DEMOGRAPHY THROUGH MUSIC EDUCATION

By

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CHAPTER I

PHILOSOPHY OF DEMOCRACY IN EDUCATION

The democratic ideal of public school education is based on the fact that each child is entitled to the same opportunities as every other individual. Each child should receive the maximum individual development so that each may live a happy, purposeful life. The development of proper ideals and attitudes will cause each member to realize that he is a necessary and valuable part of the whole society. Any organization which trains the future citizens of our country should establish the idea of responsibility and co-operation as necessary qualifications for democratic living. Again this organization must show that the welfare of each member, as a free human being, is permitted only upon the exercise of freedom which depends upon the intelligent interpretation of the right of others.

"He (the child) should know, his parents should know, the public should know, his teachers should know, that when he (the child) goes to school he goes there to learn how to be a free human being."1

We, as adults, must realize that we are living in a rapidly changing world. Transportation, communication and demands upon life in general are today far more intense than they were in the past. Because of these constant improvements in living conditions, it is

necessary to train the child of today to meet the situations as they arise. Since we are permitted to partake of these opportunities of this generation, we must lead the child to experiences of better quality which will result in wholesome and useful living.

"Education must recognize the immediate present, must bring the pupil into close contact with life as it now is, and must attempt to inculcate in him such knowledge, such habits, and such ideals as will tend to cause him to live a useful, a healthful, a socially satisfactory, and a happy and contented life."  

In order to develop these abilities a child must experience the free expression of his ideas. He looks to his classmates for approval of these contributions. It will not take long for the child to sense the appropriateness of his actions or remarks and he will soon employ the standards which the group (this includes the teacher) has set for itself. Group approval is one of the strongest forces among children. The child has learned that each individual is dependent upon the group and is responsible to it. Each child is expected to develop his individuality only to the extent that it does not infringe upon the freedom and rights of others.

We, as teachers, are expected to help all children find a maximum enjoyment in their work so that the worthwhile attitudes and ideals toward life in general will be developed. If we are alert as to the richness and continuity of experience we are bound to see the formation of attitudes which are valuable. Dr. John Dewey states: "The principle of continuity of experience means that every experience both takes up

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something from those which have gone before and modifies in some way the quality of those which come after." All experiences do not provide continuity. An experience may produce lack of sensitivity and responsiveness. An experience may increase a person's automatic skill in some field and yet cause him to land in a groove or rut. Then, too, an experience may be enjoyable at the time but yet cause a careless attitude. A child who is forced to drill on his arithmetic tables has an experience. His past experience in studying these tables will be recalled and due to this drill his future experiences will be modified. However, his personal attitude regarding this process is one of disgust and perhaps carelessness. Since every experience lives on in further experiences, the educator has a very definite problem of planning valuable experiences which will continue. Dr. John Dewey states:

"It is his (the educator's) business to arrange for the kind of experiences which, while they do not repel the student, but rather engage his activities are, nevertheless, more than immediately enjoyable since they promote having desirable future experiences."

Let us consider an example of the development of a rich experience which shows continuity of growth in a health project. Previous to Clean-Up Week in Chicago the children of Goethe School considered what community life meant to them. They considered this from various points such as their home and garden, the business section, and recreational

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advantages. They considered what little contributions they could make to make this community a more beautiful and healthful place to live. Flower and vegetable seeds were sold for a very nominal price to those children who would plant them. In each class groups were formed to care for certain tasks they wanted done. For instance, an empty lot needed cleaning up and weeds cut so a group of eighth grade boys did this. Groups got together and planted gardens. Pictures were taken of the task before and after it was cared for and these were brought to school for demonstration. A survey of all jobs done by the entire school was made. This included questions regarding interior and exterior of houses cleaned, painted and repaired; number of empty bottles collected and put in proper place. The children were so pleased with their results that they continued the idea when they returned to school. If any paper was seen on the floor in the school or out in the playground some child would pick this up and put it in the proper receptacle. They decided that the civics classes should assign two girls and two boys to definite parts of the school building to see that the floors of the halls and basement were free from papers and milk bottles. This campaign interested some of the parents of these children. Some of the mothers reported that when the children were so enthusiastic about cleaning their yard the parents couldn't help but catch the enthusiasm. They said: "When we once got started we found so many things to do that we couldn't stop until we finished the work that was possible to do."

