

## Higher Education in Challenging Times: Modes of Lifelong Learning Provision and the Case of Islamic Education

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### Abstract

Growing insecurity in contemporary society has helped make lifelong learning a prominent feature of postmodern discourses on education and society. As an independent discourse, lifelong learning has generated diversified learning contexts and a proliferation of education provision, issuing a serious challenge to traditional formal and institutional models of education. As a result, higher education, long enclosed in an ivory tower of elitist scholarship and accessible to only a few privileged individuals, has started to change course and open up to non-traditional disciplines, learners, and students. The trend to massification has pushed it to embrace students of various backgrounds and levels of academic preparedness. Policies have been created that facilitate implementation of higher education's "lifelong dimension", just as models have been designed that fit programs ranging from vocational to liberal education.

This paper applies this framework to examine models for incorporating lifelong learning provision into Islamic education at tertiary level. Concluding remarks stress the significance of lifelong learning opportunities in Islamic education, especially given current demand for higher education as a way to meet the diverse needs of society and the public promptly.

**Key words:** Higher Education, Lifelong Learning Provision, Islamic Education

## Introduction

This paper examines models for incorporating Islamic Education programs into lifelong learning provision within higher education. Lifelong learning in higher education is hardly a novel topic, with discussion going back decades, but there seems to have been little focus on Islamic education in this context. Some studies do treat it as one amongst a wider range of issues related to Islamic higher education,<sup>1</sup> but there have been few attempts to incorporate Islamic education into discussions currently emerging within higher education itself or indeed beyond it.<sup>2</sup> On the other hand, universities and institutes have been developing a broad range of activities within the lifelong learning sector to respond to new demand due to “changes in the environment of higher education which challenge academic values, traditions and practices”.<sup>3</sup> In these postmodern times of uncertainty, increasing instrumentalization, and utilitarian expectations, the field of higher education finds itself under pressure to remain “firmly grounded”<sup>4</sup> and responsive to the needs of the wider host society, which are not necessarily derived from any academic rationale.

Demands for greater social accountability have prompted a multitude of questions, many of which are currently the subject of heated debate between the supporters of the traditional idealist viewpoint and those urging reform.<sup>5</sup> In this paper, we shall first situate lifelong learning within the overall context of higher education and then examine the models for incorporating Islamic education. Since lifelong learning policy and strategy can conflict with the academic values of higher education, we shall begin by looking at how current changes in higher education affect conceptualisation of its purpose(s).

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- 1 Paul Morris, et al. (eds.), *The Teaching and Study of Islam in Western Universities* (London-New York: Routledge Taylor & Francis Group, 2014); Ziauddin Sardar and Jeremy Henzell-Thomas, *Rethinking Reform in Higher Education: From Islamization to Integration of Knowledge* (London-Washington: The International Institute of Islamic Thought, 2017).
  - 2 Anita Pickerden, “Muslim women in higher education: new sites of lifelong learning”, *International Journal of Lifelong Education*, 21:1 (2002), 37-43; Fatma Nevra Seggie and Reitumetse Obakeng Mabokela (eds.), *Islam and Higher Education in Transitional Societies* (Rotterdam-Taipei: Sense Publishers, 2009).
  - 3 Jussi Välimaa and Oili-Helena Ylijoki, “Introduction to the Book and Its Concepts”, in *Cultural Perspectives on Higher Education*, Jussi Välimaa and Oili-Helena Ylijoki (eds.) (Kluwer: Springer, 2008), p. 8.
  - 4 Ronald Barnett, “The Purpose of Higher Education and the Changing Face of Academia”, *London Review of Education*, 2:1 (2004), p. 62.
  - 5 Cf. Graham Gordon, *The Institution of Intellectual Values: Realism and Idealism in Higher Education* (Exeter: Imprint Academic, 2011).

