Music Improvisation as an Aesthetic Event

Towards a transactional approach to meaning-making

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Abstract

Improvisation in general music education is still a somewhat underdeveloped practice. Moreover, attempts to justify its place in the curriculum have often focused solely on its (measurable) outcomes. In this article, we claim that a deeper understanding of students’ meaning-making processes in experiences of improvisation is necessary in order to develop improvisation practice and research. The purpose of this article is to offer a music education perspective on improvisation based on John Dewey’s transactional perspective on aesthetic experience and meaning-making. Related to this, we suggest and illustrate a Practical Epistemology Analysis (PEA) as a way of analysing meaning-making in music improvisation within general music education. The method of analysis is illustrated by vignettes from video analyses of music lessons in two Swedish schools with pupils aged 9-10 and their free improvisations. The vignettes show how PEA enables analyses of situated meaning-making in the progress of the pupils’ improvisation activities. Further, the transactional perspective makes educational values of improvisation visible, such as musical and personal agency, and elucidates cognitive, embodied and ethical aspects of musical meaning-making.

Keywords: improvisation, aesthetic experience, aesthetic event, Practical Epistemology Analysis, meaning-making
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Introduction
Improvisation is a growing area of research in music education. However, research on improvisation in general music education is still underdeveloped (Larsson and Georgii-Hemming, 2018). Research on improvisation has developed a variety of approaches and focused on diverse contexts. However, research on general music education has largely investigated improvisation as a means of achieving certain musical competences. This is often done in order to legitimise improvisation both in the curriculum and in teaching practice. In a focus on the measurable outcomes of improvisation, results and products are emphasised. This is in line with current educational policies in a goal- and result driven education system (Ferm Thorgersen and Zandén 2014; Thorgersen 2014; Ferm Almqvist, Vinge, Väkevä and Zandén 2016). Although this research has contributed valuable knowledge, the authors of this article argue that this way of justifying the place of improvisation in school is problematic in two respects. First, it puts us in a position in which we have to “prove” that improvisation actually fulfils
predetermined outcomes that sometimes obscure important and non-measurable yet educationally valuable qualities. Second, if these outcomes can be achieved more effectively with other means, it is reasonable to exclude improvisation from the curriculum. In this article, we emphasise that the importance of improvisation is to be found in its potential to bring out educational qualities that go far beyond measurable outcomes. This study is based on the premise that meaning-making in music is understood as the relation between the music/improvisation, the listener/performer and the situation. From an ecological perspective, Clarke (2011/2005) states that “perceptual specification [or meaning] is a reciprocal relationship between the invariants of the environment and the particular capacities of the perceiver” (Clarke 2011/2005, 44). Hargreaves’ Reciprocal feedback model of musical response (2012, 158) also describes how response to music occurs in a relation between the listener, the music and the context. In line with this understanding of music and meaning, Kanellopoulos (2007a) argues that there is a need to broaden conceptions of “what counts as musical” so as not to patronise “children’s intentions”. Instead, Kanellopoulos suggests that teachers could adopt a mode of action that facilitates “Being ‘inside’ the music with the child” (Young 1995, 57 cited in Kanellopoulos 2007a, 140).

However, as Burnard (2000a) and Kanellopoulos (2007a) argue, theories that further our understanding of pupils’ experiences need to be developed. They (ibid.) maintain that current educational discourses lack an emphasis on the unique and significant qualities of children’s experiences. Several researchers call for further studies of creative activities, such as improvisation, in order to develop a music education practice in which students and teachers are perceived as co-creators and co-learners in transformative experiences of deep engagement (e.g. Burnard 2000a; Burnard 2015; Kanellopoulos 2007a;
Wallerstedt, Lagerlöf and Pramling 2014). Also, as Burnard (2015) notes, there is a lack of knowledge as to how to develop and support teachers’ actual use of creative practices in their everyday work. Hence, we argue that it is necessary to further articulate, understand and analyse meaning-making processes in students’ experiences of free improvisation activities. To this end, we need a theory of aesthetic experience and a way of analysing meaning-making in music improvisation events.

The purpose of this article is to offer a music education perspective on improvisation based on Dewey’s transactional perspective on aesthetic experience and meaning-making. Related to this perspective, we suggest and illustrate a Practical Epistemology Analysis as a way of analysing meaning-making in music improvisation within general music education. Here we rely on a previously developed method for transactional analysis, Practical Epistemology Analysis, conducted within the Swedish research group Studies of Meaning-making in Educational Discourses, SMED (see e.g. Östman and Wickman 2001; Maivorsdotter and Quennerstedt 2012; Rudsberg, Öhman and Östman 2013; Öhman 2014).

We argue that a transactional perspective enables us to highlight aspects of the improvisation experience that lie beyond measurable outcomes. These aspects can bring out educational qualities of improvisation by emphasising the different modes through which situated meaning-making is constructed. The suggested approach can tune teachers’ ears and enable them to appreciate those qualities that resist measurement. Thus, this framework deepens our understanding of students’ meaning-making processes in improvisation by offering specific concepts that could lead to further theoretical and practice-based discussions about the role of improvisation in music education.
The following section first provides an overview of previous research on improvisation in music education. This is followed by research concerned with aesthetic experience in music education with a specific focus on pragmatist perspectives. Finally, an overview of how the concept aesthetic experience has been treated in previous research is presented.

**Previous research: the values of music education and improvisation**

Studies of improvisation in music education have often adopted a psychological approach and focused on musical cognitive and personal development (e.g. Swanwick and Tillman 1986; Kratus 1991; 1995; Brophy 2005; Whitcomb 2010; Coulson and Burke 2013). These studies have often employed pre- and post-tests of pupils’ competence, knowledge and skills and focused on measurable outcomes (e.g. Guilbault 2009; Koutsoupidou and Hargreaves 2009). Ethnographic methods (that employ various interview formats and sustained observation) have more often been used in studies investigating children’s experiences of improvisation (e.g. Burnard 2000a, 2000b, 2002; Kanellopoulos 2007a; Beegle 2010).

Previous research has found that music improvisation experiences can be beneficial to students in numerous ways, such as developing their social capabilities and self-confidence (Beegle 2010; Burnard 2000a, 2000b, 2002). Furthermore, music improvisation has been shown to have a positive influence on the development of creativity (Koutsoupidou and Hargreaves 2009), critical thinking (Hickey 2009) and empathy (Rabinowitch, Cross and Burnard 2013). Other research has focused specifically on measurable outcomes in musical competence emerging from improvisation activities in a music class.
For instance, some have explored musical skills, such as the ability to adhere to pitch and harmony (Guilbault 2009; Coulson and Bourke 2013), or the ability to develop melodic improvisation (Brophy 2005) and maintain a steady beat (Whitcomb 2010).

In Sweden, creative activities in music education practice, such as composition, improvisation and arrangement, have long been overlooked in favour of craftsmanship and reproduction (Nielsen 1998) activities, such as singing and playing (Georgii-Hemming and Westvall 2010; Danielsson 2012; Swedish National Agency for Education 2015). Creative activities are often resistant to the use of predefined assessment criteria. This means that in the context of current goal- and result-driven educational policies in which assessment and documentation play a dominant role, and where “what gets measured, gets done” (Ferm Thorgersen and Zandén 2014; Thorgersen 2014; Ferm Almqvist, Vinge, Väkevä and Zandén 2016), creative activities could be excluded.

