

CHAPTER TWO CHILD PLAY: FUNDAMENTAL PEDAGOGICAL PERSPECTIVE

2.1 INTRODUCTION: CHILD PLAY AND FUNDAMENTAL PEDAGOGICAL ESSENCES

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

The lifeworld of a playing child means a world in which he/she lives, lived experiences, experiences, wills, learns, becomes, etc. A playing child is primarily a playing child-in-education, i.e., in educative situations. This view points to a playing child as one who can and must take part in actualizing the essentials of an educative situation, and to an educator, who must understand this participation. In other words, the meaning of this participation in actualizing the fundamental pedagogical essentials through play must 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 must be clarified. To describe and explain these interconnections is nothing more than to illuminate the significance of a 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 must be shown. Conversely, it also is 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 must be deduced which fundamental pedagogical essences can be actualized through play. How can it be shown that an essence of play is a precondition for actualizing one or more fundamental pedagogical essences? One way to do this is to select an essence of play and see which fundamental pedagogical essences correspond with it. Among other things, this demonstrates which pedagogic essences can possibly be actualized in a play-educative situation. However, to demonstrate this, it also is necessary to tabulate the fundamental pedagogical essences disclosed in the literature so far⁽¹⁾.

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

I PEDAGOGICAL RELATIONSHIP STRUCTURES (mutual relationships between adult and child)

A. UNDERSTANDING (knowingly being together)

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

a. understanding otherness (each child is someone who him/herself wants to be someone; therefore, an adult must try to learn to know each child)

b. experiencing otherness (each child must feel and lived experience that an adult considers the fact that he/she is different from others)

c. interpreting potentialities (an adult must assist a child to discover and to understand his/her potentialities)

d. developing potentialities (a child must be helped to exercise (control) his/her positive potentialities and, in doing so, allow them to develop)

e. valuing potentialities (a child must be helped to appreciate and to value the talents which he/she has)

2. Understanding-the-demands-of-propriety (Both adult and child are subject to certain demands, and a 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 demands, they must be understood and accepted)
- b. **understanding the demands of being human** (the requirements which must be satisfied 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** (a child must understand that he/she must always do his/her very best regarding the activities given to him/her)
- e. **understanding obedience** (a child must know that if something is required of him/her, he/she 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 a 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 a 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 a child which involves:

- i. **acting** (a child is influenced with the aim of supporting him/her)
- ii. **bonding** (an intimate attachment is formed between adult and child)
- iii. **fellow-human** (a child must always be related to humanly since he/she is no animal or thing)
- iv. **address-listen** (an adult must speak clearly with a child, and listen thoroughly)
- v. **respect** (an adult must handle with respect, appreciation, and consideration a child's wanting-to-be-someone-him/herself)
- vi. **being-partners** ("Come stand by me so I can help you.")
- vii. **being-accompanied (guided)** ("Now go further with me"; i.e., yet nearer to proper adulthood)

- viii. **being-a-participant** (a child must be allowed to take an active part in valuable activities)
- b. **intention to care for** A child must experience that an adult gladly watches over him/her by making the following possible:
 - i. **caring space** (a child must experience that the home/classroom is a place where he/she is gladly cared for)
 - ii. **situation of acceptance** (opportunities are created for a child to experience that he/she is welcome)
 - iii. **caring out of love** (a child must experience that he/she is intervened with out of good will toward him/her, and not with ulterior motives)
 - iv. **action-in-love** A sincere kindness toward a child is evidenced by:
 - a. **making him/her feel at home** (a place in which he/she feels at home--happy, at ease--is especially arranged for him/her)
 - b. **establishing nearness** (a personal nearness is established, and feelings of distance must disappear)
 - c. **admitting into our space** (a child is admitted to 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"** (an adult "tells" what is proper and a child allows him/herself to be persuaded by what is said)
2. **Being addressed** (an adult talks clearly with a child about the demands of propriety)
3. **Being appealed to** (an appeal is made to a child urging him/her to do what is proper)
4. **Obedience** (a child is willing to listen to and carry out meaningful directions)
5. **Recognition of authority** (a child sees in, and gives to an adult the right to tell him/her what is proper)
6. **Complying with authority** (a child must live up to an adult's explanation and example)
7. **Acknowledgment of the authority of norms** (the authority of the demands of propriety is acknowledged)

