



a place of mind
THE UNIVERSITY OF BRITISH COLUMBIA

EDCP 601
Doctoral Seminar

On the History and Metaphysics of Curriculum

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Until we recognize, as Joseph K. did not, that our dilemma is metaphysical, not just technical and logical, we are nearly certain to be arrested. (Pinar, "Search for a Method," 1975, p. 418)

1. Compound Theses

- a. Thesis I: What is the Purpose of Curriculum Studies?
 - i. How can we understand curriculum if we don't have an understanding of its history?
 - ii. How can we understand its history if we don't we don't have an understanding of the metaphysics of curriculum?
 - iii. Curriculum Theorists have only understood curriculum, the point is to...
- b. Thesis II: What then is the received understanding of curriculum?
 - i. Loneliness of the long distance runner
 - ii. Haunting music of Chariots of Fire but no chariots, no vehicles
- c. Thesis III: If we push this question of understanding curriculum we come to history and if we push that enough we're necessarily led, via etymology, to metaphysics
 - i. If history is the 'maintenance of the collective memory' then metaphysics is the 'maintenance of primal truths.'
 - ii. Leads us to Chariots, Wheels, Circuits, *Circum Maximum*, *Maxime Circe*, or the Circus Maximus <https://www.youtube.com/watch?v=UCOJPJiF2Sg>
 - iii. History and Metaphysics can help us recover at least one additional profound understanding of curriculum.
- d. Thesis IV: Curriculum, technology and theology co-emerge in time— how can we understand curriculum if we do not understand this co-emergence or the inseparability of the three? ... technotheocurriculum?
 - i. In many ways, curriculum, technology, and theology emerge coincidentally or contemporaneously within Homer, specifically within the *Iliad* and *Odyssey*. The three are somewhat conceptually interrelated in Homer and subsequently Hesiod. In Homer, the concepts, practices and words are given their ancient meanings. Medieval and modern derivatives and meanings are in some ways quite similar and in other ways distinct from ancient Homeric and Platonic uses.
 - ii. In Homer, the Greek root of curriculum is ὄχεσσι ὄχος ὄχεων κύκλος and at places τροχός, both referring to a wheel of a chariot or more generally circle, as in the circular or cyclical nature of the shield of Achilles.
 - iii. The reconceptualization of curriculum studies in the 1970s and 1980s was a critique of technocratic rationality inasmuch as a reaction to curriculum development. Critical theorists empiricized technology within curriculum while post-critical reconceptualists theorized curriculum without technology.
 - iv. Over the past four centuries, various technologies were instrumental in the separation of curriculum from instruction but, currently, new media and technologies are partially reintegrating the two, narrowing options for post-critical or post-reconceptual theorizing. Currently, technologies and technological curricula refer to devices, media, processes, symbols, cyborgs and robots, cyberspace, and knowledge as well as to disciplines, specializations, and the volition animating these things.
 - v. This raises second order questions of mediation: How does curriculum mediate technology or in what way is curriculum a medium through which technology propagates? How does technology mediate curriculum or in what way do media propagate curriculum?

1. Etymologies

- a. Greek origins
 - i. Chariot (*ἄρμα* or *harma*) from Greek. Reference to wheel (*κύκλος* or *kúklos*).
- b. Latin, PIE, and Gaulish origins
 - i. Caesar (51 BCE) attests to the Gallic source and refers to the Gaul's *carros* in various passages of the *Commentarii Rerum in Gallia Gestarum VII*:

