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For close to a century, education has been dominated by a view advocated by the likes of Richard Peters, Paul Hirst, and Joseph Schwab, that the curriculum should be based on forms of knowledge associated with the structure of the rational academic disciplines. This view was an outgrowth of an attempt to separate the educational process from political ideologies and religious theologies that had long dominated schooling by grounding its content the so-called neutrality of scientific objectivity. I have called this account the “enlightened curriculum,” as it is grounded in the view associated with Enlightenment philosophers such as Immanuel Kant that knowledge is achieved by a meeting between the categories of a priori reason that reside in the structure of mind and data that reside, so to say, in the a posteriori world outside of the human mind.

This view has long be subject to a variety of what might be called counter-Enlightenment critiques grounded in aesthetic, feminist, and critical social theories advanced by the likes of Elliot Eisner, Nel Noddings, and Paulo Freire, among many others. Often following G. W. F. Hegel’s Critique of Kant, these counter-Enlightenment curriculum theories challenge many of the assumptions of the Enlightenment view, including the idea that we can separate education from our most cherished values.

Of late, a growing interest in interdisciplinarity in the curriculum, that advances learning and teaching beyond the academic disciplines, has strengthened the influence of this counter-Enlightenment critique of the enlightened curriculum, grounded in two complimentary trends.

The first trend entails the growing influence of what Jean-Francois Lyotard called the “post-modern condition,” that resists the imposition of any particular meta-narrative on our experience of the world, including one that divides knowledge neatly into the rational disciplines of the academy.

The second trend involves the digital revolution, that has dramatically transformed popular access to information of all kinds in ways that challenge the authority of scientific reasoning. Students and teachers are looking to find more than mere dry academic knowledge in the curriculum today; they are looking to reconstruct narratives within which they can interpret the vast amounts of information available to them, narratives that are chosen, not imposed, and that offer wholesome visions of what it might mean to live a good life.

The challenge of education in the 3<sup>rd</sup> millennium is to consider how these narratives can be co-constructed within diverse societies comprised of a cacophony of competing and often incommensurate cultures, traditions, and worldviews in ways that allow for critical and productive engagement with one another.