

CHAPTER TWO

CHILD PLAY: FUNDAMENTAL PEDAGOGICAL PERSPECTIVE

2.1 INTRODUCTION: CHILD PLAY AND FUNDAMENTAL PEDAGOGICAL ESSENCES

In the previous chapter it was shown that child play is a [philosophical] anthropological phenomenon and cannot be eliminated from the child's lived world by thought or action.

The lifeworld of the playing child means a world in which he lives, lived-experiences, experiences, wills, learns, becomes, etc. The playing child primarily is a playing child-in-education, i.e., in educative situations. This view points to the playing child as one who can and must take part in actualizing the essentials of the educative situation and to the educator who must understand this participation. In other words, the meaning of this participation in actualizing the fundamental pedagogical essentials through play needs be brought to light.

Fundamental pedagogics discloses and describes the essences of educating. Since this chapter is concerned with a fundamental pedagogical perspective on child play, this means the interconnections among the essences of child play and of educative situations have to be clarified. To describe and explain these interconnections is nothing more than to illuminate the significance of the child's participation in actualizing the fundamental pedagogical essences through play. The ways in which the essences of play make possible the actualization of the fundamental pedagogical essences has to be shown. Conversely, it also will be shown that fundamental pedagogical essences are preconditions for actualizing the essences of play. To do this, first the main essences of play brought to light in the previous chapter are listed:

1. Play-as-dialoguing
2. Play-as-giving-meaning
3. Play-as-designing
4. Play-as-future-directed
5. Play-as-caring.

Next, it has to be deduced which fundamental pedagogical essences can be actualized through play. How can it be shown that a particular essence of play is a precondition for actualizing one or more fundamental pedagogical essences? One way to do this is to select a particular essence of play and see which fundamental pedagogic essences correspond with it. Among other things, this will demonstrate which pedagogic essences can possibly be actualized in the play-educative situation. However, to demonstrate this, it also is necessary to tabulate the fundamental pedagogic essences disclosed in the literature so far⁽¹⁾.

FUNDAMENTAL PEDAGOGICAL ESSENCES*: The fundamental structure of a pedagogical situation

I PEDAGOGICAL RELATIONSHIP STRUCTURE (mutual relationship between adult and child)

A. UNDERSTANDING (knowingly being together)

1. Understanding-child-being (the adult must know the child(ren) entrusted to him). This knowledge emerges in accordance with:

- a. understanding otherness** (each child is someone who himself wants to be someone; therefore, the adult must try to learn to know each child)
- b. experiencing otherness** (each child must feel and lived-experience that the adult takes into account the fact that he is different from others)
- c. interpreting potentialities** (the adult must assist the child to discover and to understand his potentialities)
- d. developing potentialities** (the child must be helped to exercise (control) his positive potentialities and in so doing allow them to develop)
- e. valuing potentialities** (the child must be helped to appreciate and to value the talents which he has)

2. Understanding-the-demands-of-propriety (Both adult and child are subject to certain demands and the child must be helped to understand):

* Only the headings in bold type appear in the text; I added the brief comments for the benefit of readers not familiar with what these headings refer to. G. Y.

- a. **authority of the demands of propriety** (to be governed by particular demands, they must be understood and accepted)
- b. **understanding the demands of being human** (the requirements that must be satisfied in order to be considered a "proper" person must be understood and complied with)
- c. **understanding responsibility** (the obligation to choose and act must be accepted and an account of this must be given)
- d. **understanding proper effort** (the child must understand that he must always do his very best regarding the activities given to him)
- e. **understanding obedience** (the child must know that if something is required of him, he must obey)

B. TRUST The being-together of adult and child in trust is characterized by the following:

1. Regard-for-the-dignity-of-the-child Respect for the child as a fellow-person must be shown by:

- a. **respect for otherness** (observance of the fact that children differ from each other)
- b. **regard for actualizing values** (regard for the child as a participant in making a reality that which is of highest value)

2. Acceptance Creation of a relationship with the child by showing:

- a. **willingness-to-relate** Eagerness to create a relationship with the child which involves:
 - i. **taking action** (the child is influenced with the aim of supporting him)
 - ii. **bonding** (an intimate attachment is formed between adult and child)
 - iii. **fellow-human** (the child must always be related to humanly since he is no animal or thing)
 - iv. **address-listen** (the adult must speak clearly with the child and listen thoroughly)
 - v. **respect** (the adult must handle with respect, appreciation and consideration the child's wanting-to-be-someone-himself)
 - vi. **being-partners** ("Come stand by me so that I can help you.")

