

LIFE-LONG LEARNING FOR ENHANCING EMPLOYABILITY IN THE AGE OF SUN RISING TECHNOLOGIES

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Abstract

In this paper, it is argued that judicious adoption of the life-long learning (LLL) concept can enhance the potential and employability of young men in the age of sun rising technologies. The concept of LLL as envisaged by the ancient Indian rishis and as perceived by the Western world is presented. Sun rising technologies are market driven with a global dimension. To meet this challenge, the developed countries have been working on LLL since the last three decades. Therefore, the LLL experiences of the Western world will be of immense use, in the ICT and globalisation age, to the developing countries like India. However, the LLL program as implemented in the ancient India, especially during the Vedic period, through Gurukul system, is much more encompassing than that as being followed by the Western countries today. India can achieve the ultimate goal set for LLL only via the Western route because of obvious reasons. It is stressed that India must have a national strategy and policy for LLL. India is already far behind the developed countries and the gap is widening day by day. The challenges of the sun rising technologies and life-long learning, therefore, need to be addressed with true perspective; or else once more the train is missed.

Key words: Sun rising Technologies, Life-long learning, Learning to learn-or-unlearn, Inclusive society, Learning Communities, Learning Organisations.

1. Introduction:

Since the last two decades or so, periodically some buzz words are coined, government machinery is geared up for creating national awareness for the on going buzzword(s), then a new word appears, and the earlier buzz words take a back seat. For instance, look at the buzz words coined in India, ISO9000, TQM, HRM, ERP, JIT, Competency based teaching, IT, cost based education, no free lunch, globalisation, liberalisation, privatisation, and so on and so forth, and now on the horizon are sun

rising technologies and lifelong learning. Does not one enjoy the time/event of the daily first appearance of the sun above the eastern horizon? On horizon are now science and technology, like, AI, Robotics, ICT, etc., which have added altogether a new and different dimension to the destiny of man, i.e., globalisation, the whole world is a family! Especially, ICT has helped emerge new and developing "high-technology sunrise industries", the first light of the day of this millennium. Pick up any field, say, medicine, engineering, education, pharmaceutical, printing, catering,

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travel and tourism, hospitality, entertainment or space travel, sun rising technologies have immensely changed their destiny, scope and utility to man. Automation on one hand has eliminated the human power; brain and/or muscle, and on the other hand brought out many such sun rising service areas as call centres, BPO, etc. This has been drastically changing not only the social, political, economical and educational environment of man, but also forcing man to adopt new attitude towards environment leading to welfare of one and all. Though like the concept of "globalisation", the concept of "life-long learning" is as old as man himself, sun rising technologies have brought it on the forefront. Developed countries have adopted "life-long learning" concept as early as in 1980s so as to meet the challenges of the sun rising (emerging) technologies, especially those concerned with market centred skills requirements.

2. The Sun Rising Technologies And Demand of Skills

IT and Communication Technology has made an unprecedented sea change both in the manufacture and service sector changing the life style of the people. There is a rapid growth in demand for highly sophisticated services like video recording with studio quality, panorama photography taken from a

guaranteed single point position, precision surveying, etc. This has caused a growing potential for such services widening the unsatisfied gap on the market for want of skills. Though the digital technology in general has made this gap still wider, it prompts to invest more into sun rising technologies¹. The manpower requirement in production of goods and services, being these units unmanned, is meagre but skills requirements are high, complex and complicated in nature. On "people service" industry front too job skills required are fluid and dynamic. Nation has an army of unemployed graduates but it hardly meets such

skill needs. Those who fulfil the skill-requirements are highly paid and such young men become both the producer and consumer of goods and services. Thus, while satisfying the skill needs of the sun rising technologies; a country faces such challenges as digital divide, computer literacy, social unrest, widening gap between haves and have not, social exclusion, increased cyber crime², etc. Deployment of life-long learning (LLL) cult and culture that promotes either learning to learn or learning to unlearn is expected to overcome such challenges. This entails the practice of "contractual (tenure) jobs" and not that of "life-term jobs" as observed normally in developing countries. Formal education can hardly meet such challenges. Obviously in view of the would-be-emerging challenges, the developed countries thought of using LLL as early as in 1980, and every decade it is exponentially growing. The concept of "lifetime learning is lifelong rewards" is now well established³.