## The Changing Face of the University

The university is deemed “the most time-honoured of all present-day macro-societal institutions”,<sup>6</sup> an institution axial to the self-definition of the modern civilised world and its capacity for innovation and the bearer of highly ambitious aspirations and expectations on the part of individuals, societies, nations, regions, etc. Throughout history, universities have been considered “powerhouses” of cultural progress and development but have also proved vulnerable to the challenge of dynamic societal change.<sup>7</sup> The university today is, however, clearly not the same as it was hundreds of years ago or even during the last century. Both the idea<sup>8</sup> and the various aspects of its institutional structure have undergone change over the course of history. Moreover, the long-standing “historical orthodoxy” that placed the origins of the university squarely within the European milieu has recently faced serious challenge in the scholarship. It is in this context that Lowe and Yasuhara<sup>9</sup> quote Mehdi Nakosteen on the need to refocus attention on the Islamic cultural milieu as the first cradle of what is today known as the university. Nakosteen claims that learning in the Arab world “took place within centres of higher learning, several of which were known to contemporaries as universities”<sup>10</sup>, including the Learning Centre at Jundi-Shapur, the House of Wisdom in Baghdad, and the Learning Centre in Cordoba. Lowe and Yasuhara conclude that “it was at Cordova during the tenth century that developments were most striking and had the greatest impact on the later development of higher education across Europe.”<sup>11</sup>

While there are several different concepts and understandings of the term *university*, it is most commonly associated with two cognate terms, *higher* and *tertiary education*. Viewed historically, the term “university” dates from the Middle Ages, when it referred to a collective of students and teachers of encyclopaedic knowledge that embraced the totality of human knowledge. The term “higher education” emerged in the second half of the 20<sup>th</sup> century,<sup>12</sup> while “tertiary

6 Björn Wittrock, “The modern university: the three transformations”, in: *The European and American university since 1800: Historical and sociological essays*, Sheldon Rothblatt & Björn Wittrock (eds.) (Cambridge University Press, 1993), p. 303.

7 Wittrock, “The modern university: the three transformations”, p. 303.

8 For a comprehensive overview of the history of the idea of higher education (from Platonic higher learning to the most recent stage of contesting both the system and the very idea of higher education), see Ronald Barnett, *Thinking and Rethinking the University: The selected works of Ronald Barnett* (London - New York: Routledge, 2015).

9 Roy Lowe and Yoshihito Yasuhara, “The origins of higher learning: time for a new historiography?”, in: *History of Universities*, Vol. XXVII/1 (2013), p. 10.

10 Lowe and Yasuhara, “The origins of higher learning: time for a new historiography?”, p. 10.

11 Lowe and Yasuhara, “The origins of higher learning: time for a new historiography?”, p. 13.

12 Barbara Kehm, “Higher education as a field of study and research in Europe”, in: *European Journal of Education*, 50:1 (2015), pp. 60-74.

education” became widespread during the final decades of the same century.<sup>13</sup> Universities are the most prominent institutions of higher education, but the field also includes a range of structures offering post-secondary/tertiary education, i.e. academies, research institutions, and sometimes, in the context of traditional Islamic education, madrasas. This last term is, however, most commonly used today to denote institutions providing primary and secondary education. The terminological distinction between *university* and *higher education* is often regarded as denoting the divide between academic and non-academic programs. While the university is the most discipline-centred of the triad, as well as the most focused on academic rigour, the other higher education institutions often include further, continuing, or post-secondary programs that lead to vocational or professional qualifications. By its nature, tertiary education includes not just these forms but also non-credit, non-cyclical programs in various domains, which are not necessarily discipline or research-based. Remaining in the realm of terminological clarification, we may note that lifelong learning discourse strongly fosters diversification in academic structures, environments and learning opportunities. In some contexts, as we shall see below, non-academic or non-credit programs within higher education institutions can serve as an alternative entrance modality for academically less well-prepared candidates. While university programs revolve around disciplines and fields, programs in lifelong learning provision focus primarily on the needs of students and their communities.

## Revisiting the Purpose of Higher Education

Ever since modern societies embarked on the journey towards becoming knowledge societies (in some contexts coupled with the concept of the learning society), education systems have faced demands they become more relevant to society’s vision of the knowledge-based economy. This representation contradicts the traditional cultural function of the university, whereby final value is placed on socialising the young in cultural goods. Alongside their traditional role of imparting tertiary-level education and conducting research, contemporary higher education institutions also play a broader role connected with society’s needs and expectations. This is clearly articulated in a number of documents issued by the European Commission,<sup>14</sup> which place considerable emphasis on ecological and socio-economic demands (economic growth, employment, sustainable development,

13 OECD, *Education at a Glance. OECD Indicators 1998*. (Paris: OECD, 1998).

14 European Commission, *Education across Europe* (Luxembourg: Office for Official Publications of the European Communities, 2003); European Commission, *Rethinking Education: Investing in skills for better socio-economic outcomes* (Strasbourg: European Commission, 2012).

competitiveness, etc.). One may justly conclude that higher education's role is expanding and spilling-over into the wider community.<sup>15</sup> This social role of higher education is treated extensively in the literature, in ways that can sound as though it involves a betrayal of the traditional norms of scholarly and educational excellence.<sup>16</sup> According to Sardar, "erosion" of the traditional role of the universities has been followed by substituting for it a new "role of service providers catering for their clients and consumers."<sup>17</sup> On the other hand, the history of higher education amply documents how it has taken on a broader role and redefined its mission and purpose over time, though the processes of institutional shift have never been free of controversy or tension.