1. Ita ancipiti proelio diu atque acriter pugnatum est. Diutius cum sustinere nostrorum impetus non possent, alteri se, ut coeperant, in montem receperunt, alteri ad impedimenta et carros suos se contulerunt. I.26.1
 2. Ad multam noctem etiam ad impedimenta pugnatum est, propterea quod pro vallo carros obiecerunt et e loco superiore in nostros venientes tela coiciebant et non nulli inter carros rotasque mataras ac tragulas subiciebant nostrosque vulnerabant. I.26.3
 - i. Diocletian (284 CE) refers to the carruca as “pompous carriage”
 - ii. Loring (1890, p. 312) indicates that Caesar refers to the Gaul’s *carros* as a “barbaric wagon.”
- ii. Quintilian also attests to the Gaulish and Celtic words borrowed for chariot and carriage (*Institutio Oratoria*, ca. 95, 1.5.57-1.5.58).
1. Gallica evaluerunt ut [carrus] raeda ac petorritum, quorum altero tamen Cicero altero Horatius utitur. et mappam circo quoque usitatum nomen Poeni sibi vindicant, et gurdos, quos pro stolidis accipit vulgus, ex Hispania duxisse originem audivi. sed haec divisio mea ad Graecum sermonem praecipue pertinet, nam et maxima ex parte Romanus inde conversus est et confessis quoque Graecis utimur verbis, ubi nostra desunt, sicut illi a nobis nonnunquam mutantur.
 - i. Many Gallic words have become current coin, such as [carrus,] *raeda* (chariot) and *petorritum* (four-wheeled wagon) of which Cicero uses the former and Horace the latter. *Mappa* (napkin) again, a word familiar in connexion with the circus, is claimed by the Carthaginians, while I have heard that *gurdus*, which is colloquially used in the sense of stupid, is derived from Spain. But this distinction between native and foreign words has reference chiefly to Greek. For Latin is largely derived from that language, and we use words which are admittedly Greek to express things for which we have no Latin equivalent. Similarly they at times borrow words from us.
- iii. Woodward (1990, p. 268): Also with regard to the chariot as a PIE phenomenon, Drews cited Wyatt’s observation (see above) that various parts of the chariot, including “the chariot itself in diverse forms” (p. 170), were named using Indo-European vocabulary. What Drews (unlike Wyatt; see “The Indo-Europeanization of Greece,” in *Indo-European and Indo-Europeans*, Cardona et al. [1970] 106) fails to make clear is that, even though the Greeks used Indo-European terms to name the chariot and certain of its parts, there is no evidence for a common Indo-European term for chariot.
- iv. Harris (1974, p. 36): The number of words of Celtic or Germanic origin taken (e.g. *carruca*, *carrus*, *carpentum*, *covinnus*, *essedae*, *petorritum*, *raeda*) shows how deeply the Romans were indebted from beyond their northern frontiers for their knowledge of cars and carts.
- v. *A Dictionary of Tocharian B* (p. 253):
1. *kursär* and B *kwarsär* reflect PTch **kwärsär*, (as if) from PIE **k₁r₁s-r₁-u-* ‘a [distance of] running,’ a verbal noun from **k₁ers-* ‘run’ [: Latin *curr₁* ‘run’ (< **k₁r₁s₁-*), Latin *currus* ‘wagon’ (< **k₁r₁so-*), Old Irish, Welsh *carr* ‘vehicle’ (= *currus*, > English *car*), MHG *hurren* ‘hurry,’ and probably the family represented by English *horse* (< **k₁r₁so-*) (P:583-584; MA:491)] (VW, 1941:49, 1976:245, with differing details). The development of PIE **-r₁-* to pre-Tch **-ur-*, whence *-wä- ~ -u-* rather than **-är-* may have been influenced by the following **-u-*. Hilmarsson

(H:204-205), at the cost of taking the Celtic as borrowings from Latin *carrus*, reconstructs a PIE **k*ers-* for this etymon.

- vi. Latin forms of *currus*, *curru*, *currum*, and *circum*, as in *Circum Maximum*, *Maxime Circe*, or the Circus Maximus, all reference chariots or conjure up complex technotheological infrastructure.

vii.

2. **Chariot Wisdom:** History, via etymology, leads us to the metaphysics of curriculum.

a. Homer

- i. Homer uses both *ἄρμα* or *hárma*, *δίφρον* (chariot board or seat), and *ὄχρα* or *okhea* (*ὀχέων* or *okheōn*, *ὄχεσφι* or *okhesphi*) for chariot.

b. Empedocles (ca. 450 BCE) (Fr. 4):

- i. Ἄλλα θεοὶ τῶν μὲν μανίην ἀπετρεψάτε γλωσσης,
Ἐκ δ' ὀσίων στομάτων καθάρην ὀχετεύσατε πηγῆν.
Καὶ σέ, πολὺμνηστὴ, λευκῶλενε παρθένε, μούσα,
Ἄντομαι, ὧν θεμὶς ἐστὶν ἐφημεριοῖσιν ἀκούειν.
Πέμπε παρ' εὐσεβίης ἐλαοῦσ' εὐνήϊον ἄρμα
- ii. But turn their madness, Gods! from tongue of mine.
And drain through holy lips the well-spring clear!
And many-wooded, O white-armed Maiden-Muse,
Thee I approach: O drive and send to me
Meek Piety's well-reined chariot of song,

c. Choerilus, *Persica* (ca. 420 BCE) (*Supplementum Hellenisticum* [SH] 317):

- i. Πάντῃ παπταίνονά νεοζυγέσ ἀρμα πελάσαι
- ii. Blessed was he who was skilled in song in that time, a servant of the Muses, when the meadow was as yet undefiled. Now when everything has been allotted, and the arts have limits, we are left behind in the race, and for someone looking there is nowhere to drive a newly yoked chariot.

