

**INDIGENOUS ZULU GAMES AS AN EDUCATIONAL TOOL
FOR THE MULTICULTURAL SCHOOLS
IN SOUTH AFRICA**

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Thesis presented to fulfilment of
the requirements for
the degree of D. Litt. et Phil. in
Sport and Movement Studies
Faculty of Humanities
at the University of Johannesburg

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June 2006

DECLARATION

I, the undersigned, hereby declare that the work contained in this thesis is my own original work and that I have not previously submitted it in its entirety or in part at any university for a degree.

.....
Signature

.....
Date

ACKNOWLEDGEMENTS

The author wishes to express his sincere appreciation to Proff. C. Burnett-Louw and W. Hollander for their guidance, support and advice provided during the completion of this study.

He would also like to express a very special thanks to;

- ✓ The staff at the Department of Human Movement Science at the University of Zululand for their support.
- ✓ Messrs. S.A. Nxumalo and S. Gabela for their assistance and hard work during the data collection.
- ✓ Ms. E. Marnitz and A. Botha for their expertise and dilligent editing of this study.
- ✓ The Heavenly Father, who loves me for who I am and for what I want to achieve.
- ✓ To my family and friends for their understanding and support.

To Eloise and Petrus
May this be an inspiration for your future careers

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ABSTRACT

Active participation, and formal and informal contact on sports fields and in physical education classes can contribute to the bridging of diversity in a play setting. This ties in with the Revised National Curriculum Statement for Life Orientation which emphasizes the holistic development of all learners. There are widespread concerns about the inactivity and related disease profiles of the South African Youth, as well as the divisions of the past that still prevail. A national need for indigenous knowledge was identified and the opportunity arose for documenting and selecting indigenous Zulu games as part of a national survey. This study developed from this background. It aims to provide material for socio-cultural development as well as to address the void in the current educational dispensation regarding physical education as part of the Life Orientation Learning Area.

Quantitative data on the trends, content and nature of these games was collected through the completion of a questionnaire (De Jongh, 1984 and adapted by Burnett, 2001), triangulated with information collected through structured interviews, focus groups and observations of learners at play. Visual and tape recordings assisted in the capturing of songs, physical skills and various other play patterns.

Forty indigenous Zulu games and other play related activities were collected from grade seven learners (age 10 to 17) (n=217), and adults (age 40 to 70) (n=57) from rural and urban schools and communities in and around Empangeni, Eshowe, Vryheid, Nongoma and Durban in the KwaZulu-Natal Province of South Africa. The sample (N=274) comprised of Zulu-speaking boys (n=87), girls (n=130), men (n=26) and women (n=31). A theoretical framework for inventorising Zulu play and games, was developed and applied for classification, analysis and documentation of these Zulu games. These games were presented in an educational outcomes-based framework and

guidelines offered for the inclusion of indigenous games in a multicultural classroom.

Thirteen of these games were, however, selected for curriculum development purposes according to the criteria of the nature (indigenous content and structure), popularity and potential for cross-field educational outcomes. Appropriate strategies were offered for teaching, learning and pedagogy. These thirteen selected indigenous Zulu games may meaningfully contribute to the physical education curriculum for promoting ethnic understanding, reinforcing social skills and to provide an opportunity to use fundamental motor skills and movement concepts in dynamic settings in the multicultural classroom in the South African context.

It is recommended that these indigenous Zulu games should hence be introduced to all learners in the multicultural classrooms of all South African schools, providing that sufficient time will be allocated and subject specialists will be appointed for teaching physical education. Furthermore it is recommended that research should be conducted on the indigenous games of all other ethnic groups, not only the Zulu in KwaZulu-Natal, but throughout South Africa to be included in a comprehensive physical education curriculum.

Keywords: Indigenous Zulu games; physical education; multiculturalism.