However, creativity is a vital part of education. That everyone is musical and creative and hence capable of creating music in different ways was the dictum on which the whole creative music education movement of the 1960’s was based and is still advocated (e.g. Barrett 2006; Burnard 2000a; Hickey and Webster 2001; MacDonald 2014). This could imply that in general music education actions of discovery, exploration and creation are given more space in music curricula and practice. That music teachers could provide more time for group improvisation is suggested by Wall (2018) following investigations of group improvisation with fifth-year students, who found that musical fluency and collaborative emergent developed in students’ group interactions. Here, students learned through exploration and collaboration and were able to create new music and make personal musical decisions, which implies that they were
also able to take control of their future learning (Wall 2018). Regarding children as active agents, Karlsen (2011) defines musical agency as a “capacity for action in relation to music or in a music-related setting” (ibid., 110, emphasis in original). In line with this, Wiggins and Espeland (2012) contend that children can develop musical and personal agency when they feel that they can control their circumstances and ability to act.

Earlier research has found that children’s musical expressions are culturally contingent, rather than universal, and that children’s capacities to learn music can be developed through creative music education if they are given opportunities to engage deeply with music and are empowered to trust their capability as musical thinkers, performers and creators (e.g. Campbell 1998; Young 2005; Sundin 2007; Burnard 2015; Wassrin 2016). In Kanellopoulos’ (2007a) study of children’s conceptions of musical meaning and music making in interviews and philosophical conversations he concludes that studying children’s thinking about musical thinking is important for how teachers engage with children, how musical creativity is fostered and for developing diverse understandings of music, its perception and making. To promote a dialogue for balancing structure and freedom and encouraging more freedom in music education, Hickey (2009) purposefully and provocatively claims that true improvisation cannot be taught, because it is a disposition than can only be nurtured. Moreover, she states that a building-block based improvisation teaching practice is counterproductive in that it fails to develop “true creative thought” (ibid., 286) and therefore suggests a more learner-directed approach.

Varkøy (2014) problematises the technical and instrumental tendencies in a utilitarian perspective on musical experience. He argues that in such a perspective, musical experience is evaluated in terms of the extent to which it is thought useful for purposes and goals outside the experience itself. According
to Varkøy (2014), we rather need to discuss, understand and emphasise intrinsic values of musical experience as action (in an Arendtian conceptualisation), a form of human activity that is intrinsically valuable, in contrast to labour and work (ibid.). Also drawing on Arendt, similar questions have been raised by Kanellopoulos (2007b) and Wassrin (2016) in discussions about improvisation as an activity that is intrinsically rewarding in itself, rather than as a means to specific predetermined ends. Regarding this, Väkevä (2012) notes that the aesthetic value of music is “embedded in practice” (ibid., 87). Kanellopoulos (2007a) argues that we need to respect and value children’s music-making and enhance our understanding of how they construct and explore ideas. With creative music activities in curricula, such as improvisation, students may encounter transformative, emotional, aesthetic and existential musical experiences. Without such experiences, we risk ending up with a curriculum and a music education that represent an instrumental, economistic, technocratic approach to music, where the values of musical experience are omitted (Eisner 2004; Rolle 2014; Varkøy 2014).

We find that there is a tension between an instrumentalist view of music education that emphasises “means to an end” beyond the musical experience itself on the one hand, and an approach that emphasises the musical experience as an “end in itself” and the values connected to these experiences on the other. The problem seems to be how to make visible and understand the meaning of these values in music education. We claim that a transactional perspective together with Dewey’s concept of aesthetic experience constitute a theoretical framework that makes it possible to achieve visibility in and comprehension of the educational values of music improvisation. Before elaborating on this framework, a brief review of the debate about the concept of aesthetic experience in previous music education research is presented.
Aesthetic experience in music education research

The concept aesthetic experience has been much debated in music education and culminated in the 1990s in a dispute between Bennet Reimer (Reimer 1970) and David Elliott (1995), both of whom later published revised editions of their original works (Reimer 1989 and 2003; Elliott and Silverman 2015). This dispute is well-known and is not within the scope of this article. However, many researchers in music education have contributed to the discussion by comparing and examining differences and similarities (e.g. Daugherty 1996; Westerlund 2002; 2003; 2004; Panaiotidi 2003; 2005; Määttänen 2003; Väkevä 2003).

Westerlund (2003) analyses and discusses the differences in aesthetic and praxial music education and argues that although both Reimer and Elliott claim a theoretical foundation in Dewey, their use of the concept of the aesthetic has been misinterpreted. That this is the case is supported also by Määttänen (2003). Westerlund (2003) argues that the praxialists have not considered the aesthetic concept in a naturalist framework and proposes a reconstruction of the aesthetic drawing on Dewey’s notion of aesthetic experience (ibid.). She suggests that Dewey’s holistic theory explains both the specific and the multi-layered nature of musical experience better than Elliott’s cognitive perspective on praxial music education because it offers a way of combining the aesthetical and praxial approaches. According to Westerlund, Dewey’s focus on social interaction and communication is an important contribution to the praxial approach (ibid.). Westerlund (2003) emphasises that Dewey’s notion of meaning is always about interaction and use. Aesthetic experience and meaning are also discussed by Määttänen (2003) from a pragmatist standpoint, who demonstrates the importance of Dewey’s notion
of meaning to connect art and other experiential modes. Meanings are based in action and use, because they are ultimately “modes of practice” (ibid., 66).

Westerlund (2003) poses two questions that illuminate the difficulties that both aestheticians and praxialists in music education have in understanding Dewey’s concept of experience: 1) why music as experience is still “considered to be something that goes on inside the skin of the individual?” and 2) “why music as praxis and music as aesthetic are set as opponents?” (ibid., 56-57.) In Dewey’s non-dualistic philosophy, the two notions can be combined (ibid.). Westerlund (2004) argues that Dewey’s aesthetics can be beneficial to music education, but only in combination with how Dewey understands experience and education in general.

In describing a Deweyan music education, Westerlund (2003) points to the possibility of an ethical music education in which individual and social aspects are combined and where musical learning is done in cooperation and by problem-solving. Such a music education is also an end in itself and does not only aim at life in the future (ibid.). However, a “critical multimusical education” (ibid., 56) also contributes to life as a whole. Music education as a form of critical practice that sees how moral and aesthetic matters play an active role in human praxis is also advocated by Väkevä (2003).

That the word aesthetic is continuously multifaceted and complex is made obvious by Thorgersen (2005), who distinguishes no less than eight different meanings of the word in the former Swedish curriculum: aesthetics as a tool for value and judgement - as a skill - as experience - as a way of expressing oneself - as a certain kind of knowledge - as a secondary tool for learning other skills/subjects - as a way of describing a subject and finally as an existential necessity (ibid., 22). Fossum and Varkøy (2012) note that the notion of aesthetic
experience appears in different contexts and leads to diametrically opposed understandings of the aesthetic as either being product- or process-oriented.

Attempts have been made to replace the concept of aesthetic experience in music education. Thorgersen (2018) problematises the notion of aesthetic learning and suggests using aesthetic communication to define and describe learning processes, in order to focus on the communicative situatedness of meaning-making events. Rolle (2010, 2014) suggests aesthetic perception as the basis for aesthetic experiences, resulting in a view of music education as an aesthetic practice. Rolle further maintains that aesthetic experiences can change people by the new perspectives that they enable (Rolle 2014). However, according to Rolle (2010), the specificity of the aesthetic is not fully explained in Dewey’s notion of aesthetic experience, because Dewey’s theory of art as experience does not take “works of art as its starting point” (ibid., 3). Moreover, Rolle views Dewey’s concept of aesthetic experience as solely emphasising unity and fulfilment and does not account for Shusterman’s idea of: “the often jarring effect which makes art a positively disturbing and motivating force” (Shusterman 1992, 31-32 in Rolle 2010). On the other hand, Sawyer (2000) suggests that Dewey’s theory of art as experience fits well with the performing arts and improvisation, in that Dewey clearly distinguishes between the product of art, which indicates the actual music composition, poem or painting etc., and the work of art, which is an “active and experienced” process (Dewey 1934, 168).

