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Music Education in Homeschooling: A Preliminary Inquiry

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ABSTRACT

This study examined the music education curricular choices of three families who homeschool in the greater Phoenix area. While each family was intentionally including music as a part of their homeschool curriculum, the method and means of doing so varied. The parents' fundamental philosophy of education, their belief in the value of music education, and their own prior experiences in music learning and performance affected their choices. This exploratory study recommends that the music education professional should consider the unique position of the parent as teacher and administrator as well as the individualistic nature of the home setting in providing music instruction.

INTRODUCTION

Throughout modern history, a percentage of parents have elected to educate their children at home. Contemporary advocates proudly claim homeschooled students such as Marie Curie, Thomas Edison, and Alfred Einstein as inspiration for their unconventional means of schooling. The modern homeschool movement in America began in the 1960's as part of a school reform effort engendered by concerns for high-quality instruction.¹ The chief advocate for that decade and the one to follow was John Holt, author of the landmark book *Escape from Childhood*. In this text, he coined the term "unschooling" to refer to the concept of "educating children away from the institution of school."²

In the late seventies and eighties, the homeschool movement swelled with the addition of those who chose this option of educating their children for moral reasons. Authors such as Van Galen, Williams, and Kohn described this divergence in the homeschool movement.³ The general consensus was that two branches of philosophy were in play: some families educated children in the home environment for pedagogical reasons; and other families, predominantly of the Christian faith, homeschooled for ideological reasons.

As more sophisticated support programs and curricula have been offered for educating children in the home, new families have joined the homeschool movement. These families mitigate the two extremes represented earlier; they homeschool for

reasons that combine pedagogical and ideological philosophies. This new wave of homeschoolers increasingly cites as motivations "the transmission of a distinct set of beliefs and values to children, close family relationships, controlled and positive peer social interactions, quality academics, alternative approaches to teaching and learning, and the safety of children and youth."⁴

Research in home education has concentrated on answering broad questions: who homeschools, what are the motivations for doing so, and how many homeschools are there? According to the National Center for Education Statistics (NCES), approximately 850,000 students were homeschooled in 1999. NCES reports that this figure represents 1.7 percent of students in kindergarten through twelfth grade nationwide.⁵ Brian Ray, a scholar affiliated with lobbying entity The National Home Education Research Institute, has published extensively regarding a census of homeschoolers. In his current fact sheet, he estimates the homeschool population to be much higher, from 1.5 to 1.9 million for the 2000-2001 academic year.⁶

Surveying parents in Michigan, California and Washington, respectively, Gustavsen, Hetzel, and Harrison, in three separate studies, explored the motivation of parents to educate their children at home.⁷ Some of their findings include: desire for higher academic achievement, closer relationships between parent and child, the inclusion of religious and moral teaching, stronger discipline, and freedom to pursue non-traditional subjects and learning methods.

Existing research supports the belief that homeschooling can produce superior academic results. Frost, Morris and Ray agree that most homeschooled children, by fourth and fifth grade, achieve higher scores on standardized testing.⁸ Ray also contends that homeschool students' language skills are stronger because mothers tend to use more complex language structures than schoolteachers.⁹ Montgomery, also referring to the "parent as teacher" model, explains that the principle of self-fulfilling prophecy also contributes to success because parents tend to see their children as above average and expect them to achieve both socially and academically.¹⁰

Representing homeschooled families in Connecticut, Florida, and Pennsylvania, respectively, Cappello, Danley, and Shellenberger have conducted qualitative studies to further illuminate homeschooling beyond the facts of demographics and test scores.¹¹ Cappello's case studies examined four families with children of different ages and educational needs in Connecticut. The findings showed that "the families used a variety of teaching and assessment methods, home schooled children behaved like typical children as they were being taught; and principals were more supportive of home schooling than were superintendents and central-office administrators."¹² Cappello also recommended the building of partnerships between the public schools and the homeschooling family.¹³

