

## Overview

- The teaching of English literature in the UK today is being distorted by a profound philosophical mistake about the nature of knowledge. This has real in-the-classroom consequences.
- There are different kinds of knowledge. Aristotle famously identified five different kinds, but it's easy to see that, say, knowing *in theory* how to kick a football and knowing how *actually* to kick a football are different.
- Different disciplines grow from these different kinds of knowledge. The kind of knowledge that underlies the study of literature is embedded in the National Curriculum. We *calculate* the solution to an equation but we *deliberate* together the meaning of a poem; a physicist *discovers* an answer but a literary critic *persuades* of an opinion.
- 'Powerful knowledge' and 'cultural literacy' dominate education and education policy. They take science as their model for knowledge and assume that all knowledge in education should be like scientific knowledge. But this model of knowledge deforms the study and teaching of literature. While science is one of the great wonders of our species, this misapplication is an example of *scientism*, the mission-creep of scientific ideas from their right realm to a wider world.
- This misapplication is clear in the case of Michael Young's 'powerful knowledge', clearly a proxy for scientific knowledge. Approaches based on 'powerful knowledge' in the study of literature cannot address the student's own experience of literature, crucial for the discipline, nor the values which orient any understanding of literature, nor the central role of critical judgement.
- 'Cultural literacy' has its origins in E.D. Hirsch's literary theory of the late 1950s, which attempted to remake literary knowledge as if it were scientific knowledge. I analyse this deep structure in his thought and demonstrate how the attempt to make the study of literature into a science is incoherent. I show how this core, flawed idea went on to underlie 'cultural literacy' in its current version and how it does not deliver the National Curriculum for English.
- I show how these apparently abstract philosophical debates have practical, in-the-classroom impacts which deform aspects of how we teach literature. For example, they offer an incorrect version of how we interpret literary texts which encourages 'feature spotting' and an overemphasis on mastering vocabulary. They also lead to a right-or-wrong-answers approach which contradicts the National Curriculum, relies on simplistic misapplications of historical context, fosters a bad version of direct instruction and devalues the learner's own creative reading.
- In contrast, I suggest a subject-centred education which develops disciplinary thinking. Disciplines *form* the people who work within and for them, are *ever-evolving traditions*, and have *signature pedagogies*, ways of teaching that reflect both the practitioner and the developing tradition of the discipline. I offer a practical account of a recent pedagogical project which embodies this tradition of disciplinary thinking.
- I suggest that we need to rebalance our national conversation about teaching: *from* the language of 'powerful knowledge' and 'cultural literacy' *to* the significance of disciplines and how they shape and understand their field. I call this 'disciplinary consciousness'.

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