"Education, as conceived here is a process of continuous reorganization of experiences to enable each individual to realize with fullness the major values
"which are inherent in the society which the school serves. In a democracy the function of schools is to help each succeeding generation to experience as fully as possible the democratic way of life which is accepted as basic to a good society."5

Every child in the classroom should be helped to find joy and release of spirit through his work. It has been said that music is more closely related to emotion than any of the arts. Miss Pitts tells us that in music classes "boys and girls are physically and emotionally engaged to a degree not possible in most school activities."6 The music class offers a means of escape for these energies and also convinces the pupils that there is need for enthusiastic co-operation. It also provides a continuous and pleasant way of satisfying self-expression.

"Through the ability to participate in singing, in playing upon an instrument, and in the sympathetic projection of oneself into the performance of others, boys and girls are given a language for communion with their own inner natures, through which they may reveal themselves more fully to others."7

There can be no real appreciation of music except through an emotional experience and there should be a definite awareness of emotional value and appeal in all music taught to the children. There is a wealth of emotional power in music. It has the power to cheer and to soothe, as well as to disturb and to excite. The experience of feeling the emotion expressed in the music is the most important objective of the music lesson. The children should feel what they sing and sing what they feel. This attitude with which the children approach the singing of a song determines the educative value of the experience. Through

5. Buswell, Education in a Democracy, p. 42.
this feeling a child can experience the awareness, insight and interest in music. If a child feels the emotional force in music, his interest will be aroused and he will discover little techniques in the music which will help explain the reason for the emotion which was felt. This can be brought over to a very valuable contribution towards training in democratic living. Unless a person can experience this release of emotion he will become a maladjusted member of society.

How can we control this emotion through the participation of music?

This can be done through an intelligent interpretation of music; through determining the factors which give a piece of music its distinct individuality, and then in gaining the power in expression, both musically and appreciatively. Thus leadership, poise, self-expression, confidence as a respected member of the group, respect of the right of others and responsibility may be developed.

"Boys and girls today as always release much pent-up physical and emotional energy in singing or in playing upon some musical instrument."

"Therefore, singing for every child is important in music education provided it is of such nature as to satisfy his desire for self-expression and give legitimate outlet to the emotions."

"It will not meet that need (emotional experience) however, unless teachers have the courage to recognize that the emotional values of music are among its most precious contributions, and unless they are willing to abandon many of the conventional prepossessions and routines of school-keeping that are based on the implicit belief that drills, discipline, hard work, destitute of significance to the pupil,"

8. Pitts, L. B. *Music Integration in Junior High School*, p. 3.
"and memoriter assigned tasks are alone educationally respectable."¹⁰

If music is to be satisfying to every individual there must be growth. The whole of any given situation is influenced by each of its contributing elements. In the same way the purpose is conditioned by each of the experiences which are planned to give the desired result. It is necessary to plan a continuity of rich experiences so that there may be emotional and intellectual growth. Dr. John Dewey tells us that "Growth, or growing as development, not only physically but intellectually and morally, is one exemplification of the principle of continuity."¹¹ Parents are concerned about the whole growth of their children. Everything is done to keep these children in the best of health. Loss of health disturbs the child's whole being. Their activities are lessened, their attitudes are changed and their intelligence seems to suffer. Then, too, parents are anxious that their children develop mentally. Lack of proper mental development, just as loss of health, affects the whole being. On an equal basis with health and intelligence, parents are very concerned about the moral discriminations of their children. Disturbance of the equilibrium of these moral attitudes can cause a maladjusted person. Each part is dependent upon the other and disturbs or equalizes the whole being in some way.

"We talk about education dealing with the whole of human nature, but we tend to treat children as though they were disembodied intelligences. How can an

education which does not concern itself with the body pretend to appeal to the entire personality."  

Dr. John Dewey states that the purpose of education in the school is to help develop an integrated and well-rounded individual who functions in a socially useful manner, in so far as his native equipment permits.

"The problem here (elementary education) is then (1) to furnish the child with a sufficiently large amount of personal activity in occupations, expression, conversation, construction and experimentation, so that his individuality, moral and intellectual, shall not be swamped by a disproportionate amount of experience of others to which books introduce him; and (2) to conduct this more direct experience as to make the child feel the need of resort to and command of the traditional social tools--furnish him with motives and make his recourse to them intelligent, an addition to his powers, instead of a servile dependency."  