In an article provocatively entitled The End of Aesthetic Experience, Shusterman (1997) maintains that from a pragmatist standpoint, pleasure and meaning, feeling and cognition, enjoyment and understanding “tend, in art, to constitute each other” (ibid., 37). Shusterman thus suggests that the philosophical concept of aesthetic experience should be fully recognised for its
importance and richness, since it can “remind us of the variety this concept still embraces as heightened, meaningful, and valuable phenomenological experience” (ibid., 39).

From previous research, it can be concluded that the concept of aesthetic experience appears to be central in music education research, but that the methods and operational tools for examining and analysing such experiences in situ are lacking. We argue that with Dewey’s transactional perspective of aesthetic experience, which bridge the dualism aesthetic-praxial, we can show how to conduct examinations and analyses of situated aesthetic experiences. In what follows, Dewey’s notions of aesthetic experience and aesthetic events are described. Building on Dewey’s transactional perspective, a method of analysis is then introduced.

**Dewey’s Notion of Aesthetic Experience**

In the following we elaborate on the study’s theoretical framework and describe Dewey’s notion of aesthetic experience and how he distinguishes an aesthetic experience from other kinds of experiences. We also describe Dewey’s distinction between art products and the work of art. According to Dewey, human beings experience dimensions of being in the world through different modes of experience. Biesta and Burbules (2003) summarise and exemplify these modes as follows: “Knowing is one mode of experience [...]. Other modes [...] are, for example, the practical mode, the ethical mode, the aesthetic mode, and the religious mode” (ibid., 29). Experiencing something aesthetically is a mode of experience, which according to Dewey (1934) is “a satisfying emotional quality because it possesses internal integration and fulfillment reached through ordered and organized movement” (ibid., 39-40). This “ordered and organised movement” is what Dewey refers to as an “artistic
structure” (1934, 40) that appears in an aesthetic event. This is elaborated on later in the article. To Dewey, there is a clear difference in the product of art and the work of art. The work of art is a “psychological process” contends Sawyer (2000, 153) and refers to Dewey: it is “active and experienced. It is what the product does, its working” (Dewey 1934, 168). The artistic aspect is central in Dewey’s writing on the work of art. According to him, the artist’s thought is “immediately embodied in the object. [...] The artist does his thinking in the very qualitative media he works in, and the terms lie so close to the object that he is producing that they merge directly into it” (ibid., 14-5). This can be compared with children’s creative music activities, such as free improvisation, where there is no right or wrong way of improvising and where children can manifest their musical thinking through “the unity of thought and action” (Kanellopoulos 2007a, 128; see also Espeland 2007). Furthermore, according to Dewey (1934), when something is experienced aesthetically perception and imagination are both important in order to “compose an integral whole” (ibid., 278). Development of perceptual acuity is a key notion in Dewey’s aesthetic philosophy, which indicates that perception is not mere reception, but rather a process of in- and outgoing of energy (Jackson 1998). Dewey emphasises the active processes of doing and making in art, which as noted by Shusterman (2006), emerge through Dewey’s conception of “art’s goal [...] not simply to produce improved art techniques, artworks, and art appreciation (in the spirit of art for art’s sake) but instead to improve life itself” (ibid., 356). Hence, aesthetic experiences are not exclusively related to the arts, but also emanate out of human beings’ ordinary actions in everyday life (Dewey 1934). Following Dewey (1934), Maivorsdotter and Quennerstedt (2012) characterise aesthetic experiences as “integral, valued and emotional experiences that move towards the fulfilment or consummation of ends-in-view. In this way, we act and feel an anticipated desire of the outcome” (ibid., 4). Thus, actions are
aesthetic when they are related to each other to form a whole in perception (Dewey 1934).

However, according to Dewey, aesthetic experiences are not always good and pleasurable, but can even be something “that is harmful to the world and its consummation undesirable. But it has esthetic quality” (Dewey 1934, 40). Every experience is a “moving force” and the value of the experience “can be judged only on the ground of what it moves toward and into” (Dewey 1938, 14). Thus, the direction of the process of experience, where/what it moves towards, is what renders the experience valuable. Experiences that stand out from the “ordinary flow of experience as something special [...] distinctive, and memorable” (Shusterman 2006, 357) are what Dewey designates as “an experience”:

[...] we have an experience when the material experienced runs its course to fulfilment. Then and then only is it integrated within and demarcated in the general stream of experience from other experiences. (Dewey 1934, 36-37)

An experience leads to a rewarding whole, which should not be mistaken for a “predetermined homogeneous solution or end”, but rather “a continuous process of action on action” (Maivorsdotter and Quennerstedt 2012, 4). An experience has an emotional quality in that emotion is the “cementing force” that gives an experience its aesthetic character (Leddy 2016, 10) and provides its unity, or sense of wholeness.

Westerlund (2003) explains that an aesthetic experience is a qualitatively different experience: “It means a fulfilling and inherently meaningful mode of engagement in contrast to the mechanical, the fragmentary, the nonintegrated and all other nonmeaningful forms of engagement” (Westerlund 2003, 49-52). She continues that the “aesthetic” is about “bringing quality to the ongoing
experience and not only producing qualitatively good music in terms of some authentic rules” (ibid.). Uhrmacher and Moroye (2014) also talk about aesthetic experiences in education as desirable: an “aesthetic experience means that one is alive, active, and alert; one is engaged to the fullest extent possible” (ibid., 65). According to Dewey (1934), an aesthetic experience with a satisfying conclusion implies an experience of growth. Dewey further describes growth as the capacity for further learning, “the ability to develop” (1916/2005, 49, emphasis in original). Where there is no anticipation and engagement, the gap lingers, which implies that there is no fulfilment phase: “such experiences are anesthetic” (Dewey 1934, 41). The structure of the aesthetic experience as an aesthetic event is elaborated on in the next section.

The Aesthetic Event

According to Dewey, an aesthetic event is characterised by a distinctive form that consists of “inception, development and fulfillment” (Dewey 1934, 57). When something is experienced aesthetically, which is the same as saying that when someone has an experience, it follows an “ordered and organised movement”. Dewey refers to this as an “artistic structure” (Dewey 1934, 40). Thus, the structure of an experience follows a certain pattern, namely the pattern of an aesthetic event (Dewey 1934). Such an event has a clear beginning, a development and a consummation of felt harmony and balance.

The elements of tension and resistance that appear in the development phase are of special importance. Dewey declares that without “resistance, ambiguity and doubt” there would not be any development (Dewey 1934, 143). The fulfilment/consummatory phase of an aesthetic event always presents something new or unexpected that could not have been foreseen. An experience is characterised by the “spontaneity of the unpremeditated” (1934,
spontaneity is not merely an expressive outburst in the moment, but rather results from long periods of activity: “Subconscious maturation precedes creative production in every line of human endeavour” (Dewey 1934, 75-76).

As Westerlund (2002) argues, it is a challenge to music teachers to understand how they can support students to have fulfilling musical experiences. In line with Sawyer (2000), we argue that Dewey’s theory of art as experience, and specifically the concept of aesthetic event, can be helpful in this. Many musical learning and meaning-making experiences, such as learning a new piece of music one is interested in and eager to be able to perform, could be described using the inception-development-fulfilment pattern of the aesthetic event. Improvisation is no exception. For instance, the improvisation process is initiated by a teacher who suggests an improvisation activity. In the development phase, doubts and hindrances need to be dealt with and overcome if the process is to become a fulfilling experience. Music improvisation means making musical decisions in the moment, which includes recalling and re-actualising previous experiences in the current musical situation. In improvisation, previous experiences of music in various contexts are adapted and adjusted to new situations. Hence, improvisation does not occur out of the blue: “All improvisation takes place in relation to the known, whether the known is traditional or newly acquired” (Bailey 1992, 142).