Some recent approaches to this broadening of higher education's traditional roles and mission to become more relevant to society and engagement with various stakeholders refer to this as higher education's "third mission".<sup>18</sup> The university's first mission was related to the conservation and transmission of knowledge and was dominant in the medieval university. The second originated with 19<sup>th</sup> century Humboldtian reforms, which promoted research and teaching as the core missions of the university. From the 1980s onwards, there has been increasing debate on the "direct contribution of university activities to economic development or its 'societal impact'"<sup>19</sup>, which is related to the third mission. Ideas as to what this third mission may involve vary across different academic communities and knowledge domains. Drawing on analyses conducted by other authors, Antunes concludes in the context of EU education policy that education has for some decades been viewed "in a multidimensional and unbalanced fashion as a fundamental human and social right, as a private and commercial good, as an economic and employment policy, and as an instrument for the construction of Europe."<sup>20</sup> This reflects in part the somewhat contradictory assumptions as to what education is for that inform EU policy. At the same time, this multidimensionality also reflects the superabundance of expectations placed on higher education today, most of which cannot be achieved within traditional forms and structures. The *Memorandum on Lifelong Learning* emphasises the "lifelong dimension" of higher education and promotes a concept of higher education institutions as centres of

15 Andrew Rippin, "The role of the study of Islam at the university: A Canadian perspective", *The Teaching and Study of Islam in Western Universities*, pp. 34-48.

16 Cf. Walter Rüegg (ed.), *A History of the University in Europe, Vol. IV – Universities since 1945*, (Cambridge University Press, 2011).

17 Ziauddin Saradar, "Mapping the Terrain", in: *Rethinking Reform in Higher Education: From Islamization to Integration of Knowledge*, pp. 5-6.

18 Rómulo Pinheiro, Patricio V. Langa, Attila Pausits, "One and two equals three? The third mission of higher education institutions", *European Journal of Higher Education*, 1:17 (2015), 233-249.

19 Saradar, "Mapping the Terrain", p. 2.

20 Fátima Antunes, "Economising education: From the silent revolution to rethinking education. A new moment of Europeanisation of education?", *European Educational Research Journal*, 15: 5 (2016), p. 411.

lifelong learning.<sup>21</sup> The metaphor of osmosis is utilised to describe complementarity and openness between various learning settings in the provision of learning and education opportunities across the lifespan. Arguments used for this include flexibilization of learning paths, opening of learning opportunities, especially in stratified educational systems, incorporating ICT in learning, and opening space for non-traditional learning forms.

The above views reflect the trend towards opening higher education up to the general public and addressing the needs of society and individuals, with their respective learning needs. The aim is to offer solutions to core social problems. Ways this has been done in the past include expanding distance learning at higher education institutions, blended learning, open online courses (i.e. MOOCs), the introduction of shorter study cycles, broadening access and opportunities for lifelong learning provision, and further education. Current trends clearly show higher education opening up to an “andragogical paradigm”, adopting forms and modes from the realm of higher education, materialized in its lifelong learning provision. This is therefore a good point to inquire into the potential ways Islamic Education programs could be incorporated into such provision. The remainder of the paper addresses this issue.

## Incorporating Islamic Education into Lifelong Learning Provision in Higher Education

The role of religion in higher education has gained prominence in public and scholarly discourse since the late 20<sup>th</sup> century. This increasing interest over the past two decades is related to a set of factors; the *decline of the secular university*,<sup>22</sup> the increasingly active religious life of students,<sup>23</sup> a recognised need for holistic personal development,<sup>24</sup> and the rise of a post-secular ethos inside the university context.<sup>25</sup> The emergence of the discipline of religious studies has also itself been relatively recent, since the 1960s.<sup>26</sup> The study of Islam in particular has gained in relevance, given changes to the world scene after 2001 and the rise of Islamophobia. On the other

21 European Commission, *A Memorandum on Lifelong Learning* (Brussels: European Commission, 2000).

22 C. John Sommerville, *The Decline of the Secular University* (Oxford-New York: Oxford university Press, 200).

23 Alan Finder, “Matters of Faith Find a New Prominence on Campus”, *New York Times*, (May 2, 2007), [http://www.nytimes.com/2007/05/02/education/02spirituality.html?pagewanted=all&\\_r=0](http://www.nytimes.com/2007/05/02/education/02spirituality.html?pagewanted=all&_r=0) (February 2, 2020).