In education we are interested in developing the whole child and his positive attitudes. We are determined to stimulate the child's intelligence so that he has the interest and desire to make of himself an independent, thinking, resourceful and socially minded individual enjoying a richness of living. Many adults have had difficulty in solving problems because as children all decisions were made for them by older people. It is important to allow pupil participation in planning the work to be accomplished in school. Children know what some of their needs are and if these needs and those pointed out by the teacher are apparent to them they will have a purpose in carrying on their work. This planning of activities cannot be left entirely to

the children but the wise teacher can tactfully direct the group so that she will obtain the results she feels are the desired immediate goal.

"It is always the whole child that we influence and for whose good we are responsible."14

"Music must be concerned with the development of the whole child, the active, growing, thinking and emotional child."15

"The new education takes exception to these procedures (traditional school program) and maintains that pupils themselves should have a share in the planning of their materials, and in evaluating the worthwhileness of the experiences gained in working together."16

"It is always the growing of the whole child which concerns us, all sides of life integrated within an effective growing whole."17

CHAPTER II

PURPOSEFUL BEHAVIOR AND DEMOCRATIC LIVING

A purpose is an end view. It should result in a planned series of activities which a person has experienced. This requires foresight of the outcome of the interaction of subjective and objective conditions and the proper impulse and desire required to carry them out. Purposeful behavior results when foresight forces the activity of striving and seeking to an end which will result in the fulfillment of purpose. John Dewey tells us that a genuine purpose always starts with an impulse. Obstruction of the immediate execution of an impulse converts it into a desire. Our intelligence aids in the foresight of activities which result from acting on impulse. To develop this purpose, John Dewey states that: "It involves 1) observation of surrounding conditions; 2) knowledge of what has happened in similar situations in the past, a knowledge obtained partly by recollection and partly from the information, advice, and warning of those who have had a wider experience; and 3) judgment which puts together what is observed and what is recalled to see what they signify." A man has the desire to build a home. This desire has become so strong that he is forced to think of a means of its execution. He decides upon the amount of money

he wants to spend, the neighborhood in which he wants this home to be
built and the type of structure he wants. He discusses his plans with
his friends who have had similar experiences and who can advise him.
He seeks advice from an expert concerning the possibility of carrying
out his plans. He realizes his lack of understanding of the newer types
of electrical installation so he secures the books which will help him
and starts enthusiastically to study them. Throughout his planning he
discovers many problems which he meets by seeking help from books,
friends or even perhaps attending some class which will help him under­
stand his problem. His experiences have proved valuable and his pur­
pose is fulfilled. Let us see an example of purposeful behavior in
the classroom. Some fourth grade children have enjoyed a movie about
the Sahara Desert. After a little informal discussion about the picture,
the class decided that it would be interesting to build a miniature
town in an oasis and compare that mode of living with life in their
town in the north central states. In order to do this the class organized
itself into committees, each of which was responsible for the information
and building of certain phases of that life. For instance, one group
would report on the types of homes they found in the Sahara Desert.
This group would be responsible for building some of these homes. Another
group discussed the means these people had of making their living.
Another group had the phase of climate and clothing. Transportation was
the topic given to another committee. Food and means of obtaining it
was discussed by another group. Each committee had to read the material
in their library concerning its topic and then build that part of the
town which referred to its particular topic. After the town was built each group gave a report on its contribution.

We are anxious that our children build their lives upon some worth-while purpose. The majority of parents seek to guide their children so that they may experience only those beneficial activities which will result in wholesome, intelligent growth. Educators are also responsible in planning these beneficial experiences for the children. Of course, it is necessary that the child see the necessity for action in relation to a felt need rather than the dictated purpose of the adult. Guidance given by the adult to the exercise of the pupil's intelligence is an aid to the freedom of purpose. Dr. John Dewey states:

"The essential point is that the purpose grow and take shape through the process of social intelligence."^2

Learning is the result of a new response which reduces a disturbance within the organism and can be accepted for future use. The responses already experienced are not sufficient to satisfy the state of equilibrium within the organism and restoration is made through a new response. The upset, need or desire of the organism furnishes the drive or movement which results in behavior. A child who desires to play with his playmate in the next yard is quite upset because some person has very unobligingly hooked the gate which he cannot open. The side hedge is no help for his means of escape. As he wanders to the back of his yard he sees a wire fence under which he can crawl. He tries and succeeds. His disturbance is removed because the need has been satisfied. His behavior

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was purposeful in that the child tried very hard to remove the cause of disturbance so that he was able to regain his stability. Learning is purposeful behavior in which the whole organism felt a need.

"When some change, either within or without this organism, upsets its equilibrium, there results a strain which is called need, preference, want, wish, desire, interest and the like. There follow movements of the organism directed toward the environment to restore the equilibrium, continuing until the need has been satisfied and the desire consummated."