In the next section we describe Dewey’s transactional perspective and suggest a method of analysis based on this that enables analyses of meaning-making in improvisation activities to be conducted.
A Transactional Perspective and Understanding of Meaning-Making

As this article is concerned with improvisation within music education, meaning-making is of course of utmost interest. In view of this, we now turn to Dewey’s transactional understanding of meaning-making. According to a pragmatist perspective, experiences are intimately connected with actions. Human beings constantly do and experience in a continuous rhythmical process of doings and undergoings (Dewey 1938, see also Garrison 2001). Experience emerges in interactions between people and/or between people and objects. In every experience there is a “reciprocal relation between the individual and the sociocultural environment” (Östman and Öhman 2010, 13). This implies that when someone does something, he/she subsequently undergoes the consequences of this action. Hence, through our actions we are interwoven with the environment in what Dewey designates as transactions (Dewey and Bentley 1949).

Continuity and change

Dewey’s principles of continuity and change are vital in a transactional understanding of meaning-making. There is continuity in all human events because “every experience influences in some degree the objective conditions under which further experiences are had” (Dewey 1938, 37). Continuity in students’ learning in general music education can be understood as the way in which they recall previous experiences in order to make sense of new ones (Wickman and Östman 2002; Öhman and Östman 2007). Different forms of music and musical actions that have been experienced before, such as listening, playing, improvising and dancing, can be “included as part of the event, in
action in a certain situation” (Quennerstedt et al. 2011, 165). Recalled experiences that are related to a new situation undergo change and gain different or “extended meaning” (ibid.). Hence, continuity and change are two sides of the same coin (Öhman and Östman 2007).

In the continuous flow of encounters in the environment we are sometimes confronted with disruptive moments and resistance that “open us up to questioning our taken-for-granted ideas and habitual ways of being” (English 2016, 1048). Encountering improvisation as a novice could be such a disruptive moment, or gap, where one is uncertain how to act. In the transactional process of bridging an indeterminate gap and being able to move forward in the situation, previous experiences have to be recalled and re-actualised. Here, imagination plays an indispensable role, in that it opens up the mind to embrace the new. English declares the educative value of disruptive moments:

[...] these moments of discontinuity or interruption have educative value: such moments offer us the opportunity to take in something new—the new idea or object that initially confuses us—in a way that can transform our thinking and modes of acting. (English 2016, 1049)

This is a back- and- forth process that includes previous experience as well as anticipation of a resolution according to participants’ perceived purposes, or their ends-in-view. In these transactional encounters participants (both subjects and objects) undergo change contingent to the situation. This implies that meaning is subject to change when conditions are changed, i.e. the meaning of things, events and actions are contingent on individuals’ transactions in the social, cultural and material environment. Hence, “meaning and essence emerge as a consequence of transactional processes” (Garrison 2001, 286). Meaning is not treated as something intrinsic to things and actions
in themselves, or in the minds of human beings, but is rather “a property of behaviour” (Dewey 1958/2013, 179).

As experiences are social and involve contact and communication, they do not belong exclusively to individual minds (Dewey 1938). Dewey talks about communication as a process of coordinating activities by making something in common, thus indicating that meaning-making is fundamentally a social process (Garrison 1995). Biesta and Burbules (2003) express this as “Finding a response that brings about coordination is therefore the same as saying that the meaning of the situation for this organism has become clear” (Biesta and Burbules 2003, 36, emphasis in original). In the improvisation process, it means that meaning is created when actions in the specific situation create relations for a common purpose, which lead to an open ended, rather than a predetermined, conclusion. The encounter becomes a rewarding experience of participation and communication when the interaction between individuals and the environment is carried out to the full (Dewey 1934), i.e. when students have found a response that brings about coordination and have managed to improvise in a specific situation, within a specific environment. Dewey therefore rejects the conception of intrinsic value as some kind of existence or property that has value in itself, regardless of context and action. Thus, the values of music improvisation are things that emerge in the act of improvisation, in transaction with the environment, through experience.

Meaning-making in music improvisation situations is a form of non-linguistic meaning-making (Määttänen, 2010). According to Dewey, knowledge is transformed both in the production and experience of art: “[knowledge] becomes something more than knowledge because it is merged with non-intellectual elements to form an experience worthwhile as an experience” (Dewey 1934, 302). Leddy (2016) explains that in Dewey’s theory
of art, “Life is made more intelligible by art not through conceptualization but through clarification and intensification in experience” (Leddy 2016, 18). Thus, in the transactional process, “aesthetic experiences can genuinely transform habitual ways of thinking, feeling and perceiving” (Jackson 1998, xiv) in ways that can also lead to meaning-making emerging in music improvisation encounters.

We therefore suggest that taking Dewey’s transactional perspective and theory of aesthetic experience as points of departure and applying these concepts to improvisation facilitates an investigation of students’ situated meaning-making in improvisation events.

**Methodological consequences**

Based on this transactional perspective, we now turn to investigating meaning-making *in situ*, i.e. improvisation situations in which actions and transactions can be observed. A transactional understanding of meaning-making does not presuppose a division between the inner mind and the outer reality/body. The individual student and the environment are reciprocally constituted in transaction, since “the unity of language, meaning and reality is a natural ingredient in our daily life” (Öhman and Östman 2007, 156). This means that meaning-making is observable in both spoken and embodied action (Östman and Öhman 2010; Quennerstedt et al. 2011). From a pragmatist perspective, information about human beings can only be obtained through their actions (Öhman and Östman 2007). What we know is first revealed through our actions, which is the “import of Dewey’s claim that ‘knowledge lives first in the muscles’ - and not in the mind” (Biesta and Burbules 2003, 11). This enables investigations into ongoing practice.
Practical Epistemology Analysis

An analysis method is needed to investigate meaning-making in the improvisation of aesthetic events in school. Here we turn to a method called Practical Epistemology Analysis (PEA), which has been and still is used to analyse learning and meaning-making processes in ongoing encounters in which individuals and the environment transact. PEA facilitates an analysis of meaning-making in situ, rather than assessing students in pre- and post-tests. With PEA it is possible to analyse the “direction that meaning-making takes as a result of situated transactions” (Maivorsdotter and Quennerstedt 2012, 6).

PEA builds on a pragmatist perspective on epistemology and on Dewey’s theory of transaction, as described above. It also draws on Dewey’s principles of continuity and change (1938). These lead us to accept that human beings use previous experiences in new encounters, whereby these re-actualised experiences are subject to change. The emerging meaning-making is visible in the consequences of the actions and in the ways recalled experiences undergo change. Furthermore, it uses Ludwig Wittgenstein’s concept of language game that appears in his later works (1953/1992 and 1969/1992), which underlines that the meaning of language is found in its contextualised use, in practice (for further descriptions of PEA epistemology and ontology, see Wickman and Östman 2002; Öhman and Östman 2007).

PEA is a strictly empirical method in which only observed actions are subject to analysis. For this reason, analyses are conducted on video recordings of students’ improvisation activities in class. The methodology has been developed by the research group Studies of Meaning making in Educational Discourses (SMED) (see e.g. Wickman and Östman 2002; Östman and Öhman 2010) and has been applied to a variety of empirical material, such as
video recordings of students’ and teachers’ interactions in science education (Lidar et al. 2006), young children’s outdoor activities (Klaar and Öhman 2012) and recorded classroom discussions in science education (Rudsberg, Öhman and Östman 2013). In this article, PEA has been adapted for the analysis of meaning-making in aesthetic events that emerges in the context of students’ musical improvisations.

Analytical concepts of PEA used in the aesthetic event

The following analytical concepts are central to a PEA: purpose, encounter, stand fast, gap, relation and re-actualisation (Wickman and Östman 2002; Klaar and Öhman 2012; Rudsberg et al. 2013). These concepts are explained below. In this article a PEA perspective is combined with the three integrated phases of the aesthetic event (see Table 1).

