Study of the rhythmic activities offered in certain Lutheran colleges

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A STUDY OF THE RHYTHMIC ACTIVITIES
OFFERED IN CERTAIN LUTHERAN COLLEGES

by

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B. A. Augsburg College, 1950

Presented in partial fulfillment of the requirements for the degree of

Master of Arts

MONTANA STATE UNIVERSITY

1953

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Chairman, Board of Examiners

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Dean, Graduate School

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Date
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The physical education instructor in the Lutheran college faces the problem of selecting activities which will conform to this basic philosophy and which will merit the approval of the institution and of the Church. One indication of acceptability might be the extent to which a given activity is sanctioned throughout the Association of Lutheran College Faculties.

A need for information concerning the extent to which rhythmic activities are offered in the Lutheran colleges prompted this study. As an instructor in one of these colleges, the writer has a personal interest in developing an acceptable basis for the selection of rhythmic activities for use in her own classes. The support and confidence of her college encouraged her to consider the study, which was made at the suggestion of the faculty and administration.

The author wishes to express her grateful appreciation for the valuable assistance rendered by Professor Charles F. Hertler and Professor Agnes L. Stoodley of Montana State University, and by the Reverend Gordon V. Tollefson, pastor of St. Paul's Lutheran Church of Missoula, Montana. The author is also indebted to the instructors in the various colleges who so graciously answered the questionnaire, and also to the many people who granted interviews.
CHAPTER I

THE INTRODUCTION

I. THE PROBLEM

**Statement of the problem.** The main purpose of this study was to determine the extent to which rhythmic activities were offered in the colleges of the Association of Lutheran College Faculties, in order that this information might serve as a basis for the selection of rhythmic activities in physical education programs.

Allied purposes were to secure answers to certain pertinent questions connected with program content in the Lutheran college:

1. Are the different Lutheran colleges akin in their views on rhythmic activities?
2. What part do rhythmic activities have in the professional training of students in Lutheran colleges?
3. To what degree are rhythmic activities presented in coeducational classes?
4. What terms are commonly used to denote rhythmic activities? To what extent is the word "dance" used?
5. What is the current thinking pertaining to rhythmic activities in Lutheran education?
II. IMPORTANCE OF THE PROBLEM

The Lutheran colleges stress liberal and thorough Christian education which will provide an integrated program of spiritual, mental, and physical development for their students. Program content is based upon the philosophy that one should "see all things through the eyes of Christ." Material introduced into the program must conform to these tenets, and must merit the approval of the administration and also of the supporting church.

Since there is much controversy concerning the extent to which rhythmic activities should be included in the program, any information regarding the degree to which it is sanctioned in Lutheran colleges will be of value to physical education instructors and to administrators who are planning activity programs in religious institutions.

III. DEFINITIONS OF TERMS

Lutheran Colleges. For this study, the term, "Lutheran colleges" indicated only members of the Association of the Lutheran College Faculties.1 Within this group only the four-year colleges were considered.

Education. As defined by Dewey, "Education is that
reconstruction of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience."\(^2\)

**Physical Education.** Jesse F. Williams defines physical education as "the sum of man's physical activities, selected as to kind, and conducted as to outcomes."\(^3\) It is the belief of Winifred Van Hagen that it is a phase in the whole process of education that "has as its single purpose the development of the whole personality—physical, social, or mental—insofar as physical activities may contribute to this end."\(^4\)

A balanced program in physical education. A balanced program shall be interpreted as a program of natural activities in which a wide variety of experiences are provided, in order that the student may have a well-rounded, rather than a lop-sided, development. These natural (not artificial) activities are engaged in because of the satisfactions which they offer, and include such varied activities as: experiences in play (games, sports, athletics, equitation and


\(^3\)Ibid., p. 10.

aquatics), self-testing (combat, self-defense and stunts),
fundamental skills (running, jumping, hanging, throwing,
climbing, lifting, carrying, etc.), rhythmic activities or
dance, and out-of-door camping activities. 5

Professional training. This training shall be inter­
preted as that training which is offered as preparation
for those students planning to enter physical education or
recreation as a profession.

Rhythm. "Ordered movement which runs through all
beauty" is rhythm. 6 "Wherever there are repetition, sym­
metry of form or ideas, a methodical grouping of parts in
a whole, one may find rhythm." 7

Rhythmic activities. Rhythmic activities are
activities in which movement is expressed, either alone or
with others, in a patterned succession, commonly to music
or some instrumental accompaniment. 8

Recreation. Expressed in terms of activities, recre­
ation is "any activity which is not consciously performed
for the sake of any reward beyond itself, to which we give

5 Jesse Feiring Williams, The Principles of Physical
Education. (Philadelphia: W. B. Saunders Company, 1942),
p. 233.

6 Betty Lynd Thompson, Fundamentals of Rhythm and

7 Ibid., p. 4.

8 webs tuner's Collegiate Dictionary (fifth edition; Sprin­
ourselves in our leisure time, which offers man an outlet for his mastery.  

It is usually considered as the antithesis of work. In short, it is activity, self-expression, carried on for its own sake.

IV. SOURCES OF DATA

The chief source of data for this study was a group of physical education instructors affiliated with the Association of Lutheran College Faculties. Information was gathered by means of a check-list questionnaire, a copy of which may be found in the Appendix.

A second source of data for this study was personal interviews with many Lutheran ministers and laymen. A few letters also proved a helpful source of information in this connection.

A survey of the bulletins of the colleges provided additional insight into their educational philosophies.

Available literature dealing with the place of rhythms in the physical education program was studied to obtain positive contributions to the problem. This included textbooks, the Journal and the Research Quarterly of the Association for Health, Physical Education and Recreation.

IV. BASIC ASSUMPTIONS

This study proceeded on the supposition that rhythmic activities have a definite place in any balanced program of physical education, in Lutheran colleges as well as in other colleges and universities.

It was assumed that there is a need for a more positive understanding of the place of rhythmic activities in education.

It was also assumed that the activities should be "selected as to kind and conducted as to outcomes" so as to conform with the philosophy of the institution.

V. LIMITATIONS OF THE STUDY

This study was limited to a study of rhythmic activities only. It was limited also to a study of rhythmic activities offered in Lutheran colleges, as the problem was one connected with the private church college. It was further limited to colleges which were members of the Association of Lutheran College Faculties, as these comprised a group having approximately "the same educational philosophy, the same educational ideals and standards, and the same religious point of view."10

The value of the results would be limited by the fact that the number of schools was small, and by the fact that the information would be of value to a relatively small and unified group.

VI. RELATED STUDIES

A survey of abstracts revealed no studies devoted to rhythmic activities in Lutheran colleges. The only promising title was "Physical Education in the Colleges of the United Lutheran Church in America," and investigation showed that it was not pertinent to this problem because it (a) was done in 1929; (b) was a study of only ten schools as to their equipment, facilities, staff, and program, and (c) did not include rhythmic activities or the philosophy of the Lutheran Church toward rhythmics.

11Carl Peter Schott, Physical Education in the Colleges of the United Lutheran Church. (Published Thesis, Ph.D., New York City Teachers College, Columbia University, 1929).
CHAPTER II

THE PROCEDURES

In order to develop the problem of determining the extent to which rhythmic activities were offered in the colleges of the Association of the Lutheran College Faculties, it was necessary first (1) to discover the Lutheran philosophy concerning education and concerning rhythmic activities in general, and (2) to gain information as to the extent to which the current thinking and practice coincide with these philosophies.

Philosophy of education, of physical education, and of rhythmic activities in general was obtained from various physical education textbooks and the Journal of the Association for Health, Physical Education and Recreation.