"When the functioning of the conduction unit proceeds smoothly, we experience satisfaction and when this is not the case we suffer annoyance."

The whole organism is involved in each learning act. The whole is greater than the sum of all its parts. The human body would not mean much if all its parts were separated, yet as a whole they function co-operatively and form an integrated being. In music, notes and phrases taken separately do not have much significance, yet taken as a whole they produce the beauty which the composer desired. No part exists independently of all other parts. The change affecting one part would, therefore, disturb the equilibrium of all other parts. Each new way of behavior causes a change in the whole organism. Regarding this influence upon the whole organism William Heard Kilpatrick states:

"Rather does each new way of behavior mean in some degree a remaking of the whole organism. No part is omitted; intellectual insight (with more or less of "what," "why," and "how"), emotional changes (likes and dis-likes toward the various elements noted in the experience), glandular

rend justments, neuromuscular readjustments. It is important for educators to make sure that every response of the child is valuable so that there will be a wider integration of the self. Capt. Hayne King told a group of music teachers about the effect music has on a group of tired soldiers who have been marching for many hours. If this group can be met with a band or even permitted to sing during the last stretch of their march, they will arrive at their destination in a happier mood and much less tired than they would if they did not have the music. Their whole body was influenced by this music. The lively rhythm of the music seemed to release aching muscles, tired feet and an uninterested attitude.

"Music is a refuge for the spirit, a well-spring of water in the thirsty land which many of our pupils must traverse. In sorrow, in fatigue, in distress; one can turn to it, sure that one will not be disappointed."5

Then, too, the environment which is also involved in learning is valuable to the whole organism. William Heard Kilpatrick quotes J. S. Haldane in the following:

"An organism and its environment are one, just as the parts and the activities of the organism are one, in the sense that though we can distinguish we cannot separate them unaltered, and consequently cannot understand or investigate one apart from the rest."7

Dr. John Dewey states that, "The environment, in other words, is whatever conditions interact with personal needs, desires, purposes,

Conscious education tends to improve life. The living organism is a source of energy or activity which is seeking expression and the habits already established in the nervous system act as a means for the release of this activity. These habits require a certain adaptation before they can be carried out. Some of these habits will have to be kept from responding to the stimulations of the environment and those which should be used must operate in the right order and the right degree. To know what to do and when to do this is the purpose of democratic learning. The enthusiastic boy attending an exciting football game can hardly be expected to sit quietly during the entire game. He knows from previous experience, or at least from observation of actions of this audience, that it is perfectly permissible for him to express his feeling with a shout. However, if this same boy were to attend a formal banquet he would be forced by convention to inhibit these habits and use his energy in a way acceptable to this society. This boy must understand when to allow his response to be freed.

William Heard Kilpatrick states:

"Any habit of the child belongs as truly to the situation as to the child, for it joins both together."

"The principle of habit so understood obviously goes deeper than the ordinary conception of a habit as a more or less fixed way of doing things, although it includes the latter as one of its special cases. It covers the formation of attitudes, attitudes that are

emotional and intellectual; it covers our basic sensibilities and ways of meeting and responding to all conditions which we meet in living. 10

Since environment has such an important influence upon the individual, it is necessary that teachers as well as parents be concerned with this factor. Each person is dependent upon each other. He is a social being. He uses the material supplied by his social environment with which to adjust his life. Because of this, we as teachers must be very careful of the attitudes we permit a child to form in the environment we give him. The child spends half of his day under the influence of the school. The remaining part of the day the majority of children will demonstrate to their social world the attitudes they have gained at school.

"The organism must feel a unity with its environment if the wholeness of the organism is to be preserved." 11

"A being connected with other beings cannot perform his own activities without taking the activities of others into account." 12

Every situation met is a means of causing better integration of the self or in the opposite way, the disintegration of the self.

Dr. John Dewey tells us that interaction gives equal rights to objective and internal conditions and that these taken together form a situation. It is necessary to plan situations so that there will be integration of the self. Let us consider the following example. A man doing some necessary work at his desk is told by his employer to stop and do

something different. If the man accepts his employer's viewpoint so that this new work becomes his preference, no injury will be done to the self. If he should refuse to do this new work on the basis that the work that he has been doing is equally important, he will suffer mental and physical upset as well. This disintegration can become extremely serious if it is allowed to happen continuously. It will definitely result in maladjustment. However, the integration of self causes contentment and happiness.

