

Science and Socio-Religious Revolution in India

Topic : Science and Socio-Religious Revolution in India Moving the Mountains, Pankaj Jain , Routledge Focus , 2016.

Introduction

The role that I am proposing in this book is across several other valleys and hills. Almost immediately after the publication my first book, I came across **Dr. Anil Joshi** who had come to my University (founder and chairman of HESCO). I would like to continue in this book also is that applying Western categories of knowledge to the non Western cultures such as India, including "religion", "ethics", "science, "environment, "forest", "agriculture" and so on. The work of HESCO which makes substantial use of the latest technologies such as nuclear isotopes, is deeply noted in dharmic philosophy of life and death.

This book" **science and socio religious revolution in India**" mainly describes about the **Himalayan environmental studies and conversation organization [HESCO]**, and it's acts and technologies and this book also argues that the concept of Dharma can successfully Serve as an overarching term with all its multidimensional interpretations of religion, duty, ethic, virtue, characteristics and nature.

The author "**Pankaj Jain**" associate professor of mathematics at South Asian University, who is interested in the science and environment. The book make us to realize the bonding between Dharma, science nature. While coming to the Dharma and science from earliest Sanskrit texts rig Veda to later Sanskrit texts, there is one word that has fascinated peoples of India that is Dharma. In the present book in a similar vein my attempt is to interpret the socio-environmental work by HESCO in the Himalayas And in Punjab from the dharmic category rather than religious. Science was intertwined with life and was present in every era but it was not categorized separately science is not against the traditional cultures.

HESCO:

Describing about HESCO: formed in 1979, the group was registered under firms and societies registration act in 1963, and under FCRA. HESCO center implemented many activities such as water Mills, spring recharging, worth from weed, women's initiative for self employment (WISE), farmers Bank, technology initiative for peace (TIP), youth and employment religious offerings as employment traditional agriculture work with the Dalit communities.

HESCO'S founder and leader- Dr. Anil Joshi born in lower middleclass family in a small town called Kotdwar in Uttar Pradesh. In 1976 he completed his PHD, those were the years when Chipko movement was emerging. Some of the glimpses of Joshi's dharmic and scientific perspectives are, 1979 he began the work of fencing, basket designing, mushroom cultivation, in 1980 of he helped launching the fruit processed unit in Kotdwar.

HESCO is against the service based economy. HESCO is not an NGO and was formally registered. But it's a family in which all ideas are jointly discussed. The border road organization also joined HESCO, over 5000 workers planted rambans . In 1989 the Indian government rewarded HESCO work in a major way by including it among 12NGOs in the entire country. Food and water is a part of Dharma, and HESCO never ignore the traditions. HESCO'S objective is the same as of all religions- to create ideal society.

The organization HESCO wants to be original and unbiased for any ideology or tradition Punar-Janma is used as a concept and an ideology to plant trees in the memory of diseased family members in the Himalayan villages while we go deep into the book, we come to know HESCO'S brief history and ethnography where it launched several technologies and acts while collaborating with the villages and towns. Even the biotechnology also joined the HESCO provided 2.5 million rupees, receiving traditional farming and call operations with research centres and universities made HESCO a better organization for the people. HESCO chooses the middle part combining the Gandhian philosophy of self reliance with modern technologies the harvested and Stored water is used for domestic animals while natural water Himalayan rivers called Dharma water is use it for drinking.

Along similar lines, Joshi help bamboo workers, water mill operators, blacksmiths in numerous other local professionals in getting organized, and it also restored holy river in Punjab leading to widespread prosperity for the farmers although HESCO was going smoothly, the biggest challenge is economic disparity and ecological imbalance. After more than 30 years they concluded that the community will survive only with the gross environmental products not gross domestic products. Uttarakhand and himachal Pradesh are the two states of India where HESCO has been working since 1970's.

According to Joshi, the society that runs after perfection or efficiency is bound to down fall because this efficiency comes under the cost of environmental resources physical, and mental and spiritual well being. Balanced and multilateral thinking is required for sustainability. like most of the scientists described in this book their views synthesize the Indic dharmic and cultural traditions with the latest science. I would say that dharma is not to be pretended as religion which can strengthen the social barriers instead of removing them. I argue that multi valent term like dharma can be useful for people to comprehend HESCO'S approach and philosophy.

Their innovative and ecologically sound solutions so far have yielded outstanding results in their target regions and have brought national and international attention for their contributions to rural mountain development. In order to promote rural technologies HESCO has established a community resource center. The centre is a community institute that offers a research demonstration and training opportunities to scientists and communities. Finally I would like to point out that perhaps the best way to individually break down the religious science divide in western society is by way of learning from individuals from other cultures such as Indic communities of HESCO and others who do not recognize this ontological dualism

CONCLUSION:

I conclude that this book has attempted to present a few examples, such as those of rural people in the Indian Himalayas who sees the scientific and religious words as overlapping and intertwined.

HESCO has developed several more projects to fructify it's mission for social transformation, but I have described only some of them.

If these activities fail to inspire people to develop an ethos or bonding among the village communities, then the work can take a “religious” shape based on the devotional faith of the words of Joshi.

This book makes you so delicate about the things explained in it. This book is worth reading and inspires the future generations to know about the religions and various cultures.

THANK YOU

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