d. Plato

- i. For Plato, the *mechanê* as chariot (*hárma*) has material, metabolic, metaphoric, and metaphysical existence or meaning. Upon Plato's second return to Syracuse in 366 BCE, after disembarking from the trireme that brought him to shore, his student become emperor Dionysius II greeted him in the royal chariot. As Plato stepped into the chariot, it is said that a bystander quoted from the *Iliad*:
 - 1. The beechen axle groaned beneath the weight
 - 2. Of that great goddess and that man of might.
- ii. This was likely heard as an underhanded remark on the heaviness of mind and broadness of frame and name (*platon*) of the philosopher next to the bravery of Dionysius II. Anniceris (Anniseris) of Cyrene, Plato's friend, benefactor, philosopher, and Olympic victor in the 388 BCE chariot race put on a clinic for the philosopher and students on at least one occasion. The young charioteer demonstrated with deft skill how and why to ride circuit after circuit around in the same furrow: "having made ready his Chariot, he drove many courses round the Academy, keeping his track so exactly, that the wheels never went out of it. All who were present admired it much." A champion wrestler, Plato would have appreciated the charioteer's coordination of body, hand, mind, and chariot. For one lesson of Anniceris' bravado and skill, "Plato reprehended his too much industry, saying, that it was impossible that he who employed so much pains about things of no value, could bend his study to things of greater concernment." Plato explains in the *Timaeus* how Socrates was able to draw out from Kritias truths of unrecorded history and ancient wisdom that escaped the youth of the day, including the type of lesson he wished to draw from

Anniceris' display of skill. Kritias reports that an old priest had reminded the elder Solon:

1. There is a story, which even you have preserved, that once upon a time Phaethon, the son of Helios, having yoked the steeds of his father's chariot, because he was not able to drive them in the path of his father, burnt up all that was upon the earth, and was himself destroyed by a thunderbolt [hurled by an angry Zeus].
- iii. At issue for Plato was whether the chariot driver could or should remain in the familiar, trusted rut or loosen reins for an untrodden path. Ought one follow a controlled life of order and wisdom guided by reason and spirit or an unstable life of disorder fueled by appetite and desire? In the *Iliad*, Nestor's advice for his son on chariot driving is reminder that the elder charioteer has stayed the course throughout his life.
- iv. In the *Phaedrus*, Plato indicates how *hárma* and *harmonia* (harmony) are linked— *mechanê* is in or on the mind (*nous, epinoia*) and necessary to mortal rendering of a circuit between the heavens and earth. On the nature of the soul Socrates explains to Phaedrus,
1. let it be likened to a union of powers in a team of winged steeds and their winged charioteer. Now all the gods' steeds and all their charioteers are good, and of good stock; but with other beings it is not so wholly so. With us men, in the first place, it is a pair of steeds that the charioteer controls; moreover, one of them is noble and good, and of good stock, while the other has the opposite character, and his stock is opposite.
- v. "This composite structure of soul and body," says Socrates, "is called a living being." Soul and body or vehicle are assemblages, ensembles, or frame-works. Plato recognizes that chance and desire are as much a part of machineries as prediction and determinacy. With inexact correspondence, the charioteer represents reason (*logos* or *nous*), white horse spirit (*thumos* or *êthos*), black horse passion (*pathos*), and the chassis of the chariot the body (*sôma*) and cunning hand (*daidalos*). The horses, spirited and appetitive forces, are not so easily controlled and balanced while the mind and body are not readily dependable; the body can be crafty in undermining the mind, *daidalos* may fool *logos*. The *mechanê* or *hárma* can tie to or release from earthly bondage and human nature (*physis*). For mortals, keeping the chariot on the path of truth (*aletheia*) is difficult against an alternative of a path of seeming (*doxa*). "Hence, the task of our charioteer is difficult and troublesome," submits Socrates. He continues:
1. Now within the heavens are many spectacles of bliss upon the highways whereon the blessed gods pass to and fro... But at such times as they go to their feasting and banquet, behold they climb the steep ascent even unto the summit of the arch that supports the heavens; and easy is that ascent for the chariots of the gods, for that they are well-balanced and readily guided; but for the others it is hard, by reason of the heaviness of the steed of wickedness, which pulls down his driver with his weight, except that the driver has schooled him well.... Such is the life of gods: of the other souls that which best follows a god and becomes most like thereunto raises her chariot's head unto the outer region, and is carried round with the gods in the revolution, but being confounded by her steeds she has much ado to discern the things that are.
 - 2.
- e. Callimachus, ca. 245 BCE, *Aetia*, praef. (Fr. 1.25-28) (see Choerilus' *Persica*):
- i. πρὸς δέ σε] καὶ τόδ' ἄνωγα, τὰ μὴ πατέουσιν ἄμαξαι