3. Life-long Learning:

Man is a "learning" animal, an animal empowered by nature with the divine ability of learning. Learning needs a healthy combination of mind, body and intellect. None of the Indian languages has a word equivalent to "teaching (Shikavine)", but invariably they refer to the word "learning (Shikane)" only^{4,5}. No one talks about life-long "teaching" but life-long "learning". Learning is the end product of (intellectual) understanding, imitation, or follow-up using such tools as hearing, seeing, reading, advising, counseling, experiencing, abstract thinking, logic, perceiving, etc., of something at every step and moment of life. Learning is thus to discriminate, judge, choose for improving one's decision-making skills. Inquiry and learning are the two important parameters of knowledge society. Learning is meaningful only if it is practiced in day-to-day life. Literature refers to "learning organizations/society/communities" and to "individual learner". Learning to learn is easy and fun, but learning to unlearn is a

Herculean task. Thus, the process of learning is continually ongoing one with or without the knowledge of a learner throughout one's life time/ span. This is the life-long learning. LLL can also be viewed as life itself is a long-learning experience/lesson, i.e., life long-learning. As one grows one is expected to be more matured as one has enjoyed more seasons. Hence, adult education and education for matured students tell different stories. This is rightly perceived by the developed countries.

4. Life-long Learning in Ancient India:

During the Vedic period, it was realised that education and training plays a key role for well-fare and well-being of the entire human race. In the Vedic philosophy, learning of an individual, as a social being, has been most scientifically chalked out that keeps a student motivated, alive and bubbling for the ongoing process of learning through all the phases of life. Man's life of 100 years is divided into four phases, Bramhacharyashram till the age 25, followed by Grihsthashram next 25 years, followed by Vanprasthashram unto 75 years and then Sanyasashram till 100 years. After Upnayana at the age 4-6 years, students are sent to Gurukul and lead the life of Brahmacharis for almost two decades. Gurukul system was duty, service, sacrifice, self-denial, scientific and spiritual based. It was eco-friendly, to one as per one's need and capacity, a perfect blending of precept and practice. It was open to all irrespective of gender, social status, occupation, etc., and was based on equity and equality of opportunities and ethics. Students were to stay with the Guru's family, tuition and living free. Guru gave a man making education and training, turning the raw students into useful constituents of the society. Here, a pupil was not only taught theory blended with real-life experiences, but also he/she was equipped with tools of life-long learning. This process of learning has been beautifully presented in Taittiriya Upanishad⁵. Section 9 of the first Chapter Shiksha Walli refers to valedictory address. Valedictory

address insists inculcation of such life traits as:

1. The practice of what is right and proper as indicated in the scriptures;
2. Living up to the ideals that have been intellectually comprehended during their studies.
3. Spirit of self-sacrifice and self-denial;
4. Control of the senses;
5. Tranquillity of the mind;
6. Maintenance of a charitable and ready kitchen at home in the seva of all deserving hungry fellow-beings;
7. Practice of concentration and ritualism through fire-worship as was vogue in society in those days; and
8. One's duty towards humanity, towards children, towards grandchildren and towards the society.

The student leaves Gurukul after his training is over and joins his family and starts earning. The first income earned by him is given to the Guru as Gurudakshina. Then the student gets married and performs his duties, as initiated earlier, as a householder. Sex education has already been imparted to him. Whereas Section 11 of the Shiksha Walli Chapter speaks about the convocation address. And on having taught Vedas, the preceptor enjoins the pupil:

1. Speak truth
2. Do your duty (Vedas profess duty, not rights)
3. Never swerve from the study of the Veda.
4. Do not cut off the line of descendent in your family after giving the preceptor the fee he desires.
5. Never err from truth, never fall from duty, never overlook your own welfare, never

neglect your prosperity, never neglect the study and the propagation of the Vedas.

It is pertinent to note that the Guru says, "Follow only the irreproachable qualities in us". The Guru during convocation address also offers six thought waves to pupils as:

1. Advice regarding the individual himself (i.e., Self-managing leadership tools);
2. His relationship with others;
3. His right action in the world;
4. His attitude towards the eminent men of culture;
5. The laws of charity; and
6. His duty to follow the eminent living men of his own times.

In the seventh wave thought, the teacher concludes saying that the Commandments are to be followed diligently by every intelligent seeker who lives his life for a higher cultural purpose- besides his worldly ambitions and secular activities.

Unfortunately, for one or the other reason, the treasure was lost over the passage of time. But whatever remains are left, may be in a much diluted form, they are still doing magic in the world.

