**EDCP 601  
Doctoral Seminar**

**Curriculum as a Temporal Thing**

1. **Curriculum Wisdom**
   1. Homer (ca. 800-750 BCE)
      1. Homer uses both *ἅρμα* or *hárma*, *δίφρον* (chariot board or seat), and *ὄχεα* or *okhea* (ὀχέων or *okheōn*, *ὄχεσφι* or *okhesphi*) for chariot.
   2. Empedocles (ca. 450 BCE) (Fr. 4):
      1. Αλλα θεοι των μεν μανιην απετρεψατε γλωσσης,

Εκ δ' ὁσιων στοματων καθαρην οχετευσατε πηγην.

Και σε, πολυμνηστη, λευκωλενε παρθενε, μουσα,

Αντομαι, ὡν θεμις εστιν εφημεριοισιν ακουειν.

Πεμπε παρ' ευσεβιης ελαουσ' ευηνιον ἁρμα

* + 1. But turn their madness, Gods! from tongue of mine.

And drain through holy lips the well-spring clear!

And many-wooed, O white-armed Maiden-Muse,

Thee I approach: O drive and send to me

Meek Piety's well-reined chariot of song,

* 1. Choerilus, *Persica* (ca. 420 BCE) (*Supplementum Hellenisticum* [SH] 317):
     1. Πάντη παπταίνονά νεοζυγες άρμα πελάσαι
     2. 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 alloted, 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.
  2. Plato (ca. 360 BCE)
     1. 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.
  3. Callimachus, ca. 245 BCE, *Aetia*, praef. (Fr. 1.25-28) (see Choerilus' *Persica*)
     1. πρὸς δέ σε] καὶ τόδ' ἄνωγα, τὰ μὴ πατέουσιν ἅμαξαι

τὰ στείβειν, ἑτέρων ἴχνια μὴ καθ' ὁμά

δίφρον [άρμα] ἐλ]ᾶν μηδ' οἷμον ἀνὰ πλατύν, ἀλλὰ κελεύθους

ἀτρίπτο]υς, εἰ καὶ στεινοτέρην ἐλάσεις.’

τῷ πιθόμη]ν· ἐνὶ τοῖς γὰρ ἀείδομεν οἳ λιγὺν ἦχον

* + 1. 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.
    2. 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.
    3. 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.
  1. Plautus renders chariot as *currum* and curriculum as he adopts and translates from the Gaulish or Gallic *carrum* (i.e., *Mercator*)
     1. *Mercator*, ca. 205 BCE, Act V, Scene 2, 91).
  2. 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
        1. Diocletian (284 CE) refers to the carruca as “pompous carriage”
        2. Loring (1890, p. 312) indicates that Caesar refers to the Gaul’s *carros* as a “barbaric wagon.”
  3. Cicero (see <http://latin.packhum.org/search?q=curricu>)
     1. 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᾽ Ὠρίωνος ὑπ᾽ ἀμφοτέροισι λαγῳός [338]

ἐμμενές ἤματα πάντα διώκεται. αὐτὰρ ὅ γ᾽ αἰεὶ

Σείριος ἐξόπιθεν φέρεται μετιόντι ἐοικώς,

καί οἱ ἐπαντέλλει, καί μιν κατιόντα δοκεύει.

ἡ δὲ Κυνὸς μεγάλοιο κατ᾽ οὐρὴν ἕλκεται ἀργῷ

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)

* 1. Virgil, ca. 29 BCE, *Georgics*, Book I.510:
     1. 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.
  2. Horace, *Odes*, 30-27 BCE:
     1. 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 tergeminis tollere honoribus;

illum, si proprio condidit horreo

quicquid de Libycis verritur areis….

* 1. Ovid, ca. 8 AD, the *Metamorphoses*, Book I,
     1. 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.
  2. Pliny, *Naturalis Historia* (H. Rackham, Trans.), 14.66
     1. Quartum curriculum publicis epulis optinuere 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
  3. Augustine, 386, II:8:25
     1. Optent tranquillitatem atque certum cursum studii sui, omniumque sociorum, et sibi quibusque possunt mentem bonam pacatamque vitam.
  4. Petrus Ramus (1563/1576)
  5. Shakespeare, *Romeo and Juliet* (ca., 1593), 1.4:68-73

Her chariot is an empty hazelnut

Made by the joiner squirrel or old grub,

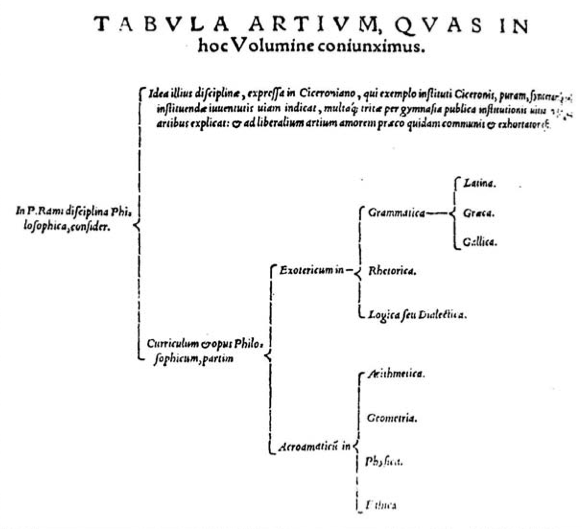
Time out o' mind the fairies' coachmakers.

And in this state she gallops night by night

Through lovers' brains, and then they dream of love;

* 1. John Franklin Bobbitt, *The Curriculum* (1918)
  2. Armour (1966, p. 784): **Curriculum**
     1. 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 *curriculums* or *curricula*, and there are those to whom this makes a great deal of difference.
  3. 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 curricle, 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 curricle, with the superintendent, principal, and two members of the School Board inside, urging them on.
  4. Schwab (1969): “the field of curriculum is moribund, unable by its present methods and principles to continue its work and desperately in search of new and more effective principles.”
  5. Huebner (1976, p. 165): “The curriculum field of the past one hundred years is not just moribund; for all practical purposes it is dead.”

1. **Discovery in / of Curriculum Studies**
   1. Three **Discoveries** in Curriculum Studies
      1. **The *OED’s* discovery of the etymology of curriculum, ca. 1893**
      2. **Pinar’s discovery of *Currere*, ca. 1975**
      3. **Hamilton’s discovery, ca. 1985, of Ramus’ *Professio Regio* manuscript** (1563/1576) as the first appearance of “curriculum”
   2. ***OED’s* etymology of curriculum, ca. 1893**
      1. Curricle (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 curricle in this world depends a long course of the next.
      2. Curriculum (k#ri-ki«lom). PI. -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.)
   3. **Pinar’s discovery of *Currere*, ca. 1975**
      1. 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*.
   4. **Hamilton’s discovery, ca. 1985, of Ramus’ *Professio Regio* manuscript** (1563/1576) as the first appearance of “curriculum”
      1. 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.
      2. (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.



* 1. ???
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