To discover the Lutheran philosophy of education, two sources of data were employed. Interviews with many ministers and laymen of the Lutheran Church were conducted to determine the current thinking pertaining to rhythms in the program of the schools that they support, and also to discover the best sources of written philosophy of the Lutheran Church. Theological journals and the Journal of the Association of the Lutheran College Faculties, in addition to
college bulletins and newspaper articles, were analyzed and reviewed.

A check-list questionnaire was then constructed to discover information pertaining to rhythms in the physical education and recreation programs of the Lutheran colleges. The questions were designed for their pertinence in this limited situation.

The questionnaire was divided into five parts, each stressing a particular phase of interest in the college program. Part A was designed to secure information regarding the student population, thus providing a means of classifying the schools according to size. Part B dealt with the required physical education program and was planned to gain information as to the extent to which rhythmic activities were included in required classes, the time allotted to this phase of instruction, and the instructors by whom the activities were presented. Part C was concerned with the rhythmic activities included in the professional training of the students. It centered about the part which rhythmic activities played in the training of students preparing for careers in the physical education field where a balanced program would be essential. Part D covered the place of rhythms in the recreational program and attempted to secure data on the acceptance and use of rhythmic activities as a means of promoting group sociability and participation in Lutheran
schools. Part E was designed to discover general information that would apply to all three phases of the program. A copy of the questionnaire may be found in the Appendix.

The questionnaire was submitted to members of the staffs in the fields of education and physical education at Montana State University, for suggestions and criticism. Suggested changes and revisions were incorporated before the questionnaire was sent out.

The questionnaire was sent to the directors of women's physical education in forty schools of the Association of Lutheran College Faculties. These schools were located in eighteen of the forty-eight states and in four localities in Canada, distributed with the following frequency: six in Minnesota, four in Iowa, four in Pennsylvania, three in Nebraska, two in Illinois, New York, North Carolina, Ohio and Texas, respectively, and one in each of the remaining eight states of Kansas, Virginia, Indiana, Michigan, South Dakota, Wisconsin, South Carolina and New Jersey. The Canadian colleges numbered two in Saskatchewan, one in Alberta and one in Ontario. Figure 1, on the following page, shows the geographic distribution of schools to which the questionnaire was sent.

Twenty-seven of these institutions were included in the final tabulations. The other thirteen were not used because seven of them did not return the questionnaire, one
FIGURE 1

GEOGRAPHIC DISTRIBUTION OF SCHOOLS TO WHICH THE QUESTIONNAIRE WAS SENT
did not answer the questions, and the other five were found to be specialized institutions, having no physical training, residential high schools, or junior colleges.

Upon receipt of the replies, the author grouped the schools into eight classifications, according to the size of the institution, using two hundred students as the number upon which each interval was determined. To group the schools into fewer classifications seemed undesirable because the enrollments of the schools were small. These classifications were used as a basis for tabulating the data obtained.

After studying the results of the questionnaire and reviewing the literature and current thinking on rhythmic activities in Lutheran education, the data were summarized and conclusions drawn.

CHAPTER SUMMARY

In brief, the procedures included:

1. Obtaining a philosophy of education and of rhythmic activities, in general, and in the Lutheran colleges in particular. This information was secured from available literature, interviews and Lutheran college bulletins.

2. Formulating a questionnaire concerning current practices and sending the questionnaire to forty schools of the Association of Lutheran College Faculties.

3. Tabulating data secured through questionnaires.
4. Studying the results of the tabulations, literature and comments of current thinking, summarizing the data, and drawing conclusions.
CHAPTER III

RHYTHMIC ACTIVITIES IN EDUCATION

I. PHILOSOPHY OF RHYTHMIC ACTIVITIES IN EDUCATION
AND IN PHYSICAL EDUCATION

An educator's philosophy of education is the most important part of his equipment, for it directs him in every phase of his educational thinking and practice. "What a pilot is to the ship, the philosophy of education is to the educator."\(^1\) In order to provide a sound foundation for the study of the place of rhythmic activities in the educational pattern, it is necessary to develop a workable philosophy of education, of physical education, and of rhythmic activity in relation to the other phases of education.

The definition which one accepts for education "is an expression of the educational philosophy which one holds, and this philosophy affects goals sought, program promoted, and relations established with people."\(^2\)

When growth and development of the best in

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persons is the goal, then there must be respect for personality, mutual confidence and trust, tolerance of racial, religious and sex differences, readiness to listen to and consider opposing opinions.

Physical education, which is one phase of education, is defined by Jesse Williams as:

the sum of man's physical activities, selected as to kind, and conducted as to outcomes. Selected as to kind implies at the outset that activities differ, that there are kinds, and that a selection is indicated. Activities are of varying worth. What ones shall be chosen? Obviously, some are better than others. A choice is required but, when one chooses, a standard is necessary. What standards should one have in selecting physical activities?

The second phase, conducted as to outcomes, is equally significant. One is not to neglect the traditional outcomes in physiological results, in growth and developmental accruals or in neuromuscular skills; but a proper emphasis in modern education is upon an education in interests and attitudes as well. Modern physical education is convinced that an education in physical activities may mean a real interest in wholesome recreation, that an attitude favoring play, dramatization and art may touch lives that would otherwise be merely dull and dignified.

As a fundamental part of a balanced physical education program, rhythmic activities provide worthwhile experiences for development of a well-coordinated body and for a more balanced social life.

Rhythmic activities have been defined as activities

3Ibid., p. 5.
4Ibid., p. 10.
5Ibid., p. 11.
in which movement is expressed in a patterned succession, commonly to music or some instrumental accompaniment. Activities may include walking, sliding, hopping, and similar movements to musical accompaniment; they may include marching, skipping rope, exercising, or learning basic sport skills in rhythmic patterns. They may include the creation of simple rhythms of identification or dramatizations, or the participation in singing games or dance, such as gymnastic, clog or tap dancing, ballet, folk games, square dances and the social dance.

An expeditious way of visualizing the place of rhythms in the school physical education program is in terms of its specific objectives, such as skills to be developed, knowledges to be acquired, and attitudes and appreciations to be fostered.

Considering these objectives in the order named, the primary skill objective of any rhythmic activity program is the development of a well-coordinated body. Through the medium of singing games or dance, the objective of poised and coordinated body movements is realized in an atmosphere of fun and enjoyment.  

Anne Schley Duggan writes:

The development of strength, endurance, balance, flexibility, and similar components of physical fitness which characterize healthy individuals, is, of course, a basic objective for the program of physical education as a whole; rhythmic activities contribute to this objective as fully as does any other phase of the program.

Important knowledge objectives to be reached through rhythmic activities frequently include the acquiring of an understanding (a) of the use of the activity in space, time and force—factors inherent in daily experience; (b) of the use of rhythm, tempo, meter, phrasing dynamics and accent in the performance of such activities; (c) of how the body may be used aesthetically, safely and efficiently in movement. Certain principles of movement, such as those concerned with balanced posture and carriage, can be carried over readily to all types of activity; and (d) of the place and importance of rhythmic activities in the world of today.