CHAPTER ONE

INTRODUCTION

1.1 Introduction

At educational institutions, on sport fields and in many social institutions cross-cultural diversity is currently a common occurrence and often diverse values and behaviour bears a potential for conflict. Patel (1997) maintains that learners, staff and management within social institutions often overlook the fact that conflicts arise from ignorance about other cultures, and are a result of ethnocentric attitudes and behaviours. These conflicts often present manifestations of racial prejudices which are dormant in every individual who has been conditioned to respond positively or negatively to other people.

Active participation and informal contact on sport fields can contribute to the bridging of diversity in an informal setting. There is little doubt concerning the educational value of physical education, sport and games for the human being (Botha, 1986; Diem, 1960; Niewoudt, 1988) (see Chapter Three, p. 31). For instance, the *Spartakiad* movement in the Soviet Union was a programme whose aim was to arouse enthusiasm for sport among young people, and to make them realise (as early as possible) that games and organised sport is a source of pleasure, recreation, relaxation and to improve physical health. The first *Spartakiad* was held in August, 1928 in Moskow (Niewoudt, 1988). Such a programme was emphasised to help children develop, through regular physical exercise, those abilities and skills that facilitate them coping with their tasks at school, training or work, as well as socialization (Leonard, 1998). Recently on home ground, the South African Sports Commission embarked on promoting indigenous games in South Africa (Burnett and Hollander, 2004) and as a co-initiative of the South African Sports Commission and Sport and Recreation South Africa, the National Mass Participation Project (*Siyadlala*) was launched.

Race and gender appropriate sport and physical activity in South African schools provided segregated participation during the apartheid era (1948-1994). For many years, in various Afrikaans medium schools, school sports mainly consisted of rugby, tennis and athletics for boys and in most schools, girls could participate in athletics, netball and hockey. English medium schools, however, often offered rugby, soccer, athletics, hockey and swimming for boys and hockey, as well as netball and swimming for the girls. Informal soccer and netball were the only codes in schools for Black and Coloured learners for a long period of time (Lion-Cachet, 1997). During the apartheid era before 1994, the school curriculum perpetuated race, class, gender and ethnic divisions and emphasised separateness, rather than common citizenship and nation building. During that period physical education was compulsory and was offered to all learners in all grades (from 6 to 18 years of age) in most of the previously 'all white' schools in South Africa.

Since 1984, physical education, games and sport have increasingly played a prominent role in the education curriculum of South African schools. Despite the recognition of the educational value of physical education, it was not taught in all schools (Hardman, 2002). Health, fitness and the promotion of nationalism were some of the main foci of school sport (Lion-Cachet, 1997). Afrikaans medium schools predominantly used rugby for this purpose (Archer and Bouillon, 1982; Bose, 1998). In the post 1994 dispensation, the importance of including indigenous content for cross-cultural interaction, integration and nation building became a priority. It also served the purpose of offering accessible material and opportunities for empowerment, rectifying the gap that was created by the decline of physical education and the lack of resources in the black, coloured and Indian schools.

Due to the establishment of one educational system for all South Africans since the beginning of 1995, segregation has been proscribed. Learners of all races now have the opportunity to take part at all levels (White Paper on Education and Training, 1995). The lifelong learning through a National Qualifications Framework document derived from the White Paper on Education and Training (1995), emphasised the needs for major changes in

education and training in South Africa in order to normalise and transform teaching and learning (Van Deventer, 2000). Emphasis was placed on a more encompassing change from the traditional aims-and-objectives approach to outcomes-based education. This paradigm shift, the lifelong learning through the National Curriculum Framework Document suggests, is a necessary prerequisite for the achievement of the following vision, namely: “A prosperous, truly united democratic, and internationally competitive country with literate and critical citizens leading productive self-fulfilled lives in a country free of violence, discrimination and prejudice” (Department of Education, 1997:6) (see Chapter Three, p. 35).

