Biophily: Five Musical Episodes for the Revolutionary Educator

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Abstract
"Biophily: Five Musical Episodes for the Revolutionary Educator" is a composition meant to reflect, through music, some of the key concepts and ideas of authors like Paulo Freire, William Ayers, Neil Postman, and Charles Weingartner in their works that we covered in Social Foundations. Each piece aims to deconstruct poor teaching habits and practices, and musically express a better way to go about education.

Keywords
Music, Composition, Education, Ensemble, Revolution

Disciplines
Composition | Music | Music Education

Comments
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The appendix is also available for download as a separate file.
Biophily

Five musical episodes for the Revolutionary Educator

Eddie Holmes, '18
"The intellectual challenge of teaching involves becoming a student of your students, unlocking the wisdom in the room, and joining together on a journey of discovery and surprise. The ethical demand is to see each student as a 3-dimensional creature, much like yourself, and an unshakable faith in the irreducible and incalculable value of every human being." (Ayers & Alexander-Tanner, 2010, p. 113.)
II. Prarial

Teachers are working to bridge the cultural gaps between themselves and their students, and they are seeking to understand and integrate the prior knowledge and cultural and linguistic heritage of their students into the content and delivery of their classes and ensembles. They know that nothing short of an educational paradigm shift to a culturally inclusive pedagogy will ensure the success of their students in music, the arts, the humanities, the sciences, and the social sciences.” (Campbell, 2008, p. 519).
III. Messidor

"The task of teaching a subject to a child is to make the child perceive objects and relationships the way authorities perceive them. This sounds more like the old education than a new one, especially because it directs the child to see only what some previous perceivers have seen." (Postman & Weingartner, 1969, p. 79.)
IV. Thermidor

“The convert who approaches the people but feels alarm at each step they take, each doubt they express, and each suggestion they offer, and attempts to impose his ‘status,’ remains nostalgic towards his origins. Conversion to the people requires a profound rebirth. Those who undergo it must take on a new form of existence; they can no longer remain as they were. Only through comradeship with the oppressed can the converts understand their characteristic way of living and behaving, which in diverse moments reflect the structure of domination.” (Freire, 1970, p. 81.)
V. Vendémiaire