II **PEDAGOGICAL SEQUENCE STRUCTURES** 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 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 an adult to intervene with a child's choices and actions)
 - b. **general educative influencing by controlling (correcting) and giving direction** (because an 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** (a child experiences, "I belong with you for my sake." An adult experiences "You belong with me for your sake." Both experience, "We belong with each other for our sake.")
 - e. **experience of accessibility** (a 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 comes from both sides, and with the same goal, i.e., 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 An adult now assumes responsibility for the intervention with a child which he/she deems necessary, and a child takes responsibility for his/her share. This will be evident if the following are actualized:

1. **"might not" aspect** (a teacher might not ignore the reasons which determine why he/she must intervene with a child's mode of living. A 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 an educator** (clear awareness by an adult that progress must now begin in the direction of the aim which he/she has stated)

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

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

1. **Disapproval of objectionable values** (an adult indicates that he/she has a dislike for the not proper)

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

a. **an adult must oppose** (an adult appeals in explicit ways to a child to discontinue doing the improper)

- b. **child acceptance of the opposition** (a child accepts, usually gladly, that it is right that he/she 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** (a 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 a child's ability to differentiate between right and wrong)

E. PEDAGOGIC APPROVAL An adult act to support a child in doing what is proper by allowing the following to occur:

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

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

- 1. **Assimilating the intervention** (a child thinks about the intervention and whether he/she agrees)

2. Prospering of being someone oneself (a child finds an opportunity, independent of direct intervention, again to be him/herself and to become)

3. Experiencing freedom (he experiences freedom because now he/she him/herself must think and act, but he/she still experiences a close connection with an adult who is present)

4. Taking part in unintentional intervention (although an adult does not directly intervene with a child, he/she still exercises a controlling influence because of his/her presence)

5. Acquiring self-knowledge (because he/she is now dependent on him/herself, he/she learns to know him/herself better because of what has happened immediately above)

G. PERIODIC BREAKING AWAY FROM ASSOCIATION A 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 (a child is bid farewell in a hearty way so he/she knows he/she can again confidently return later to the adult)

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

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

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

5. Longing to be someone oneself (he/she yearns to him/herself practice and cultivate his/her independence in the physical absence of an adult)

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

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

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

9. Welcome greeting (a friendly greeting from an adult, which arises from the periodic breaking away, gives an indication of an adult's willingness to again cover the path of upbringing with a child) ⁽²⁾

III PEDAGOGICAL ACTIVITY STRUCTURES The following are twelve pedagogic activities which must affect a child under consideration.

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

1. **Attributing meaning** (meanings are given to persons, things, events, etc.)

2. **Testing meanings** (a child must be helped to test if the meanings he/she 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** (a child must be helped so that what is meaningful--important, valuable--becomes part of his/her way of life)

5. **Meaningful acts** (meanings, the valuable, must be transformed into acts, and in this connection, a child must receive meaningful teaching)

6. **Meaning elevation** (a teacher helps a child give meaning on yet a higher level. He/she must give meaning in accordance with his/her level of becoming)

B. GRADUAL BREAKING AWAY FROM LACK OF EXERTION A child must be helped to use all his/her power, and to do his/her very best at everything he/she 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 a child)

3. **Conquering passivity** (to not want to proceed and act with others must be disapproved, and a child's efforts to become involved must be agreed with)

4. **Choice for exertion** (by intervening when passivity enters and by agreeing when a 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 demands of propriety requires that the following be done:

1. Unconditional norm identification (a child must accept and appropriate that which is of highest value. He/she 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, a child must be helped to know, to support, and to apply a philosophy of life to his/her way of living)