τὰ στείβειν, ἐτέρων ἵχνια μὴ καθ' ὁμά
 δίφρον [άρμα] ἔλ]᾿ ἄν μηδ' οἴμον ἀνά πλατύν, ἀλλὰ κελεύθους
 ἀτρίπτο]υς, εἰ καὶ στεινοτέρην ἐλάσεις.⁷
 τῷ πιθόμη]ν· ἐνὶ τοῖς γὰρ ἀείδομεν οἱ λιγὸν ἦχον

- ii. And this too I bid you, to tread where wagons do not trample, not drive your chariot on tracks that others share nor on the broad highway, but on unworn paths, even though the way you drive be rather narrow.
 - iii. This too I urge on you: tread a path which carriages do not trample; do not drive your chariot upon the common tracks of others nor along a wide road, but on unworn paths, though your course be more narrow.
 - iv. I also urge you to go where big carriages never go, to drive your chariot not in the same tracks as others and not along a wide road, but along untrodden paths, even if you will drive it along a more narrow one.
- f. Plautus renders chariot as *currum* and curriculum as he adopts and translates from the Gaulish or Gallic *carrum* (i.e., *Mercator*)
- i. *Mercator*, ca. 205 BCE, Act V, Scene 2, 91).
 1. **Charinus**
 Quin tu ergo itiner exsequi meum me sinis?
Eutyclus
 Non sino.
Charinus
 Egomet me moror. tu puere, abi hinc intro ocus.
 [90] iam in currum escendi, iam lora in manus cepi meas.
Eutyclus
 Sanus non es.
Charinus
 Quin, pedes, vos in curriculum conicitis
 in Cyprum recta, quandoquidem pater mihi exilium parat?
 2. **Charinus**
 Why, then, don't you allow me to proceed upon my journey?
Eutyclus
 I won't let you.
Charinus
 I'm delaying myself. Boy, do you this instant be off hence in-doors. [The BOY goes into the house.] Now I've ascended the chariot; now I've taken the reins in my hands. [Imitating the action of a charioteer.]
Eutyclus
 You are not in your senses.
 Feet of mine, why don't ye betake yourselves into the chariot, straight for Cyprus, since my father determines on my banishment?
 - ii. *Trinummus* (ca. 194 BCE) (P. Nixon, Trans.)
 1. curre in Piraeum, atque unum curriculum face.
 - i. Quick, run down to the Piraeus, and make one long race of it!
- g. Caesar (51 BCE) attests to the Gallic source and refers to the Gaul's *carros* in various passages of the *Commentarii Rerum in Gallia Gestarum VII*:
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 2. Loring (1890, p. 312) indicates that Caesar refers to the Gaul’s *carros* as a “barbaric wagon.”
- h. Cicero (see <http://latin.packhum.org/search?q=curricu>)
- i. In *de Natura Deorum* (45 BCE), Cicero translates an extended section of Aratus’s *Phaenomena*. In Aratus’s description of the Hare and Sirius (dog-star) (constellations), Cicero translates *διώκεται* (*διώκω*) as *curriculum*. English translations (e.g., Mair, 1921; Rackham, 1933, p. 231) render the Latin curriculum in various ways:

ποσσὶν δ’ Ὀρίωνος ὑπ’ ἀμφοτέροισι λαγῶδες [338]
 ἐμμενές ἤματα πάντα **διώκεται**. αὐτὰρ ὃ γ’ αἰεὶ
 Σείριος ἐξόπιθεν φέρεται μετιόντι ἐοικώς,
 καὶ οἱ ἐπαντέλλει, καὶ μιν κατιόντα δοκεύει.
 ἢ δὲ Κυνὸς μέγαλοιο κατ’ οὐρῆν ἔλκεται ἀργῶ

exinde Orion obliquo corpore nitens.
 Quem subsequens
 fervidus ille Canis stellarum luce refulget.
 Post Lepus subsequitur,
curriculum numquam defesso corpore sedans;
 at Canis ad caudam serpens prolabitur Argo.

And then Orion slopes his stooping frame.
 Following him
 The glowing Dog-star radiantly shines.
 After this follows the Hare.
 Who never resteth weary from her **race**;
 At the Dog's tail meandering Argo glides. (Rackham)

Beneath both feet of Orion is the Hare [Lepus] **pursued continually through all time**, while Sirius behind for ever borne as in pursuit. Close behind he rises and as he sets he eyes the setting Hare.
 Beside the tail of the Great Dog the ship Argo is hauled stern-foremost.
 (Mair)

