Time to Play, Time to Think: Meaningful Moments in the Forest

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Abstract

This paper reports on a study carried out by tutors and students on Early Childhood Studies degree courses at a University in England. The research explored perspectives of three to six year-old children's outdoor play in Danish forest kindergartens with the aim of troubling and informing approaches to outdoor pedagogy. Inspired by Somerville and Powell's 'deep hanging out' (2018, 1) with data, researchers visited the kindergartens for a full day at a time during annual week-long field visits. This provided opportunities to notice the children's journeys and possibilities over time. Findings showed that, given time and space to play in the forest, children were able to pursue their interests, engage in extended periods of concentration and thinking while working together as they played and explored with each other, with the educators and with the materiality of their surroundings. Implications for practitioners highlight the need to provide uninterrupted time for children to develop their curiosities and enjoyment of the outdoor environment.

Key words: deep hanging out; time; outdoor play; possibilities; children's right to play

Introduction

I begin by providing a brief context for this paper which reports on findings from a study of outdoor pedagogy. In my role as a university lecturer in Early Childhood Studies (ECS) in England, I undertook an annual week-long field trip to Denmark over five years to observe and explore outdoor pedagogy with a group of students and a colleague as part of a University funded research project (Hattingh 2017; Layen and

Hattingh 2020). The overriding purpose of this research was to explore different cultural perspectives and approaches to outdoor pedagogy in a small number of early childhood settings in England, the United States and Denmark. The intention was to find ways to enrich and inform practice in outdoor pedagogy. In this paper I provide a window onto an element of the experiences and impressions gained from our visits to three settings in and near Copenhagen, Denmark. Throughout this project, students were co-researchers, working alongside their University tutor. We gathered data in a number of forest kindergartens where children had daily experiences in forest environments. We spent one or two whole days with the children and educators with the aim of immersing ourselves in their daily experiences, rather than visiting a larger number of settings for shorter periods of time: the intention was to focus on depth of understanding within the limited time available during our week-long visits.

The aim of the University project was to elicit educators' and ECS students' perspectives of outdoor play for preschool children in order to inform pedagogy and to trouble the sometimes tacit beliefs about outdoor experiences by drawing on different cultural perspectives (Layen and Hattingh 2020). These beliefs are at times seen through a lens of romantic assumptions about the wholesomeness and binary views of nature, childhood and/or culture (Taylor 2013). Taylor draws attention to the ways in which outdoor experiences in nature are sometimes viewed as precious, something for children to think *about* rather than *with*. In this way nature might be seen as something separate from children's lives and everyday experiences, rather than, as Lester (2017b, 62) proposes, as an entity with which children and nature intra-act and where play is 'emergent and situated: time, space, bodies, materials and meanings come into co-existence and are iteratively reconfigured through each intra-action'.

The particular element foregrounded in this paper is the relevance and importance of time. This question of time captured our imaginations during our visits to the Danish forest kindergartens and provided a contrast to the busy outcomes-based pedagogy more typical of some English settings. In England, student researchers' anecdotal evidence had found that outdoor experiences were sometimes rushed as practitioners endeavoured to meet the requirements of the Early Years Foundation Stage (EYFS) curriculum (DfE 2014, 2021a); there was an expectation to plan for teaching and learning opportunities both indoors and out in order to provide evidence of children's progress. There is an understanding that young children should develop skills in persistence and should be on-task, leading to opportunities for assessment and new learning (DfE 2021a, 2021b). In England, the individualised and instrumentalised nature of much current policy and practice in early childhood education, through the implementation of evermore standards, goals and an outcomes-based curriculum, results in children's play being pushed aside in favour of direct instruction and testing of children as young as four, five and six years of age (Urban 2017; Worthington, Carruthers and Hattingh, 2021). More recently, the impact of lockdowns and consequent closure of early childhood settings due to the Covid pandemic, appears to have resulted in a concern by policy makers that children's readiness for school learning has suffered as a result of spending less time in structured educational environments. Moreover, the effects of poverty and perceived socioeconomic disadvantage are also cited as causes of the 'word gap' (Kurchirko 2019, 534). Language competence is seen as indicative of children being ready for school; this in turn leaves less time for them to develop their ideas and to become fully engaged in their play. Moreover, issues about children being ready for school are frequently elaborated on in the press in England, potentially resulting in an increase in structured, adult led activities for children.