The attitudes and appreciations that may be developed from a rhythms program are many and varied, and often can be adapted to fit the needs and interests of a particular

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group. These objectives may be, namely: (a) to develop the enjoyment of the fellowship and oneness of spirit which comes from participation in wholesome forms of activity, whether this activity be in physical education classes or in recreational groups; (b) to develop an appreciation for good performance as it influences one's own satisfaction and the satisfactions of those with whom one participates in rhythmic activities; and (c) to experience desirable attitudes toward the practice and performance of rhythmic activities.\(^{11}\)

Rhythmic activity should serve as "a medium for the education of students rather than as a goal in itself."\(^{12}\)

Rhythmic activities as a part of physical education and recreation afford values rich in possibilities for promoting enduring interests and the satisfactions which attend enriched living. These values in rhythms, extending beyond the realm of good physical exercise, may be grouped, for purposes of a quick overview, into three broad categories: cultural values, or those outcomes which awaken interest in and enhance appreciation of the aesthetic aspects of human experience; social and recreational values, or those outcomes which help to orient the individual to his role as a member of society and to discipline him in the performance of that role; and neuromuscular values, or those outcomes which contribute to the good performance of a well-coordinated body in movement.\(^{13}\)

\(^{11}\)Duggan et al, \textit{op. cit.}, pp. 31-32.


II. LUTHERAN PHILOSOPHY REGARDING RHYTHMIC ACTIVITIES

Having shown the importance of rhythms in education and in physical education, it is in order next to point out the place which they can occupy in the Lutheran program of education and physical education. To better understand their place in these physical and recreational programs in a Lutheran college, one must know something of the philosophy of Lutheran education.

Much has been written of the Lutheran doctrines, in general, but specific statements regarding their application to education and to physical education were meager.

Among the best references found was an article by The Reverend W. P. Hieronymus, which deals with parish education in the Lutheran Church and applies equally to higher education sponsored by the Lutheran Church. He defines education as "the process of acquiring significant experiences." He also believes that "the great fountainhead of our educational philosophy is the Scriptures," and further states:

The first basic principle of Lutheran education dictates the practice of drawing the essential curriculum from the Bible, because it is the sole source of the Christian faith and the only reliable

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14Hieronymus, op. cit., p. 517.

15Ibid., p. 500.
guide for the Christian life. According to our thinking, the curriculum is to give the pupil definite experiences on the basis of which he is to grow in a certain direction, namely, the development of a "well-rounded Christian personality." 16

Lutheran education is church-oriented. This means that the educational program should take due cognizance of the principles and program of the Church. For practical purposes, in order to do the Lord's work most effectively, many Christians organize themselves into congregations and into larger church bodies or synods. Any local program of education must be oriented with respect to the work of the Church at large.

Dr. O. P. Kretzmann writes:

As a subject and servant of God, man is called upon to be the instrument through which Divine Love functions in the world. This means that he must help other people as effectively as his talents and opportunities allow. He must develop his potentialities and acquire skills by means of which he may contribute his full share to the world's work. His most effective channel for serving a God of love is his earthly calling, using his talents, skill, training, and experience in the service of others. Lutheran education does not compromise when it includes vocational training. On the contrary, without it, it would seem to have failed to equip a student with an adequate means for becoming a productive member of society. 17

The methods of teaching very definitely reflect the

16Ibid., p. 519.
philosophy of Lutheran education.

The specific aim, the nature of the subject matter, the stage of mental development, and the experimental background of the pupil, as well as the laws of learning, determine the type of method to be employed. Ordinarily, those methods are to be used which best lead the pupil to see his need for the learning activity, and which most effectively guide and encourage him in it—all to the end that the pupil may gain such insights and understandings, acquire such habits and skills, and develop such appreciations, attitudes, and ideals as will develop him into a well-rounded Christian personality.18

It is evident that Lutheran philosophy is characterized neither by "stuffy" conservatism nor "yeasty ardor" for the new. The Reverend Hieronymus expressed his opinion thus:

Lutheran philosophy represents a most liberal type of thinking—taking "liberal" in its essential meaning, namely, thinking that "liberates" sets men free. If we adhere to fundamental principles we shall not be swept off our feet by and lose ourselves in the swirl of conflicting and confusing philosophies of men. Thus poised we may be like the bees and draw nectar from every educational flower. We shall have criteria for evaluating all human contributions.19

Williams' definition of physical education, as the "sum of man's activities, selected as to kind, and conducted as to outcomes," holds true in the Lutheran college as well as in any other school. The selections of activities as to kind is governed by the philosophy of the school, which centers around the best development of the student. The

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18 Hieronymus, op. cit., p. 519.
19 Ibid., p. 520.
fact that the institution carries the banner of Christ does not mean that the development of the body and of the personality, both essential to the welfare of the student, are disregarded.

"Conducted as to outcomes," the phrase that is equally significant, is the deciding point of the program content in physical education and recreation of the Lutheran college. The standards of values for living, the standards that will carry over into later life, are based on Christian principles. Lutheran students, like students of any race or creed, need relaxation, emotional releases and the development of wholesome and spiritual personalities.

As has been stated previously in this writing, Lutheran education is church-oriented and therefore must serve the needs of the supporting congregations. Interviews with Lutheran ministers and laymen gave great insight as to the feelings toward sponsorship of rhythmic activities in their respective schools.

It would be presumptuous for a lay person to essay the delineation of a philosophy of education for the entire Lutheran Church, or even for the synod of the Lutheran Church in which she is a member. Since written philosophy was meager, it was necessary to seek contributions from many ministers and laymen. A most timely and accessible
opportunity was afforded when the Rocky Mountain Evangelical Lutheran Church Convention was held in Missoula, Montana, in June, 1953.

The consensus among the many persons interviewed was that "rhythms is a gift of God, and that it is automatic." The use of the word "dance" seemed to hold unpleasant connotations, and the proximity of the couple position, as in social dance, also aroused opposition. Many of the "undesirable associations and evil influences that seemed to be connected with the social dance" also seemed to color the thinking concerning all church-sponsored rhythmic activities.

In general, however, the evidence showed a confidence in the schools, and their administration and staff, to provide the best type of education and recreation to develop a "well-rounded Christian personality."

For example, a news item:

In general we may say that for Christians the basic tests of any form of recreation are: first, whether it has an evil effect, either directly or indirectly, upon one's self or upon others; and secondly, whether it can be constructively used in the building of Christian personalities and a warmly Christian social life.20

One faithful supporter of the Lutheran faith said that "highly trained leaders who understand the philosophy

20Dr. B. M. Christensen as quoted in a news item in The Minneapolis Star, June 13, 1953.
of the Church and schools must be dedicated to the attainment of the goals of that philosophy."

A study of the Lutheran college bulletins gave only a slight insight as to the philosophy of rhythmic activities in the educational and recreational program of the Church institutions. "To develop a Christian personality" and "to prepare the student for creative living and effective service to church and society" dominated the catalog statements and curriculum content of the schools. These schools aimed to carry on the work in such a way that the student would learn how to enjoy his leisure time in a wholesome manner both while in college and later in life. This Christian philosophy of program content strove to actualize the motto of "seeing all things through the eyes of Christ."

CHAPTER SUMMARY

The following generalizations present the basic conclusions which may be drawn:

I. Philosophy of rhythmic activities in education and in physical education:

    a. The definition which one accepts for education is an expression of the educational philosophy which one holds, and this philosophy affects goals sought, program promoted and relations established with people.
b. Physical education, which is one phase of education, is the sum of man's physical activities, selected as to kind, and conducted as to outcomes. It has as its single purpose the development of the whole personality—physical, social, or mental—insofar as physical activities may contribute to this end.

c. Rhythmic activities are activities in which movement is expressed in a patterned succession. Activities may include the fundamental movements, exercising, basic sport skills, or dance, using musical accompaniment.

d. The place of rhythms in the school physical education program is expressed in terms of its specific objectives, the primary skill objective being the development of a well-coordinated body. Important knowledge objectives include the acquisitions of an understanding (1) of the use of the activity in space, time and force; (2) of the use of rhythmic dynamics in performance of such activities; (3) of how the body may be used aesthetically, safely and efficiently in movement; and (4) of the place and importance of rhythmic activities in the world of today. The objectives of attitudes and appreciations may be fostered in the degree to which they fit the needs and interests of a particular group, and may include the development of the enjoyment of fellowship, of an appreciation for good performance, and of desirable attitudes toward rhythmic activities and their contribu-
tions to daily living. Rhythmic activities should serve as a medium for the education of students rather than as a goal in themselves.