- ii. *De Amicitia* (44 BCE, 40): haec igitur lex in amicitia sancitur, ut neque rogemus res turpis nec faciamus rogati. turpis enim excusatio est et minime accipienda cum in ceteris peccatis, tum si quis contra rem publicam se amici causa fecisse fateatur. etenim eo loco, Fanni et Scaevola, locati sumus, ut nos longe prospicere oporteat futuros casus rei publicae. deflexit iam aliquantulum de spatío curriculo[]que consuetudo [p. 152] maiorum.
 1. Falconer (1923): Therefore let this law be established in friendship: neither ask dishonourable things, nor do them, if asked. And dishonourable it certainly is, and not to be allowed, for anyone to plead in defence of sins in general and especially of those against the State, that he committed them for the sake of a friend. For, my dear Fannius and Scaevola, we Romans are now placed in such a situation that it is our duty to keep a sharp look-out for the troubles that may befall our State. Our political practice has already swerved far from the track and course [p. 153] marked out for us by our ancestors.

2. Beness (2009, p. 61): We are then, Fannius and Scaevola, placed in such a position where we ought to look far ahead to the future problems of the state. Already the customary way of our ancestors has veered somewhat from the track and course.
- iii. *De Amicitia*, 44 BCE, 40:12: etenim eo loco, Fanni et Scaevola, locati sumus, ut nos longe prospicere oporteat futuros casus rei publicae. deflexit iam aliquantulum de spatio curriculoque consuetudo [p. 152] maiorum.
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 2. Anthon (1848, p. 225): *Deflexit jam aliquantulum*, &c. "Already, indeed, has the discipline of our forefathers swerved somewhat from its accustomed course and line of direction." A metaphor borrowed from the games of the circus. *Spateum* is the course to be traversed; *curriculum* the line of direction observed in traversing that course. *Laelius* means that they have already deviated somewhat from that political line by which their wiser ancestors were wont to regulate the state, and he appears to allude to the concessions which the party of the senate had already made to the demagogues of the day.
- iv. *Ad Atticus* (46 BCE, XII.I):
 1. Atque utinam continuo ad complexum meae Tulliae, ad osculum Atticae possim currere!
 - i. Winstedt (1918, p. 3): I only wish I could run straight to the embraces of my Tullia and the lips of Attica.
 - ii. Lamond (2015, p. 69): And would that I could immediately run to the embrace of my Tullia, to the kiss of Attica!
- v. *pro Archia*, 62 BCE, 28: Nullam enim virtus aliam mercedem laborum periculorumque desiderat, praeter hanc laudis et gloriae: qua quidem detracta, iudices, quid est quod in hoc tam exiguo vitae curriculo et tam brevi tantis nos in laboribus exerceamus?
 1. For bravery desires no other reward for toils and dangers faced, save this of praise and glory; if you take it away, gentlemen, what reason is left in this so narrow and so brief space of life to exert ourselves in such great toils?
- vi. Cicero's *For Rabirius* (63 BCE, 10:30) captures the sense of curriculum extended to one's course of life (*vitae curriculum*) and spiritually requiring a moral axis. Also, *civium mentis* in a sense of...
 1. quapropter equidem et C. Mari et ceterorum virorum sapientissimorum ac fortissimorum civium mentis, quae mihi videntur ex hominum vita ad deorum religionem et sanctimoniam demigrasse, testor me pro illorum fama, gloria, memoria non secus ac pro patriis fanis atque delubris propugnandum putare, ac, si pro illorum laude mihi arma capienda essent, non minus strenue caperem, quam illi pro communi salute ceperunt. etenim, Quirites, exiguum nobis vitae curriculum natura circumscripsit, immensum gloriae.
 - i. Yonge (1856): Such is not the truth, O Romans. Nor is there any one among us who exerts himself amid the dangers of the republic with virtue and glory, who is not induced to do so by the hope he entertains of receiving his reward from posterity— therefore, while there are many reasons why I think that the souls of good men are divine and undying, this is the greatest

argument of all to my mind, that the more virtuous and wise each individual is, the more thoroughly does his mind look forward to the future, so as to seem, in fact, to regard nothing except what is eternal. Wherefore, I call to witness the souls of Caius Marius and of the other wise men and gallant citizens which seem to me to have emigrated from life among men to the holy habitations and sacred character of the gods, that I think it my duty to contend for their fame, and glory, and memory, no less than for the shrines and temples of my native land; and that if I had to take up arms in defence of their credit, I should take them up no less zealously than they took them up in defence of the common safety. In truth, O Romans, nature has given us but a limited space to live in, but an endless period of glory

