENCE (AI) WITH INDIA'S CULTURAL VALUES AND IDENTITY?

To Reconcile AI with the values and identity of a nation, AI systems should be:

- Designed with cultural sensitivity, recognizing and respecting the values, traditions, and customs of the nation.
- Aligned with the values and principles of the nation, such as democracy, equality, and justice.
- Designed to promote and preserve the national identity, including its language, history, and culture.
- Designed with social responsibility in mind, addressing the social and economic challenges of the nation.
- Designed with a human-centric approach, prioritizing human well-being, dignity, and agency, and should protect national's interests and sovereignty.
- Designed with transparency and accountability in mind, ensuring that decisions are explainable and accountable.
- Developed AI educational and awareness program to educate citizens about AI, its benefits, and its challenges.
- AI governance and regulation frameworks should be developed to ensure that AI systems are aligned with national values and principles, and that they promote social responsibility and human well-being.

CONCLUSION:

In conclusion, it can be observed that Indian philosophy has ancient roots and encompasses Hindu philosophy, Buddhist philosophy, and other schools of thought. More broadly, it includes the Bhakti tradition, Sikhism, Sufism, as well as responses to the influences of Islam, Christianity, and Zoroastrianism. The goal of Indian philosophy is to guide individuals toward understanding the truth. The four foundational concepts of Indian philosophy are dharma, moksha, karma, and atman. Adhering to one's responsibilities correctly is a crucial value embedded in Indian philosophy. The Vedic period is abundant in Indian philosophical thought and literature. The Vedas are said to be authored by Brahma, while the Vedangas were created by humans. The Sankhya school focuses on enumeration, while the Yoga school emphasizes the connection between the mind and body, as well as the individual and the divine. The Yoga school places greater emphasis on spiritual practice or application. The Vedantas represent the conclusion of the Vedas, and many aspects of contemporary Hinduism and philosophy derive from the Vedantas and its various sub-schools.

Moreover, I would like to support Upadhyaya's view that nation becomes strong, stable, acquires vitality and grows energetically only if the principles which constitute the values and identity of the nation are followed and upheld. As the 'values' and 'identity' of the nation are seen as the 'soul' and 'power or energy' to the nation, it is essential that we think about our national identity and values. Without this identity or values, there is no meaning of independence, nor can independence become the instrument of progress and happiness. Therefore , as long as we are unaware of our national identity, we cannot recognise or develop all our potentialities. And, lastly, by integrating AI with the values and identity of a nation, we can ensure that AI solutions promote social good, alleviate suffering, and enhance human well-being, while also preserving and promoting national identity and values.

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