- vii. **being-accompanied (guided)** ("Now go further with me"; i.e., yet nearer to proper adulthood)
- viii. **being-a-participant** (the child must be allowed to take an active part in valuable activities)
- b. **intention to care for** The child must experience that the adult gladly watch over him by making the following possible:
 - i. **caring space** (the child must experience that the home/classroom is a place where he is gladly cared for)
 - ii. **situation of acceptance** (opportunities are created for the child to experience that he is welcome)
 - iii. **caring out of love** (the child must experience that he is intervened with out of good will toward him and not with ulterior motives)
 - iv. **action-in-love** A sincere kindness toward the child is evidenced by:
 - a. **making him feel at home** (a place in which he feels at home--happy, at ease--is especially arranged for him)
 - b. **establishing nearness** (a personal nearness is established and feelings of distance must disappear)
 - c. **admitting into our space** (the child is admitted into a place with someone with whom "we" can be mentioned)

C. **AUTHORITY** The living together of adult and child with the demands of propriety is characterized by:

1. **"Telling"** (the adult "tells" what is proper and the child allows himself to be persuaded by what is said)
2. **Being addressed** (the adult talks clearly with the child about the demands of propriety)
3. **Being appealed to** (an appeal is made to the child urging him to do what is proper)
4. **Obedience** (the child is willing to listen to and carry out meaningful directions)
5. **Recognition of authority** (the child sees in and gives to the adult the right to tell him what is proper)
6. **Complying with authority** (the child must live up to the adult's explanation and example)
7. **Acknowledgment of the authority of norms** (the authority of the demands of propriety is acknowledged)

II PEDAGOGICAL SEQUENCE STRUCTURE The event of educating takes the following course:

A. ASSOCIATION The being-together of adult and child is characterized by the following:

1. **Being-by-each-other** To be by each other means:
 - a. **temporality** (adult and child are with each other at the same time, with enough time, and with no generation gap)
 - b. **spatiality** (adult and child are with each other in the same space)
 - c. **being aware of the presence of each other** (both adult and child know and feel that they can communicate with each other at the same time and place)

2. **The beginning of educating** The being together of adult and child leads to:

- a. **indications for intervention** (indications can appear that possibly it will be necessary for the adult to intervene with the child's choices and actions)
- b. **general educative influencing by controlling (correcting) and giving direction** (because the adult immediately begins to set an example, to supervise, and to point out what is proper, there is mention of educating)

B. ENCOUNTER The being by each other of adult and child deepens according to:

1. **Being-with each other** To be with each other means to actualize:

- a. **pedagogic closeness** (adult and child experience no distance between them and that communication is possible)
- b. **turning-to-in-trust** (adult and child turn to each other so a face-to-face relationship becomes possible)
- c. **presence-in-trust** (because of the face-to-face relationship, it is possible to speak meaningfully with each other)
- d. **experience of belonging** (the child experiences, "I belong with you for my sake." The adult experiences, "You belong with me for your sake." Both experience, "We belong with each other for our sake.")

e. experience of accessibility (the child and adult feel and experience that one is open to the other. Both are accessible and available to each other)

f. intimacy (sincerity, cordiality, and intimacy predominate)

2. Similar disposition If teacher and child communicate in the same frame of mind (disposition), this will be shown in:

a. mutual attunement (adult and child act within a cooperative frame of mind. There is harmony regarding their being with each other)

b. conspicuous attraction (adult's and child's attraction to each other is such that it can be noticed)

c. surprising degree of attraction (their attraction to each other really comes from both sides and with the same goal, namely, authentic being-with-each-other)

d. deep-rooted fondness (a good disposition and good will which are not superficial prevail, and this leads to both wanting to be with each other)

C. ENGAGEMENT The adult now assumes responsibility for the intervention with the child which he deems necessary, and the child takes responsibility for his share. This will be evident if the following are actualized:

1. "might not" aspect (the teacher might not ignore the reasons which determine why he must intervene with the child's mode of living. The child might not try to escape the intervention)

2. accepting responsibility (both adult and child accept responsibility for that which must still occur)

3. stating the aim by the educator (clear awareness by the adult that progress must now begin in the direction of the aim which he has stated)

4. obligation to be available (the obligation to be available to each other is accepted: the child to be guided and the adult to give support)

D. PEDAGOGIC INTERVENTION The adult acts to prevent the child from getting on the wrong track. This action can be differentiated into:

1. Disapproval of objectionable values (the adult indicates that he has a dislike for that which is not proper)

2. Experience of being opposed (doing the improper must be stopped)

- a. **the adult must oppose** (the adult appeals in explicit ways to the child to discontinue doing the improper)
 - b. **child acceptance of the opposition** (the child accepts, usually gladly, that it is right that he be opposed when doing what is improper)
- 3. **Presentation of new modes of living** (something positive and feasible must now be considered in place of the improper)
- 4. **Change of direction toward new modes of living** (the child is helped to move from the improper in the direction of the proper which must replace the former)
- 5. **Break-through to the idea of propriety** (if the above succeeds, what is proper will be seen clearly and doing what is proper will be promoted)
- 6. **Increasing knowledge of good and bad** (the result of the above five phases is that there will be an increase in the child's ability to differentiate between right and wrong)

E. PEDAGOGIC APPROVAL The adult acts in order to support the child in doing what is proper by allowing the following to occur:

- 1. **Acceptance of approved values** (words of praise are spoken to the child who does what is proper)
- 2. **Experience of being in agreement** (doing what is proper must be commended)
 - a. **educator must be in agreement** (the adult shows regard for the child when he has chosen to act properly)
 - b. **child anticipates being in agreement** (the child hopes that the adult will approve of his proper choices and actions)
- 3. **Idea of persistence** (the adult informs the child that he must continue to do in the future what is proper)
- 4. **Appreciation of ways of living** (gratitude must be expressed to the child who persists in doing what is proper)
- 5. **Strengthening the idea of propriety** (if the above occur, the child's understanding of propriety becomes continually clearer)
- 6. **Corroboration of the knowledge of good and bad** (the effort of all of the above is that there will be an increase in the child's certainty about what is right and wrong)

F. RETURN TO ASSOCIATION The child must now find an opportunity to appropriate, in the presence of the adult, that which occurred in implementing sequences A through E. For this, the following are necessary:

1. Assimilating the intervention (the child thinks about the intervention and whether he agrees)

2. Prospering of being someone oneself (the child finds an opportunity, independent of direct intervention, again to be himself and to become)

3. Experiencing freedom (he experiences freedom because now he himself must think and act, but he still experiences a close connection with the adult who is present)

4. Taking part in unintentional intervention (although the adult does not directly intervene with the child, he still exercises a controlling influence because of the fact that he is present)

5. Acquiring self-knowledge (because he is now dependent on himself, he learns to know himself better in light of what has happened immediately above)

G. PERIODIC BREAKING AWAY FROM ASSOCIATION The child must now find an opportunity to appropriate, in the physical absence of the adult, that which occurred in implementing sequences A through F. Therefore, the following are necessary:

1. Farewell (the child is bid farewell in a hearty way so he knows he can again confidently return later to the adult)

2. Practicing separation (gradually the child becomes competent to independently choose and act)

3. Loosening bonds (the bond of upbringing between the child and the adult gradually loosens as his independence increases)

4. Affirmation of freedom (the fact that he is allowed to leave the presence of the adult--and other adults--is an acknowledgment that he is involved in winning his freedom)

5. Longing to be someone oneself (he yearns to himself practice and cultivate his independence in the physical absence of the adult)

6. Conquest of being dependent on support (to the extent that he succeeds in cultivating his independence, he conquers his dependence on adults giving support to him)

7. Creative pause (during the absence of an adult, meaningful change is actualized as a change in his being on the way to proper adulthood)

8. Yearning to associate again (the child experiences and moves to a time when he again will have a need for the support given by adults, and he will then return to their presence)

9. Welcome greeting (the friendly greeting from the adult, which arises from the periodic breaking away, gives an indication of

the adult's willingness to once again cover the path of upbringing with the child)⁽²⁾

III PEDAGOGICAL ACTIVITY STRUCTURE The following are twelve pedagogic activities which must effect the child under consideration.

A. GIVING MEANING WITH INCREASING RESPONSIBILITY The child's world is everything that is understandable to him, what has meaning for him. The practice of giving meaning and the expansion of his world occur as the following succeed:

1. **Attributing meaning** (meanings are given to persons, things, events, etc.)
2. **Testing meanings** (the child must be helped to test if the meanings he attributes are correct and appropriate).
3. **Lived-experiencing meaning** (the personal meaning--meaning-for-me--of what is valuable must be accepted and felt)
4. **Living meanings** (the child must be helped so that what is really meaningful--important, valuable--becomes part of his way of life)
5. **Meaningful acts** (meanings, the valuable, must be transformed into acts, and in this connection, the child must receive meaningful teaching)
6. **Meaning elevation** (the teacher helps the child give meaning on yet a higher level. He must give meaning in accordance with his level of becoming)

B. GRADUAL BREAKING AWAY FROM LACK OF EXERTION The child must be helped to use all of his power and to do his very best at everything he engages in, and this requires that the following be actualized:

1. **Movement toward exertion** (lack of exertion must be abandoned for a willingness to doing meaningful deeds)
2. **Dynamic taking part** (energetic and active participation in meaningful deeds must be expected of the child)
3. **Conquering passivity** (to not want to proceed and act with others must be disapproved, and the child's efforts to become involved must be agreed with)
4. **Choice for exertion** (by intervening when passivity enters and by agreeing when the child chooses to be actively involved promotes a preference for exertion)

C. EXEMPLIFYING AND EMULATING NORMS To want to live--choose and act--in accordance with particular demands of propriety requires that the following be done:

1. Unconditional norm identification (the child must accept and appropriate that which is of highest value. He must be helped to live the acknowledged philosophy of or outlook on life)

2. Taking a view toward a philosophy of life (to an ever increasing degree, the child must be helped to know, to support, and to apply a philosophy of life to his way of living)

3. Judging from a standpoint (one's own choices and actions are viewed in light of a philosophy of life. Increased knowledge of a philosophy of life by the child ought to lead to a more refined judging)

4. Living the demands of propriety (that which is highly valued--deciding what is proper, fitting, and reasonable--must be evidenced in the child's way of living)

D. VENTURING (RISKING) WITH EACH OTHER

PEDAGOGICALLY The child must be helped to venture with another (an adult) to a proper way of living. This means he must attempt to do the following:

1. Co-meaning (to search with others, especially adults, for what is really meaningful--valuable)

2. Living together according to the demands of propriety (to be willing to try to live in accordance with the proper examples set by others)

3. Courageously venturing with (with bravery and even boldness, together with the one who sets the example, the proper must be chosen, action must be in light of the proper)

E. BEING GRATEFUL FOR PEDAGOGIC SECURITY To live with gratefulness, thankfulness, requires the following:

1. Experience of security (whenever he has the need for it, the child must have the opportunity once again to feel secure before he will again venture into reality)

2. Gratefulness for the experience of security (the child should be grateful to those who make the experience of security possible because he appreciates what they have done for him)

3. Security because of acceptance (in reality, it is the acceptance of the child which leads to the experience of security. The essentials of acceptance must be actualized)

4. Loving presence (action-in-love which is characterized by being with each other and by similar dispositions are appreciated by the child)

F. RESPONSIBILITY FOR EDUCATIVE RELATIONSHIPS The child must be helped in an increasingly responsible way to feel:

1. Respect-for-partner (the child should have respect for those adults who assist him. He also must experience that they are ready to assist him with respect for his being human)

2. Respect-for-accompanier (the child should have respect for those adults who are ready to venture on his path of life with him and who always treat him in decent ways)

3. Experience of belonging together (there should be respect for those adults who always proceed with him in light of his own nature)

4. Obligation to be accessible (the child should respect adults who are open to and appreciate him and who appreciate his openness to them)

G. WANTING TO ATTAIN FUTURE ADULTHOOD The child expects that the adults will help him with the following, and he has trust in those who can rightly accomplish this:

1. Notion of the future (the child clearly anticipates what is possible and has an image of the future approaching him)

2. Interpretation of the past (the child expects that an interpretation of the meaning of his own past holds true for the future life he wants to attain)

3. Direction to the future (the child anticipates being assisted to start moving in the direction of a future which holds only the best for him)

4. Discussions about the future in the present (the child anticipates help with the different decisions he must continually make regarding his future)

5. Working on the future in the present (the child anticipates help in his preparation for the future)

6. Understanding future demands (the child anticipates help in understanding the demands which might be made on him in the future)

7. Speaking about the future (the child anticipates that there will be discussions with him about the future--the immediate as well as the remote future)

H. ACTUALIZING POTENTIALITIES FOR ADULTHOOD The child must be helped to form his positive potentialities (talents) with an aim to the future and, therefore, the following are necessary:

1. Longing for the future (a desire to not want to live in the past or to be smug with what has been attained to date, but always to live better)

2. Reality as new possibility (each new milestone which is achieved must be seen and accepted as a new beginning for further improvement)

3. Using potentialities (the talents the child has at his disposal must be used. He must control them so they can be cultivated fully in the future)

I. GRADUALLY ACHIEVING ADULTHOOD Gradually and in an ever increasing degree, the child must realize that he has a calling to fulfill, and the adults help him with this by making the following possible:

1. Being directed by destination (the child's striving to let his potentialities adequately unfold must continually be nourished, and this is done by helping him see that his talents must be used)

2. Moving toward destination (the child's calling ultimately is to be a proper person and for this he must be helped in responsible ways)

J. INCREASING RESPECT FOR HUMAN DIGNITY For the child to increasingly feel respect for the dignity of a person, he should have sufficient opportunity to experience the following:

1. Acknowledgment of individuality (persons are not identical because each actualizes values in different ways and with a difference in responsibility. This difference must be acknowledged)

2. Respect because of actualizing values (all persons are of equal dignity because all can actualize values)

3. Valuing a concern for values (the child is concerned with values and must not be used as a means to an end)

4. Meeting obligations (to fulfill obligations, thus to meet obligations with respect for the highly valued, is to live with human dignity)

K. ACHIEVING ADULTHOOD THROUGH INCREASED SELF-UNDERSTANDING Adulthood is characterized by a high degree of self-understanding. Self-understanding is exercised when the child has the opportunity to engage in:

1. **Critical self-judgment** (a clear look at one's way of actualizing the highly valued)
2. **Understanding being called upon** (a clear idea that he is called on to put into service his positive potentialities for the actualization of what is highly valued)
3. **Understanding the demands of propriety** (a clearer knowledge of the demands which actualizing the highly valued make on him)
4. **Understanding obligations** (an increasing understanding of his positive potentialities and the obligations these lay on him)
5. **Refinement of self-understanding** (an improvement in his self-understanding, especially from an understanding of how he can, in the best possible way, contribute to the actualization of the highly valued)

L. CONQUERING OF RESPONSIBLE FREEDOM The conquering of freedom toward responsibility is characterized by:

1. **Conquering freedom** (without external compulsion, the highly valued must be lived on the basis of one's own choices and efforts)
2. **Freedom as being bound** (to be bound to the highly valued makes enslavement by the unworthy impossible)
3. **Being aware of freedom** (the idea that it is possible and necessary to be free and to turn from that which is unworthy)
4. **Being aware of responsibility** (the inescapable idea that to really be a person means to take responsibility)
5. **Responsibly deciding** (personal responsibility is assumed for the actualization of the highly valued)

IV. PEDAGOGIC AIM STRUCTURE The aim of upbringing is proper adulthood which is characterized by the following:

A. MEANINGFUL EXISTENCE Someone who carries on a meaningful existence in an independent way gives evidence of the following in his way of living what is highly valued:

1. **Awareness of the demands of life** (a clear idea that it is the highly valued which poses the demands of propriety to persons)
2. **Idea of being called upon** (a clear understanding of the fact that in the first place a person has obligations and then privileges)
3. **Leading a responsible life** (a clear understanding that a person's way of life must show evidence that he practices what is highly valued)

4. Responsibility for taking part (a keen awareness of the fact that a person must give an account of his part in the actualization of the highly valued)

B. SELF-JUDGMENT AND SELF-UNDERSTANDING Someone who, in an independent way, can give expression to his quality of life in light of the highly valued does the following:

1. Expression of moral judgment (he does not hesitate to seriously view his choices for and actions regarding the highly valued in terms of good and bad, right and wrong)

2. Criticism of what is objectionable (he judges the choice and the doing of the unvalued, that which lacks human dignity, as unacceptable)

3. Denunciation of what is objectionable (he is against any form of attack of that which is highly valued--by himself and by others)

4. Proceeding to self-intervention (he criticizes himself firmly and sincerely if he does not promote in adequate ways what is highly valued)

C. RESPECT FOR HUMAN DIGNITY The way of life of someone who actualizes what is highly valued in an independent way, is characterized by the following:

1. Being aware of human dignity (he is aware that a person is not a thing or an animal and, therefore, must know and live the highly valued)

2. Pursuit of humanness (he aims to promote all that is authentically human, e.g., by actualizing values)

3. Knowledge of value actualization (he knows that to be a person means to be concerned with values and to use values as norms, as criteria)

4. Respect for the human dignity of others (respect for the equal dignity of others, who are just as involved in values as is he, is shown)

D. MORALLY INDEPENDENT CHOOSING AND RESPONSIBLE ACTING Someone who, in an independent way, actualizes the highly valued shows in his choosing and acting the following:

1. Fidelity in choosing (what is highly valued is chosen with a firm devotion and with a deep sense of duty and is transformed into action)

2. Choice in accordance with the demands of propriety (the propriety of choices made is continually taken into account)

3. Acting in accordance with the demands of propriety
Activity following proper choices is continually judged according to the following:

a. independent choosing (responsibility is assumed for making choices which must promote the highly valued and for the actions which emanate from them. This responsibility is thus not shirked or passed on to someone else)

b. independent acting

c. acceptance of responsibility for choices

d. acceptance of responsibility for actions

4. Choice for the demands of propriety (there are choices for the highly valued and against the unworthy)

5. Acceptance of personal responsibility (self responsibility and accountability for the above is accepted)

E. NORM IDENTIFICATION Someone who commits himself in an independent way to the highly valued remains gladly involved in the following:

1. The pursuit of propriety in one's choices (without external compulsion, but from internal conviction, there is a choice of the highly valued)

2. Identification with particular norms (an unbreakable unity with particular norms, i.e., philosophy of life, is experienced and practiced)

3. Adequate knowledge of norms (adequate study of life philosophy is undertaken)

F. OUTLOOK ON LIFE (PHILOSOPHY OF LIFE) Someone who in an independent way holds and wants to live by the highly valued in a systematic way, continually works at the following:

1. Acceptance of the particulars of a philosophy of life (agreement with one's own philosophy concerning what is highly valued is not an "ism" but an undeniable reality)

2. Awareness of the demands of a philosophy of life (knowledge and acceptance that the highly valued is ordered in a particular hierarchy of demands of propriety in a philosophy of life)

3. Knowledge of philosophy of life (a lasting study of the philosophy of life is undertaken and the calling for such a study is accepted)

4. Perpetuation of philosophy of life (as an expression of the highly valued, a person's life philosophy is protected against

"isms" and other forms of threat. To be embraced by the highly valued is not a mere viewing or contemplating of them but it is to be held by them. An adult does not have a view of life but rather a philosophy of life).⁽³⁾

2.2 ESSENCES OF CHILD PLAY AS PRECONDITIONS FOR ACTUALIZING FUNDAMENTAL PEDAGOGICAL ESSENCES

From the following examples it will become evident that when the essences of child play are actualized in the pedagogic-play situation, fundamental pedagogical essences thereby also are actualized. This means that in the pedagogic play situation, e.g., when a child plays in the presence of the educator or pedagogue, particular essences of child play serve as preconditions for actualizing particular fundamental pedagogic essences. The examples to follow are not exhaustive; a great many more are possible.

First example

Essence of child play	Corresponding fundamental pedagogical essences of the relationship structure
Play-as-dialogue	Taking action (intervention) Bonding Being addressed and listening Being partners Being guided/accompanied Being a participant Being called to participate Being appealed to

Explanation:

In the pedagogic play situation, the playing child is not an "object" perceived by a remote observer and recorder of notes. In the play situation dialogue occurs because the child and pedagogue are attuned to each other, one in search of guidance and the other as guide. In such a situation, play as monologue makes no sense. Pedagogically valuable play is a dialogic event in which it is possible for the child and pedagogue to accept each other; the child accepts the pedagogue as helper and the child is accepted as one in need of assistance.

Intervention, as **taking action**, leads to a **bonding** between the participants in the play situation that is necessary for the playing child's progression in the solution of his problems. This bonding is strengthened because the pedagogue **addresses** the child (e.g., by asking, "Why are you making that?") and the child **listens**; this bonding is evident in one or another changes in the child's behavior.

In the play-dialogue the support-seeking child comes to stand next to his provider of support and they move together on the path to the solutions that the child must achieve. Because play is dialogue there can be mention of **being partners** and of **accompanying** each other; together these make **being a participant** possible. The child is **called** to be a partner and accompanier because he must participate in what the pedagogic play aims to achieve. In addition, there is an **appeal** to the child to obey the demands of propriety that arise in the play situation.

Since pedagogically responsible play is dialogue the child can learn what intervention, bonding, etc. are. He practices actualizing the fundamental pedagogic essences (e.g., being addressed-listening, being a participant) and thus he gradually moves closer to proper adulthood; this movement toward adulthood also is implied by his solving problems. As essentially dialogic in nature play in the pedagogic situation is a precondition for actualizing the pedagogic relationship structure that also is dialectic in nature.

Second example

Essence of child play	Corresponding fundamental pedagogical essences of the activity structures
Play-as-giving-meaning	Attributing meaning Testing meaning Lived-experiencing meaning Living meaning Search for meaning with another (Co-meaning)

Explanation:

When a child plays it is clear that what he plays with, as well as the pedagogue as co-participant in play, acquire a particular meaning

for him. In other words, the playing child **attributes meaning** to all that he deals with in the play situation. Because of this, it is possible for the pedagogue to judge his attributions of meaning. That is, perhaps his problem lies in giving inadequate meaning such that his world becomes chaotic. Then, he must be taught to proceed gradually to a **testing of meanings** to determine if he attributes correct meanings to the things, events, etc. that surround him. For example, does his somber anxiety correctly signify that his father rejects him?

The pedagogue asks in what way the child's **lived-experiencing of meaning** gives rise either to correct or to problematic meanings. Then, the support provided will consist in establishing correct and modifying faulty meanings; here the child must be taught to **live the meanings** that are viewed as acceptable by the pedagogue. This requires a longer or shorter period of **seeking meaning together** and ultimately leads to an elevation of meaning because there is an indication of acceptable and no longer unacceptable ones. Finally, since play essentially is a way of giving meaning, it is through play that the essentials of meaning are actualized and practiced and the child moves nearer to proper adulthood.