Yet, a lack of resources, qualified physical educators or movement specialists and coaches especially in the remote areas, still prevail. Since the inception of outcomes-based education, physical education has disappeared in the majority of government schools (see paragraph 3.6, p. 60). The limited time for teaching physical education due to the inclusion thereof as part of the Life Orientation learning area, is problematic (Amusa, 2005). The Ministers of Education and Sport and Recreation (Stofile and Pandor, 2005) as well as the Minister of Health (De Villiers, 2005) have expressed their concern regarding the status of health of the South African youth (SANEP, 2005). There is also a national concern regarding foreign influences (English, Swedish and American) and content of the school curriculum. Indigenous games, however, could be used as a heuristic tool in addressing these concerns (see Chapters Five and Six).

1.2 Problem statement

Up to the end of 1983, the different education departments in South Africa functioned, to a large extent, independently of one another, and there was no significant indication of a common curriculum (Teacher’s Guide for the development of Learning Programmes for the Life Orientation Learning Programme, 2003). This resulted in the inequality of opportunities for learners in South African schools; not all schools had equal amenities and funding

(Gauteng Department of Education, 1995). Since 1990, political changes and an interaction of various factors have resulted in changes and developments in political, economic, cultural, social, and educational spheres in South Africa. These changes and developments undoubtedly have had an influence on physical education.

In addition to physical resources, the availability of information was equally problematic. Western paradigms dominated major research endeavours within the disciplines such as human movement studies, sociology, anthropology and the study of physical culture. The indigenous knowledge system relating to movement phenomena is an untapped resource (Burnett and Hollander, 2004). For many decades South African academics and their African counterparts have, to a large extent, become consumers, rather than producers of knowledge, resulting in the legacy of an impoverished knowledge base (Amusa *et al.*, 1999). In view of the scarce resources, demands and challenges posed by 'holistic' development in the new outcomes-based education (Curriculum, 2005), physical education, the development of school sport and indigenous games contests in the National Mass Participation Project (*Siyadlala*) will benefit greatly from the inclusion of indigenous games in curricula and programmes (African National Congress, 1994; Burnett and Hollander, 1997 and 1999; Burnett, 2003b).

The research is hence an attempt to collect indigenous knowledge and will endeavour to make a contribution to address the void in the current educational dispensation, regarding physical education and socio-cultural development for learners in the intermediate phase within multicultural schools.

1.3 Aim and objectives

This study aims to develop a conceptual framework to document and analyze indigenous Zulu games for curriculum enrichment of physical education and

the promotion of cross-cultural interaction in the intermediate phase of the multicultural schools in South Africa.

In order to provide a possible solution for the research problem, various objectives have been formulated. These objectives are:

- i) To provide a theoretical framework of play and games as social construct (see Chapter Two, p.17).
- ii) To describe, discuss and conceptually analyze the nature, place and value of physical education as educational subject with reference to the potential role thereof within the South African Curriculum 2005 within the multicultural classroom (see Chapter Three, p. 35).
- iii) To describe, discuss and conceptualize the indigenous Zulu culture with specific reference to the physical culture and play-game phenomenon (see Chapter Four, p. 80).
- iv) To document, analyze and classify indigenous games for the holistic development and interaction of learners in the multicultural schools in the South African context (see Chapter Five, p. 121).
- v) To develop material for physical education enriched with structured indigenous Zulu games (see Chapter Six, p. 183).
- vi) To provide recommendations for curriculum implementation and further research (see Chapter Seven, p. 239).

1.4 Research design and methodology

1.4.1 Research design

This descriptive and interpretive research utilizes a synthesis of qualitative and quantitative data (see detailed discussion on methods in Chapter Five). This is hence ethnographic research focusing on describing and analyzing contextual information about the indigenous games as cultural phenomena in traditional and contemporary society of selected communities of Zulu-speakers in KwaZulu-Natal. Quantitative data was collected to discover trends and manifestations of indigenous games that were selected for

inclusion in the physical education curriculum of the intermediate school phase of not only in KwaZulu-Natal, but in all multicultural schools in South Africa. The research design thus reflects the research structure, process and allows for the synthesis of qualitative and quantitative data.