5. LLL in Pre-And-Post Independent India:

The magic of the ancient Indian LLL concept can be seen almost every century through the teachings and livings of the Indian saints and seers. Dnyaneswar, Tukaram, Namdeo, Ramdas are but a few such names. In pre-independent era of India too, India had Ramakrishna Paramhansa, Swami Vivekananda, Mahatma Gandhi, Vinoba Bhave, Visvesvaraya, and many more who had given wonderful immortal things to the world. Swami Vivekananda proclaims⁷: "Education is the

manifestation of the perfection already in man. Education is not the amount of information that is put into your brain and runs riots there, undigested all your life. We must have life-building, man-making, character-making assimilation of ideas. The end of all education, all training, should be man-making" and "Every individual is potentially divine, and this divinity can be manifested by controlling the nature both internally and externally".

Sir M Visvesvaraya's some words of wisdom are⁸ "Progress in every country depends mainly on the education of its people. Without education we are a nation of children", "Education is the sovereign remedy for all economic ills; the higher the standard of education and science applied to industrial calling, the greater the wealth produced" and "When a young man leaves the institution after a course of training, he should be clean in speech and habits, with a correct sense of patriotism, loyalty to the country, aptitude for initiative, love for self-help, appreciation of the value of time, respect for law and order, and knowledge of the value of right thinking and right living, sufficiently well-equipped to fall into a position in some business or other and be able to support himself". He further gives Ten Commandments:

1. Think in terms of the nation;
2. Think and act institutionally;
3. Know that knowledge is power;
4. Maintain efficient standards;
5. Support Indian industries;
6. Increase production and services;
7. Practice teamwork;
8. Restrict imports;
9. Cultivate team work; and
10. Practice self-help.

Sister Nivedita says⁹ "Education in India today has to be not only national but nation making."

Vinoba Bhave stresses^{4, 5} "What would become of the world if mothers began demanding fees for feeding their babies?" Vinoba says only life is education. 'Calorie' cannot be calculated properly on paper, but only as their effects are seen in the body. So true education is that which is experienced, tasted and digested, so that it becomes one with the blood. What can be counted and recorded is not education. Education cannot be doled out; it cannot be weighed and measured, that the single purpose of all education is that the whole nation should become skilful craftsman and clear thinkers, and that education does not need money, it needs to be free of money. Vinoba further advocates:

- ❖ A teacher needs to be a pathfinder "Gatuvit", an integrator or facilitator;
 - ❖ The Sun itself gives its light to none, yet all, in the most natural and easy way, receive its light;
 - ❖ Nai Talim, a tool devised by Gandhiji; may be considered now as industry-institute partnership, that "ought to be self-supporting, but the complaint today is that it is expensive. The reason we talk about a change in our scale of values, no such change is apparent in our practice. You yourself (teachers) were to work three hours a day at the craft, and spend another three hours teaching, we would pay you for your three hours teaching the same as you earn on craft in your three hours. Would you agree to that?" (Is it not financial autonomy?);
 - ❖ Nai Talim is faith in manual labour and equality;
 - ❖ Everything that is taught, whether in school or in the university would be linked up with crafts and activities of the village,
- ❖ We must re-establish this institution of wandering teacher;
 - ❖ A teacher must be a roaming university,
 - ❖ Knowledge bought for cash is ignorance; and
 - ❖ What can be achieved by external regulations without an inward rule of life?

The National Education Policy 1986 advocates de-linking degrees from jobs. Indian rishis say education is for self-realization, self-transformation, self-empowerment and self-enlightenment. In fact, the word education stands for¹⁰:

- E: Etiquettes.
- D: Discipline.
- U: Universality (brotherhood).
- C: Creativity.
- A: Awareness.
- T: Tolerance.
- I: Integrity.
- O: Optimism.
- N: Nobility.

Therefore, the objectives of learning; an outcome of education formal or otherwise; can be set as:

1. To transform man into a total human being.
2. Education in India to day has to be not only national but also nation making.

The above presentation gives us a crystal clear idea about the ancient Indian LLL model. It is stated that man is a student throughout his life. Inquiry and learning are integral parts of life. Knowledge is of two kinds: we know a subject ourselves or we know where we can find information upon it- Samuel Johnson, 1791. LLL

is thus the process of acquiring and expanding knowledge, skills and dispositions throughout one's life to foster well-being. Major phases of life are¹¹:

1. Early years;
2. Formal education;
3. Employment; and
4. Later years.

Ability to learn no doubt influences life and prosperity. For instance, ability to learn during school heavily influences grades, ability to learn "on the job" bears a significant impact on career development, in-service training benefits depend on personal learning skills, during retirement age continual learning and mental exercise keeps one well-functioning; warding off degenerative brain diseases. Thus learning is a fundamental skill. Learning techniques such as subliminal learning, sleep-learning, super learning, and dietary supplements for memory, etc., are available. Learning essentially needs mental fitness that is similar to physical fitness. Train and use brain muscles. Self-directed learners have a great advantage. Memletics manual¹¹ is useful to such learners.