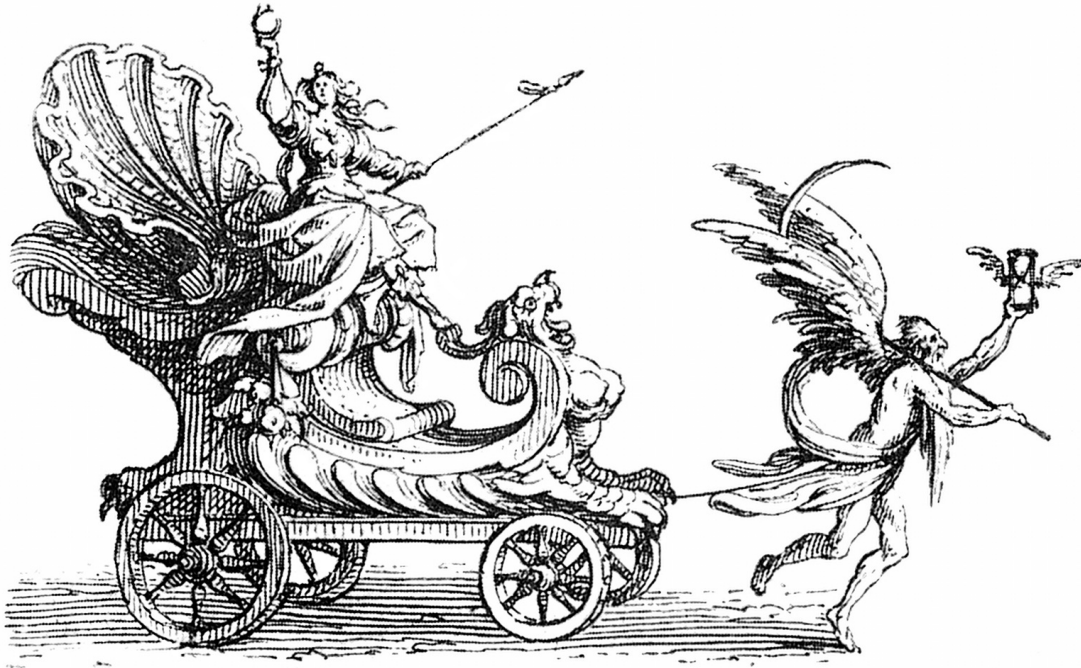
- i. Virgil, ca. 29 BCE, *Georgics*, Book I.510:
 - i. impious Mars rages all over the globe: thus when the four horsed chariots pour forth from the barriers, they increase their swiftness in the ring, and the charioteer vainly pulls in the reins, but is carried away by the horses, nor does the chariot regard the bridle.
- j. Horace, *Odes*, 30-27 BCE:
 - i. Maecenas atavis edite regibus,
 et praesidium et dulce decus meum,
 sunt quos curriculo pulverem Olympicum
 collegisse iuvat metaque fervidis
 evitata rotis palmaque nobilis
 terrarum dominos evehit ad deos;
 hunc, si mobilium turba Quiritium
 certat tergemini tollere honoribus;
 illum, si proprio condidit horreo
 quicquid de Libycis verritur areis....
 1. Maecenas, descended from royal ancestors, O both my protection and my darling honor! There are those whom it delights to have collected Olympic dust in the chariot race; and [whom] the goal nicely avoided by the glowing wheels, and the noble palm, exalts, lords of the earth, to the gods.
 2. Maecenas descendant from a royal ancestor,
 O both my protection and sweet glory:
 there are [those], whom it pleases to collect Olympic dust in a chariot and the post [end] having been avoided with burning wheels and the noble palm raises [them] the masters of the worlds to the gods
 3. Or
 raises [them] to the gods masters of the worlds
 [it pleases] this man, if a crowd of fickle Romans
 Or
 4. Maecenas, descendant of royal ancestors,
 my protector, and my sweet glory,
 some are delighted by showers of dust,
 Olympic dust, over their chariots, they
 are raised to the gods, as Earth's masters, by posts clipping the red-hot wheels, by noble palms:
 this man, if the fickle crowd of Citizens
 compete to lift him to triple honours:

that one, if he's stored away in his granary
whatever he gleaned from the Libyan threshing.
The peasant who loves to break clods in his native
fields, won't be tempted, by living like Attalus,
to sail the seas, in fear, in a Cyprian boat.
The merchant afraid of the African winds as
they fight the Icarian waves, loves the peace
and the soil near his town, but quickly rebuilds
his shattered ships, unsuited to poverty.
There's one who won't scorn cups of old Massic,
nor to lose the best part of a whole day lying
under the greenwood tree, or softly
close to the head of sacred waters.
Many love camp, and the sound of trumpets
mixed with the horns, and the warfare hated
by mothers. The hunter, sweet wife forgotten,
stays out under frozen skies, if his faithful
hounds catch sight of a deer, or a Marsian
wild boar rampages, through his close meshes.
But the ivy, the glory of learned brows,
joins me to the gods on high: cool groves,
and the gathering of light nymphs and satyrs,
draw me from the throng, if Euterpe the Muse
won't deny me her flute, and Polyhymnia
won't refuse to exert herself on her Lesbian lyre.
And if you enter me among all the lyric poets,
my head too will be raised to touch the stars.