"Happiness for us in the inherent pleasurable accomplishment of active growing. It is the sign as to whether the self is sufficiently engaged, whether the interactions between self and situation are proper, and whether the result in self-building is good."13

CHAPTER III

METHODS AND TECHNIQUES OF TEACHING

DEMOCRATIC LIVING IN THE MUSIC CLASS

The democratic way of life in public school education is based upon the idea that every child has the same opportunity for development as every other child. This development must not retard the growth of the social group of which he is a part. Every person should be led to appreciate the attitudes of his classmates. The group should develop experiences which will result in proper attitudes, insights and techniques for the development of the intellectual growth of the whole society. This calls for responsibility of the child to the group and co-operation with it in order to obtain enjoyment and satisfaction.

The Course of Study for California states: "The school has an important role to play in helping the individual learn to satisfy his needs in ways that are acceptable both to him and to society. As an educative agency it must operate from: (1) Insights into social processes and need; (2) Insights into individual human-growth processes and needs; (3) Insights into the significance of the effects of environments and experiences, experience being another name for the interaction of the individual with his environment; and (4) Insights into how situations can be arranged, compatible with human needs, that will result in wholesome growth of each individual, that will develop common attitudes,"
common insights, and common techniques in a sufficient proportion of
the population to guarantee both stability and progress.¹

How is this democratic ideal promoted in our music classes? If
it is to be accomplished, the child will need to grow in the develop­
ment of definite characteristics necessary for democratic living.
These characteristics seem to be: (1) responsibility, (2) co­
operation, (3) leadership, (4) self-control, (5) respect for the
rights of others.

Let us examine some of the procedures in the music class which
may help the child to grow in these worthwhile objectives. Music is
very close to the lives of people. It records the joys and sorrows of
man and helps him in his work and play. Thus, music which has social
significance is valuable in guiding children in the assimilation of
facts necessary in democratic living. Let us take, for example, the
experiences based upon the song, "Oh Susanna." The children recognize
quickly the fun and ridiculous humor of the song. This is music for
laughter and gaiety which lends itself easily to rhythmic interpretation.
During activity initiative and leadership are developed in creatively
working out the desirable procedures for dancing to "Oh Susanna." Co­
operation and self-control are needed in executing the dance. If the
children fully realize the social significance of this music in the life
of our early settlers, then insight may be gained for a more intelligent

¹ Their First Years in School, p. 28.
interpretation of the music. Pioneers who came west to Arizona left friends and comforts for the hardship of a new life. Wagon trains grouped for protection around a camp fire afforded the weary travelers scanty shelter. Everyone was discouraged and homesick. Then someone strummed a lively tune on the banjo. It was "Oh Susanna." All joined in the music, and lonesomeness was forgotten for the moment.

The experiences gained through the study of the early settlers may bring to the children the ideas of perseverance and industry. It may also bring to them the idea that music is functional in life. If these ideas can be brought to life with definite illustrations, which are ever-present in the individual life of the children, then real education has taken place. The children may be asked: "How may we all demonstrate industry in our own living?" "How can we show co-operation which the early settlers found so necessary?" "What songs can we sing when we feel lonesome?"

After the purpose and social significance of "Oh Susanna" are experienced, the music teacher may find many meaningful aspects in the music itself to reinforce them. Why was the banjo used to accompany the song? What rhythms are especially significant for this instrument? What rhythm patterns give the music a gay mood? Is there any special significance to the tonal patterns in the song?

When the children clapped the rhythm and read the words, they found that the notes requiring emphasis were preceded by short notes. For instance, we have a statement in the first phrase telling us that the minstrel came from Alabama and brought his banjo with him. The
notation of this starts out with two sixteenth notes followed by eighth notes. The word "banjo" is emphasized by the dotted eighth note followed by the sixteenth note. The class noticed the change of the rhythm in the chorus where there are two quarter notes followed by an eighth and a quarter note. Since the eighth note was on the first part of the beat, it required emphasis. The class discovered that this bit of syncopation added to the fun or merriment of the song. When the children looked at the syllables for these four notes, they found fa, fa, la, la. The class decided that the ridiculousness of the song was increased by the use of these syllables which denoted awe and mournfulness. These syllables, together with the syncopation, added interest to the song.

In the past, children have experienced the meaning of the strength of the tonic chord as shown in bugle calls. They knew that "sol" was a demanding tone and was very bold. That experience was continued in three phrases in this song. When the minstrel sang the words, "Oh don't you cry for me," he used the strength of the descending tonic chord but ended the phrase on "re." The class felt that there was something more needed, since this left the audience with the feeling of uncertainty. They called "re" a longing tone. The last phrase ends the song with the definiteness or strength of the tonic chord.