History is the witness and proof for the grand success of self (directed) –learners. Self-management leadership (SML) style¹² incorporating such tools as practicing eight fold Yoga¹³, blending spiritual and mundane world practices, understanding the four human-components: physical, mental, social and spiritual, wheel of self motivation, managing the inner mechanism, starting from the inside out, proactive approach, eight positive (divine) attitudes, SML transformational leadership model, etc., is propagated. It is interesting to note that the fifth fold of Yoga "Pratyahar"¹³ pertains to learning to unlearn, i.e., it preaches retraining of mind and senses, abandoning the undesirable or unwanted learning of senses and mind occurred earlier, of the past.

6. Western Concept and Practi of LLL:

LLL as mentioned earlier is a logical outcome of the globalisation wave. In order to have sustained competitive age and assurance for spiralling prosperity, the developed countries scientifically and plan fully coined the term LLL three decades ago. Some of the approaches are presented in this Section.

Datuk Seri Ong Ka Ting, President Malaysia Chinese Association refers to the lifelong learning as "seek to learn", "an activity to enhance your social skills", etc¹⁴. Ting further emphasises that "globalisation" is an economical and social motivator in many ways behind the rise of LLL on global plane. He expresses his concern about the "unevenness of globalisation" as well. LLL is "a process of individual learning and self-development over a life time"; performed through such media as formal education, adult education, non-formal and informal education, distance learning, and even online. LLL needs to promote economic competitiveness and an inclusive society. Ting advocates seven pillars of LLL: education revitalisation, community concern, humanity building, living skills, upgrading competitiveness, culture, heritage and arts and national interaction. Society needs to build a "learning culture" that breeds people who seek to learn on a proactive basis.

Paul Luker¹⁵ brings out that "information technology and broadband communication" enables the learning to take place wherever and whenever suits to students. The biggest challenge is how education can be "funded to ensure quality and innovation". Higher education (HE) means "one-shot-deal", the antithesis of the concept of LLL. University education has a shelf life at most 5 years. The quality of entrants in HE system is wide and varied, in terms of culture, background, economics, etc., and it hardly takes care of LLL. LLL based on modular type has more flexibility. He proposes a "seamless robe" of academic and vocational education. He calls IT not only as "enabling

technology” but “empowering technology”. This suits to learning at home, at school or at work. This brings about a revolution, a paradigm shift of learning like evolution of “digital libraries” and “virtual universities”. Naturally, employer, professional bodies and government are facing severe challenges. He concludes saying that the LLL is a reflection of the realisation that learning must be more active than passive, more structured and long term- all the pieces must interlock.

Lorna Unwin¹⁶ explores the implications of workplace learning changes demanding new skills across industry and commerce, and as a consequence, the LLL prospects of young employees. He speaks about global economic, social changes and evolving life styles, the outcome of “knowledge economy”. As a result, people must acquire qualifications and be prepared to learn throughout life in order to have necessary intellectual capital required by employers. Most of the developed countries are transformed from industrial to service economies, in sectors like hotel and catering, retailing, health and social care, travel, construction, etc. He brings out that in UK young people opt for and benefit from continuing education via a work-based rather than full-time education route; and presents some features of the Modern Apprenticeship programs in UK.

Ewart Keep¹⁷ deals with learning organisations (LO), LLL and mystery of vanishing employers. Learning organisations promote not only enhanced skills related to jobs but also wider, generic transferable core or key skills that can support employability within a volatile labour market. LO is to promote a viable blue print for an integrated approach to training and development. People are continually learning to learn together. But approaches like “just-in-time/just-enough” help gear training to immediate tasks. Knowledge management is superseding the concept of LO. He also brings forth some obstacles in the success of LO, like, passive workers, lack of national policy on LLL, training subjected to only rank and file types of jobs,

funding, skill shortage, inequity of distribution of opportunities, full “lifetime” learning only a notion to many workers, training provides incremental rather than revolutionary changes, skill shortages in IT sector, etc. Finally he concludes that UK employees shall face major problems towards sustained LLL especially from the lower end of occupational hierarchy. Inequalities of opportunities lead to issues related to social equity and economic efficiency, and less inclusive society.

