

Sustainable and Eco-Friendly Technologies for Future Development

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Abstract: - The objective of the paper is to elucidate the role of sustainable and eco-friendly technologies and thinking for the future development for Indians hyperbole of sustainable development is not necessary. it is just integrate& conscious living in the knowledge that all is Brahman. From Vedic seers to Buddha and Swami Vivekanand and through all the educational pioneers like Swami Sharddhananda of Gurukul kangri, Shri Aurbindo of Bengal national college, Gurudev Ravindra Nath Tagore of Santi Niketan and Sri Niketan founder of Jamia Millia and Mahatma Gandhi the same thread is easily visible, even though emphasis varies on constituent components because of the predilection and context of the vision of the founder.

Introduction:-

Gandhiji said: I have given many things to India, But the system of education together with its technique is, I feel the best of them. I don't think I will have anything better to offer to the country." See, the work of basic education is the last work of my life. If by the grace of God, it is completed, Hindustan will be totally transformed. The present system of education is useless...." This he said when he was only 51 years old. My definition of Nai - talim is then if the person who has received nai -talim is enthroned, he jobs will be of equal importance. There would be no place of vain rejoicing in his life. No student of Nai -talim shall be dull, because each part of his body would be active and he would have nice neuro muscular coordination. When the people would do manual labour, there would be no unemployment or starvation. My Nai -Talim and village industries are mutually complementary would not feel vanity of power, on the other hand, if he is given a broom, he will not feel ashamed, when they both will be a success, we will attain true Swaraj." This was said, when India was a Slave country and had been systematically looted to make it very poor indeed. We are now politically free and even though there are lot of poor people, we are no longer just a poor country - opportunities for growing are unbelievable.

Essential contents of Nai - Talim

In consonance with Gandhiji's Five Point program for the nation, of which one was national education; Nai-talim in its technique had the following essential content:

1. Community living
2. Arts and crafts
3. Social service
4. Education through mother tongue
5. Spinning and weaving
6. Manual work- cleaning, scrubbing etc

In his personal life and work for India's freedom I feel There was four essential constitutes which are relevant to our present discourse: -

1. Relentless hard work and mastery of facts.
2. Meticulous attentions to detail in analysis, synthesis and presentation.
3. Single minded execution with delegation of roles to others.

4. Anasakti- No personal profit or attachment to result or work.

Concept of sustainable development

The term sustainable development was brought into common use by the world commission on environment and development by accepting the level of benefit flows through its economic life. Sustainability is more difficult to define and measure in human resource development where qualitative as well as quantitative indicators must be taken into consideration. Sustainability is a relative concept which must be assessed in terms of a set of indicators which combine different quantitative and qualitative aspects.

Development is about improving well-being of people raising living standards and improving education, health and equality of opportunity are all essential components of economic development. Ensuring political and civil rights is a broader development goal. Economic growth is an essential means for enabling development but in itself it is a highly imperfect proxy for progress.

We must nourish a culture of growth: Conscious and Gracious growth. Systems and enforced discipline in the long term, only create rebels, hypocrites, fanatics or casualties. Values ought to mean honour, genuineness and Character based on sacrifice for higher good and not just greedy acquisitiveness. Skills should be of body, mind and right choice. All these should be relevant to present, rooted and sustained by past and leading to future which is sustainable (i.e. viable physically and mentally). This process of education will naturally flower into sustainability of technologies, attitudes and lifestyles.

Education as distinct from training needs: -

It should concentrate on these three things: -

1. Skills
2. Values
3. Culture

Some of the Salient developments which need to be accounted into 21 centuries regarding Nai - Talim, could be summed up as follows: -

Rural and urban divide: - Is getting blurred under the pressure of population and through availability of digital communication resulting for example in e - chaupals and telephony in remote villages. PUR A, As advocated by president kalam recently and rural supplies in the form of local urban agriculture on terraces are becoming realities. The explicit needed is generation of livelihoods through productive enterprises, which this new thrust on sustainable technologies can fill e.g., Value enhancement of local produce for marketing or value addition through products such as mango candy or fruit chips to avoid wastage. These can flatten production peaks economically. Need for storage and packaging become paramount. Self-sufficiency in villages will be assured through empowerment and not just local supplies. It has not happened and is not likely to happen. If Gandhiji was physically present today he would have accounted for it. But what is essential is that self-reliance and balance between production and consumption have to continue.