Inception phase

In the “inception phase”, the process starts with the task given by the teacher, which functions as the students’ common purpose, or their end-in-view. This purpose opens up a gap between what is immediately intelligible, what stands fast, i.e. what the students already know and hence accept without question, and what they not yet know and need to figure out in the current situation. In the following socio-musical and material encounters the students interact with improvised sounds and movements, their peers, their teachers, the material aspects of the room and the musical instruments. In these encounters, the participants’ actions call for new actions, such as responding to the music played with improvised movements – “saying yes” and agreeing by imitating – making a musical utterance– responding to a musical utterance– rejecting by not responding etc. Hence, new gaps emerge. In order for the interaction to
proceed, these gaps need to be filled with new actions (Rudsberg et al. 2013). These actions relate to the perceived common purpose, or the end-in-view. In the vignettes that are used as illustrations of the perspective suggested in this article, the specific ends-in-view are: (a) to improvise movements to music and (b) to improvise music as an illustration of a story.

Development phase

In the “development phase”, the gap becomes visible between that which stands fast and that which challenges the students’ habitual actions. These challenges are observable tension, anticipation and/or hesitation to take a decision to improvise. In order to fill the gap, a relation needs to be created between what the students already know, that which stands fast, and the gap that is opened by the intention to fulfil the purpose of the activity at hand. The desirable end-in-view, the improvising purpose, initiates an inquiry process that includes recalling previous experiences and anticipating how to re-actualise them. Previous experiences can vary, e.g. musicological facts, from long ago, or recent situations (Rudsberg et al. 2013).

Fulfilment phase

In a successful “fulfilment phase”, a relation is created between what stands fast and the current situation. This is done by recalling previous experiences and using anticipation and imaginative capabilities to re-actualise the previous experiences in the current situation. A recalled experience that is re-actualised in a new situation gains new meaning, because no situation is exactly the same as a previous one. This means that what stands fast in one situation is subject to change in another. This is a process through which music students’
comprehension of music, their own capabilities, their bodies and improvisation becomes more diverse.

It should be noted that the phases of the aesthetic event are analytical tools; the aesthetic event is a unified whole in which these phases are experienced as integrated.

<table>
<thead>
<tr>
<th>Inception</th>
<th>Development</th>
<th>Fulfilment</th>
</tr>
</thead>
<tbody>
<tr>
<td>The teacher creates a task that becomes the common purpose of the activity.</td>
<td>What stands fast becomes visible because the students act without questioning.</td>
<td>The students re-actualise a previous experience in the current situation.</td>
</tr>
<tr>
<td>A gap is opened by the purpose between what the students already know and what they do not know.</td>
<td>Tensions between anticipation and hesitation makes visible what challenges the students’ habitual actions.</td>
<td>A relation is then created between what is recalled (and hence stands fast) and the current situation.</td>
</tr>
<tr>
<td>The students engage in musical - social - material encounters.</td>
<td>The students start an inquiry, recall previous experiences and anticipate and imagine the next step; how to re-actualise these.</td>
<td>The gap is successfully bridged and as a consequence meaning emerges.</td>
</tr>
</tbody>
</table>

Table 1. The three integrated phases of an aesthetic event in students’ improvisations.

Vignettes to illustrate a PEA of meaning-making in improvisation

In what follows we draw on two video recordings of improvisation activities in a music class and analyse them through a PEA perspective. The recordings are from a larger research project that was conducted with nine to ten-year-old pupils from year four in two Swedish primary schools. The teachers conducted music lessons with free improvisation, where the pupils encountered music
improvisation activities in differing ways. In total twelve recordings were transcribed and analysed. From this rich material, episodes were discerned in which the pupils’ observable actions displayed all three phases in an aesthetic event. These aesthetic events were selected for detailed analysis. The following vignettes display two of them.

Free improvisation in this context means non-idiomatic, non-genre specific improvisation with no specific preconceived outcomes, where the teacher provides some frames in order to structure the pupils’ improvisation activities, but where the pupils themselves direct the improvisations within the frames they choose. Initially, the improvisation activities focus on improvising movements to music in various ways and do not include playing any musical instruments. Later on, rhythmical/percussion instruments are added, together with ensemble instruments like keyboard/piano, guitar and drums. From the beginning and throughout the project the teachers emphasise that there are no “right” or “wrong” in these improvisation activities and the pupils are instructed to affirm each other’s initiatives and not be judgemental. In the first illustration, Sebastian, improvises movements in the moment recalling and re-actualising specific disco dance moves. In the second illustration, Hanna and Mia collaboratively improvise music on the piano as a sonic illustration of a story they have made up themselves. These two vignettes have been selected because they differ in three main ways: (i) the use of recorded music to improvise movements vs. pupils improvising on the piano, (ii) communication in a group vs. communication between two pupils and (iii) the use of clichés vs. the invention of new music.
The lesson started with exercises aimed at enhancing attentiveness to one another, listening with both body and mind and responding and saying “yes” to each other’s initiatives. At first, the pupils walked criss-cross in an attempt to find a joint pulse. Individual initiatives to start and stop walking were then encouraged by the teacher. After a couple of minutes, the teacher introduced music with a steady fast beat, 120 BPM (Norwegian Mood by Groupa on the album Fjalar) and asked the class to follow the timing of the music and add a different way of walking. After one minute the teacher asked them to add more body movements. As the pupils did not respond to this request, their ways of walking and moving did not change. In the first 8 minutes of the lesson Sebastian, had not taken any initiatives to stop/start walking, improvise different ways of walking, or introduce new movements. However, he had participated with, followed and imitated his peers.

The aesthetic event that is used as an example is as follows: After a short break the teacher again asked the pupils to focus on improvising movements more than on walking in time and introduced new music, this time a typical disco tune from the 1970s with a strongly emphasised beat. The following table (Table 2) displays observations of the class in the left-hand column and the Practical Epistemology Analysis in the right.

<table>
<thead>
<tr>
<th>Observations</th>
<th>Practical Epistemology Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>The teacher starts some new music, this time a typical disco/dance tune from</td>
<td>The new music together with the perceived purpose to improvise different movements</td>
</tr>
<tr>
<td>the 1970s with a strongly emphasised beat. When the music starts the teacher</td>
<td>create a new gap.</td>
</tr>
<tr>
<td>says: Now you can just walk around a bit first. In the usual way first, and</td>
<td>What stands fast for Sebastian in this situation is walking in criss-cross in the</td>
</tr>
<tr>
<td>then go ahead and do... some ... more movement...than walking.</td>
<td>classroom and walking in time with the music.</td>
</tr>
</tbody>
</table>
When the music plays all the pupils immediately start walking. They walk in time to the music, at first in the circle but then in criss-cross.

The children take turns at improvising movements, all but one, Sebastian, who doesn’t take any initiatives to improvise. The other pupils improvise different movements that now are much more energetic, imaginative and playful; enacting for instance animals like a rabbit and an elephant. Sebastian actively participates throughout the activity. He observes, pays close attention to his peers, listens to the music and follows and imitates his peers smiling and obviously enjoying the activities.

In this musical and social encounter, Sebastian and the other pupils transact with the music played and with one another. It is observable how actions call for actions, i.e. improvised movements call for imitations. Sebastian imitates his peers’ movements without hesitation, without questioning, it stands fast to him how to act in this situation. However, the gap lingers, since Sebastian as yet has not improvised any movements.

After two minutes with improvisations and imitations of movements to this disco tune Sebastian now takes an observable improvisation initiative for the very first time in this lesson, ten minutes into the lesson. He suddenly stops walking, stands still for a few seconds and then starts to make moves similar to disco dance moves á la John Travolta. First standing on the spot, he puts his left hand on his left hip and swings his right arm up and down, to and from the left hip, and then starts to walk very energetically in time and with continuous movements. His moves evoke utterances of delight from his classmates: one girl excitedly exclaims - “Wow!” Sebastian is totally engaged in the activity, his dance moves are energetic, he has a big smile on his face and an upright posture when improvising these moves.