24 Larry Braskamp, Lois Caliana Trautvetter, Kelly Ward, *Putting Students First: How Colleges Develop Students Purposively* (Boston: Anker Books, 2006).

25 Douglas Jacobsen & Rhonda H. Jacobsen (eds.), *The American University in a Postsecular Age: Religion and Higher Education* (New York: Oxford University Press, 2008).

26 Andrew Rippin, “The role of the study of Islam at the university”, in: *The Teaching and Study of Islam in Western Universities*, p. 42.

hand, no other academic field is seen as “seemingly so fraught with paranoia and tension, [and] disparity of opinion over the nature of recent developments.”<sup>27</sup>

In practice, lifelong learning provision in higher education is based on complementarity and openness between initial and continuing education, contact and distance classes, full-time and part-time studies, and formal and informal learning. Multiple learning opportunities are designed to offer problem- rather than discipline-oriented knowledge, focused on actual learning needs. The literature does, however, display considerable variety in how lifelong learning is conceptualised within the context of tertiary education: as continuing, recurrent, vocational, further, or professional education. Such differences in approach to the concept are generally related to educational arrangements at national level and the position of lifelong learning inside the overall structure of the educational system. On the other hand, one should note that the concepts of learning and knowledge have in recent decades experienced a kind of renaissance in adult education – i.e. in general as well as in occupational and vocational adult education.<sup>28</sup> This has resulted in dynamized knowledge structures and learning opportunities that are expanding beyond the existing formal education structures. Among the various things included on its agenda, the Bologna vision entails<sup>29</sup> restructuring curriculum planning and how study programs are delivered, as well as broader access to higher education provision and greater scope for both horizontal and vertical mobility.

As a result, the higher education sector finds itself stretching its borders and dismantling barriers between academia and ordinary life so as to perform its public role better. An ivory tower of elitist scholarship that was only accessible to a select few privileged individuals has thus started to collapse under the massification of higher education. This trend is commonly considered the most influential event in modern-day higher education<sup>30</sup> and as seriously challenging the traditional purpose of an unconditional search for knowledge. Some authors have thus urged universities to “re-engineer” themselves and de-institutionalize, by which they mean “re-enchantment and the extension of the university’s socio-economic, cultural and scientific roles by opening up of its life-world”.<sup>31</sup> More recent analyses and policy

27 Paul Morris et al. “Reason, religion and modernity: Reflections on the role of Islam in the modern university”, in: *The Teaching and Study of Islam in Western Universities*, pp. 11-33.

28 Sigrid Nolda “Das Konzept der Wissensgesellschaft und seine (mögliche) Bedeutung für die Erwachsenenbildung”. In *Erwachsenenbildung und Zeitdiagnose: Theoriebeobachtungen*, Jürgen Wittpoth (Hrsg.), (Bielefeld: W. Bertelsmann Verlag BmbH & Co. KG, 2001), pp. 91-117.

29 *The Bologna Declaration of June 19 1999*, retrieved from: [http://www.magna-charta.org/resources/files/BOLOGNA\\_DECLARATION.pdf](http://www.magna-charta.org/resources/files/BOLOGNA_DECLARATION.pdf) (accessed August 7 2017)

30 John Brennan, “The Social Role of the Contemporary University: Contradictions, Boundaries and Change”, in: *Ten Years On: Changing Education in a Changing World*, Centre for Higher Education Research and Information (Milton Keynes: The Open University, 2004), pp. 22-26; retrieved from <https://hwww.open.ac.uk/cheri/documents/ten-years-on.pdf> (January 30, 2020).

31 Helga Nowotny, Peter B. Scott, and Michael T. Gibbons, *Rethinking Science: Knowledge and the Public in an Age of Uncertainty* (Cambridge Malden, MA: Polity, 2001), p. 91, cited in: Ziauddin Saradar, “Mapping the Terrain”, pp. 19-20.

documents press for the role of the formal educational sector to be revisited and re-conceptualised by recognising the lifelong dimension. The focus is on determining how schools and higher education institutions should address their role in shaping a learning society.