Danley examined the role of "scaffolding agents" in the homeschool family. She defines "scaffolding agents" as the various outside teachers and curricular support personnel whom parents enlist to provide academic services. Danley's study confirmed the presence of scaffolding in homeschool teaching. She also found that "homeschooling

parents saw themselves as active learners”, “homeschooled instruction blurred the lines between teachers and learners”, “mutual respect was central to the homeschooled learning process”, and “homeschool parents believed that the outcome of their scaffolding would be the creation of independent learners.”¹⁴

Shellenberger conducted an ethnographic case study of a select group of families in central Pennsylvania who homeschool. Data analysis revealed that

...the reasons for homeschooling are complex and multi-faceted; cultural conflict exists between these homeschooling families and the public school system, the personal and educational background of these homeschooling parents influences the homeschooling process, the homeschool network fulfills the role of a community, these homeschooling families are schooling efficiently and effectively, and these homeschooling parents do not reach their full potential of educational creativity and innovation.¹⁵

Researchers increasingly focus on pedagogy and curriculum for specific subjects taught in the homeschool educational setting. Scholars such as Draper, Gilmore, Hafer, Huber, and Treat address the teaching of reading and writing in the homeschool.¹⁶ Ortiz examined homeschool math education; Lorson identified sources for the teaching of science in the home; and Litcher and Schmidt have described ways that the parent’s world view influences their teaching of social studies.¹⁷

In comparison, arts education has received little attention. Schalinske conducted a case study of art education among homeschoolers in Ohio.¹⁸ Her discussion focused on “implications for art educators” and articulated “an emerging demand for home schooling art education programs, services and resources.”¹⁹ Young published a study in 1999 that describes the music education of homeschoolers in Broome County, New York. This descriptive study was designed to identify types of music experiences in homeschooling, investigate the instructional goals, provide an overview of the music materials, and “quantify the degree of interest home schooling parents have in allowing their children to participate in public school music activities and classes.”²⁰ Young reports that the parents “provided music experiences for their children primarily through opportunities to listen to music, sing, and learn to play an instrument,” and that they “preferred to rely on instructors and organizations outside the home to provide their children with private instruction in music and/or opportunities to participate in classes or ensembles.”²¹ According to Young, the goals of parents in the teaching of music to their children included: “enjoy listening to music, understand God made music, learn to read music, and learn to play an instrument.”²² Finally, Young found that this group of home schooling parents was “only marginally interested in having their children participate in public school music activities, classes, and ensembles.”²³

In an effort to delve deeper into this area of research in music education and homeschooling, I examined the music education curricular choices of parents who homeschool their children using a phenomenological approach to inquiry. The following research questions guided the study:

- 1) How do parents' philosophical positions on education influence their reasons for including music in their homeschool?
- 2) When parents make a specific effort to include music as a part of their homeschool curriculum, why do they choose to do so?
- 3) How do these parents conduct music education at home as a part of the homeschool curriculum?

THE STUDY

A phenomenological study "describes the meaning of the lived experiences for several individuals about a concept or phenomenon."²⁴ Moustakas directs the researcher to focus on the individual's perception and

...determine what an experience means for the persons who have had the experience and are able to provide a comprehensive description of it. From the individual descriptions, general or universal meanings are derived, in other words, the essences of structures of the experience.²⁵

The parents of three homeschool families from the greater Phoenix metropolitan area participated in this study. I selected these parents because they schooled their children at home from the beginning of their formal education and included music study as a part of the curriculum. According to Creswell, the number of subjects for a phenomenological study may vary from a minimum of one to a recommended maximum of 10 subjects.²⁶ Three sets of parents, or six participants, yielded an extensive data record sufficient for the preliminary nature of this study.

Although phenomenological inquiry requires only that all participants have experienced the phenomena being studied, the families in this study have several characteristics in addition to homeschooling in common: they are intact, two-parent households; the mother is the primary educator and does not work outside the home; both parents are college educated; the father is employed in a professional occupation; and two of three families reported that they attend church on a regular basis.

