

**The Role of Indian Knowledge Systems (IKS-Philosophy)
in Indian Culture and Religion: Perspectives of K.S.Murty**

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SCIENCE, TECHNOLOGY, AND RELIGION IN THE CONTEXT OF ENVIRONMENTAL CRISIS

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Abstract: Science is often praised for its role in addressing environmental issues, particularly how some scientists approach climate change. While science has been crucial in identifying and addressing environmental problems, there is a less-discussed aspect of modern technoscience—that has contributed to the ecological crisis as much as it has helped to solve it. Technoscience, driven by specialized knowledge to maximize outputs, often produces harmful results. For example, overfishing, land degradation, and issues related to intensive agriculture and genetic engineering are all linked to technoscience. Similarly, problems popping out of transportation, combustion, and refrigeration technologies contribute to global warming and ozone depletion. The current environmental crisis due to technological advancement has a historical context. Before the seventeenth century, religion shaped the worldview, considering spirit and matter as inseparable facets of reality. However, the scientific revolution replaced this religious *weltanschauung* with a mechanistic and materialistic worldview, stripping nature of intrinsic value and reducing it only to instrumental value for human use. This paper emphasizes the historical shift and proposes that religious worldviews promoting intrinsic value can contribute to environmental conservation. It explores how religious communities like the Swadhyayis, inspired by their faith and past wisdom, can help to deal with specific climate change issues and contribute to the nation.

Keywords: Religion, Technoscience, Intrinsic value, Instrumental value, Climate change

Introduction

In the era of science and technology, artificial intelligence (AI) has already revolutionized our lives, making us highly dependent on it, and living without any technology seems unimaginable. Looking around, everything in my immediate surroundings, except for the sky and sunshine, is a product of human design and engineering. I reside in what Taede A. Smedes calls the *technosphere*—a human-made environment.¹ Almost every place on earth marks the influence of human artifacts/*techne* directly or indirectly. In the broader sense of using intellect and developing material elements for specific purposes, technology has its history back in antiquity. Humans have always had the technology. The well-known historical periods like the Paleolithic, Mesolithic, Neolithic, Bronze Age, and Iron Age were influenced by human tool production. While it is speculated that evidence of early tool use is primarily based on the discovery of stone tools, the discovery of fire and the development of tools made from stone marked a turning point, allowing humans to sustain themselves while also beginning to alter the natural world. While these early actions may have had minimal environmental impact, they signaled a growing trend of human control over nature. Humans considered themselves part of nature in all these periods of history, but this perspective changed as they began to invent new tools and techniques.

To gain a deeper understanding of how technological intervention changed the old beliefs about nature, we may be mesmerized by what Micmac, an indigenous tribe of eastern Canadian hunter-gatherers, have to believe about the earth. According to Calvin Martin, the Micmac perceive the environment not as a mere mechanism but as a social entity, wherein animals, plants, and even inanimate objects are considered, in the words of Murray Wax, as “fellow beings” with whom individuals or society can foster more or less advantageous relationships.² Another example of pre-modern societies socially interacting with nature is from Deccan, India, where a primitive tribe of hill farmers, the Baiga, believe it sinful to ‘use a plow and thereby lacerate the breast of Mother Earth.’³ The sacred relationship between humanity and nature has been transformed over the last few centuries, particularly by exploring the intellectual landscapes of the