II. Lutheran philosophy regarding rhythmic activities:

a. The Lutheran definition of education states that it is the process of acquiring significant experiences.

b. The great fountainhead of Lutheran educational philosophy is the Scriptures. Lutheran education is Bible-based and is church-oriented.

c. The methods of teaching should reflect the Lutheran philosophy of education—all to the end that the pupil may gain such insight and understandings, acquire such habits and ideals as will develop him into a well-rounded Christian personality.

d. Physical education, in Lutheran education, is a phase of the total process of education, with the development of a well-rounded Christian personality as its single purpose. The physical activities are selected upon the basis of their contribution to this end, and conducted in such a manner to produce this result.

e. Written philosophy of Lutheran education was meager. It was necessary to seek contributions from ministers and laymen of the Lutheran Church through interviews to gain added insight as to the place of rhythmic activities in
Lutheran education. The consensus among the many persons interviewed was that "rhythm is a gift of God and it is automatic," but that the use of the word "dance" held unpleasant connotations toward rhythmic activities. Many of the "undesirable associations and evil influences that seemed to be connected with the social dance" seemed to color the thinking concerning all Church-sponsored rhythmic activities. The proximity of couple positions, as in social dance, also aroused opposition. Verbal traditions were held to be significant.

f. Lutheran college bulletins revealed that the objective of "constructive building of Christian personalities" determined the acceptance of rhythmic activities.
CHAPTER IV

THE RESULTS OF THE QUESTIONNAIRE

Information received in answer to the questionnaire proved most interesting and informative. Of the forty questionnaires sent out, thirty-three were returned. Six of the thirty-three replies were not used because it was found that they were from specialized institutions with no physical training, from residential high schools, or from junior colleges. It was significant (and gratifying) to note that all replies were returned within two weeks after the blanks were sent out. There was a widespread interest in the timely subject of rhythmic activities in Lutheran college education and the requests for the results of this study were numerous.

The results have been tabulated and discussed in the order of the divisions of the questionnaire.

PART A. GENERAL INFORMATION

The grouping of the schools on the basis of their population, and the number of colleges in each group, is shown in Table I. Group II, with 201 to 400 students, had the largest number of colleges, namely nine, whereas the next largest group had four. There were no schools in
TABLE I

STUDENT POPULATION OF COLLEGES USED IN THIS STUDY

<table>
<thead>
<tr>
<th>Grouping of schools</th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
<th>VI</th>
<th>VII</th>
<th>VIII</th>
</tr>
</thead>
<tbody>
<tr>
<td>Range of enrollment</td>
<td>0</td>
<td>201</td>
<td>401</td>
<td>601</td>
<td>801</td>
<td>1001</td>
<td>1201</td>
<td>1401</td>
</tr>
<tr>
<td></td>
<td>200</td>
<td>400</td>
<td>600</td>
<td>800</td>
<td>1000</td>
<td>1200</td>
<td>1400</td>
<td>over</td>
</tr>
</tbody>
</table>

Number of colleges per group 4 9 1 4 4 4 0 1
Group VII, with the enrollment of 1201 to 1400, and one in Group VIII, with the enrollment over 1401.

Table II, page 31, indicates that, with the exception of one school, in Group II, all schools had required physical education programs.

Of the twenty-seven colleges studied, twelve colleges offered professional preparation in the form of a major in physical education and fifteen colleges did not. Fifteen colleges offered minors and the other twelve colleges did not. Table III, page 32, points out the complete figures on professional training. The schools that offered majors or minors in physical education were obviously determined by the size of the school.

PART B. REQUIRED PHYSICAL EDUCATION

As was pointed out in Table II, page 31, twenty-six schools had required physical education programs. Two schools of the four in Group I that had a required program had but one class per week per semester; the other two schools had the common time-allotment of two classes per week. Groups II and IV had three schools having three classes per week which entailed two hours of activity and one hour of lecture. Group VIII had three classes per week, per semester, for women (thirty minutes of activity) and two classes per week for men (forty minutes of activity).
TABLE II

NUMBER OF SCHOOLS HAVING REQUIRED PHYSICAL EDUCATION PROGRAM AND THE NUMBER OF CLASS PERIODS A WEEK

<table>
<thead>
<tr>
<th>School classification</th>
<th>Required Phy. Ed. Program</th>
<th>Classes per week per semester</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No. of schools per group</td>
<td>yes</td>
</tr>
<tr>
<td>Group I</td>
<td>(4)</td>
<td>4</td>
</tr>
<tr>
<td>Group II</td>
<td>(9)</td>
<td>3</td>
</tr>
<tr>
<td>Group III</td>
<td>(1)</td>
<td>1</td>
</tr>
<tr>
<td>Group IV</td>
<td>(4)</td>
<td>4</td>
</tr>
<tr>
<td>Group V</td>
<td>(4)</td>
<td>4</td>
</tr>
<tr>
<td>Group VI</td>
<td>(4)</td>
<td>4</td>
</tr>
<tr>
<td>Group VII</td>
<td>(0)</td>
<td></td>
</tr>
<tr>
<td>Group VIII</td>
<td>(1)</td>
<td>1</td>
</tr>
</tbody>
</table>
TABLE III
NUMBER OF SCHOOLS OFFERING A MAJOR OR MINOR IN PHYSICAL EDUCATION

<table>
<thead>
<tr>
<th>School classification</th>
<th>School offering major</th>
<th>School offering minor</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>yes</td>
<td>no</td>
</tr>
<tr>
<td>Group I (4)</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Group II (9)</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>Group III (1)</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Group IV (4)</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Group V (4)</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Group VI (4)</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Group VII (0)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Group VIII (1)</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>
It is shown in Table IV, page 34, that twenty-one of the twenty-six schools having a required physical education program offered planned instructional units in rhythmic activities.

With the exception of three schools in Group II, there were women instructors for rhythms, and not one school reported having join instruction, by a man and a woman, for the unit.

Figure 2, page 35, shows that folk games were the most-used rhythmic activity in all the schools that offered rhythms in their required programs. Square dances and circle games were offered quite frequently also. There was but one college which offered ballet as a rhythmic activity, and this activity was in conjunction with a traditional May Day festival within this particular school. It was interesting to note that ballroom dancing was included in only six colleges of the entire group of twenty-one schools.

The number of lessons given to rhythmic activities varied from a "few circle games," or four to eight lessons in the unit, to a unit covering a full semester.

PART C. PROFESSIONAL TRAINING

In the fifteen schools that offered a major or minor in physical education, rhythmic activities were included as part of the requirements for the degree. In some schools
### TABLE IV

**NUMBER OF SCHOOLS OFFERING PLANNED INSTRUCTIONAL UNITS IN RHYTHMIC ACTIVITIES IN THE REQUIRED PHYSICAL EDUCATION PROGRAM, AND THE INSTRUCTOR TEACHING SUCH UNIT**

<table>
<thead>
<tr>
<th>School classification</th>
<th>No. of schools teaching rhythms in required physical education</th>
<th>Instructor of Rhythms</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Offering</td>
<td>Not offering</td>
</tr>
<tr>
<td>No. of schools having required physical education</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Group I (4)</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Group II (8)</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>Group III (1)</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Group IV (4)</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Group V (4)</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Group VI (4)</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Group VII (0)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Group VIII (1)</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>
FIGURE 2

FREQUENCY WITH WHICH THE TYPES OF RHYTHMIC ACTIVITIES WERE OFFERED IN THE REQUIRED PHYSICAL EDUCATION PROGRAM
this requirement was completed through incorporating the rhythmic activities in a series of other activities.