These descriptors are consistent with a 1993 study in which Patrick Burns attempted to "profile selected characteristics of Arizona's home schooling families and describe the major reasons these families chose to [homeschool] their children."²⁷ He describes his demographic findings as follows:

The typical home schooling [unit] in Arizona is a white, two parent family. Family income and level of educational attainment of home schoolers are higher than [those of] Arizona's adult population. A...[large] percentage of home schoolers are employed in professional/ managerial occupations... Religious commitment and church attendance are noticeably higher than [in] the national population.²⁸

Data Collection and Analysis

Various authors recommend the in-depth interview as the primary mode of data collection in phenomenological inquiry.²⁹ Data for this study consists of in-depth interviews with the parents of three homeschooling families. I met with each participant a minimum of three times. The first meeting was an initial contact to explain the study and answer any questions the parents might have. The second meeting was a formal interview that lasted from one to two hours. I conducted these sessions wherever and whenever it was convenient for the participants, and the means of data collection varied to fit the unique circumstances of each family. For instance, I interviewed Peggy Reeves several times in shorter thirty minute sessions at the local university while her children were involved with piano lessons. I interviewed Scott and Amanda Lyons and Joe and Linda Mathis in their homes in sessions that lasted for up to two hours. Following formal interviews and during other multiple contacts, I asked follow-up questions that arose from reading the data record.

Consistent with the phenomenological approach, reliability of the data record is supported by the length and depth of multiple interviews with all of the participants. I recorded interviews on a Sony Mini-disc recorder and transcribed them verbatim using the Via Voice software into a word processing document. The interview transcripts and field observations were assigned designations according to participant, page number and line number. For example, a designation of MGR 1.2.43 refers to the Reeves family (MGR), first interview, second page, on the forty-third line of the transcript.

During the analysis process, all transcripts and field observations were peer reviewed for bias and completeness of record. The participants reviewed their transcripts for completeness of record and accuracy of response, and a draft copy of the completed project was offered to the parents for review and comment.

During the initial reading of the data record, I searched for preliminary themes related to the research questions of this study. Creating rigid categories appeared to obscure the individualistic nature of these homeschools. The homeschool is a unique learning environment created by all of its participants--parents, children, and outside professionals enlisted to assist in instruction. Further study yielded differing shades of meanings related to the three broad questions of the study.

THE FAMILIES

The Reeves family typifies Burns's description. Peggy and Jordon Reeves have three children. Their twin sons are nine, and their daughter is six years old. Jordon is an engineer and Peggy is the children's primary educator and manages household duties. The Reeves chose to homeschool for reasons of flexibility and consistency in instruction. Peggy was troubled that her sons were separated into two different classrooms in kindergarten and that their experiences were positive for one son and negative for the other. She explained:

...they went and they had very different experiences. One [kindergarten] teacher was just getting through the day and the other teacher was very dynamic. So for me personally it was a concern that one kid was going to end up with the superior education—and that doesn't feel right when you've got two the same age, having the same kind of experiences. You just sort of want to have everything even and be given the same sort of opportunities. So if one teacher is super dynamic and the kid can't wait to go to school and the other kid is dreading it, you know that it's not balanced. You try to give each kid the same.³⁰

When Peggy attempted to address the situation with school officials at the start of first grade and asked to be included in the decision for the best teacher for her sons, as well as prevent them from being separated, she was rebuffed. Peggy felt that she was perceived as being "high maintenance" with the school, so she assessed what the traditional first-grade curricular requirements were and elected to withdraw her sons and educate them at home.³¹ The Reeves were so pleased with the results they have never returned to the public schools.