3. Judging from a standpoint (one's own choices and actions are viewed in terms of a philosophy of life. Increased knowledge of a philosophy of life by a 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 a child's way of living)

D. VENTURING (RISKING) WITH EACH OTHER PEDAGOGICALLY A child must be helped to venture with another (an adult) to a proper way of living. This means he/she must attempt to do the following:

1. Co-meaning (to search with others, especially adults, for what is 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 terms of the proper)

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

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

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

3. Security because of acceptance (in reality, it is the acceptance of a 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 a child)

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

1. **Respect-for-partner** (a child should have respect for those adults who assist him/her. He/she also must experience that they are ready to assist him/her with respect for his/her being human)
2. **Respect-for-accompanier** (a child should have respect for those adults who are ready to venture on his/her path of life with him/her, and who always treat him/her in decent ways)
3. **Experience of belonging together** (there should be respect for those adults who always proceed with him/her in terms of his own nature)
4. **Obligation to be accessible** (a child should respect adults who are open to and appreciate him/her, and who appreciate his/her openness to them)

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

1. **Notion of the future** (a child anticipates what is possible, and has an image of the future approaching him/her)
2. **Interpretation of the past** (a child expects that an interpretation of the meaning of his/her own past holds true for the future life he/she wants to attain)
3. **Direction to the future** (a child anticipates being assisted to start moving in the direction of a future which holds only the best for him/her)
4. **Discussions about the future in the present** (a child anticipates help with the different decisions he/she must continually make regarding his/her future)
5. **Working on the future in the present** (a child anticipates help in his/her preparation for the future)
6. **Understanding future demands** (a child anticipates help in understanding the demands which might be made on him/her in the future)
7. **Speaking about the future** (a child anticipates that there will be discussions with him/her about the future--the immediate, as well as the remote future)

H. ACTUALIZING POTENTIALITIES FOR ADULTHOOD A child must be helped to form his/her 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 a child has at his/her disposal must be used. He/she must control them so they can be cultivated fully in the future)

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

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

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

J. INCREASING RESPECT FOR HUMAN DIGNITY For a child to increasingly feel respect for the dignity of a person, he/she 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 (a 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 a child has an 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/she is called on to put into service his/her 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/her)

4. Understanding obligations (an increasing understanding of his/her positive potentialities and the obligations these lay on him/her)

5. Refinement of self-understanding (an improvement in his/her self-understanding, especially from an understanding of how he/she 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 by 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 be a person means to take responsibility)

5. Responsibly deciding (personal responsibility is assumed for the actualization of the highly valued)

IV. PEDAGOGIC AIM STRUCTURES 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/her 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/she 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/her 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/her quality of life in terms of the highly valued does the following:

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

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

3. **Denunciation of what is objectionable** (he/she is against any form of attack of that which is highly valued--by him/herself and by others)

4. **Proceeding to self-intervention** (he/she criticizes him/herself firmly and sincerely if he/she 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/she 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 which is authentically human, e.g., by actualizing values)

3. **Knowledge of value actualization** (he/she 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/she, is shown)

D. MORALLY INDEPENDENT CHOOSING AND RESPONSIBLE ACTING

Someone who, in an independent way, actualizes the highly valued shows in his/her 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 considered)

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 him/herself 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 norms** (an unbreakable unity with 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 which the highly valued is ordered in a 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 is evident that when the essences of child play are actualized in a pedagogic-play situation, fundamental pedagogical essences thereby also are actualized. This means that in a pedagogic play situation, e.g., when a child plays in the presence of an educator or pedagogue, specific essences of child play serve as preconditions for actualizing specific fundamental pedagogical 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, a 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, which is necessary for the playing child's progression in the solution of his/her 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 other changes in the child's behavior.

In the play-dialogue, the support-seeking child comes to stand next to his/her provider of support and they move together on the path to the solutions which 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/she 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 which arise in the play situation.