## Modes of Lifelong Learning Provision and the Case of Islamic Education

The study of religion is generally conducted in two ways: teaching in religion or teaching about religion. The first approach is “that of formal and systematic study, following a claimed traditional syllabus and methods.”<sup>32</sup> It includes “education and development within the framework of the faith of the student.”<sup>33</sup> The second “is that of a primarily academic endeavour conducted in the university context under the rubric and canons of the social sciences and/or humanities.”<sup>34</sup> While in the first mode religion is studied in such a way that it offers a formation in religious truths and canons, the latter is strictly informed by academic objectives and scholarly pursuit.

In addition to these models of teaching religion, there is an emerging need in higher education for programs tailored to meet the various learning needs of a diverse population. Students participating in lifelong learning provision are often termed “non-traditional” or “post-traditional” students. A common current term is “post-traditional learners”,<sup>35</sup> which encompasses a range of specific needs arising from a mix of conditions. It is important to recognize that students in higher education now have multiple identities. Non-traditionality can also be expressed by the use of diverse learning paths and modes that were not previously considered legitimate in higher education (e.g. work-place learning, multimedia learning, digital media learning, etc.).

As higher education opens up towards socially relevant issues, space should also be kept open for such “non/post-traditional” learners, some of whom do not have strictly academic interests. People engaging in lifelong learning may be “late learners” (adults aged 25 and over), employed learners, continuous learners (those with a habit of engaging in learning), academically less well-prepared learners, or those studying in a study format that differs substantially from contact studies (e.g.

32 Nowotny, Scott, and Gibbons, *Rethinking Science: Knowledge and the Public in an Age of Uncertainty*, p. 12.

33 Nowotny, Scott, and Gibbons, *Rethinking Science: Knowledge and the Public in an Age of Uncertainty*, p. 12.

34 Nowotny, Scott, and Gibbons, *Rethinking Science: Knowledge and the Public in an Age of Uncertainty*, p. 12.

35 Louis Soares, L. “Post-traditional Learners and the Transformation of Postsecondary Education: A Manifesto for College Leaders” (American Council of Education, 2013); retrieved from: [http://louissoares.com/wp-content/uploads/2013/02/post\\_traditional\\_learners.pdf](http://louissoares.com/wp-content/uploads/2013/02/post_traditional_learners.pdf) [retrieved January 10, 2020].

“alternative learners”).<sup>36</sup> Their motivation varies and, in the case of Islamic programs, can range from the purely spiritual (those wishing to get to know the faith of Islam) to the social and utilitarian (to gain the knowledge needed to improve professional or social interaction and performance). Some universities offer specifically designed programs in Islamic studies for academically less-prepared students, which serve as preparatory programs to facilitate transition to degree programs.<sup>37</sup>

There are four strategies that can be applied to Islamic Education in higher education lifelong learning provision: *open access*, *continuing education*, *further education*, and the *flexibilization of learning paths*.

*Open access* means providing accessible learning opportunities, especially for “non-traditional students” or those without an appropriate formal school leaving certificate. In the case of religious education, it should be open to all potentially interested participants, regardless of religious or cultural background. Open access courses can be designed as electives and offered to students studying in diverse fields, not just the humanities or social sciences. One can also design open access courses for the wider community, outside academia, who may have an interest in acquiring or expanding their knowledge of Islam. Existing academic regulations mean that courses for the wider public are commonly kept separate from those intended for enrolled students and implemented through public lectures or workshops on current topics.

*Continuing education* is commonly designed for qualified participants, whom it offers an opportunity to up-grade competencies. It involves formal requirements, insofar as learners have to have a prior qualification. Continuing education programs in Islamic studies could be offered both to those who already have an Islamic studies qualification and want to up-grade their existing skills and to those with either a non-formal or an informal knowledge basis in Islamic studies who want to pursue a certificate that will formalise their knowledge and competencies. In a context of rapid social change and a concomitant emerging need for new competencies, a continuing education model for Islamic studies offers scope for addressing a myriad of topics, building on the learners’ prior knowledge. Such a model has high potential for integrating the learners’ general knowledge with Islamic education, so that the latter can be fully adapted to the learners’ needs and expectations. In practice, continuing education is implemented through specialised (often multidisciplinary) masters programs in Islamic studies, enrolment in which is open to anyone interested, regardless of educational or professional background.