The approval of the group is the greatest force in influencing the conduct of the individual. Every child is striving for group approval. Since musical activities are only successful through satisfactory cooperation of the entire class, appropriate action must have approval of
at least the majority of the children.

"In all such cases it is not the will or desire of any one person which establishes order but the moving spirit of the whole group. The control is social, but individuals are parts of a community, not outside of it."1

Responsibility of the group may be illustrated as follows. One child in a third grade class attracted attention to himself through inappropriate actions. In dancing, he caused the children to laugh because of his silly antics. The teacher stopped the activity which had been very much enjoyed before this incident occurred. Did the group approve of the boy's actions? Did they want to continue the dance? Did the group know that through their laughing they had given approval to inappropriate conduct? Were they not equally at fault as the child who created the disturbance? Would there be any reason in showing off if the group did not respond by laughing?

An example of influencing the conduct of the individual through group disapproval was observed in the following music class. A child had continued his attention-getting antics until the teacher felt it necessary to take steps in solving the problem. The class was consulted as to their ideas in the matter. Suggestions were made. One child wished the boy to be sent to the office; another that he stay after school. The teacher allowed these remarks because of the impact the group opinion would cause. The teacher finally decided that the boy had lost his right to participate in enjoyable music activities. He might remain in his seat but was to be ignored by both children and teacher. At the end of the third day, the boy asked the group if he might be

permitted to return. Conditions were discussed and improvement of
the boy's behavior was noted.

The teacher proceeded to help a little girl who was not adjusted
to the group and seemed to have no capacities for leadership. She had
not been a resident of Tucson very long and did not know very many
children. She wanted to be active, but because of her timidity, she
could not force herself to participate. The instructor realized this,
so after class one day he gave her a story book to take home and read.
He asked her if she would find some story to dramatize that they could
use. She was thrilled to think she could take the book home with her
to read. She returned the book the following day, only to ask if she
might again take the book home with her. This encouraged her, and she
soon offered little suggestions to the class. Before long she was just
as anxious as the other children to show her interpretation of the
creative activity in the dance or dramatization of the story. Through
the careful encouragement of the teacher, the child developed initiative
and leadership which had not been developed before this time.

Bobby was a child endowed with a good mind and possessing out-
standing ability in creative work. He wrote a play, but voiced disapproval
when the teacher asked the class to suggest alterations, saying, "Those
kids will spoil my play." After the play was changed, Bobby wished to
choose the characters, but the teacher insisted upon tryouts, setting
vocal and dramatic requirements as the various characters were discussed.
The class was to select those children which seemed to fit the part.
Bobby electioneered among his friends and secured the part of "princess" for a little girl with long black curls. But after the play was progressing, he was dismayed to find that the child had a speech defect; she mispronounced "chosen" and "cherry blossom," as is common among Spanish-American people. Bobby then wanted the girl expelled from the cast. The teacher told Bobby that since he was instrumental in the selection of the child, it was now his duty to teach her to speak these words correctly. Thus, Bobby had a responsibility to the group, and his creativeness could only shine through the group's appropriate action.

The characteristics of the teacher and her techniques of handling the children and subject matter are important factors in bringing about education in democratic living. The teacher is the most important person in the classroom because she is the one who is responsible for the development of an integrated, wholesome personality of each member of her group. If she cannot lead her group so that each child develops the most meaningful attitudes toward life, she is not attaining her objectives to the fullest extent. To do this she must have a broad, deep understanding of life. She must be able to see beyond her subject to the demands of society and to be able to fit her teaching to the mental, physical, and social growth of her group. Her sincere appreciation of the privileges and responsibilities of our democratic living will cause her to display only the most worthwhile actions and attitudes which are expected of every worthy member of society. The teacher will do everything in her power to plan worthwhile experiences so that each child may meet the demands of this environment.
"If the school takes itself seriously in really being a school of experience for children, educators must have valid goals and must operate from: (1) insight into the nature and needs of human beings; (2) insight into the nature and demands of environmental conditioning factors; and (3) insight into the nature of the interaction between the individual and the environment."²

"Of all the factors in the field of school music the teacher is the most important. A school may have the finest equipment—a lovely room, a fine piano, an excellent machine for reproducing the best recordings, pointed material of the highest excellence, a fine collection of instruments, and an ideal co-operation from the administration of the school—but if the teacher is weak, all of the physical equipment in the world can never make up for the deficiencies in personality, musicianship, and the technique of teaching."³