Sebastian recalls a previous experience, the disco moves. Sebastian re-actualises his previous experience, the disco moves, in the current situation. By doing this he creates a relation between his recalled experience and the current situation. This relation enables him to move on. Sebastian has bridged the gap and meaning making has taken place.

This event follows the structure of an aesthetic event. A gap is opened in the inception phase by the common purpose of improvising different movements. In the development phase, that which stands fast and that which challenges the pupils becomes visible and the process of inquiry begins. Finally, in the fulfilment phase, the created relation between the recalled experience and
current situation occurs at the moment when Sebastian happily improvises his
dance moves. In this re-actualisation he manages to bridge the gap. This
implies a meaning-making experience for Sebastian that is one of growth and
musical agency.

Sebastian appears to regard the need to improvise movements as a
challenge. This creates a gap filled with tension, which is why it takes him so
long to make the decision to improvise. Sebastian hesitates to improvise even
though he obviously enjoys the activities. He listens attentively to the music
and observes his classmates taking initiatives to stop and start walking, walk in
different ways and with various gestures. He participates and imitates his peers
without hesitation, which means that imitation does not challenge his habitual
actions. For Sebastian imitation stands fast; it is not something to be
questioned. But he does not take an initiative to improvise until ten minutes
has passed. It is he who must decide whether, when and how he is going to
improvise movements, and this is the gap that he needs to fill. Sebastian and
his peers pay attention, observe and listen to each other’s actions with their
“whole bodies”. Here, the pupils are engaged in a joint activity and participate
in an embodied musical communication. In this communication they respond
to each other’s actions by imitating. By doing this they accept and affirm each
other’s improvisations. That they accept and affirm their peers’ actions shows
that they are aware of the social and moral norms that are privileged in this
particular moment.

Sebastian needs time to make the decision to improvise. It takes time for
his idea to mature so that he can create a relation that will bridge the gap and
turn this situation into a meaning-making aesthetic event. When he finally
decides to improvise it is a result of the process of recalling, anticipating and
imagining the disco moves, thus adapting his previous experience to the
present moment. This is an act of re-actualisation. Exactly which previous experience he will recall is not clear. Hence, imagination is the capability that enables him to recall an experience and relate it in-action to the current situation. This is how we understand that he is actually imagining something. The task requires that he does not imitate a peer, but rather anticipates and imagines something that he can recall and re-actualise. He finally manages to fill the gap by creating a relation between his previous experience of the disco moves and the situation at hand. Finally, Sebastian is satisfied with how the end-in-view is reached. This becomes obvious through his body posture and facial expressions. For him, this has been an experience. Hence, as contended by Dewey, imagination plays a significant role in the meaning-making process.

So far, the emphasis has primarily been on the process of meaning-making, on the how. Sebastian creates meaning in this situation by recalling the disco moves in combination with the music played, which correlates with the continuity aspect. By re-actualising these moves in this specific context in the music class with his teacher and peers, they gain new meaning in relation to their function in the encounter, which correlates with the change aspect. When re-actualising the moves, Sebastian contributes to the improvisation activity by bringing something new to the class, namely a cliché with certain recognisable dance moves that are appreciated by his peers. Sebastian’s meaning-making, the what, is constituted by the relation between what stands fast for him and what is experienced in the current situation. Sebastian manages to take a decision to improvise and decides what to do and when to do it in accordance with the common purpose, the end-in-view. This implies that he experiences himself as capable of acting in this musical improvisation situation, being in charge and taking ownership of his actions, which can be described as an experience of musical agency. In his improvisation of the dance moves he makes use of a cliché. The way he now seems to understand improvisation
includes making use of clichés, which could be said to reflect a *cognitive* aspect of musical meaning. In the fulfilment phase, Sebastian expresses joy in the freedom of improvising body moves to music, which reflects an *embodied* aspect of musical meaning. Finally, an *ethical* aspect of musical meaning is reflected when he accepts and affirms his peers’ improvised movements and imitates them. Hence, Sebastian’s comprehension of what improvisation can be about and how it can be conducted is extended in this transactional process when he re-actualises the disco moves.

This meaning-making experience implies that Sebastian has exceeded his repertoire of possible accessible actions in music improvisation. He has learned that by recalling and re-actualising a previous experience he is able to adapt and adjust his actions to musical improvisation in a way that is satisfying for him and for his peers. With this extended repertoire he now has tools for further development in other situations of musical improvisation and creativity.

**Musical communication with Hanna and Mia on the piano**

In another music class, also with pupils aged 9-10 years, the teacher introduced an improvisation activity. The children were asked to work in pairs or in small groups to make up a story together and then illustrate it by improvising on musical instruments of their own choice from those available in the classroom. Finally, in turn, they performed their improvisations in front of the teacher and their peers. The teacher asked the pupils to think of their improvisations as conversations. First, they were given time to make up their story, select instruments and explore ways of improvising musical illustrations of their stories. After eight minutes they began to perform their improvisations; each pupil taking it in turn to perform and listen to each other’s stories and music. Two girls, Hanna and Mia, were just about to begin and had decided to
improvise on the piano. Hanna sat at the right-hand side of the piano and Mia at the left.

The analysis of this improvisation is presented in Table 3 and has also been transcribed (Figure 1). In Table 3, time is specified in the left-hand column so as to correlate with the time specified in the score. This vignette differs from the previous one, in that new gaps emerge when the players act on each other’s actions.

Hanna narrates their story whilst sitting on a revolving chair, swinging from side to side: “We climb up a tree ... or we are up in a tree. And then ... (hesitates) we play and so on (spins her wrists around to illustrate the playing). Then we climb down from the tree - and I happen to injure Mia (Mia giggles). Then we get angry with one another and then we climb up the tree again. Up in the tree Mia pushes me (Hanna chuckles a bit) so I fall down from the tree. But in the end, we make up and are good friends again.” The girls look at one another and laugh and then turn to the piano and Hanna, facing Mia, says: “Shall we start?”

<table>
<thead>
<tr>
<th>Observations and comments to help readers connect the observations to the story</th>
<th>Practical Epistemology Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>The time stated correlates with time in the score.</td>
<td>The initiating gap is created by the common purpose to illustrate their story by improvising music. Mia’s first action creates a new gap, as it doesn’t correlate with their story. In her second action, she recalls experiences and knowledge of pitch and how the piano is constructed in relation to “high” and “low” notes; something that stands fast for her. When she re-actualises this previous experience/knowledge and manages to create</td>
</tr>
<tr>
<td>3:12: Their musical improvisation commences with Mia playing a tone cluster with both hands, first in the deep bass. She then corrects herself and says “No!” and plays a tone cluster in the treble. (Mia corrects herself because according to the story they are playing up in the tree from the beginning.) Hanna turns to Mia and looks at her with an intense gaze. She smiles in eager anticipation, but looks stern/tense at the same time.</td>
<td></td>
</tr>
</tbody>
</table>
### Music Improvisation as an Aesthetic Event

A relation between her recalled experience and the current situation, the gap is bridged.