Third example

Essence of child play	Corresponding fundamental pedagogical essences of the relationship and the activity structures
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Play-as-designing	Designing a world Personal initiative Valuing potentialities Developing potentialities Reality as new potentiality
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Explanation:

Play-as-designing means participating through play in actualizing the pedagogic essences. In particular, this means to participate in actualizing one's own potentialities.

Viewed pedotherapeutically one thinks of the potentiality to conquer a problematic situation. By implementing various means (toys, paint, etc.) that are provided in the playroom, the playing

child has the opportunity to **design a world**. On this basis, the participating pedagogue makes deductions concerning the child's designed world and the **personal initiative** he takes. Can he design and take initiative, and if not, why not?

It is of primary importance that the child be supported to **value** his pedotherapeutic **potentialities** because if he does not value them he will not try to conquer his problem. He has to be made aware that it is possible (and necessary) for him to do something, to overcome a problem, etc. The pedagogue must see his potentialities for breaking through his problematic situation and support him in **developing** these **potentialities** for overcoming what must be surpassed; with this, his potentiality can be improved because each potentiality that can be effectively harnessed to overcome a problem becomes a reality that can be implemented for further progress on the way to the solution of other problems. In this way, each **reality** then becomes a **new potentiality (possibility)**.

By means of play as design, the playing child progresses on his way toward conquering what can impede the flourishing of his proper adulthood.

Fourth example

Essence of play	Corresponding fundamental pedagogical essences of the relationship and activity structures
Play-as-future-directed	Lived-experiencing the future Understanding the future Notion of the future Yearning for the future Working on the future in the present Trust in the future

Explanation:

It is a well-known fact that from the earliest years, a child plays in ways that are indicative of his future; e.g., playing house, being a fireman, a teacher, a nurse. The child's involvement in reality is with what the future will mean, and, consequently, the educator can make deductions about the quality of his **lived-experiencing of the future** by observing his play. If lived-experiencing the future

is absent, the reasons for this can be ferreted out and it also can be determined whether this lived-experiencing is negative in nature.

Gradually, with the help of adults, a progressive elevation in the level of his **understanding of the future** becomes perceptible. In this connection, he gradually gets a clearer **notion of the future**, especially in the sense that there is an approaching future that is demanding in nature but that also contains the solution to the problems he is dealing with.

A **yearning for the future** arises because a future must be seen, in advance, in which the current problem will be solved or assimilated. Gradually, **working on the future in the present** must be impressed upon the child in the pedagogic play situation. For example, when the little girl who is described in Chapter 5 is guided to experience the classroom situation as a safe place by words such as "we must complete all of the drawings, and all of the building blocks, human figurines, trees, and little flower beds must be put away because we now know that it is necessary for each child to go to school irrespective of what she is going to do one day as an adult. Now you must return home so that next week you can go to school and find out what work your classmates have done while you were away. Now you know that you must work hard to catch up in everything."

By participating in the child's play with a natural emphasis on aspects of the future the pedotherapist can awaken **trust-in-the-future** in a child whose future, perhaps, has become clouded through a lived-experiencing of anxiety and rejection. Thus, the child in playing also is busy practicing actualizing his future. He thus learns to actualize his future and progresses on his way to proper adulthood, a progression that will be impoverished if play-as-future-directedness is not present.

Fifth example

Essence of child play	Corresponding fundamental pedagogical essences of the relationship structure
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Play-as-caring	Caring space Feeling at home Establishing nearness Admitting into our space Caring because of love (loving care)
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Explanation:

Very early in the child's life, one can ask him the question, "Who cares for you?" From his answer it is evident that he understands what "care" means. When he enters the pedagogic play situation, generally it is with the expectation that the adult(s) will "care" that things will be better for him in the future. This means that the playroom (see Chapter 5) must be a **caring space**. It will be a caring space for the playing child if the pedagogue succeeds in letting him **feel at home** by promoting a **feeling of nearness**, and by making it obvious that "we two" are going to do this or that together. That is, the essences feeling at home, establishing nearness, and admitting into **our space** must exist in the playroom.

These essentials are expedited if the child does not experience that he only is there because his parents want to get rid of him by putting him in the care of the pedagogue for an interesting short time. Hence, it must be made clear to the child that the care shown for him is for his sake; it is a **caring because of love**.

Gradually, then, the child practices actualizing the essences of caring. He takes part in this actualization and progresses in his becoming educated. This progression is a precondition for play-as-caring and suggests that play-as-caring is an essential of the pedagogic play situation.