There was no uniformity in the amount of credit given for this required work. In schools where it was incorporated in other activities, no separate credit was granted. In other schools it varied with the number of separate courses in rhythmic activities which were offered, with most of the institutions granting only one credit. A few allowed as many as three credits, especially when women took more courses than the men.

The rhythmic activity courses were designated by a variety of titles, of which "Rhythms" and "Folk Dance" were the most frequent. "Folk Games" was often used, and "Fundamental Movements" was indicated once as a title for the same type of activity.

Table V, page 37, indicates the variance of class organization within the professional program. Nine schools had coeducational classes. Two schools, in Group V and VIII, offered advanced courses for women only, in addition to coeducational elementary classes in rhythms. One school in Group VI made the last six weeks of the unit coeducational. All fifteen offered the rhythmic activities courses yearly, with a few schools offering different types of activity on alternate years. Statistics on this are shown in Table V.
### TABLE V

NUMBER OF SCHOOLS OFFERING RHYTHMIC ACTIVITIES IN THE PROFESSIONAL TRAINING OF PHYSICAL EDUCATION MAJORS AND MINORS, THE INSTRUCTOR BY WHOM THE UNIT WAS PRESENTED AND THE CLASS ORGANIZATION

<table>
<thead>
<tr>
<th>School classification</th>
<th>Rhythms as part of training</th>
<th>Taught by whom</th>
<th>How conducted</th>
<th>Course offered</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No. of schools per group</td>
<td>woman</td>
<td>man</td>
<td>Coed.</td>
</tr>
<tr>
<td>Group I (4)</td>
<td>none</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Group II (9)</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Group III (1)</td>
<td>1</td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Group IV (4)</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Group V (4)</td>
<td>4</td>
<td>4</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Group VI (4)</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Group VII (0)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Group VIII (1)</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>
PART D. RECREATIONAL PROGRAM

Of the twenty-seven schools studied, nineteen had rhythmic activities as part of their recreational programs. The figures showed that schools using rhythmic activities in either the required program or in the professional training tended to use the same activities in the recreational programs. Only the one school in Group III varied from this practice. This school had one hour per week per semester of rhythms for the professional training of physical education students, no rhythmic program offered in the required physical education program and no rhythms in the recreational program. Table VI, page 39, reveals the tabulation of the number of schools including this activity.

Of the types of activity within the recreation programs, square dancing was most frequently offered. The graph, Figure 3, page 40, shows the types of rhythmic activities used in this program and the number of schools using each.

One school had one square dance night a year; another included only circle games as a part of recreation; one had its May Day festival with ballet included; one had a Modern Dance Club; and another had modern dance as a part of the
TABLE VI

NUMBER OF SCHOOLS THAT INCLUDED RHYTHMIC ACTIVITIES IN THE RECREATIONAL PROGRAM

<table>
<thead>
<tr>
<th>Classification of schools</th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
<th>VI</th>
<th>VII</th>
<th>VIII</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total number of colleges</td>
<td>2</td>
<td>8</td>
<td>0</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>that included rhythms in</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>recreation program (19)</td>
<td>2</td>
<td>8</td>
<td>0</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>
FIGURE 3

FREQUENCY WITH WHICH THE TYPES OF RHYTHMIC ACTIVITIES OCCURRED IN THE RECREATIONAL PROGRAMS
women's Athletic Association activities

PART E. INFORMATION APPLYING TO THE ENTIRE RHYTHMIC ACTIVITIES PROGRAM

Table VII on page 42 indicates the year that rhythmic activities were first included in any phase of the college programs. Seven had had rhythms in their programs since 1940 or before, while four schools had included this activity between 1951 and 1953. Two schools had no knowledge of the time rhythms were first begun in their programs, and two, that had rhythmic activities in some phase of their program, did not report a date. During the past decade there has been a gradual, but regular, increase in the number of schools which included this type of activity.

Question 2 of Part E was concerned with the accepted couple positions. Table VIII, page 43, discloses the frequency with which schools used certain couple positions in the rhythmic activities. Notations on the questionnaire sheets revealed that the hooked-elbow swing had been utilized most frequently to "avoid criticism," but the social dance position was in use in thirteen schools. The number of schools that had special limitations on partner positions was in the minority of schools offering rhythms.

Varied types of accompaniment were employed for the rhythmic activities offered in the twenty-four colleges that
TABLE VII

THE YEAR THAT RHYTHMIC ACTIVITIES WERE FIRST INCLUDED IN ANY PHASE OF THE COLLEGE PROGRAMS

| Total no. of schools that had rhythms in any phase of program: |
|---|---|---|---|---|
| (24) | 7 | 3 | 6 | 4 |

<table>
<thead>
<tr>
<th>Before 1940</th>
<th>1940-1945</th>
<th>1946-1950</th>
<th>1951 to date known given</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>3</td>
<td>6</td>
<td>4</td>
</tr>
</tbody>
</table>
TABLE VIII

DESIGNATED COUPLE POSITIONS FOR "SWING YOUR PARTNER"

<table>
<thead>
<tr>
<th>Hooked-elbow</th>
<th>Skaters' position</th>
<th>Varso-vienne</th>
<th>Social Dance</th>
<th>Extended Arm</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total no. of schools using rhythms in any phase of programs</td>
<td>9</td>
<td>0</td>
<td>1</td>
<td>13</td>
</tr>
</tbody>
</table>

(24)
had rhythms in one phase or another of their programs. Table IX, page 45, shows the variation in types of accompaniment, many schools using piano or phonograph and records. The latter was the most commonly used type accompaniment, with twenty-one frequencies. Five schools utilized orchestra accompaniment, with one having its own square dance orchestra.

Two schools reported having printed or mimeographed syllabi for the rhythmic activities. One school was in Group I and the other in Group VIII.

In answer to question E-6, which inquired about the books found particularly helpful to teaching rhythmic activities in the Lutheran colleges, there was found to be a wide divergence of materials. This indicated that apparently there was no one book that could satisfy the need of this limited group, and that many were employed for better selection of activities to conform to the principles of the college. Although thirty-five different books were listed, on the twenty-seven replies, very few books were listed more than once. The most frequently named sources, in order of their prevalence, were:


Ford, Mr. and Mrs. Henry, *Good Morning*. Dearborn,
### TABLE IX
THE TYPES OF ACCOMPANIMENT USED FOR THE RHYTHMIC ACTIVITIES

<table>
<thead>
<tr>
<th>Singing</th>
<th>Piano</th>
<th>Phonograph</th>
<th>Orchestra</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>10</td>
<td>21</td>
<td>5</td>
<td>0</td>
</tr>
</tbody>
</table>

Total no. of schools using rhythms in any phase of program: (24)
Respondents in a few scattered colleges commented that they had encountered opposition to teaching rhythmic activities. In most schools the rhythmic activity program was young and the activities were carefully selected to "avoid criticism." Comments revealed that social dancing, with its close couple position, was the type most frequently opposed to in the schools studied, but as noted on Table VIII, page 43, the social dance position was used by the majority of the schools.

Some of the more revealing comments regarding the social dance (quoted verbatim) were:

"Social dance is not sanctioned on or off campus for our students."

"There is opposition only in regard to the social dance."

"Square dancing is being accepted more and more, but
the opposition would be greater toward the social dance."