1.4.2 Methods and sampling

The methodology and sampling are discussed in detail in Chapter Five (see paragraph 5.2, p. 122). Qualitative data was collected through structured interviews, focus group discussions and observation of play activities. Visual and tape recordings assisted in the capturing of songs, physical skills and other play patterns. To be able to introduce indigenous Zulu games as an educational tool, it was imperative and a prerequisite for the researcher to collect, trace, map, analyse, describe and categorize the socio-cultural and historical development of these Zulu games (Chapter Five).

Quantitative data was collected through the completion of questionnaires (from De Jongh, 1984 and adapted by Burnett, 2001a and b) by a representative sample of senior citizens and grade seven learners. The questionnaire was developed by the leaders of the National Indigenous Games Research Project of 2001/2002 (Burnett, 2001). Mr. S.A. Nxumalo and Mr. S. Gabela translated the questionnaire into isiZulu (see Appendices B and D). The questionnaire consisted of two sections, namely A) Autobiographical and B) Participation information. Both, the children and the adults, had to answer these closed questions: i) to determine frequency of participation, hence popularity of the game as well as ii) to determine the context of play.

A research team, consisting of the author, who is a lecturer in Human Movement Science at the University of Zululand (Mr. C.J. Roux); another lecturer from the same department (Mr. S. Nxumalo), and a postgraduate student in Human Movement Science from the same university (Mr S. Gabela) collected the data.

Researchers first conducted a pilot study among a randomly selected group of students (N=30) registered at the University of Zululand. This took place at the main campus in KwaDlangezwa near Richards Bay on the Northern coast of KwaZulu-Natal. Due to a limited budget, these students were chosen as a pilot study sample to allow the researchers an opportunity to standardize procedures and adapt the questionnaire and interviews, focus group facilitation, as well as capturing information with video and audio tape recordings. A purposive sample, senior citizens (n=11) was also selected to participate in the pilot study. Once the procedures were standardised and the methods adapted, the main study commenced.

In accordance with the guidelines from the national research project it was decided upon grade seven learners and senior citizens. As stipulated in these guidelines grade seven learners still play games and it is found to be more expressive and could better describe games than their younger counterparts. Although it was originally decided that elderly people (60 years of age and older) would be included in this research, the researcher changed the age category to 40 years and older as members of this age category were also acquainted with traditional Zulu games and were relatively more accessible than their older counterparts. The representativeness of communities was chosen in accordance with the national research project.

Data was hence collected from senior citizens and adults (n=57) and grade seven learners (n=217) from urban and rural communities around Eshowe (n=37), Empangeni (n=75), Vryheid (n=80), Nongoma (n=33), and Umbilo in the Durban Metropolitan (n=46), (see Table 5.1, p. 125 for further details). Thus, a total of 274 Zulu-speaking people, representing most of the major clans, participated in the research. Refer to Figure 5.1 on page 126 for the geographical spread and representation of the Zulu-speaking population (see paragraph 5.2.2 p. 124).

After all the questionnaires were completed, they were coded according to area, community, age and gender. The questionnaires were then compiled and sent off to Rand Afrikaans University (since 2005 known as the University

of Johannesburg). The Statistics Package for Social Sciences (SPSS) was utilized to determine frequencies (see paragraph 5. 2, p. 121).

1.5 Limitations

This research was conducted in only five different areas in KwaZulu-Natal (see map, Figure 5.1, p.127). The eastern side of KwaZulu-Natal was not included in this study due to financial constraints.

The researcher found it very difficult to trace Zulu-speaking senior citizens due to local transport problems and thus had spread the invitation for participation in the research by word of mouth. There were no old age homes in the remote rural areas. Elderly people mostly lived in their individual huts in the homesteads, in remote villages sometimes totally inaccessible to vehicles.

For the researcher, language was a barrier especially in the rural areas. Much time was spent on interpretations or translations from isiZulu to English and *vice versa*. The people in the remote areas could not read and/or understand English and many of the isiZulu-speaking learners in the urban schools could not read isiZulu.