The Lyons family consists of two parents, Scott and Amanda, and their nine children who range in age from 1 month to 18 years old. Scott is a minister at a local church, and Amanda is the children's main teacher and home manager. Scott and Amanda have always kept their children at home for school. While they strongly support higher academic standards as one of their reasons for homeschooling, they state that their primary reasons for their educational choices are to "instill Christian values" in their children and to promote a family-centered model of socialization.

Scott: We decided we wanted to be the major influence in our children's lives. What we have seen is [that] parents don't have that [and] this is why parents and children are at odds...we did not want to lose our kids. We want to have them for the rest of our lives—I mean, in the sense that we love them and they love us and we enjoy being together. Obviously, we will need to launch them out—that's our job—to launch them out into the world to take their place in God's kingdom, but we wanted to be the influence and instill in them the values that we felt God had called us to do.

Amanda: And then they can choose when they're old enough.³²

Joe and Linda Mathis have four children, two sons aged ten and seven and two daughters, nine and five years old. Their homeschool is unique in that Joe teaches in a local elementary school while Linda teaches their children at home. Joe is a school band director and holds a master's degree in curriculum and instruction. The Lyons and Mathis families attend the same church, and Joe teaches private trumpet lessons to one of the Lyons' sons one afternoon a week after Joe's work hours at school. Joe and Linda, much like Scott and Amanda Lyons, initially homeschooled their children to control social influences, but over time, Joe says, their motivation has changed:

What we would say now, what really locks us into homeschooling, is the ability to individualize what we're teaching and the speed at which the kids are

learning. [We are] able to teach them new subjects when they're ready to learn new subjects, when there is an interest level there. [We do] not [try] to push them through pretty arbitrary time schedules, like the traditional kindergarten, first grade [according to] age. [We go] through the sequence of instruction according to their readiness and interest. If one of our kids has a hard time with math, we don't have to force math down in order to reach a time line objective. We can back off of math and repeat other material that is easier for them until the light really turns on and then go to whatever comes next in the sequence. Being able to individualize and change the speed to meet the needs of our kids—that's the thing that I get most excited about, the possibility to do that.³³

MUSIC EDUCATION IN HOMESCHOOLING FOR THREE FAMILIES

The Reeves, Lyons, and Mathis families all include music education as a part of their homeschool curriculum, but their reasons and methods for doing so vary. The Reeves, who strongly value exploration and a variety of experiences in their homeschool curriculum, believe that the study of music enriches the lives of their children in two specific ways. First, learning music helps them make connections with the world at large.

...the more connections you can make, the more ways you can relate to people—the richer your life is and the more useful you are as a person to other people--the way that you can connect. For me, the way I explained it to the kids was that it was like a foreign language—you don't have to speak the same language as this other person to be able to communicate through music with that other person.³⁴

Secondly, music study is a difficult challenge that requires effort and perseverance. The Reeves believe that their children will learn from this experience and transfer those skills to more difficult situations.

[Our daughter] may get a piece and she'll just say, "I can't play this, I can't play this" but she'll get over the hump...I think it's great for her to have that experience, especially at her age, because then she will be able to draw upon it later when she has a different kind of challenge in a different area of her life. She can say, "I remember when that was a difficult thing and I got through it." So I think that their experience in piano has been enriching in more than just the music aspect, in knowing the song or being able to play the song and entertain their friends or whoever. I think they have been able to apply it across academic areas.³⁵

The Lyons believe that they have a responsibility as Christian parents to offer a variety of experiences to their children to reveal their "gifts."