Since pedagogically responsible play is dialogue, the child can learn what intervention, bonding, etc. are. He/she practices actualizing the fundamental pedagogical essences (e.g., being addressed-listening, being a participant) and, thus, he/she gradually moves closer to proper adulthood; this movement toward adulthood also is implied by his/her solving problems. As essentially dialogic in nature, play in the pedagogic situation is a precondition for actualizing the pedagogical relationship structures which also are 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, what he/she plays with, as well as the pedagogue, as co-participant in play, acquire a meaning for him/her. In other words, the playing child **attributes meaning** to all he/she deals with in the play situation. Because of this, it is possible for the pedagogue to judge his/her attributions of meaning. That is,

perhaps his/her problem lies in giving inadequate meaning such that his/her world becomes chaotic. Then, he/she must be taught to proceed gradually to a **testing of meanings** to determine if he/she attributes correct meanings to the things, events, etc. which surround him/her. For example, does his/her somber anxiety correctly signify that his/her father rejects him/her?

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 be in establishing correct, and modifying faulty meanings; here the child must be taught to **live the meanings** which are viewed as acceptable by the pedagogue. This requires a period of **seeking meaning together**, and this eventually leads to an elevation of meaning, because there is an indication of acceptable, and no longer unacceptable ones. Finally, since play is essentially 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 pedagogical essences. Particularly, 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.) which are provided in the playroom, the playing child has an opportunity to **design a world**. On this basis, the participating pedagogue makes deductions concerning the child's

designed world, and the **personal initiative** he/she takes. Can he/she design and take initiative and, if not, why not?

It is of primary importance that the child be supported to **value** his/her pedotherapeutic **potentialities** because, if he/she does not value them, he/she will not try to conquer his/her problem. He/she must be made aware that it is possible (and necessary) for him/her to do something, to overcome a problem, etc. The pedagogue must see his/her potentialities for breaking through his/her problematic situation and support him/her in **developing** these **potentialities** for overcoming what must be surpassed; with this, his/her potentiality can be improved, because each potentiality which can be effectively harnessed to overcome a problem becomes a reality which 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/her way toward conquering what can impede the flourishing of his/her 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 which are indicative of his/her 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, hence, the educator can make deductions about the quality of his/her **lived experiencing of the future** by observing his/her play. If lived experiencing the

future is absent, the reasons for this can be ferreted out, and it 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/her **understanding of the future** becomes perceptible. In this connection, he/she gradually gets a clearer **notion of the future**, especially in the sense that there is an approaching future which is demanding in nature, but which also contains the solution to the problems he/she 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 the drawings, and all 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/her future. Thus, he/she learns to actualize his/her future and progresses on his/her way to proper adulthood, a progression which 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/her the question, "Who cares for you?" From his/her answer, it is evident that he/she understands what "care" means. When he/she enters the pedagogic play situation, generally, it is with the expectation that the adult(s) will "care" that things will be better for him/her 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/her **feel at home** by promoting a **feeling of nearness**, and by making it obvious that "we two" are going to do something 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/she is only there because his/her parents want to get rid of him/her by putting him/her 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/her is for his/her sake; it is a **caring because of love**.

Gradually, then, the child practices actualizing the essences of caring. He/she takes part in this actualization and progresses in his/her 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 mentioned, it can also 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 has a sequence. Thus, it is entirely possible that pedagogic play will progress from play-in-association [via encounter, engagement, etc.] 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 pedagogical 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.

Because of 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, i.e., 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 choices and actions of the child make an appeal to

the pedagogue to intervene regarding the objectionable things the child has done.

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

Gradually, the sequence of the relationship of tension between the playing participants of this pedagogical situation progresses, and before the play situation is concluded for the 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 later. At the end of the play situation, the pedagogue distances him/herself from the child, and the child allows him/her to do so, and the converse. Thus, periodic breaking away is allowed to occur.

The child craves for periodic breaking away, but he/she leaves this decision in the hands of the pedagogue, although he/she 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 which, for the present, has been attained, and which exists between the pedagogue and child. The parting is characterized by the salutation, which 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/she 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 play together once again. Of course, a friendly

greeting will have a different effect on the sequence 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.