"No social dance may be taught or promoted as a recreational activity on campus."

"Social dance creates rather than solves the social problem on campuses, where they have it."

"Social dancing is permitted on our campus. It has been for ten years. At first 'mixers' were held but now 'dances.' Previous to that, social functions were held off campus, in order to permit social dancing. It was recognized that more control could be exercised on campus."

In regard to descriptive terms for rhythmic activities, verbatim comments again show what terms were better accepted than "dance":

"We refer to square dancing as 'singing games' or 'country-capers'!"

"Folk dancing is better entitled 'folk games' or 'rhythms' in publication."

"Carefully phrased publicity diminishes opposition."

Comments regarding special limitations on partner positions were:

"Any of the positions are used since we work in segregated classes."

"In class, we use the regular positions intended."

"We limit the positions to skaters', varsovienne, hooked-elbow--nothing with social dance position."
Very little closed ballroom dancing position is used."

"There are definitely special limitations on partner positions at our school—that means no 'close contact.'"

"There are no special limitations on partner position—only that good taste prevents anything bordering on 'cheek-to-cheek dancing.'"

All but two of the respondents desired a detailed compilation of this study, which was deemed vital and timely for most Lutheran colleges.

A copy of the results of the study that was returned to the schools may be found in the Appendix.

CHAPTER SUMMARY

Of the forty questionnaires sent out, thirty-three were returned within two weeks. Of the thirty-three replies, six were eliminated because they were found to be from residential high schools, junior colleges, or specialized institutions with no physical training.

The following generalizations present in brief form the information discovered through the questionnaire submitted to the colleges of the Association of Lutheran College Faculties:

Part A. General Information

The enrollments of the Lutheran colleges studied
ranged from 22 to 1,424. Of the twenty-seven schools, all but one school had required physical education, and fifteen offered professional training.

Part B. Required physical education

The common time-allotment of classes per week, per semester was two class periods. Folk games were offered most frequently in the twenty-one schools that offered planned instructional units in rhythmic activities. This unit varied greatly from a very few circle games to an entire semester unit. With the exception of three schools, there were women instructors for this unit, and not one school reported having joing instruction.

Part C. Professional training

In the fifteen schools that offered professional training, rhythmic activities were required in all cases. This requirement was fulfilled by being incorporated in a series of other activities, in a few cases, and by acquiring one to three semester credits in the remaining schools. Co-educational classes were conducted in most colleges, although six schools had segregated classes. Only one school indicated that it had a male instructor for the yearly course. These courses were entitled in various ways. "Rhythms" and "Folk Dance" were the most frequent titles, while "Folk Games" was often used to "avoid criticism."
Part D. Recreational program

Nineteen of the schools that had rhythmic activities in any phase of the college programs had rhythms as a part of recreation. Only one school varied from this practice. Square dancing was the popular activity, but singing games, ballet, and ballroom dancing were used in a few scattered schools.

Part E. Information applying to the entire rhythmic activities program

Seven schools had rhythmic activities in some phase of their college programs before 1940. From 1940 to 1950 nine schools added the activity, and from 1951 to 1953 five more included it. The social dance couple position was the most frequently used position, although the majority of schools did not sanction social dance as an activity. The hooked-elbow swing was commonly used to "avoid criticism." Publicized activities were called "folk games" or "country capers" rather than "dance," again to avoid criticism. There was a variety of types of accompaniment employed, but the phonograph and records were utilized most frequently. Only two schools reported having mimeographed syllabi for rhythmic activities. No particular book was used, throughout the Lutheran schools, as was indicated by the numerous references listed. Carefully selected activities lessened
the possibility of encountering opposition. A few scattered colleges commented that they had encountered opposition to social dancing, to the close proximity of couple position and to the term "dance." The widespread interest in the timely subject of rhythmic activities in Lutheran college education made the requests for the results of the study numerous.
CHAPTER V

SUMMARY AND CONCLUSIONS

The chief purpose of this study was to determine the extent to which rhythmic activities were being offered in institutions affiliated with the Association of Lutheran College Faculties. Secondary purposes were to secure information concerning current trends and current thinking related to the rather controversial topic of church-sponsored rhythmic activities.

Such a study was timely, as various church schools were giving serious consideration to the advisability of including additional rhythmic training in their programs. It could be of importance, also, to physical education instructors attempting to discover acceptable standards to guide their selection of activities and to provide a well-balanced program which would merit the approval of the supporting Church.

The questionnaire method was selected as the simplest means of surveying the widely separated institutions. A questionnaire was devised to secure specific data in certain areas and to permit expressions of personal reaction in others. Prior to sending out the questionnaire, basic edu-
cational philosophies were developed through surveys of literature, and through personal interviews with many ministers and lay people who were strong supporters of the Lutheran faith.

Although much information was available concerning the tenets of the Lutheran faith, much less could be found regarding the specific application of these doctrines to the patterns of education.

It was evident that a Christian spirit must permeate the educational picture, and that the development of a "well-rounded Christian personality" was one of the chief objectives of the educational curriculum. As one Lutheran educator said,

> In general we may say that for Christians the basic tests of any form of recreation are: first, whether it has an evil effect, either directly or indirectly, upon one's self or upon others; and secondly, whether it can be constructively used in the building of Christian personalities and a warmly Christian life.¹

There was less agreement concerning the wisdom of including rhythmic activities in the college program. Many believed that rhythm, which is the ordered movement that runs through all beauty, was inherent in all the activities of daily living, and that development of an appreciation of

¹Dr. B. M. Christensen, as quoted in a news item in The Minneapolis Star, June 13, 1953.
rhythm was an important part of physical education, just as it was essential in music and art education. Development of the sense of rhythm could benefit the student in a great many ways, including cultural values, or those outcomes which awaken interest in and enhance appreciation of the aesthetic aspects of human experience; neuromuscular values, or those outcomes which contribute to the good performance of a well-coordinated body in movement; and social and recreational values, or those outcomes which help to orient the individual to his role as a member of society and to discipline him in the performance of that role.

The methods which could develop this rhythmic ability, as with all Lutheran educational methods, must be Church-oriented and acceptable to the supporting congregations. It was immediately apparent that many ministers and laymen, although believing that rhythmic training could be valuable in developing a well-rounded social personality for the world of today, nevertheless felt that general acceptance would, of necessity, be a slow and gradual thing. The majority of the congregations, unfamiliar with the content and the method of the well-conducted rhythmic program, fear to approve the unknown—an unknown whose values are, to them, not yet proved and whose liabilities are strongly linked with the unsavory connotations of the public dance. Possible values there might
be, but these could be far outweighed by the probable dangers.

The prompt return of the questionnaires indicated strong interest in the problem. Thirty-three replies were received, although six of these were not used because the institutions represented were not four-year colleges, or did not offer physical training.

The first part of the questionnaire attempted to discover certain general information about the schools being studied, as the student population and the extent of the physical education program.

The student population in these Lutheran colleges ranged from 22 to 1,424, with the greater percentage falling in the grouping 201 to 400. All of the twenty-seven schools, except one, offered a required physical education program. Fifteen of the larger ones offered professional training for teachers of physical education. These facts would indicate that physical education in general and professional training in this field were quite generally accepted and included in the curricula of the larger institutions.

Within the required program, twenty-one out of twenty-six colleges offered planned instructional units in rhythmic activities. There was great divergence in the amount of time devoted to these activities, however, which would indicate lack of agreement as to their importance and/or
acceptability.