The late President Eliot of Harvard once said:

"The supreme value of a teacher lies not in the regular performance of routine duties, but in his power to lead and inspire his students through the influence of his own mental and moral personality and example."⁴

Zest, the overflowing of enthusiasm which results from deep experiences, is one of the most desirable of personality traits for the teacher to possess. Zest, together with leadership, form a very desirable combination for which every teacher should strive. Enthusiasm is not a sufficient requirement of personality traits, but if the teacher through her deep love for music can lead the children to have rich experiences, then a great advancement has been made. This sharing of experiences through expression is a wonderful phase of democratic teaching. The child will be given freedom to express his opinions, perhaps in the following manner.

². County Board of Education, Los Angeles, Their First Years in School, p. 55.
The teacher asked the children to listen to some music and describe it. After listening, one child told how the music might give the impression of children dancing lightly on the grass. Some child agreed that it could be fairies. They listened again, and the group agreed that it could be fairies dancing early in the morning in an open space in the woods. The teacher asked why they felt fairies were dancing. Some child responded with the idea that the music was light and played by the violins. The teacher told them that many people liked to dance to this music, called "Amaryllis," which was written by Ghys. The children listened again to the music and thought of things they could do in a dance. Groups of children were allowed to show their interpretation of the music. The children who were watching the dancers were permitted to state their likes and the reasons for them. Each child was permitted to give his interpretation of the music, and the class discussed which they liked best. Therefore, because the children were allowed to relive and re-create the music about fairies, they were able to feel deeply. This feeling in turn terminates in intelligent action. Through the process of allowing the children to express their own ideas and thereby guiding them to appropriate action, the children learned far more than if the teacher had used formal and dictatorial procedures.

A teacher must possess leadership. However, this leadership must not mean domination. Every pupil is expected to do his own learning and that learning depends upon his own interests and desires and not upon the will of the teacher. The situations will be dictated if the teacher does all the planning. The meaningful joy of discovery experienced by
the child will be lost if the teacher plans the entire continuity of experiences. She must guide but not dictate. As the child does not realize all of his needs, it is the teacher’s duty to bring them to his attention. The teacher must lead her group firmly and wisely. It is her duty to guard against interruptions so that the planned series of experiences may result in the formation of desirable attitudes.

"The teacher's business is to suggest, to stimulate, to open up possibilities, to criticize, to organize—not to play the Fuhrer." 6

"If a teacher imposes his ideas or authority upon the pupil, he dispels the pupil's idea of feeling and the joy of discovering it for himself. In rhythmic training, as in other teaching, the child should be of paramount importance. Knowing how to guide and stimulate him without getting in his way is an art that should be acquired by every teacher." 5

Although we expect the teacher of music to appreciate and understand her teaching field it is not necessary for her to be a virtuoso. The teacher should be expected to master the material to be taught and also should understand the most beneficial method of presenting it. If a teacher is uncertain as to the meaning of a certain phase of her work, the children will gain no understanding from this activity and the time will be wasted. Regardless of the importance of subject matter, the understanding of the children and their needs should be the most important phase of the classroom procedure. The teacher must realize that she is the leader of children. Her interest and the needs of the children may differ and so she must place the interests of the children

in the activity to be carried out.

"He himself (the teacher) is not a specialist first and foremost, but a teacher of children first and a specialist afterward."

"One thing, however, is certain and that is that the new program will demand a much fuller knowledge of music than that required by the present curricula planned for music teachers. The new situation will call not only for a general knowledge of changing social conditions but greater knowledge of music and skill in formal teaching. The new program will need a resourceful person, who can not only teach any phase or kind of material at a moment's notice, but can be relied upon to recognize the need when it arises."

Democratic ideas can be obtained in the music class not only through the techniques which a teacher employs but also through the material she selects. The teacher created a desire for learning some patriotic songs through the use of the recording of "America, the Beautiful," arranged by Fred Waring. The emotional appreciation of beauty of tones, and the understanding of the thought of the verses caused the desire to learn this song. The words of the song were discussed and the children were directed in ways which they might transplant the ideas found in these words to their own lives. "America, America, God shed his grace on thee, and crown thy good with brotherhood from sea to shining sea."

"The teacher of music in the American schools can work towards the democratic meaning and purpose to be served in very concrete and practical ways. He can choose materials which have relationship and applicability to home life, community life, national life, religion, work, play, nature and also materials whose inspiration stems from people of other lands and races."