Party politics affected access to some areas. The research team was not welcome to conduct research in areas with an Inkatha stronghold since it was perceived that the management of the University of Zululand was at that stage supporting the ANC.

1.6 Delimitations

The results of this study were delimited to the data obtained from the questionnaires and interviews conducted at the five places that were identified by the research team and as indicated on the map. Research was carried out only on Zulu-speakers, (adults, senior citizens and grade seven learners) in the rural and urban areas of KwaZulu-Natal (See the map, Figure 5.1, p. 127). Learners with special needs were not included.

1.7 Significance and envisaged outcomes

Indigenous Zulu games can successfully be utilized by different agencies, especially schools, for a variety of outcomes such as social integration, recreation, leisure, health-benefits and rehabilitation. The dissemination of the results of this study relate to:

- i) An enrichment of the curriculum for the intermediate phase in the multicultural schools in the South African context.
- ii) A meaningful contribution to the provision of material for social development through cross-cultural interaction of the diverse populations within South Africa.
- iii) The development of a manual, compact disc and other visual recordings as teaching aids for teachers and facilitators to utilized in physical education programmes and sport, recreation, leisure and health-related institutions.
- iv) Follow-up research that could lead to similar outcomes for the senior phase (from 13 to 15 years of age) as well as for educator and facilitator training programmes.
- v) Two publications in relevant research journals.
- vi) A paper to be delivered at a national conference.

1.8 Clarification of main concepts

For the purpose of attaining clarity in this research, the following concepts, namely indigenous games, physical education, Zulu culture and curriculum are discussed.

1.8.1 Indigenous games

Renson and Smulders (Van Mele and Renson, 1990:16) define traditional (indigenous) games as being; "... local, active games of a recreational character, requiring specific physical skills, strategy or chance, or a combination of these three elements". Burnett (2001b) refers to indigenous games as traditional active and non-active play patterns. Renson *et al.* (1997) state that traditional games tend to be confined to a limited geographical area and are often referred to as 'national' or 'local' and are therefore often called 'folk games'. Traditional games, according to Utuh (1999), are acceptable indigenous plays that are handed down from one generation to another. Goslin and Goslin (2002) add that traditional games are described as indigenous to a specific cultural group or geographical area, but it seems as if very few traditional games originated in a specific geographical region. Utuh (1999) reasons that participation in traditional games is similar to those for modern games. Reflecting on these conceptual frameworks, it is clear that indigenous games refer to somewhat structured forms of play (repeated as games) as a product of indigenous and local inhabitants of a geographical area that has absorbed traditional cultural content as well as contemporary aspects of daily living and contexts.

Inherent in indigenous games are values that can be translated to the developmental domains and outcomes (Gallahue and Donnelley, 2003). These include the following:

- ✓ Social values – positive relationship between team members, interaction and co-operation.
- ✓ Physical values – enhance physical development.
- ✓ Mental values – problem solving and vital decision-making in order to outwit opponents.
- ✓ Cognitive values – knowledge of the games is instilled in the minds of the participants. Counting and calculating correctly are learnt in some games, as well as learning strategies to win honestly or be defeated gallantly.

- ✓ Moral values – develop honesty and fair play, taking turns and play with the spirit of brotherliness, wilfully accept defeat, sharing and caring.
- ✓ Psychomotor skills – involve movements of parts of the body. Thus to develop speed, co-ordination, balance, and reaction time of participants.

In Chapter Two, the researcher discusses the relationship between play, games, indigenous games and sport. The educational value and benefits, however, will be discussed in Chapter Three.

1.8.2 Physical education

Various attempts have been made to define the term physical education, yet it remains a complex task to define physical education as a subject or discipline. Physical education is often described as essential subject matter dedicated to learning in the psychomotor domain and committed to developing lifetime physical activity patterns (Kirchner and Fischburne, 1995).