At first glance there would seem to be less divergence in the types of activities offered, but further study revealed that this unanimity was more one of **title** than of **type**. "Folk games" were most frequently offered, but comments, in Part B, indicated that titles were often selected to "avoid criticism" rather than to describe accurately the activities being taught—and naturally less criticism would be aroused by "folk games" than by "folk dance," even when songs or other accompaniment might be part of the games.

In almost all the schools, rhythms in the required program were taught by women instructors. It was not apparent, however, whether this was due to greater interest on the part of the women or to their superior training in this rhythmic field.

Of the fifteen colleges offering professional training, all included classes in rhythmic activities as part of the professional training, which would indicate an awareness of the fact that public school teachers must be prepared to include such activities in their balanced program.

Many of them offered only a very few lessons in this area, however, and many granted only a very small amount of credit, evidence that it still receives a proportionately small degree of emphasis, as compared with the rest of the
training program.

Segregated classes of rhythmic activities occurred in six colleges. This seemed to denote a negative connotation or contradiction to the recreational and social objectives to be gained from its inclusion to the physical education program.

In the recreational program, nineteen colleges included rhythmic activities. The use of rhythmic activities in either the required program or in the professional training seemed to determine the inclusion of the same activities in the recreational program. Only one school varied from this practice, and this would indicate that only one was not in agreement as to its importance and/or acceptability.

The activities most frequently incorporated in the recreational program were again the activities with the least controversial titles, such as "circle games" and "Folk games."

The general questions regarding couple positions brought forth the fact that there was some avoidance of the social dance position, but that most of the instructors who had used it had encountered relatively little opposition.

Of special interest are the figures showing that there is a growing trend toward including rhythmic activities in the regular curricula. Before 1940 only seven of the colleges had incorporated rhythmic work in their programs, but
since then thirteen more have added it, showing a gradual, but quite regular, trend in the direction of acceptance. Rhythmic activities in the physical education and the recreational programs are relatively new, and their acceptance depends upon the recognition of their value in building "a Christian personality."

Some of the most revealing answers appeared in reply to the questions regarding opposition which had been encountered, and regarding comments which the respondents might wish to make. It would seem that most of the opposition which was encountered may have developed because the institutions attempted to include known controversial materials before the supporting church groups understood the program and the method. Others avoided criticism by avoiding the use of terms which might have negative connotations.

Verbal traditions were held significant, and objections were usually interpreted and understood in the light of these traditions. For example, the word "dance" has unpleasant and perhaps non-Christian implications for many. Likewise, the term "social dance" has traditional implications which might cast some stigma upon those participating, and sometimes involves movements and positions which might "create rather than solve social problems."
In general, the following conclusions could be drawn from the data collected:

Rhythmic activities in some form are already rather widely accepted in the Lutheran colleges. There is great variance, however, in the types of activity offered, in the credit given, and in the titles by which the activity courses are known.

Rhythmic activities are offered in all the colleges giving professional training to physical education teachers. In most cases these classes are taught by women instructors, and in many cases men and women students are segregated.

The rhythmic activities included in physical education, in professional training, and in recreation are predominantly folk activities—folk games, national dances, singing and circle games of the people. The more artificial types, such as ballet, find little favor, and the types known as "social dance" are, for the most part, frowned upon.

The current trend, gradual yet regular, appears to be toward a more universal understanding and acceptance of the part which rhythmic activities play in the well-rounded education of the Christian student. Acceptance is slow because new program content must be screened with Lutheran educational standards and philosophies constantly in mind.

Rhythmic activities are relatively new and cannot be incorporated until they can be shown to meet and to further
the highest Christian ideals. This is essentially a gradual process, providing time and opportunity for the supporting congregations and the controlling administrations to become familiar with the specific activities, to understand the objectives and the methods involved, and to realize that these are actually in accord with the Lutheran philosophy of education. If material is to be incorporated in the program of a Lutheran college, it must satisfy both the need to orient the individual to his role as a member of society and to discipline him in the performance of that role, and the need to develop a well-rounded Christian personality.

The greatest obstacle to widespread acceptance of the value of rhythmic training lies in the confusion as to the exact meaning of the terms involved. This problem of semantics is perhaps the key to the entire problem. There is acute need for the standardization of specific activities and for the standardization of the specific terms used to characterize these activities.

At present, there is little uniformity in the way certain rhythmic activities are executed. One way may be acceptable, another not. As long as there is a chance that the unacceptable form may be used, the inclination is to ban the activity and so eliminate this chance. If some standard of acceptable forms could be devised, then the entire activity would not be banned. Present approval must of necessity be based upon subjective standard only.
The intense and widespread interest in this question, as evidenced by the responses of the ministers and of the respondents to the questionnaire, indicates that it is a particularly pertinent problem. They are all eager for any information which will hasten a solution, and it is probable that publication of approved reference and textbooks, prepared by Lutheran educators, would contribute greatly to the much-needed standardization.

"Look therefore carefully how ye walk, not as unwise, but as wise." — Ephesians 5:15

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BIBLIOGRAPHY
A. BOOKS


______, and Clifford Lee Brownell, *The Administration of Health Education and Physical Education.* Philadelphia:
B. PERIODICALS


C. NEWSPAPERS

The Minneapolis Morning Tribune, June 13, 1953.
APPENDIX
Dear Director:

As an instructor of Physical Education in one of our Lutheran colleges, I am very much interested in learning the extent to which rhythmic activities are being offered by the members of the Association of Lutheran College Faculties. For completion of the requirement for a Master's degree, I have selected the thesis topic "A Study of the Rhythmic Activities Offered in Certain Lutheran Colleges."

Since the results of such a study could prove of value to all those interested in Lutheran education, I would appreciate very much your full cooperation in answering the enclosed questionnaire. The information is solicited in confidence and the identity of persons or schools answering will not be divulged in the report of this study. Please note that there is no space provided for signature or name of college.

Sincerely yours,

LaVonne Peterson

P.S. I would appreciate your returning this questionnaire within two weeks after receiving it.
A STUDY OF THE RHYTHMIC ACTIVITIES OFFERED IN CERTAIN LUTHERAN COLLEGES

A. General Information

1. What is the student population of your college? ______ men ______ women

2. Do you have a required physical education program for all students? ______ yes ______ no

3. How many students are enrolled in the physical education classes? ______ men ______ women

4. Do you offer a major in physical education? ______ men ______ women

5. Do you offer a minor in physical education? ______ yes ______ no

6. How many students are majoring or minoring in physical education? ______ men ______ women

B. Required Physical Education Program

1. How often do the classes meet per week in the required physical education program? ______ per quarter ______ per semester

2. Do you have planned instructional units in rhythmical activities in the required physical education program? ______ yes ______ no

3. If so, what does the unit of rhythmics include? Check.
   - Singing games
   - Circle games
   - Folk games
   - Square Dances
   - Clog and tap dance
   - Ballroom dance
   - Ballet
   - Other (specify)

4. How many lessons are given to rhythmical activities? ______

5. By whom is the rhythmical activities class taught? ______ man instructor
   ______ woman instructor ______ both

C. Professional Training

1. Do you offer rhythmical activities courses as part of the training of physical education majors and minors? ______ yes ______ no
2. Indicate the title under which the rhythmic activities are offered, the credit given for each and the number of lessons given in each:

<table>
<thead>
<tr>
<th>Name of course</th>
<th>Credit given</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sem. cr.</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3. How are the rhythmic activities classes organized?
   ______ coeducational  ______ segregated

4. How often are the rhythmic activity classes offered?
   ______ every year  ______ alternate years  ______ occasionally
   _______________________  ______ other (specify)