This paper contributes to knowledge and understanding of outdoor pedagogy by emphasising the need for educators to provide children with opportunities to immerse themselves deeply in their experiences and to allow the concept time to inform practice. This research foregrounds the value of working with children so that they have time to look and listen, and to visit and re-visit familiar natural environments to notice changes and to build on past experiences. Whilst gathering data for research in an unfamiliar language and setting inevitably presents challenges, the principle aim of this paper is to explore ways in which practitioners might learn from a different cultural context in developing their pedagogy so that children's outdoor play experiences are illuminated and enhanced when they are given uninterrupted time to think and to follow their interests.

Methodological considerations

During the first week-long field trip to Denmark we arranged to visit as many settings as possible in the time available; we soon found that limited time made it impossible to truly appreciate the nuances, and unexpected and unfamiliar elements in the settings. This led us to visit only two settings over four days on subsequent visits so that we could have one or two whole days in each. The experience of whole days in the Danish settings enabled us to immerse ourselves into the daily life of the kindergartens. Three of the settings we visited transported children by bus to forests on the outskirts of Copenhagen, leaving their city locations before 9am and returning at 4pm, having been outside in the woods all day. A fourth setting was located on the edge and within walking distance of a forest into which the children and educators walked, settling in places which caught their interest before moving on. Rather than providing a 'solely descriptive and singular interpretive account of what happened' (Nxumalo 2018, 150),

we wanted to take note of the children's and educators' journeys through the forest by making use of photographs and written narratives drawn from our field notes to tell their stories. We were led by their stories and had no fixed ideas about what we would find, other than to note any elements that were different to our own experiences. In both methodology and analysis of the data I am informed and inspired by Nxumalo's 'storying worldings' (2018, 150) where the researcher is open to new ideas and to the unexpected, exploring elements which do not rely on existing interpretations and previous knowledge or expectations. Koro-Ljungberg (2016, 85) writes about 'fluid methodologies', avoiding the linearity of traditional approaches to research where data collection precedes analysis. With this in mind, I acknowledge possibilities in the interconnectedness of the data and analysis, including pedagogical moments in the participants' and researchers' immersion in the research process.

In order to draw meaning from our impressions and experiences as researchers, we took photographs and wrote notes in field diaries whilst visiting the forest kindergartens. I was affected by the research of Somerville and Powell (2018, 829) where everything is 'regarded as fascinating and thought provoking'. Somerville and Powell describe their methodology of 'deep hanging out' with children in their study with mud: the idea of deep hanging out resonated with the ways in which we were able to follow and accompany the educators and the children into the forest, having unhurried time in which to interact and engage with their journeys.

Deep hanging out, taking time

I had for some time been influenced by the reference to 'deep hanging out' when researching with children (Somerville and Powell 2018), where the researcher takes time to notice carefully by taking time to slow down and to be present in the moment

rather than observing snapshots of activity. This approach is visible in research by Hackett (2021, 31) who commits to 'time spent in the field' and to 'continually open up to possibilities of new thinking that might emerge through body being in place'. The unhurried nature of walking with children and educators in the forest each day made it possible to listen to the children and educators, to notice their interests with care, and to stop frequently to talk about the surroundings. This allowed us as researchers to take note of the ways in which the adults engaged with the children; we wrote field notes in our research journals as they played, chatted and commented, as well as at the end of the day as we gathered to discuss our memories of the day. We accompanied children and educators for full days so that we might engage with their 'experiences and wonderings' (Somerville and Powell 2018, 830) as we observed the children's play and activities over time.

Powell and Somerville (2020, 850) characterise deep hanging out as 'an immersive approach that involves being with children and observing them in their context'. We endeavoured to stay some distance from the children where possible to avoid intruding on their play. Although children occasionally stopped to ask who we were and what we were doing there, they were clearly used to having visitors as they quickly returned to their play, seemingly untroubled by our presence. Nonetheless, we were conscious of the impact of our visit on both the children and the adults and recognised that there might be moments when play and activity would be affected by our presence. With permission of the settings, the children and the educators, we took photographs with our iPhones. This did not appear to distract the children, as they were accustomed to the adults in their settings using their phones and iPads throughout the day to keep records and take photographs. At the end of each day the photographs were

shown to the educators, in order to ensure that permissions from parents and children had been granted.