We wanted them to try it. But we didn't force them to continue if their interest wasn't there. You don't want them to hate it...we are trying to find where their gifts are. God has given them gifts and abilities, so we try to

give them a range of experiences, and then at some point it is going to be evident. If the gifting is there in music, it will be evident in their interest and in their ability.³⁶

While both the Lyons and Reeves offer music to their children as an enrichment activity, they do so for different reasons. Joe and Linda Mathis, on the other hand, consider music "to be on par with...math, reading, science, foreign language."³⁷ Joe explained:

Music is part of what I picture as a complete person. When we are done with our kids, so to speak, when they're cooked and done and it is time to send them out to be adults, we want them to have skills. We want them to be able to do math. We want them to be able to read well. Literature, art, poetry—we want them to have an awareness of the world, know who God is, this whole package—we also want them to have a language that they speak other than English and also want them to be able to do music with understanding, not just playing songs on the piano, but be able to do music. To me that's the whole package of making a child. That's what I envision as the whole of what every child should be able to do, and it should include music.³⁸

I asked Joe what he would do if one of his children expressed negativity towards music and asked not to have to study it any longer. Joe answered:

I guess I would go back and compare it to my goals for them. You know, is math a goal? If they told me they hated math and if they hadn't reached their goal yet, I would tell them I was sorry, and we would look for a way to make it better for them, but they need to do math. I would say the same thing about music.³⁹

Joe and Linda's assuredness of their goals does lie in the reality that Joe is highly qualified to teach this subject with expertise for his family. His undergraduate degree is in trombone performance, he holds a music teaching certificate in the State of Arizona, and he recently completed a Master's Degree in Curriculum and Instruction. He is well prepared to set high musical goals for his children and to help them meet them, but this is not the case with the Lyons and Reeves families.

Peggy Reeves majored in theater while attending college and did not have any formal music study as a student. Her husband Jordon earned a college degree in engineering and also does not have a music background. Amanda Lyons earned a college degree in physical education and special education. Scott Lyons participated in some musical activities as a child, but his formal education, including graduate school, is in business. For these three families, it would be reasonable to infer that the parents' choices regarding music education in their curriculum are not only linked to their fundamental philosophy of homeschooling, but also to their own experiences with music as a part of their educational history and specialized training.

These parents' backgrounds and philosophical underpinnings are made manifest in the actual implementation of music study itself. The Reeves children are required by their parents to take piano lessons, and the majority of their music learning centers

around developing this skill. Their lessons incorporate both private and group instruction and occur within the context of a piano preparatory program at the local university. Peggy Reeves monitors practice and communicates with the teachers on a regular basis to ensure that the children are progressing.

Additionally, the Reeves children are involved with enrichment classes at Casa Vida, a homeschool outreach program offered by a local elementary school district. These particular classes offer a mixed diet of physical education, foreign language, and music instruction. The music component is commensurate with that of an elementary school general music class. The students sing, play Orff instruments, and learn about music history.

However, for the Reeves children, music is just one of many activities that their parents provide to enable them to explore the world. The children are also involved with sports and other organizations, such as Scouting. Their homeschool curriculum, equally diverse, includes not only the standard subjects of English, math, science, and social studies, but language studies in Spanish, Greek, and Latin.

Scott and Amanda Lyons mandate that their children “try” music, but if they do not like it, they are not required to continue or may shift their study to another instrument. Of their nine children, the oldest five have had one year of piano lessons, but none of them have continued piano instruction. Instead, they are encouraged to get involved and contribute musically in the activities of their church.

The musical involvement right now is almost primarily through church and with things going on, there’s just so much we can get involved in without being torn to shreds with trying to keep schedules. Our lives are really lived at church. With all the musical and drama type things going on there, we really have not sought out any others, and the kids haven’t really clamored for it either. They seem to be very satisfied with their musical experience at church.⁴⁰

The oldest son plays drums with a high school worship band. The next four ring handbells in either the high school or junior high handbell choirs. Bobby, the middle child, has shown a real interest in his music study, so the Lyons allowed him to begin trumpet lessons. Almost all of the children, with the exception of the oldest son and the newborn, have been involved in the drama and music of the church’s children’s ministry.