<table>
<thead>
<tr>
<th>Time (min:sec)</th>
<th>Event Description</th>
<th>Gap Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>3:14'</td>
<td>Hanna plays random, descending notes in the treble also using both hands but without looking at the keyboard, she keeps looking at Mia. They then both play random notes and tone clusters in a descending movement. There is no particularly recognisable melody, rhythm or harmony here. (This is where they start to climb down the tree.)</td>
<td>Hanna responds and acts on Mia’s actions in this new emerging gap to illustrate climbing down the tree. For Hanna too, knowledge of pitch and how the piano is constructed in relation to “high” and “low” notes, stands fast. When recalling this knowledge, she re-actualises it, creates a relation and bridges the gap.</td>
</tr>
<tr>
<td>3:20’ Mia hits a note in the bass, F3. Then she continues to play using her right-hand fingers 2-3-4-3-4 and it develops into an ascending scale: F3-G3-A3-B3-C4. (They start climbing up the tree again.)</td>
<td>A new gap emerges when Mia is to illustrate the moment she is injured. Mia now recalls glissando as an option of musical expression. She re-actualises this knowledge but doesn’t fully manage to bridge the gap, because she is not able to perform the glissando. The knowledge of glissando stands fast, but the ability to perform it has yet to be realised.</td>
<td></td>
</tr>
<tr>
<td>3:27’ Again, Mia tries to play a glissando. Her gap of the glissando seems to linger but</td>
<td>Mia’s ascending scale opens a gap for Hanna to fill. Hanna responds to Mia’s ascending scale, acts on Mia’s actions and recalls emotions in previous experiences and re-actualises these in this musically and bodily expressive play and action. The gap is bridged by the relation that is created.</td>
<td></td>
</tr>
</tbody>
</table>

Mia pulls her fingers over the keyboard from the treble towards the bass trying to perform a glissando, but she doesn’t put enough pressure on so her fingers merely slide on top of the keys. (This is the moment when Mia is injured and they get angry with one another.)

This moment of silence and searching the keyboard can indicate uncertainty how to continue; it is another emerging gap. Mia recalls previous experiences of playing scales on the piano, which obviously stands fast to her because she uses all her fingers and not just her index finger. She re-actualises these previous experiences of playing scales in this situation, creates a relation and bridges the gap.

Hanna looks at Mia, smiles almost triumphantly, and without looking at the keyboard but constantly looking at Mia hits a C7, with a very short, stressed touch, like a staccato. (This indicates that they are once again up in the tree.)
ascending glissando is again silent, but she finishes it off with a forceful C₄ before playing a sounding descending glissando. (This indicates the moment when Mia pushes Hanna down from the tree.)

| 3:32’ | Mia hits a forceful C₂ but uses two fingers so B₁ is also heard. She looks at Hanna and keeps her fingers on the keys, the notes sound for three seconds. Hanna looks at Mia and plays an A₃ without looking at the keyboard, she keeps her eyes on Mia. Mia still keeps her fingers on the key but hits the B₁ again. She then looks up at Hanna. Hanna plays a G₄ and the notes F₄ and E₄ sound simultaneously. She looks a bit hesitant but still smiles at Mia. Then Mia plays a chord with both her hands but lets go of the left hand’s notes at once, so the one note sounding is an A₃. She casts a quick glance at Hanna. (This part of the story indicates that Mia hits the ground.) |
|-------| Here a new gap has emerged; hesitancy and uncertain actions are evidence of this. The players recall experiences of conversations and private talks and re-actualise these experiences in their improvised play and actions, glances and facial expressions. They have managed to create a relation between recalled experiences and the current situation, |

| 3:41’ | Hanna steadily watches the keyboard and plays the five first notes of an ascending A minor scale starting on A₃. She plays in a steady beat with equal length of the notes, using only her index finger. |
|-------| A new gap is visible as Hanna now watches the keyboard when playing the scale. Scales as a musical concept stand fast for her. She recalls and re-actualises previous experiences of scales, even though she might not have played them on the piano before and through this relation manages to bridge the gap. |

| Mia suddenly breaks in and continues the melody that Hanna has introduced and plays the notes D₄-E₄ rhythmically and accurately in time with Hanna’s tempo. (They are starting to make up again.) |
|-------| Hanna’s five notes in A minor open a gap for Mia. Mia seems to recognise a melody, recalls a previous musical experience, and quickly fills in the missing notes, thereby re-actualising the previous experience, creating a relation and bridging the gap. |

| 3:45’ | Hanna responds with an expressive heavily stressed C₇, much like an exclamation mark, and looks at Mia with an intense, firm and decided gaze. She then plays a seemingly random |
|-------| Mia’s actions create a new gap for Hanna. She responds to Mia’s actions and recalls a previous emotional experience, which she re-actualises expressively in musical play, facial |
descending melody in marcato with a slight accelerando, using only her index finger: B7-A7-F7-D7-E7, whilst constantly looking very intensely at Mia and not at the keyboard. The improvisation ends and the two girls burst out laughing. (They have finally made up and are good friends again.)

expressions and body gestures. This re-actualisation creates the relation between her recalled experience and the current situation.

Table 3. Practical epistemology analysis of Hanna’s and Mia’s improvisation at the piano

Hanna and Mia's Improvisation

Figure 1. Hanna’s and Mia’s improvisation score

Hanna and Mia are fully engaged in the task of illustrating their story through improvised music and transact in material, musical and social encounters with the environment. They encounter the piano and experience the resistance of
the keys and the differing pressures they have to use to get the various
dynamics and musical expressions they want. Their musical encounters occur
in relation to the sounding properties of the piano: to the sounds-timbre-
chords-notes-melodies-rhythms they themselves create on the basis of
moment-to-moment decision-making. They interact (transact) in social
encounters as collaborators in improvisation, involved in a musical dialogue in
which they listen and respond to one another and act upon each other’s
actions. It is an act of musical communication and conversation. Every action
opens a gap that the other needs to fill by responding in some way, in action-
on-action sequences. In these encounters, the girls pay close attention to one
another and to the sounds that are improvised.

Hanna and Mia manage to bridge the overarching gap opened by the
perceived common purpose, the end-in-view by improvising sounds and music
to illustrate their own story. In this, they manage to create relations between
recalled previous experiences, knowledge and memories and the current
situation. These relations are constituted by several re-actualisations of
previous experiences that the girls recall and utilise in this new situation. In this
process, the story serves as a structuring frame that offers both possibilities and
limitations to imagine and anticipate possible musical actions to illustrate the
story. Hanna and Mia anticipate a desired end-in-view and by doing so are able
to improvise their story musically. Here, imagination, and especially musical
imagination, expressed as instant “thinking-in-action” plays an important role.
Climbing up and down trees is an example of a shared experience that they
imagine musically and illustrate on the piano by improvising ascending and
descending tone clusters and glissandos in the treble and bass.

This musical improvisation experience comes to a satisfying close for the
girls, as they, through their actions-on-actions in which they attentively listen,
imagine, respond and communicate, create the necessary relations, bridge the
gaps and move on in the situation. This meaning-making can be described in
terms of embodied, cognitive and ethical aspects of musical meaning. The
embodied aspect is observable in the enactment of their story, which they
imagine musically and play out on the piano. The cognitive aspect can be
observed in their use of previous knowledge and experiences in order to
improvise music, such as knowledge of scales and glissando, the construction
of the piano and conversation as a form of improvisation. Ethical aspects of
musical meaning imply affirming, responding and saying “yes” to each other’s
improvisational actions, without evaluating them. They have learned that they
can re-actualise their previous experiences and use their imaginations to
collaboratively improvise a musical conversation on the piano. Hence, this is
an aesthetic experience that is of particular value from an educational point of
view, in that it promotes and affirms a capability to improvise music. In other
words, it is instrumental in the development of musical agency.

Conclusions and Discussion

In this article we have shown that a combination of Dewey’s transactional
perspective and Practical Epistemology Analysis can facilitate an
understanding and analysis of aesthetic events of improvisation, thereby
enabling observations of the improvisation process and aspects of meaning-
making. PEA provides a definition of meaning-making as a process of re-
actualisation, which implies that recalled experiences are successfully related to
the present situation. In this process, both the individual who experiences and
that which is experienced are subject to change. This definition of meaning-
making helps us to understand how meaning is created and what meaning
consists of. In PEA, the pupils’ previous experiences and the present situation
are considered in order to understand the meaning-making process. This meaning-making process reflects the continuity and change aspects of Dewey’s transactional perspective.