As the lead researcher and a Danish speaker, I was able to act as a translator when required. The impact of the language difference appeared to be minimised by our approach of standing back and not interacting directly with the children: at three to six years of age, the children were not able to communicate in English (with the exception of one or two who had English speaking parents), though the educators were all fluent English speakers and engaged the student researchers in conversations about their pedagogy.

We noticed that interactions with the environment as well as with other people were more than social. Children were deeply connected to their surroundings; as we walked from the setting to the forest on one occasion there was humour and amazement at the sight of a bicycle helmet high up in a tree – had someone cycled up high, and left it there? There was a pause on their journey to their meeting place in the forest, while they wondered how the helmet came to be in the tree – this was a shared moment of intrigue and humour, a way to engage with the outdoors, and in particular, with both the human and more-than-human matter with which they were making connections. This was a spontaneous opportunity for imagination, fantasy and conversation.

Ethics

Davies (2021, 66) writes about being open to 'encounters with the other, to be affected by the other'. In the windows onto the journeys through the forests, the educators were sensitive to the interests and fascinations of the children as they walked and played. There was a recognition of engagement with both the human and more-than-human

materiality of the forest, with educators listening to the stories children told in the way they engaged with their surroundings. Elements of independence, interdependence and social responsibility could be seen in the ways in which the children in the settings were trusted and encouraged to help each other when dressing to go outside in the cold, wet weather, as well as when out in the forest, with freedom to wander and to care for themselves and each other.

Data were gathered in the field in the form of narrations of the educators' and children's encounters with each other and with the real world of the forest (Nxumalo 2019). Rather than observing and noticing that which we expected to see, we endeavoured to be open to the experiences as they happened: to be open to the unexpected and unknown (Russel 2017). This approach to ethical research resonates with tuning in and listening to children. A key element of our ethical approach was in being alert to the children's responses to our presence. Whilst we gained approval from the University's ethics committee for our ethical approach and had received written consent from the educators to observe and take photographs from each setting, we wanted to go further than this by carefully valuing and being open to the unexpected (Russell, 2017). It could be said that the language difference might have an impact on our understanding; however, the Danish educators were fluent English speakers, and I was able to translate where needed. Nonetheless, listening to children requires more than language, and our methodology of deep hanging out (Somerville and Powell 2018; Powell and Somerville 2020) required close attunement to the intra-actions and entanglements of children, educators and the environment. As visiting researchers in their settings, we were mindful of the children's body language and gaze in understanding when to stand back and avoid intruding in their play.

Student and lead researchers had met as a group several times before leaving England to provide an introduction to the challenges of observing in a foreign setting, with particular reference to cultural and ethical expectations. In keeping with University research ethics protocols, settings were sent information and letters requesting consent of educators and parents prior to our visits; in addition, each researcher asked for additional written consent on arrival in the kindergarten. Once in the setting, educators introduced us as researchers to the children and explained the purpose of our visit, so that children were aware who we were and why we were there.

From the very beginning, student researchers were intently aware of children's body language when gathering both narrative and photographic data. If children turned away or redirected their gaze, researchers stepped back and immediately ceased their activity, seeking assistance from the Danish educators from time to time. Each day concluded with a debriefing session on return to the hotel: this provided an opportunity for both students and the lead researcher to reflect on the day, and to address any challenges relating to ethics and unfamiliar aspects of pedagogy. A particular aspect which resulted in lengthy discussion was the way in which educators occasionally asked student researchers to resist intervening to help children, so that they could develop their own independence and social competence without adult intervention unless requested. From time to time student researchers felt that a field trip of one week was too short, making it difficult to develop their understanding sufficiently in unfamiliar contexts; constraints of time therefore contributed to the limitations of the project.

Time and space to play

Given time and space to play in the forest, children were able to pursue their interests, engage in extended periods of concentration and thinking, and to work together as they

played and explored their relationships with each other and with the pedagogues whilst interacting with their surroundings. We wrote field notes and took photographs to help us in our noticing and memories of the interconnectedness of children's play, interconnectedness with each other and with the materiality of their environment, and of relationships of trust with the adults. Data gathered in this way are presented here in the form of vignettes: windows onto journeys with children and educators through the forest.