- k. Ovid, ca. 8 AD, the *Metamorphoses*, Book I,
- i. If this advice at least you will obey, spare, child, the whip and rein them hard; they race unurged; the task's to hold them in their zeal. Avoid the road direct through all five zones; on a wide slanting curve the true course lies within the confines of three zones; beware alike the southern pole and northern Arctus (the Bear). Keep to this route; my wheeltracks there show plain. Press not too low nor strain your course to high; too high, you'll burn heaven's palaces; too low, the earth; the safest course lies in between. And neither rightwards towards the twisting Anguis (the Snake) nor leftwards swerve to where the Ara (Altar) lies. Hold in the midst! To fortune I resign the rest to guide with wiser wit than yours. See, dewy Nox (Night) upon the Hesperian shore even while I speak has reached her goal. No more may we delay; our duty calls; the day dawns bright, all shadows fled. Come take the reins! Or take, if yet your stubborn heart will change, my counsel, not my chariot, while you may, while still on firm foundations here you stand before you mount between my chariot wheels, so ignorant, so foolish!—and let me give the world light that you may safely see.
- l. Pliny, *Naturalis Historia* (H. Rackham, Trans.), 14.66
- i. Quartum curriculum publicis epulis optinere a divo Iulio – is enim primus auctoritatem his dedit, ut epistulis eius apparet – Mamertina circa Messanam in Sicilia genita.
 1. For public banquets the fourth place in the race [or contest for judging wines] has been held from the time of his late Majesty Julius Caesar onward— for he was the first person to bring them into favour, as

appears from his letters— to the Mamertine vintages grown in the neighbourhood of Messina in Sicily

- m. Augustine, 386, II:8:25
 - i. Optent tranquillitatem atque certum cursum studii sui, omniumque sociorum, et sibi quibusque possunt mentem bonam pacatamque vitam.
- n. Ramus, 1676 (See Ramus & Curriculum)
- o. Shakespeare, *Romeo and Juliet* (ca., 1593), 1.4:68-73
Her chariot is an empty hazelnut
Made by the joiner squirrel or old grub,
Time out o' mind the fairies' coachmakers.
And in this state she gallops night by night
Through lovers' brains, and then they dream of love;

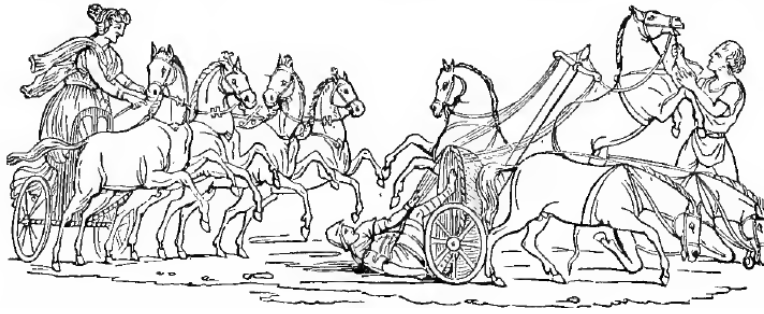


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Discovery in / of Curriculum Studies

3. “Technique of Curriculum Discovery”

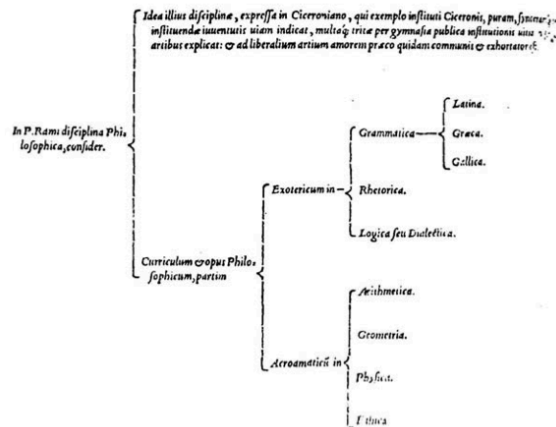
- a. John Franklin Bobbitt, *The Curriculum of Modern Education* (1941, pp. 296-298)
 - i. The curriculum of any person is the course that his individual life runs.... And that is the entirety of the technique of discovering the right curriculum for any person.
 - ii. Increasingly, we do not "make" a curriculum or "install" it. We are learning that our task is only to discover the ways in which individual lives are to run.
 - iii. Curriculum "making" belongs with the dodo and the great auk. Current curriculum discovery, one for each child and youth, takes its place.