36 For more, see: Romina Müller et al., “Easing access for lifelong learners: a comparison of European models for university lifelong learning”, *International Journal of Lifelong Education*, 34:5 (2015), pp. 530-550.

37 See, for instance, Lifelong Learning Centre, University of Leeds; <http://www.llc.leeds.ac.uk/blog/widening-participation> (March 30, 2020).

*Further education*, e.g. foundation degrees, short cycles, part-time studies, work-related training, etc., can include courses on Islam and Islamic culture offered in collaboration with community organisations and various relevant university departments. This mode is more flexible than continuing education, as it does not require any prior qualification to participate. It is often pragmatically designed, oriented towards acquiring the knowledge needed to tackle specific current issues. It does not involve academic aspirations and students in further education are often motivated by an aspiration to move beyond secondary-level education. In such an arrangement, students pursue socialisation or belonging to a learning group in addition to the acquisition of useful practical knowledge.

Lifelong learning provision in higher education institutions is also implemented through regular study programs offering diverse learning modes and strategies, including e-learning and digital technologies. The principle of the flexibilization of learning paths is the one that offers perhaps the greatest scope for providing Islamic education at tertiary level. Given that few universities around the world actually teach Islamic studies as a full-fledged discipline, flexibilization within the institutions does allow for such subjects to be adopted as an integral part of their learning catalogue.

## Concluding Remarks

The idea of lifelong learning, which has its origins in the vision of the learning society, has developed into a discourse and a strategy for achieving a society that fights insecurity by relying on knowledge and learning. In early works on the learning society, radical and critical voices were raised to generate a narrative of a deficit in formal education and stressing its obsolescence and inability to meet rising social, economic, and technological demands. The higher education sector was situated within a narrative of crisis, drawing attention to the discrepancy between the customary role of higher education and current needs. Lifelong learning was thus introduced as a strategy for bridging this discrepancy between higher education and society. Islamic education, in particular, involves a need for programs to be offered on a regular basis to anyone interested, regardless of their academic, religious, social, or cultural background. Geopolitical realities and perceptions of Islam and Muslims are increasingly complex, but rigid academic arrangements are not always ready to respond properly to them. Short cycle programs, thematic discussions, and other forms of lifelong learning provision in Islamic education within academia can contribute to addressing emerging learning needs promptly and offer scope for a more critical and open approach to the subject.

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## Visoko obrazovanje i izazovi vremena: modeli provođenja cjeloživotnog učenja u području islamskog obrazovanja

### Sažetak

Rastuća nesigurnost u današnjim društvima, među ostalim utjecajima, učinila je cjeloživotno učenje neodvojivim dijelom postmodernih diskursa o obrazovanju i društvu. Cjeloživotno učenje, koje samo za sebe predstavlja jednu formu diskursa, rezultiralo je diverzifikacijom konteksta obrazovanja i sve većom ponudom obrazovnih programa, što je dovelo do ozbiljnog preispitivanja tradicionalnih formalnih i institucionalnih modela obrazovanja. Kao posljedica toga, visoko obrazovanje, koje je oduvijek bilo zatočeno u „kuli od bjelokosti“ elitističke učenosti dostupne tek malobrojnim privilegiranim pojedincima, počelo je mijenjati svoj pravac i otvarati se prema netradicionalnim disciplinama i netipičnim studentima. Usto, omasovljenje pristupa visokom obrazovanju dovelo je do njegovog otvaranja prema studentima različitog porijekla i akademske pripremljenosti. To je dalje potaklo kreiranje strategija kako bi se omogućilo ostvarenje dimenzije cjeloživotnog učenja na visokoškolskim institucijama. Polazeći od naznačenog okvira, ovaj rad propituje mogućnosti uključivanja programa cjeloživotnog učenja iz islamskog obrazovanja na tercijarnom nivou. U zaključnim razmatranjima ukazano je na značajne prilike koje se pružaju islamskom obrazovanju u okrilju koncepta cjeloživotnog učenja u visokom obrazovanju, naročito imajući u vidu tekuće zahtjeve za brzim odgovorom na raznovrsne potrebe društava i pojedinaca.

**Ključne riječi:** visoko obrazovanje, ponuda programa cjeloživotnog učenja, islamsko obrazovanje