Vignette 1:

> Children and educators are gathered in a clearing in the forest; some children are playing some distance away in the undergrowth. A small group of children are engaged in animated discussions, only just visible and barely audible to the educators. Over a period of some 20 to 30 minutes, they play, argue and make friends again excitedly. It is not possible for us to hear or understand what they are saying, but they are given time to immerse themselves in their pretend play. At the same time, I look across at a little girl, probably three years old, who has been looking at a tree for some time. A few minutes later, I look again, and see that she is sitting some distance up in the tree – the educators are observing from a distance, quietly excited, commenting that it has taken her a long time to gather the courage to climb up. Two of the English student visitors begin to move toward her, concerned that she may slip and fall, and the educators indicate that they should stand back so that she can enjoy her moment of success. The little girl sits in the tree for some ten minutes, looking out over the area and the other children's activities – she turns to look at the activity around

her, seemingly taking it all in before slowly coming down to join the group for lunch.

In suggesting an 'ethics for playwork', Russell (2016, 200) calls for 'patience and restraint…a disposition of not doing, of waiting and seeing' which 'requires an openness to the unknown and to uncertainty, perhaps even a sense of wonder at what may emerge rather than anxiety at what might happen'. Whilst educators at times appeared on the surface to be passive and uninvolved, it became clear that they knew the children well, and noticed small and barely visible incidents which provided the children with opportunities to develop and follow their own interests and lines of inquiry. Russell further proposes being open to 'being comfortable with not knowing' (2016, 200), a disposition which was clearly visible in the way that children were given time to play and think in their own time. In-the-moment connections between children's interests and the ways in which the adults around them responded, provided children with opportunities for connections to be made between time and the materiality of their surroundings (Chesworth 2019).

Elements of time

In troubling notions of time in educational contexts, Weber (2020, 31) posits that 'we often sacrifice the present moment for a future one. We explain, admonish, and educate in order to "lead" the child into adulthood'. In this vignette, elements of time and space were evident in the ways in which the child climbing the tree used her body and her slow, purposeful movement to explore the situation and to decide how to approach the task. Whilst there was a temptation on behalf of the visiting student researchers to help the child, the educators asked them to stand back to allow the child to get to know her own relationships with her body, the tree, and the surroundings, resulting in the

uninterrupted opportunity to experience the moment as she looked out over the forest from a height. Weber (2020, 34) refers to 'consciousness unfolding through time'. She develops this further in her suggestion that rather than viewing the child as not yet adult, 'an image of childhood emerges that recognises the preciousness of temporality and embraces childhood as a part of human existence' (Weber 2020, 46).

Chesworth (2019, 7) refers to a 'dynamic pedagogy' which allows for and encourages children's interests to develop in 'unpredictable directions'. This resonates with an intra-active pedagogy (Lenz Taguchi 2010) where unexpected connections between human and more than human elements are made. By taking opportunities to stand back and avoid intervening as soon a child appears to hesitate, educators were able to encourage children to develop and extend their thinking in relation to both the materiality of the forest and the social, human situation. In reflecting on her seminal research into slow pedagogy, Clark (2020, 142) suggests that there is a 'need to step back and wait before rushing to interpret young children's ideas'.

Revisiting, reinventing and transforming the possibilities of experiences

Drawing further on Lenz Taguchi (2010, 95), pedagogical moments were seen to take place in 'circular' space-time – places in the forest were revisited and became something new and different as the children were observed during their visits to the forest each day. The children visited areas of the forest time and time again: each day the educators would accompany the children into the forest where they played and explored for several hours at a time. One student asked: don't they get bored coming here every day? As the day wore on, it became clear to her that the children were deeply engaged in their play and that revisiting places opened up new possibilities on each occasion so that each visit, albeit to the same place each time, was a new experience.

Vignette 2:

> We walk into the forest with the lead educator Peter (pseudonym), other educators and the children. Peter turns to the children, saying: i må godt gå op til skiltet (You may go up to the sign). The children run ahead, and I ask Peter how he knows that they will stop, as the sign is out of his sight. He answers: 'when I tell them to stop at the sign, or at the brambles, I believe they will stop'. As we continue walking with the other children, we talk about trust, and Peter explains that he trusts them and they know it, and they trust him too.
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> We come to a clearing in the forest; children are immediately busy, playing with sticks and branches, digging in the fallen leaves (it is early December), singing and talking, climbing on fallen logs. Peter explains that the children are familiar with this place. They revisit the same area time and time again, sometimes using fallen and broken branches after storms to build houses and dens around the trees. Peter says that each visit is slightly different as new branches have fallen and the weather changes. Children adapt to the changing landscape and are deeply involved in their play – adults watching, sitting on logs, deep in conversation with children who come up to talk to them or to sit by them.

