

What Is To Be Done

I have been hesitating to put these last ten chapters on the website because this is where the repetitions, redundancies and inefficiencies of recursive thinking may begin to wear the reader down – just when we want you to perk up for action! So I tried to draft a good introduction to this section by calling for research ("Project Louis Louise" and "Project Heroard" that can now be found attached to Chapter 8 to start a discussion there). But the calls to action and research can really be added by anyone to each of the 62 chapters. Chapters that don't inspire further discussion or "calls to research" and action can be dropped from any future hard cover version.

Chapter 53 is the short introduction to this section and you know by now what the healthiest self-medication is. Perhaps you do need a reminder of what the other self-medications will do.

Chapter 54 "Skills for Children's Liberation" is reprinted from Folklore Forum (Vol. 34, Nos 1/2, 2003). I try once more to sum up all the arguments of Born to Groove in one chapter. This is probably the most practical "concluding chapter" or the best chapter to read if you are reading only one. Similarly, Appendix E. reprinted from City & Society (Vol. 14/1, 2002) "They want the music but they don't want the people" tries to sum up my career goals as a scholar.

Chapter 55 recapitulates Section 2, especially Chapters 13, 15, 16, 18, as prologue to a plan for what might be done at a primary school.

Chapter 56 argues for and against "Sociomusicology" as a discipline or rubric for what we plan to be doing in the future with children. Arts Is Education approaches are contrasted with Arts In Education theory and practice. Chapters from Section 3 are rehashed and an "Optimistic Postscript" outlines what a "laboratory", a "teacher training program" and a faculty cluster or "Participation-theory group" might accomplish at a college or university.

Chapter 57 is a short sum up of what I think a great Kindergarten teacher needs to know.

Chapter 58, "Anti-Media Bias" sums up my anti-media biases that have troubled some readers of this manuscript. As Steve Feld has noticed in "Charlie Grooves" (City & Society, 14/1:59-67), even a Luddite can find something miraculous in soundscapes and unedited field recordings. I have a strong hunch that very young children imprinting on media are at great risk; that's all I'm saying here.

Chapter 59, "Wrights and Rites" is a one page reminder that skills need to be used in events. Creating events, festivals, happenings, enlivening rites of passage, cheering on the will to party wherever we can find it, is an important key to the sustainable future. I hope Polka Theory: Perspectives on the will to party will develop this theme.

Chapter 60, "Toward Grace & Happiness" could be subtitled "Anti-Literacy Bias" and is here in the last section (with Chapter 58) because you can't really start out a book by saying you're against both media and books. The first chapters of Section 2 celebrate the natural and bio-social bases for "primary communication" – and the Dogs of Ancient Greece made the same argument. The Born to Groove worldhear as a reaction to civilization has been with us since at least 5th Century BC.

Chapter 61, "Where is the Religious and Philosophical Basis for Grooving?" is a final admission that I really don't understand the pervasiveness of alienation or the steady decline of the "will to party" and "live music" this past century, or over the past two millenia or so.

Chapter 62 "Primary Communication and Spiritual Transformation" is the last chapter here (see Ch. 54 for an alternative "practical" concluding chapter) because I found myself summarizing many of the Born to Groove themes in a research proposal to a funding source that wanted to reconcile "religion" and "science." My main hope for this website publication of Born to Groove is that it will spark many different research proposals and projects which will prove the value of the groove for children.