The value of improvisation

Previous research has claimed that activities in music classrooms can lead to fulfilling and rewarding meaning-making experiences (e.g. Väkevää 2003, 2012; Westerlund 2002; 2003; 2004; Määttänen 2003; 2010). In illustrating the use of PEA, we have described and demonstrated a theoretical perspective and a method that makes it possible to analyse the process of such an experience, i.e. how it comes about in improvisation activities. We have also shown what constitutes such an experience, namely the specific, educationally valuable aspects of meaning-making that are illuminated, enabled and emphasised in this process. These aspects of meaning-making and the specific aesthetic quality of the experience are not measurable, in that they cannot easily be related to syllabi knowledge requirements and therefore often go unnoticed. We maintain that these important qualities in music education need to be recognised and enhanced. If this is not done they may be lost altogether, which would surrender our practice to an instrumentalist view of music education in which everything has to be measured.

When actions based on previous experiences are introduced into a new context they are inevitably changed, transformed and gain new meaning. That Sebastian can re-actualise his previous experience of the disco dance moves in the new situation implies that he has created a relation that bridges the gap opened by the perceived common purpose: to come up with different ways of moving to music. The girls who improvise on the piano also recall, anticipate, imagine and re-actualise previous experiences of playing together up in a tree,
playing the piano, musical concepts like scales, dynamics and musical articulations like glissando, staccato and marcato, even though they may not be acquainted with those particular musical terms. As a consequence of their successfully created relation between previous experience and the situation in hand, the pupils experience personal and musical agency in these aesthetic events. This in turn extends the pupils’ repertoire of possible actions in musical improvisation, which implies that their knowledge is furthered in several ways and that they now have tools that help them to deal with new situations of free group improvisation.

The point that is argued here is that even if children are not experienced instrumentalists or improvisers, they can create meaning through their improvised music by re-actualising previous experiences in situations where they are attentive, communicative and can use their imagination. In the process of experiencing, i.e. their doings and undergoings, they learn something about themselves and what they are capable of. In that they experience personal and musical agency. They also learn something about their peers and about music. This learning is connected to the meaning-making process in which they undergo the consequences of their actions, i.e. the point where the principles of continuity and change “intercept and unite” (Dewey 1938, 44). At the moment when their actions are successfully linked to the perceived common purpose of improvising, the pupils enter a process of exploration that, when it reaches a satisfying close, leads to the creation of the particular meaning of this particular improvisation. Thus, as Westerlund (2003) argues, the pupils undergo change and, in turn, change their musical environment.

The analyses of the vignettes used in this article illustrate how meaning-making takes place both at an individual and a social level. The individual level of meaning-making implies that an individual recalls previous experiences and
relates them to the current situation, i.e. the pupil re-actualises his/her experiences. The social level of meaning-making implies that action-on-action emerges in the class as a result of the communications between the pupils and between the teacher and the pupils. These actions offer possibilities and also limitations, i.e. frames that help to structure the event. Improvising different movements to a certain tune, in this case a disco/pop-tune from the 1970s or creating a story and illustrating it in a musical improvisation/conversation are examples of such structural frames.

Previous research, as mentioned earlier, has shown that improvisation fosters the development of certain musical competences, creativity, critical thinking and social capabilities. To these capabilities we can now add new knowledge about meaning-making processes in improvisation. In these processes, pupils’ previous knowledge and experiences are recalled and, when they are re-actualised, i.e. when a relation is created between what was previously known and the current situation, they create meaning of this particular situation. This meaning can be described in terms of embodied, cognitive and ethical aspects of musical meaning. In the improvisation activities the pupils learn how to act when improvising movements and/or music to illustrate a story. Meaning is created in action, in practice, in the actual moment when they make their improvised movements and music, which implies an embodied aspect of musical meaning-making. The pupils use clichés, for instance the disco moves and the scales, and make use of their imaginative capabilities to enact different movements and illustrations of the story. Hanna’s and Mia’s collaborative improvisation is a form of musical conversation. Improvisation as everyday conversation and dialogue has been discussed in previous research, for instance by Sawyer (e.g. 2003/2010) and Kanellopoulos (2007a). This musical conversation reflects their “thinking-in-action” (Kanellopoulos 2000, 221) which implies “thinking musically in the
moment of performance” (ibid., 238). This implies a cognitive aspect of musical meaning, namely the pupils understand how to use tools like clichés, imagination and/or conversation in an improvisation. The ethical aspect of meaning-making emerges when the pupils accept, affirm, respond to and support each other’s movements and initiatives without evaluating or questioning them. Hence, the pupils learn “in action” about ethical and social norms and values.

In our view, the transactional perspective on aesthetic experience offers a response to Rolle’s (2010) claim that the specificity of the aesthetic is not fully explained in Dewey’s notion of aesthetic experience. We are critical of Rolle’s concept of aesthetic perception, because it limits and narrows the concept of aesthetic experience and does not include communication and imagination. We suggest that the artistic structure of the aesthetic event describes what Dewey calls the “work of art”; the active and experienced process that in our study is observed in musical doings and undergoings. In the vignettes used in this article the pupils are observed to be perceptive, communicative and imaginative, in that they pay attention, listen and observe and are engaged in the in-and-out going of perception (Dewey 1934). Communication between peers and between peers and teacher proceeds throughout these aesthetic events and is observed when they are involved collaboratively in creating improvised actions and music. This could be taken to rather support the use of the term aesthetic communication suggested by Thorgersen (2018). We have also seen that imagination plays a significant role when recalling previous experiences and anticipating how to re-actualise them to bridge a gap in improvising movements and in illustrating a story musically. As we see it, perception together with communication and imagination plays an important role in the meaning-making improvisation event.
Varkøy (2014), Rolle (2014) and also Eisner (2004) emphasise the importance of having transforming and existential experiences in (music) education. A transactional perspective makes it possible to observe how musical experience as an experience can induce growth and hence transform “habitual ways of thinking, feeling and perceiving” (Jackson 1998, xiv).

When conducting PEA it is not possible to determine which instances constitute aesthetic events with an observable purpose and gap during the actual recording. Entire sequences therefore need to be recorded, which means that a rich material needs to be gathered. Ethical considerations when video recording young people in school, including obtaining the consent of participants and their parents/caregivers if they are below 15 years of age, is a requirement that is not unique to PEA, but nevertheless needs to be considered at all times when people participate in studies in which video recording is used for documentation.

Implications

We maintain that the knowledge that is created by using the transactional perspective can contribute to both a theoretical and practice-based discussion about improvisation that has implications for further research and for improvisation in general music education. We suggest that music teachers in their pedagogical considerations when planning and conducting improvisation activities should consider the relevance of previous experience, the process (recalling and re-actualising previous experiences in aesthetic events), content (the direction that meaning-making takes towards personal and musical agency and as embodied, cognitive and ethical aspects of musical meaning) and time. Sebastian, for example, needed time for his idea to mature. Rushing through
improvisational activities could imply that some students will never experience agency in improvisation.

Dewey’s theory of aesthetic experience, and specifically of an experience, provides concepts that enable us to apprehend the educative qualities of improvisation experiences and highlight their value for education. The aesthetic event makes the integrated artistic structure of a fulfilling experience visible. Combining a practical epistemology analysis with Dewey’s concept aesthetic event clarifies how an improvisation experience can develop in a direction towards musical agency and meaning-making at both an individual and a social level. It also makes evident that in this process, cognitive, embodied and ethical aspects of musical meaning-making are enhanced. The transactional perspective facilitates an in-depth and fuller comprehension of the educational and musical value of incorporating improvisation in music education.

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