Peter's willingness to agree to the children's request to run ahead in the forest resonates with Davies's writing about emergent listening (2021): rather than limiting the children's requests, he was open to their own intentions, accepting what he could not, or did not know. This was evident in their journey to the clearing in the forest where they settled for a prolonged period of play and activity. This emergent listening was relevant

to the children's relationship with the matter around them as well with each other, and with the educators.

Once they reached the clearing where they had agreed to settle, groups of children became deeply engaged in pretend play, in conversation with each other and with the adults around them, whilst at the same time interacting with the materials of the forest. There was an element of history, of times past, in the way the children returned to the constructions that they had built on their previous visits (Pacini-Ketchabaw, Kind and Kocher 2017). Children might ponder over when and how the dens were made, and what happened to the fallen and felled trees in the forest, the moss and insects on the bark of the logs on which they were sitting. In drawing on Merleau-Ponty's philosophy of time, Weber (2020) considers how memories change with the passage of time so that they are modified each time they are revisited. Moreover, the relationships between their bodies, their movements, and the natural material surroundings present new opportunities for play. Lester (2017b) refers to the interconnectedness of children with others around them and with their environment. Each impacts on and interconnects with the other. The children constructed their dens in a complex association with each other's contributions, and with the properties of the dead and living matter of the forest. Leaves, sticks and branches were piled up high and balanced against each other as some of the children negotiated their den play with each other. Others sat quietly on logs in the clearing, in deeply thoughtful conversation with educators. These quiet conversations provided opportunities for close bodily contact and comfort, while others were actively moving in and out of their play, all the while taking time to immerse themselves in their experiences.

Nxumalo (2019, 63) writes about children 'lingering at tree stumps' where they touched and stroked the surfaces; there is a constant relationship with past histories. While Payne and Wattchow (2008; 2009) and Payne (2015) examine elements of slow pedagogy with older school children, their suggestion that time and place cannot be separated is apparent in this study, where places are revisited in the day-to-day experiences of the forest kindergartens. Features of nature are not static in time and space; the children sat in and handled wet decaying leaves on the forest floor, breathing in their smell while building and rearranging the branches and moss-covered wood around them. As Peter explained, the children's experiences were different each time they visited this area, so that every encounter mattered and produced new ideas into their play. They balanced on branches and logs, helping each other to carry and drag them into position.

Exploring fallen trees

In a third setting, a child crawled along the trunk of a fallen tree, stroking the thick moss and running her fingers along the crevasses in the old wooden trunk. This enabled her sensory entanglement with the materiality of the moss and the tree trunk within the space of the forest and the uninterrupted time for exploration (Hackett, Procter and Seymour 2015). Children in this group made connections with the movement of their bodies and matter in the forest; they were fascinated by this area where the forest floor was carpeted in a thick layer of leaves in the early December dampness. They were surrounded by large old trees as well as fallen, decaying wood and leaves. Although they had not reached their agreed destination, the lead pedagogue decided that they would stay in this area as the children were deeply immersed in their play in this particular space. Children's deep involvement in their play was only interrupted by the

thundering sound of a passing herd of deer, providing opportunity for engagement with the everyday sounds and reality of the forest.

A children's rights approach

Children's right to play is enshrined in Article 31 of the Convention on the Rights of the Child (CRC) (Unicef 1989). Lester (2017a, 312) voices 'concerns that the right to play is being marginalised and neglected' as play becomes a medium for teaching and learning, in order to satisfy the requirements of the curriculum. Coupled with Murris' (2020) contention that children's lives in educational institutions are regulated by chronological linear time throughout their education, there is a concern that their days are taken up with controlled, outcomes-driven activities which leave few opportunities for them to develop their own thinking. The emphasis appears to be on preparing them for adulthood, rather than recognising childhood as an integral part of life. As Lester (2017a) suggests, General Comment 17 (UNCRC 2013), in its clarification of article 31, maintains that children should have access to time and space in natural environments where they might develop their imaginations and social experiences. General Comment 17 defines play as being 'controlled and structured by the children themselves…. (with) key characteristics…. of fun, uncertainty, challenge, flexibility and non-productivity' (UNCRC 2013, 5). With this in mind, there is a need to draw attention to the complexity of the moment in children's play, and of the need to provide extended periods of time so that children can wallow in their experiences and immerse themselves in their thoughts. However, Cook (2019, 132) points to a confusing picture which is presented by Comment 17 in its suggestion that 'play, recreation, rest, leisure, cultural life and the arts' are all grouped together as similar activities. This might arguably result in a failure to recognise the complexity of play.