Charkha: - Apart from the daily use of charkha as spiritual practice and valuable means of physical and social discipline, a 300 watt to 500-watt solar charkha fed by solar power (not badly needed by solar pumps during spring and autumn seasons) can be developed. A 20-spindle charkha can produce high quality 100 count khadi as a premium cloth and assure a decent income to the charkha operative. Wearing coarse cloth

produced by one self without wearing about money Seems very romantic and sentimental but is totally out of tune with the direction of evolution. However, the basic attributes of self-help, dignity of labour, integrated living are as valid as ever before and should be practiced. This is not decried the great role of earlier model in its historical context of social and ethical goals as practice at that time but to extend its life without losing what it wanted to inculcate essentially.

SME's: Small enterprises can be run at block level (rather than village level) and ancient panch Koshi Norm based on bullock cart can be extended to 25 koshi based on new local transport but a day's to and fro travel remains constant as before for the new production cooperative runs by self-help groups with micro finance. Exchange of local talents as a modern form of Barter of not only of goods but talents can still keep the money culture in check because sharing rather than profit continue to be the underline motive of this development.

Eco-friendly technology, often known as green technology, is a rapidly expanding sector that focuses on innovative scientific and technological methods that help the environment. Our natural resources are being protected in this location. This calls for both the creation of new technologies and the enhancement of those already in use. Even though these innovations, advancements, and scientific discoveries have the potential to affect our entire global ecology, they also have a direct impact on the lives of specific individuals. The adoption of green technologies has an impact on users' daily lives.

Eco-friendly technology: It is a rapidly growing field that focuses on new scientific and technical methods that benefit the earth also referred to as green technology. This area is dedicated for preserving our natural resources. This involves both the development of new technology and improvement of the existing ones. While these inventions, improvements and scientific developments have a worldwide impact on our global ecosystem, they also affect people on an individual level. The green technologies affect the everyday lives of those who use them. Green technology help individuals do their daily chores like cooking, cleaning, heating, and cooling their homes better, which lessens the environmental impact that families have on the planet. Eco-friendly technology makes use of a variety of techniques to lessen the negative effects that various activities have on the environment. A product or action must be sustainable, generate the least amount of waste and pollution feasible, and use recycling and reuse of resources whenever practical in order to be deemed eco-friendly.

Innovation Relay Centres: -

We can create sandals for innovative enterprises. As All multinationals have realised that real markets are emerging in rural areas and small towns of India Before total monetization takes place and the ruler fabric of sharing and self-help is wrecked - It has been already damaged by acute polarization resulting from selfish and dirty politics - We must prepare pre-emptive alternatives. Such examples exist even today in Japan, Israel, China and other south Asian countries and not only for quality crafts but for items of daily utility required in larger numbers. Innovation and not revivalism is the key to health and creativity of an institution and centre's.

Neighbourhood Marketing Centres: - These will have less transportation cost less cash flow problems on greater niche clientele. Lens can be provided by Energy Service Groups. (ESCO) and talent groups (IETS). Quality control can be assured by green certificate like old Agmark A. Whole range of products and management tools as well as energy packages for specific and uses of production as well as consumption can

and should be developed in tune with time without any scope of cynicism, hypocrisy or shoddy low-quality work.

Conclusion:

Experience that excessively depends on assets and corpuses is safe but not healthy and brings possibilities of egoism and corruption into play and institutes with ideals do not have the checks and valences to be able to manage these monsters. Also, there are no THAKKAR BAPAs anymore as in Gandhiji's time. It is hard to enforce prescriptive rules of conduct in the form of do's and don'ts - they create too much disharmony. Better to be guided by norms with some latitude for learning errors. One such comes to us from the mother" We should help our children to grow into frank straight forward upright and honourable human beings."

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