With their concentration on developmentally appropriate sequencing of instruction and parental expertise, the Mathis family conducts music education in a much different manner than the Reeves and the Lyons. Joe Mathis describes the components of his music curriculum:

What I believe then, with the kids, is providing a variety of experiences and music listening, movement, creative play with music, singing songs, listening to me sing songs, tonal pattern instruction, rhythm pattern instruction and as many different tonalities and meters as possible and just being exposed to a wide variety of music. From the passive, like having music playing a lot—like classical music, jazz, different styles and idioms—I have CD’s that have a wide variety of songs in different meters and tonalities that

we put in. You know, they're not sitting down listening to those, but they're going a lot, and they're going to start becoming familiar with those songs as time goes on, and when it's time for them to start to learn those songs, it will be easier to teach them.⁴¹

The four Mathis children range in age from five to ten years. Joe, who frequently references Edwin Gordon's music learning theory, has incorporated those concepts into a sequential program of study for each child.⁴² The oldest child is now learning the recorder as a part of his fourth grade level studies.

Now with [our oldest son], he's in the fourth grade and he's learning to play the recorder using the *Jump Right In* method book which is based on the principles of music learning theory. It has a CD—he sings songs with the CD, you know listens to the song and sings them solo, listens to tonal patterns and sings them solo, does melodic pattern and then it goes on to the recorder teaching them to play by ear and to play with more understanding.⁴³

Joe and Linda Mathis are very specific about what they intend for their children to accomplish in music before completing their homeschool education.

I want them to have instruction in some sort of instrument that can be used as an accompaniment instrument—guitar, piano are probably the two logical choices. I want them to be able to accompany and I think that has a lot of value in their adult life...especially with church involvement. I also want them to give a good go on an instrument besides the piano or guitar—and that instrument would probably be their choice. I will give them a timbre preference test and just assess them that way for what they have an interest in, just like I would if I was a band teacher looking at a child.⁴⁴

In another interview with Joe Mathis, I asked him if any homeschool families participated in his band class in the public school. Originally, I was curious to know if he thought this was a good idea and if allowing homeschool students to participate in some school activities worked, but his response seems to touch on a larger theme:

From my point of view, it works really well because I think homeschooling parents are more intentional about what they do. They choose these experiences intentionally to give their child music education and they're willing to bring their kids. I know I can call them up and say, "I think it would be great if we could get together for an extra half-hour, can you bring them over during lunch time and I will work with them?" "...I work with the kids at lunch time and the parent will sit and watch instruction and know exactly what is going on and go home and see to it that their child gets that done. They are focused about what they're doing it seems like to me. They are intentional about getting the experiences for their child, what they want for their kids.⁴⁵

Joe's perception that homeschool parents are "more intentional" is supported by the statements of these three families. These parents may all operate with different philosophies and choose different methods, but all are intentional in their selection of music education in their homeschool curriculum.

DISCUSSION AND IMPLICATIONS

I anticipated that the guiding questions for the study would yield three distinct areas of discussion. Over the course of the study, I came to understand that the questions themselves cannot be separated one from another and that the questions and these participants' answers to them, taken together, form webs of intention germane to each family. It appears that the parents' choices for music education are rooted in their reasons for including music in their homeschool curriculum, which is in turn linked to their fundamental philosophy of education. Table 1 compares these webs of intention, albeit as a condensed representation of a complex phenomenon. For example, all of the parents specified primary and secondary reasons for their desire to homeschool, but these varied. I determined the primary reason by considering how soon the topic arose during interviews, the length of time it was discussed, and the number of times it was referenced.