These five examples provide sufficient evidence that the presence of certain essentials of play are necessary for actualizing fundamental pedagogical essences and thus for educating. It is these connections

among the essences of play and the fundamental pedagogical essences which allow one to speak of "educating through child-play" or of "child-play as an educative matter".

2.3 FUNDAMENTAL PEDAGOGICAL ESSENCES AS PRECONDITIONS FOR ACTUALIZING CHILD PLAY AS AN EVENT OF EDUCATING

As already mentioned, it also can be shown that fundamental pedagogical essences can serve as preconditions for actualizing child-play as an educative matter. This can be demonstrated by showing that pedagogic play takes a particular course. Thus, it is entirely possible that pedagogic play will progress from play-in-association to a periodic breaking away from the play situation. What this means is that in the pedagogic play situation, the essences of **associating, encountering, engaging, intervening or approving, returning to association, and periodically breaking away** will be actualized. The pedagogue who knows about the pedagogic sequence structure and its essences will then also plan for them to occur in the playroom.

It is self-evident, e.g., that both pedagogue and child must be aware of each others simultaneous presence in the same space (playroom) if anything at all is to happen with and between them. If, for example, the child is watched through a one-way mirror nothing of pedagogic significance can occur.

Both the pedagogue and the playing child desire that their **being-by-each-other** deepens into an encounter as **being-with-each-other** (and that they share a similar disposition). Interactions in the playroom, as **association**, must first be possible before an **encounter** in play can occur. Being-by-each-other, then, is a precondition for actualizing the nearness required for providing educative assistance to the playing child. Further, if trust prevails, confidential conversation can occur along with a sensing that this adult and this child ought to be with and open to each other.

Owing to the pedagogue's bodily presence there is going to be a general educative influence because this presence has the effect of controlling and giving direction; that is, the fact that the adult is there leads the child to refrain from performing certain objectionable deeds. However, this general influence cannot suffice in the play situation since particular choices and actions of the child

make an appeal to the pedagogue to intervene regarding the particular objectionable things the child has done.

When the course of play reaches play-**encounter** the vague circumstantial evidence for intervening and general influencing characteristic of play-**association** intensifies and particular educative moments become more clearly visible. The participating pedagogue now sees clear reasons why he must **intervene** with the playing child regarding the unacceptable (stepping in) or the acceptable (approving). Now it is clear to the pedagogue that he cannot shut his eyes to the educative moments that have become visible, and he must act in light of the emerging reasons for concerning himself with the playing child's choices and actions.

Gradually, the course of the relationship of tension between the playing participants of this particular pedagogical situation progresses and before the play situation is concluded for a particular day there is a **return to association**. With the conclusion of the play situation **periodic breaking away** begins if the child must return to the play situation at a later time. At the end of the play situation the pedagogue distances himself from the child and the child allows him to do so, and the converse. Thus, periodic breaking away is allowed to occur.

The child craves for periodic breaking away but he leaves this decision in the hands of the pedagogue, although he also can express a desire for this breaking away. Saying "good-bye" ought to be part of the proper leave-taking. With the parting salutation it is announced how and that the one participant was and is for the other. For example, a chilly, hostile, polite, friendly, hearty salutation indicates the degree of harmony or mutuality that, for the present, has been attained and that exists between the pedagogue and child. The parting is characterized by the salutation that clearly makes known that the being-together in play temporarily is discontinued by such words as "good-bye", "see you soon", "so long". The pedagogic salutation also indicates that the pedagogue continues to be accepting of the child and will be when he returns later to enter the play situation.

It is meaningful that association (being-by-each-other) be ushered in by the greeting. The greeting is an announcement of a friendly presence. The manner of the greeting gives an indication to the child of the accessibility, readiness, and availability of the

pedagogue to once again play together. Of course, a friendly greeting will have a different effect on the course of play than a gruff, harsh greeting. The latter makes the event of play impossible and awakens in the child the yearning for a continuation of the breaking away.

2.4 CONCLUDING REMARK

In the preceding, the reciprocal implications of the essentials of child play and of the fundamental pedagogical essences have been explicated and, at the same time, the significance of a fundamental pedagogical perspective on child play has been indicated.

References

- (1) Landman, W. A. en Roos, S.G., **Fundamentele pedagogiek en die opvoedingswerkliheid**, 139.
- (2) Landman, W. A. en Roos, S. G., **Fundamentele pedagogiek en die opvoedingswerkliheid**, 138-143.
- (3) Landman, W. A. en Roos, S. G., **Fundamentele pedagogiek en die opvoedingswerkliheid**, 143-147.