Bill Ellis¹⁸ comments that since last three decades a movement is growing to reinvent the way citizens learn and young people are introduced into society. Bill Ellis states that the LLL movement is exponentially growing since 1990s and has become a threat to traditional school/teach/educate system. Information society needs LLL to provide for each individual's continual learning process. Home schooling, home school support system and learning co-ops are to be promoted for effective LLL. Schooling and life need to be convivial and vernacular. Every brain is unique. Individual is free to blossom in his own way and style. LLL is promoted by the management guru Peter Drucker in “Post Capitalist Society” on one hand and by Elise Boulding in “Building Global Civic Culture” and many scholars in between. He deals with such aspects of LLL as recognition, motivation (e.g., parents want to keep control on the learning of their kids), proof of effectiveness and vision. He concludes that the LLL system based on family, community, society and nature could be the foundation for new democracies of freedom, equity and justice.

European commission has launched a European-wide debate for comprehensive strategy for implementing LLL. The member states who met in Lisbon in March 2000¹⁹ speak about the aim for Europe as “to become the most competitive and dynamic knowledge-based economy in the world capable of sustainable economic growth with more and better jobs and greater social cohesion and to identify coherent strategies and practical measures to foster life-

long learning for all". LLL is defined as "all-purposeful learning activity, undertaken on ongoing basis with the aim of improving knowledge, skills and competence". Such learning contributes to promote employability and active citizenship and combating social exclusion. The six key messages are:

1. New basic skills for all;
2. More investment in human resources;
3. Innovation in teaching and learning;
4. Valuing learning;
5. Rethinking guidance and counselling; and
6. Bringing learning closer to home.

The Memorandum has suggested developing benchmarks and indicators relating to the six key messages listed above.

Paul Armstrong²⁰ deals with the quality assurance issues related with LLL. He uses the term learning "industries" and points out some limitations of deploying quality assurance measures as applied to industry to LLL. He considers six Es of quality:

1. Efficiency.
2. Economy.
3. Effectiveness.
4. Equality or Equity.
5. Ethics, and
6. Environment.

He says that there cannot be quality without equality. He talks about standardisation and comparators as used in industry, including fitness for purpose. He brings out even benchmarking that is sometimes seen as a way of avoiding re-inventing the wheel. to make the most of other people's enterprise; and describes it as "the art of stealing shamelessly". He advocates setting different quality assurance

measures for Further Education, Higher Education and LLL. He gives a cautious note regarding performance indicators and suggests indicators for efficiency as:

1. Staff-student ratio,
2. Unit costs linked to appropriate output indicators,
3. Non-teacher cost per enrolled, and
4. Systems for monitoring space utilisation.

However, he further comments that performance indicators and quality trade off are negotiated or agreed upon rather than received. The Fordism, Taylorism and scientific management still play a key role in organisational management and control. He proposes "index of deprivation" that aggregates a number of indicators reflecting the quality of life, including health, housing, environment, crime rates and unemployment that is used to weigh the performance indicators. He opines that the benchmarking system means that high-prestige universities setting high entry grades are not damned for failing to take in as many students from under-privileged backgrounds as universities with more open entry, and those with more open entry are not expected to graduate so high a proportion. Experts are questioning the basis on which the indicators have been calculated.

Mary Thorpe²¹ deals with the issues of New Technology as related to LLL. New Technology means Internet, www, electronic communication, mobile, other computer based applications, etc. She states that electronic delivery of information and interactive communication is fuelling the current resurgence of LLL. IT can boost up LLL that allows almost anyone to learn almost anything, from anywhere at anytime. This has reduced boundaries between public and private sectors. Co-presence of work and learning is promoted by LLL. She talks about National Grid for Learning but points out its limitations in terms of access, participation and location, especially

for those adults in rural or disadvantage areas. She deliberates on some constraints on positive learning outcomes from new technology, like, computer based teaching material available at university level only; LLL is displaceable learning, cultural factors, media colonisation and imperialism, etc.

Miriam and Janice²² deal with pedagogies for LLL. Pedagogies for LLL are marked by disjunctions. He invokes the concepts "adult students" and "matured students". He quotes five pedagogies identified in the literature as the educator as critical practitioner, a psycho-diagnostician and facilitator of training, a reflective practitioner, a situated learner within a community of practice, an assessor of organisational quality and efficiency; and deliverer of service to agreed or imposed standards. He brings forth that commoditisation of higher education encourages a conceptualisation of learning as product rather than process. He remarks that the way forward is to try to build bridges across the sectoral walls in order to analyse the purposes and consequences of our professional activities. Pedagogy is more than teaching and learning. It incorporates a critical understanding of the social policy and institutional context, as well as a critical approach to the content and process of the educational/training transactions.