DEOCRACY IN OUR MUSIC CLASSES

One of the most important ideas emphasized in this thesis is the statement that every child should be led to develop proper attitudes and ideals toward life in general. Music is an excellent channel through which this principle may take root. Our concept of the value of personal and social advancement for each child can be observed in the music class. Individual differences are accounted for very carefully. Some children are interested in playing an instrument, while other children desire to create little songs. Then again, we have other children who enjoy singing in unison or harmony. All have different interests, but the same desire, namely, that of producing lovely music. Through these interests every child realizes the satisfaction of success. Worthwhile habits have been formed. Because of this achievement each child realizes that there are definite requirements which must be fulfilled if he is to develop personal and social growth. Mastering the immediate lesson is not the important aim, but rather that through this accomplishment the attitudes of success and satisfaction are formed and carried over into daily life. This is a far more important attainment than the lesson itself.

In our music classes the individual child is of extreme importance. If he has not learned to live peacefully with others, he needs much guidance. He is expected to recognize the rights of his classmates. If
he has not experienced the value of co-operation with his class, much dissatisfaction can be the result. To illustrate this we can consider a class enjoying the singing of various songs. If one child should refuse to co-operate with the class by singing incorrectly and disturbing the beauty of the song, he would be ridiculed by the class. If he continued to disturb the class he would be barred from any activity with this group. The approval of the entire class is master of this situation. Social approval is one of the greatest equalizers.

Throughout our music classes there should be a unity of interest, otherwise the material studied will be valueless to the class growth. This material should be presented so that the experience creates an interest which will not lie dormant, but will branch out into richer and more varied experiences. Common interest heightens the morale of the group and in turn inspires each individual to add his contribution to the group. In our democratic living we as leaders should try to inspire people to think intelligently so that problems may be correctly solved as they arise.

"Freeing individuals and helping them to achieve happier and more effective personal and human relations, by means of actual experiences in social participation, is a major aim of education."

The aims of music education should be very closely related to those of a democratic society which has as its deepest motive the guiding of the experiences of the future citizens of our country. In order to

achieve this it is necessary to cause the children to understand that their individual freedom should be in harmony with their social responsibility if they are to experience success and happiness. It is the duty of these educators to help children understand themselves as well as other people. This involves growth in the ability to improve the conditions of social living for themselves and their neighbors.

"Therefore, in an ultimate sense, the function of music is the same as that of all art and all science, which is: to extend man's knowledge of and control over himself and to deepen his insight into and mastery of the conditions of the environment in which he lives."²

In order to attain this rich living a functional curriculum is necessary. If the material studied is meaningful to the child, and he sees a need for learning, there will be no lack of interest in this field. The curriculum should not be a fixed plan, but rather one which is flexible enough to permit deviation from it according to the needs of the child. If the teacher leads the class to plan experiences and continue these experiences in a proper sequence, the result will be an intelligent and discriminating organization. This calls for very definite and careful planning if the desired result is to be attained. Not only intellectual, but also social and emotional experiences are to be planned so as to produce wholesome personalities for each member of the group. Music is a powerful means of achieving this. Singing with others is a definite social act. Music plays on the emotions of those listening to it. Not

only does it calm, but it also disturbs. There is fear, excitement, and love brought out in music.

The music curriculum must be built upon carefully selected experiences. All experiences are not of high quality and do not have the social values which the school desires to provide. Because of this the teacher will carefully plan the types of experience which will lead to larger fields of interests. She will provide sequences of orderly, cumulative experiences which are based upon the needs of the children. Miss Pitts states that real progress in general musical learning is the outcome of first, releasing, then guiding the kind of musical tendencies that are susceptible to the shaping and controlling influence of experience and study. This calls for a plan which is very definite and yet flexible enough to meet any unexpected need. This type of experience will broaden the interest of each child.

In our schools of today are enrolled the builders of our nation of tomorrow. We have a challenge. What are we going to do to these young minds? It is true that the upper seven per cent of the class will grow intellectually, emotionally, and socially regardless of what supervision they receive. What attitudes will the majority of the class receive during the eight years spent in the elementary school? If they have not been guided in making their own decisions, or if they refuse to act as worthy members of society, our work as educators has not succeeded well. The old proverb, "Train up a child in the way he should go; and when he is old, he will not depart from it" gives meaning to our work. Are we

leaders or dictators? Are we leading the children to think for themselves? Are we molding each child after the same pattern, or are we caring for the needs of each child? The challenge is great, but our responsibility is greater!
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