Table 1
Comparison of Intentions by Family

	Reeves	Lyons	Mathis
Why Homeschool?	Education should be flexible, consistent and exploratory in nature.	Education should instill Christian values and promote a family centered world view.	Education should develop a well rounded individual. It should be individualized to each child and develop in an appropriate sequence.
Why Include Music Education?	Music gives a child more connections with the world and teaches non-musical, pragmatic ideals such as self-discipline and perseverance.	God gives everyone gifts and abilities. Music should be studied in an effort to stimulate a child's interest and reveal his or her talents.	Music is as necessary to the educated person as any other academic subject is.
Implementation	The children all take piano lessons, participate in a composing music with computers research project, and attend enrichment classes that include general music activities such as singing and playing Orff instruments.	The children are encouraged to try piano for at least a year and may pursue other instruments if they wish. Some of the children participate in church music activities such as singing, ringing handbells and playing instruments in worship.	The children participate in a sequential and ability appropriate music curriculum that moves from learning and singing tonal and rhythm patterns, to singing songs, to reading music and then playing an instrument. Music study is required.

Homeschooling is an exercise of individualism. The continuum of implementation may swing from purposeful to casual, but each family reconciles their choices regarding music education with their other beliefs and values. The public often stereotypes homeschool families as religiously fundamental, politically conservative, and virulently anti-public education. Indeed, the families in this study do share in some of these descriptors. Unfortunately, these public perceptions can obscure the thoughtful and philosophically consistent educational practices, such as those that the Lyons, Reeves, and Mathis parents have chosen for their children.

In these families, parental choice and influence is paramount in education. Instruction may be child centered and the students may have some voice in the decision-making process, but the fundamental philosophy and curricular selection is ultimately decided by the parent. In this study, what parents believe about the value of music in education and their own personal musical expertise determines what curricular choices they will make for their children.

There can be no argument that homeschooling is a major trend in the increasing effort to provide more educational options to the public. The Music Educators National Conference supports the inclusion of music study in the homeschooled curriculum as a part of its mission to "encourage the study and making of music by all."⁴⁶ In the publication "Where We Stand," the position is stated specifically.

Because of the role of the arts in civilization, and because of their unique ability to communicate the ideas and emotions of the human spirit, every American student, preK through grade 12, should receive a balanced, comprehensive, sequential, and rigorous program of instruction in music and the other arts. This includes students in public schools, private schools, and charter schools, as well as home-schooled students.⁴⁷

This study indicates that for this ideal to be realized, the music education establishment should begin with offering homeschool parents information on the importance of a developmental pedagogy in music. With the exception of the Mathis family, the other parents did not systematically include comprehensive music study. The Reeves and Lyons family, utilizing the resources they had available and operating within their musical understanding and training, offered an "experiential" or hobbyist approach to music. When one considers that the parent is the administrator as well as the teacher in the homeschool, MENC's ideal of a "balanced, comprehensive, sequential, and rigorous program of instruction in music and the other arts" may be easier to realize, as some of the traditional bureaucratic impediments to this standard are reduced.

Additionally, a practical curriculum that recognizes the unique setting of the home and involves the parent as a co-learner should be developed and offered to the homeschool community. The Mathis and Reeves parents are more involved in the musical regimen of their children, either through consistent attendance at lessons and classes, closely monitoring practice, and attending performances, or through in-home teaching. The Lyons parents monitor practice and attend performances, but do not

immerse themselves any further in their children's musical activities. All three sets of parents expressed their enjoyment at sharing the learning process with their children, but all three did this at varying levels of success in accordance with their understanding and experience.

Suggestions for further research include replicating this study with a greater number of participants in multiple interviews. Also, research is needed to document and describe the homeschool community's efforts in founding their own bands, choirs and orchestras for their students and the participation of homeschool students in curricular music activities offered in institutionalized education.

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FOOTNOTES

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31 Interview MGR 1.2.1-9.

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33 Interview JLM 1.1.44-47; JLM 1.2.1-9.

34 Interview MGR 1.3.40-45.

35 Interview MGR 1.5.14-26.

36 Interview SAL 1.9.41-1.10.5.

37 Interview JLM 1.7.5.

38 Interview JLM 1.2.19-28.

39 Interview JLM 1.7.35-38.

40 Interview SAL 1.11.14-22

41 Interview JLM 1.5.24-33.

42 Interview JLM 1.5.8-9.

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