Colin Griffin²³ highlights some aspects of policy, strategy and culture as related to LLL. He raises a question: is LLL a policy for public education at all, or is it rather a part of the global trend towards the dismantling of the public sector? Education system constitutes a mechanism of social redistribution and social justice, which a welfare state entails. He stresses that LLL cannot be defined, and has no essential meaning. However it is a good thing and an object of policy. Post-welfare society is a public provision, and government policies need to be evolved for adult learning, or lifelong learning or learning society. The discourses on LLL are replete with the arguments from globalisation, reflexive modernisation and the risk society and

communication technology. LLL appears to be an expansion of learning opportunities, but not always as the expansion of public provision. Neo-liberalism and globalisation are eroding the capacity and will of states to interfere in the economic market place. Public education system seems to be incapable of meeting the needs of post-industrial, post-welfare and post-modern society. Globalisation means liberalisation of trading relations. LLL is more imaginative idea than the public system of education. As it is important to distinguish between education (which can be mandated) and learning (which cannot), so it is important to distinguish between policy and strategy. Strategy implies that the government abandons control over the outcomes of policy and restricts itself to organising the means. The analytic conditions of policy are formation, implementation and compulsion. LLL itself is a part of a wider government strategy to privatise the welfare system. Learning is a kind of cultural commodity, and located not only in the market place but also in the social system of class and status. LLL is some kind of "learning age", or "learning revolution" or "learning culture". LLL is not a government program, or property of one institution. It is a shared goal relating to attitudes and behaviour of many employees, individuals and organisations. Government has a part to play; but government alone cannot achieve the cultural changes involved in making a reality of LLL.

Stewart Ransom²⁴ stresses the importance of recognising the pedagogy of voice in a learning community. He refers such terms as social exclusion, citizenship from right to voice, multi-voicedness of learning communities, communities of difference and identity, active citizenship, participation and voice for civil society, etc. Finding a voice is the core capability. He concludes "a community, as Stewart (1999) argues, which learns to create institutional arrangements that include the variety of voices in its deliberations is likely to be a democratically just community and thus robust and capable enough to address the 'wicked

collective action problems' which it faces at the turn of a new century".

7. Scope for Future Work:

The developed countries for enhancing employability of young men thereby maintaining both the national competitive age and prosperity have adopted the LLL concept almost three decades ago. India in LLL field is far behind compared to these countries. Thus, in India there is ample scope to carry out research work both in sun rising technologies effects and life-long learning strategies and policies relevant to our social and cultural heritage.

8. Conclusions:

Like globalisation LLL is not a new concept. But the developed countries most thoughtfully as early as in 1980 have coined it after the globalisation wave. Globalisation means free trading opportunities on international plane. The IT and digital techniques have revolutionised both the manufacturing and service sectors almost to un-manned state. Manpower requirement is drastically reduced in manufacturing sector but tremendously increased in service sector, the "people processing" sector. Market obviously now demands a different set of skills, which are fluid, complex and complicated in nature. Digital divide and gap between haves and have-nots is widening. And add to that the practice of "contractual jobs" in place of "life-term jobs", needing learning to unlearn. Life-long learning is expected to meet such challenges of the cyber age. The developed countries have experimented on it and new models are coming up that can assure the happiness and prosperity of a country, in particular and the global as a whole. It appears that LLL is being advocated for improving skills during employment period with the hope that there will be social justice, equity, etc. Efficiency, economy, and effectiveness are now clubbed with equity (or equality of opportunity), ethics and environment. Though, the scope of LLL is thus limited to a particular stage in life, it is really a great leap

forward for the globe. Indian approach towards LLL is also presented spanning the period from Vedic time to post-independent era. It builds up LLL cult and culture encompassing both learning to learn-or-unlearn. Obviously, developing countries like India need to be cautious not to follow blindly the Western LLL model, as it may not suit to our environment, culture, heritage and traditions. This calls a national policy for LLL. If a healthy policy is formulated, and implemented, India will achieve her dream of becoming Superpower. China has a good blending of political will power, culture, modern thoughts and national well-fare and well-being. India needs to adopt such a course of action.

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