4. Three Great Discoveries in Curriculum Studies

- i. **The OED’s discovery of the etymology of curriculum, ca. 1893**
 - ii. **Pinar’s discovery of *Currere*, ca. 1974**
 - iii. **Hamilton’s discovery, ca. 1985, of Ramus’ *Professio Regio* manuscript (1563/1576) as the first appearance of “curriculum”**
- b. The OED’s discovery of the etymology of curriculum, ca. 1893**
- i. Curricule (ktrrik'l). [ad. L. *curricul-um* running, course, also (race-) chariot, f. *curr-ere* to run.]
 1. A course, running. (In quot. 1682 taken as *dim.*, a short course.) *Obs.*
 2. **1682** Sir T. Browne *Chr. Mor.* (1756) 124 Upon a curricule in this world depends a long course of the next.
 - ii. Curriculum (k#ri-ki«lom). Pl. -ula. [I.= course, career '(lit. and fig.): see above.] A course; spec, a regular course of study or training, as at a school or university. (The recognized term in the Scottish Universities.)
- c. Pinar’s discovery of *Currere*, ca. 1974**
- i. Pinar (1975, p. 400): I propose yet another meaning of the word, one stemming from its Latin root, *currere*. The distinction is this: current usages of the term appear to me to focus on the observable, the external, the public. The study of *currere*, as the Latin infinitive suggests, involves investigation of the nature of the individual experience of the public: of artifacts, actors, operations, of the educational journey or pilgrimage. To realize this possibility of sense involves the study of *currere*.
 - ii. In *Curriculum Theorizing*, chapters titled "The Analysis of Educational Experience" and "Search for a Method," Bill Pinar (1975) describes the method of *currere* (pp. 384-395, 415-424).
 1. In *Toward a Poor Curriculum*, published with Madeleine Grumet in 1976, Bill simply states that “The Method of *Currere*” “is regressive—progressive— analytical— synthetical.”

- iii. A few years later, in “*Currere: A Case Study*,” through an immensely productive encounter with Sartre’s *Search for a Method*, Bill elaborates:
 - 1. A definitional note. As you recognize, *currere* is the Latin infinitive from which curriculum is derived, and I use it to suggest a particular focus of curriculum study, a focus on one’s lived experience of curricula. Instead of examining only the course of study, or one’s intentions in designing the course to be run, in *currere* we focus on the running of the course. The course becomes subsumed in, though not reduced to, the experience of the runner. This runner is the teacher or the student (or whoever comes in contact with curricula). (p. 318)
- d. **Hamilton’s discovery, ca. 1985, of Ramus’ *Professio Regio* manuscript (1563/1576) as the first appearance of “curriculum”**
 - i. Hamilton, “Curriculum Design: Historical Perspectives on the Art of the State,” 1987, p. 3): My first foray into the origins of the term ‘curriculum’ was shared with Maria Gibbons. We presented out preliminary findings at the 1980 AERA convention (Boston). If our conference paper had any originality it lay in the suggestion that the emergence of the term curriculum coincided with the spread of Calvinist ideas about social discipline. The separation of ‘curriculum’ from the much older term ‘*Vitae curriculum*’ brought, therefore, a new sense of order into schooling.... After 1980, Maria and I turned to other things; and, almost five years elapsed before I returned the topic.
 - ii. (p. 5): Indeed, as late as 1987, I discovered the earliest use of curriculum known to myself in a 1576 representation of knowledge prepared by one of Ramus’ protestant (?Calvinist) disciples, Thomas Fregius.

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hoc Volumine coniunximus.



- e. Armour (1966, p. 784): **Curriculum**
 - i. It comes, like so many long words, from Latin. The Latin word *curriculum* means either a race course or a chariot, which explains why a Roman sometimes found himself driving a *curriculum* around a *curriculum*, all the while marvelling at the economy of the language. *Curriculum*, in turn, comes from *currere*, to run, which is a good thing to do if you see a *curriculum* coming straight at you. The plural of curriculum is either *curriculum*s or *curricula*, and there are those to whom this makes a great deal of difference.
- f. Armour, *A Diabolical Dictionary*, (1969, p. 33): **Curriculum**. From the Latin *curriculum*, a racecourse or a chariot, which in turn comes from *currere*, to run. From this we also have the curricule, a two-wheeled chaise drawn by two horses abreast. As it is

used today, curriculum refers to the body of courses offered by an educational institution, but the original meaning has not been entirely lost. Teachers involved in a curriculum have the feeling of running around and around a race track but never getting anywhere. Some, after a hard day, feel as if they have been pulling a curricula, with the superintendent, principal, and two members of the School Board inside, urging them on.

5. How to Make a Curriculum = How to make a chariot or track or course, etc.

HOW TO MAKE A CURRICULUM

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