Whilst play is often seen as an active and social event, the educators were on several occasions seen to value the moments of quiet thought in which children engaged from time to time. As Cook (2019, 135) finds, inaction may appear to be passive, rather than providing valuable opportunities to think, to be, or to contemplate. Initially, some English student researchers found it unsettling to see children sitting quietly for long periods of time, wishing to assist them in case they needed adult help to engage in more active, apparently productive activity.

Deep thinking

The iterative nature of experiences enabled the children to see things newly, noticing changes in nature whilst in a familiar environment as they interacted with each other: yet as Lenz Taguchi (2010) points out, these intra-actions are not just social. The concept of interaction is not seen as separate entities engaging with each other, but as new thinking and understanding emerging through intra-action. Intra-actions and entanglements appear with materials and environment in addition to social and human interaction. Drawing on our own past understandings as educators and students on Early Childhood Studies courses in England where children's experiences were often carefully planned and defined, we noticed that the Danish educators recognised the element of time as important for thought and development. We were asked not to disturb children as they played and thought. When a student tentatively approached a child seated for some time on a log looking out over the fields, a Danish educator indicated to her to stop: don't disturb him, he is thinking. This idea of emergent listening suggests that adults can be open to children's wonderings, giving them time to be imaginative and enchanted (Clark 2020; Davies 2021). Carlsen and Clark (2022) find

that slow pedagogy provides opportunities for surprise and the unexpected in children's experiences.

Murris (2020, 162) explains that children are controlled by 'clock time'. This is seen in the way that their days are divided up into defined times each day, preparing them for a life of chronologically organized life from preschool through to school and beyond. This, she suggests, demonstrates an understanding of the child as an 'adult -in-the-making, where the child is supposed to leave the realm of childhood behind as she enters the realm of adulthood' (Murris, 2020, 163). This resonates with Weber's (2020) call for a recognition of the complexity of children understanding of time, in contrast to the chronological, linear time which so often characterises the understanding of adults.

Concluding thoughts

Possibilities emerged not only between children, and children and adults, but also between the children and the stuff, the matter, of the environment – new meanings emerged each time they interacted with each other and their environment. Elements of time enabled the development of story worldings (Nxumalo, 2018; 2019) which encouraged exploration of what matters. With children and educators becoming deeply engaged in their experiences over time, 'worlding is a mode of being on the look-out for that which eludes easy representation' (Nxumalo, 2018, 150). The children were encouraged to develop their interests spontaneously as they walked through the forest, and they were given time to immerse themselves in their play: this became a key consideration in viewing and making sense of the data. Russell (2017, 200) suggests that playfulness gives opportunities for children to look at things differently – 'to turning situations on their head'.

Learning, experience and meaning can be seen to be in a state of interdependence. As visitors from England to these culturally unfamiliar settings, we noticed that pedagogues were often standing back, allowing children time to think. The more individualised approach characteristic of early childhood policy and practice in England is at times evident in an abundance of directed activities which have specific goals and expected outcomes that can be measured and compared to developmental norms, rather than to children's explorations in their own space and time. Children in the Danish settings we visited were given time and space to transform their world, and to imagine: the in-between spaces opened up to possibilities and sometimes to the unexpected. What appeared at times to be the passive nature of the adults' approach as they allowed the children to play uninterrupted for extended periods of time, allowed the children to 'act out their desires and for the moment of play to endure' (Lester 2017a, 302). Findings showed that, given time and space to play in the forest, children were able to pursue their interests, engage in extended periods of concentration and thinking while working together as they played and explored with each other, with the educators and with the materiality of their surroundings. This paper calls for a re-conceptualisation of children's rights to play in their own time so that they can be intra-active in their in their relationships with the environment and with each other, in the moment, on journeys of possibilities.

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