5. By whom are the rhythmic activities classes conducted?
   ______ man instructor  ______ woman instructor  ______ both

D. Recreational Program

1. Do you include rhythmic activities as a part of the recreational program of your college?  ______ yes  ______ no

2. What rhythmic activities are a part of the recreational program?
   Singing games  ______
   Square dances  ______
   Circle games  ______
   Ballroom dance  ______
   Folk games  ______
   Other (specify)  ______

E. Information Applying to the Entire Rhythmic Activities Program

1. Indicate when the rhythmic program was first started in your college:
   Before 1940  ______
   1940-1945  ______
   1946-1950  ______
   1951 to date  ______

2. What is the accepted couple position for "swing your partner"?
   Hooked-elbow swing  ______
   Social dance position  ______
   Skaters' position  ______
   Extended arm position  ______
   Varsovienne position  ______
   Other (specify)  ______

3. Are there any special limitations on partner positions?  ______ yes  ______ no

Comments:  ______
4. What type of accompaniment is used for the rhythmic activities?
   Singing ________ Piano ________ Orchestra ________
   Phonograph and records ________ Other (specify) ________

5. Do you have a printed or mimeographed syllabus for the rhythmic activities? ______yes ______no
   (If you do, I would appreciate it if you would enclose a copy.)
   Comments:

6. What books for the rhythmic activities have you found particularly helpful?

   Author ____________________________ Title ____________________________
   ________________________________ ________________________________
   ________________________________ ________________________________

7. Have you encountered opposition to teaching rhythmic activities? ______yes ______no
   (I would appreciate your comments): ________________________________

8. Additional comments not covered by questions above:
   ________________________________
   ________________________________

Would you like a copy of the results of this study? ______yes ______no
   ________________________________

(Position of the person filling out this questionnaire)

In what HPER district is your college?

   Eastern ________ Midwest ________
   Central ________ Southwest ________
   Southern ________ Northwest ________

Date ________________________________
LUTHERAN EDUCATIONAL INSTITUTIONS THAT ARE MEMBERS OF THE ASSOCIATION OF THE LUTHERAN COLLEGE FACULTIES

1. Augsburg College and Theological Seminary, Minneapolis, Minnesota.

2* Augustana Academy, Canton, South Dakota.


4. Augustana College, Sioux Falls, South Dakota.

5. Bethany College, Lindsborg, Kansas.


7. Camrose Lutheran College, Camrose, Alberta, Canada.

8. Capital University, Columbus 9, Ohio.


10. Clifton Junior College, Clifton, Texas.

11. Concordia College, Moorhead, Minnesota.

12. Dana College, Blair, Nebraska.

13. Dr. Martin Luther College, New Ulm, Minnesota.


15. Grand View College, Des Moines, Iowa.


20. Luther College, Regina, Saskatchewan, Canada.

21. Luther College, Decorah, Iowa.

22. Luther College, Wahoo, Nebraska.

* 23. Lutheran Seminary of Canada, Waterloo, Ontario, Canada.
24. Lutheran College and Seminary, Saskatoon, Saskatchewan, Canada.
25. Luther Theological Seminary, St. Paul, Minnesota.
26. Midland College, Fremont, Nebraska.
27. Muhlenberg College, Allentown, Pennsylvania.
28. Newberry College, Newberry, South Carolina.
31. Roanoke College, Salem, Virginia.
32. St. Olaf College, Northfield, Minnesota.
33. Suomi College, Hancock, Michigan.
34. Susquehanna University, Selinsgrove, Pennsylvania.
35. Texas Lutheran College, Sequin, Texas.
37. Upsala College, East Orange, New Jersey.
38. Valparaiso University, Valparaiso, Indiana.
40. Waldorf College, Forest City, Iowa.
41. Wartburg College, Waverly, Iowa.
42. Wartburg Theological Seminary, Dubuque, Iowa.
43. Waterloo College, Waterloo, Ontario, Canada.
44. Wittenburg College, Springfield, Ohio.

* Questionnaire was not sent to number 2 which is an academy, or to numbers 23, 25 or 42 which indicated being theological seminaries.
Dear Directors:

Enclosed find the summary of a study on the extent to which rhythmic activities were offered in certain Lutheran Colleges.

Thank you for your cooperation and interest in this study.

Sincerely yours,

LaVonne Peterson
Summary of Findings

This study was limited to a study of rhythmic activities offered in the colleges which are members of the Association of Lutheran College Faculties, as these comprise a group having approximately "the same educational philosophy, the same educational ideals and standards, and the same religious point of view."

The questionnaire method was selected as the simplest means of surveying the widely separated institutions. Prior to sending out the questionnaire, basic educational philosophies were developed through surveys of literature, and through personal interviews with many ministers and lay people who were strong supporters of the Lutheran faith.

Verbal traditions were held significant, and objections were usually interpreted and understood in light of these traditions. For example, the word "dance" has unpleasant and perhaps non-Christian implications for many. Likewise, the term "social dance" has traditional implications which might cast some stigma upon those participating, and sometimes involves movements and positions which might create rather than solve social problems.

The following findings were derived from the study of the questionnaire results:

Part A. General Information

1. The enrollments of the Lutheran colleges studied ranged from 22 to 1424. The largest number of colleges were in the group interval of 200-400 students.

2. With the exception of one school, all schools had required physical education (for freshmen and sophomores).

3. Of the twenty-seven colleges studied, 12 colleges offered a major or minor in physical education.

Part B. Required Physical Education

1. 26 schools had required physical education. The common time-allotment of classes per week, per semester was two class periods. Two schools had but one class period per week, whereas two schools had 3 classes per week.

2. 21 out of these 26 schools offered planned instructional units in rhythmic activities.

3. Folk games were offered most frequently.

4. The unit varied greatly from a few circle games to an entire semester unit.

5. With the exception of 3 schools, there were women instructors for the rhythmic activities.
Part C. Professional Training

1. All 15 schools, that offered a major or minor in physical education, had rhythmic activities as part of the requirements for the degree.

2. This requirement was completed through the rhythmic activities being incorporated in a series of other activities, or acquiring 1-3 semester credits.

3. Rhythmic activity courses were entitled in various ways. "Rhythms" and "Folk Dance" were most frequent titles, while "Folk Games" was often used to "avoid criticism."

4. Classes were conducted coeducational in most colleges, with the advanced rhythmic activity courses offered only to women. Segregated classes were conducted in 6 of the 15 colleges. One school designated having a male instructor for this course.

Part D. Recreational Program

1. Out of the 27 schools studied, 19 had rhythmic activities as part of recreational programs. Square dancing was the most popular activity.

Part E. Information Applying to the Entire Rhythmic Activity Program

1. Seven schools had rhythmic activities in some phase of their college programs before 1940. From 1940 to 1950, nine schools added the activity. Since 1951 to date, 5 schools had added rhythms to their college programs.

2. Social dance couple positions was the most frequent used position for "swing your partner," while the majority of the schools did not sanction social dance as an activity.

3. The hooked-elbow swing was commonly used to "avoid criticism."

4. Varied types of accompaniment were employed for the rhythmic activities—but the phonograph and records were utilized most frequently.

5. There was a great number of reference books listed for rhythmic activity selections, which showed that there was no particular book for these activities.

6. Publicized rhythmic activities were called "folk games" or "country capers" rather than "dance."

7. A scattered few colleges commented that they had encountered opposition in teaching rhythmic activities.

The greatest obstacle to widespread acceptance of the value of rhythmic training lies in the confusion as to the exact meaning of the terms involved. The problem of semantics is perhaps the key to the entire problem. There is acute need for the standardization for specific activities, and for standardization of specific terms used to characterize these activities.

Rhythmic activities in the physical and recreational programs are relatively new, and their acceptance depends upon the recognition of their value in building "a well-rounded Christian personality."