Blanchard and Cheska (1985) demarcate physical education as involving both mental and physical activities that are ultimately designed to preserve or improve one's health. At the same time it teaches learners to utilise leisure time effectively. Barrow and Brown (1988) define physical education as education of and through human movement whereby many educational objectives are addressed through big muscle activities, involving sport, games, gymnastics, dance and fitness activities. Physical education entails a unique subject where the participants learn to move and in a symbiotic relationship, he/she moves to learn.

Botha (1978), De Beer (1992) and Kirchner (1992) all refer to physical education as a means of educating youth through experience, acquired during motor activities and to impart knowledge to the youth concerning their bodies. Furthermore, information is imparted concerning possibilities of movement (the kinetic aspect). Lion-Cachet (1997) concludes that physical education is that section of education, which uses physical activity as the medium for

instruction. It thus develops attitudes, knowledge and skills related to health, fitness and recreation and that physical education also constitutes the basis of sport.

Physical education thus aims at teaching learners to move, and through movement facilitate cognitive, effective, social, physical and psycho-motor development (Katzenellenbogen and Wiid, 1980; Katzenellenbogen, 1989; McEwan and Andrews, 1988; Gallahue and Donnelly, 2003). Cultural interaction (Avedon and Sutton-Smith, 1979; D'Andrade, 1995; Burnett and Hollander, 2004), focus an integral part of social development for learners.

Although Curriculum 2005 refers to 'physical development and movement' (The Teacher's Guide for the Development of Learning Programmes for the Life Orientation Learning Programme, 2003:6; Solomons, 1999:13), academics still refer to physical education (Amusa, 2005; Van Deventer and Van Niekerk, 2005; Katzenellenbogen, 2005; Pandor, 2005).

The researcher will explore the nature, trends and educational value of physical education with special reference to the New Curriculum 2005 for Outcomes-based Education in detail in Chapter Three.

1.8.3 Zulu culture

In the contemporary South African context, it is perceived that Africans have retained little of their original culture (Mkabela and Luthuli, 1997). This is especially true of the Zulu-speaking population. Before the 19th century the Zulu clan was one of many clans making up the Nguni-speaking people who immigrated from Nyanza-Kenya and inhabited on the eastern side of South Africa, between the Drakensberg Mountains and the Indian Ocean. In the 1800s the Zulu population consisted of about 1600 people living in the area nearby the present day town Eshowe (De la Harpe and De la Harpe, 1998). Shaka seized power and led the Zulu in a series of bloody battles against rival peoples. The Zulu warrior was known for his outstanding fighting and

fearlessness in battle. The Anglo-Zulu Wars of 1879 finally destroyed Zulu sovereignty.

Today, however, the Zulu-speaking people are the largest indigenous group in South Africa, numbering approximately eight million people (De la Harpe and De la Harpe, 1998; Zibani, 2002). As in the time of Shaka, the monarchy remains the cornerstone in the maintenance of the Zulu customs and traditions. The traditional Zulu-speaking people are still bound together by cultural traditions and some are currently still living in rural areas, in a culture of indolence, preserving among themselves their early habits and tradition of living in thatched bee-hive houses. Chiefs uphold customary laws (Zibani, 2002) and the king hosts annual celebrations which provide an entrenchment of traditional dress, dance, ceremony and stick fighting. Ceremonies such as weddings, and especially the Reed Dance, Fruit Dance and Lung Festivals are very colourful occasions (De la Harpe and De la Harpe, 1998). At these occasions, traditional dancing and stick fighting are very popular activities. Stick fighting is still frequently practiced since the Zulu culture still places great emphasis on physical courage and fighting ability. When cattle are slaughtered for a festivity, the lungs of the cattle are given to the adolescent boys who will grill it on an open fire. Once well grilled, the lungs will be positioned on a stick planted in up right position in the ground. A stick fight contest will determine the winner of the lungs as prize – hence called the Lung Festival.

In Chapter Four, the culture and ethnicity among the Zulu-speaking population is investigated with particular reference to culture as phenomenon, the traditional Zulu culture and their culture of movement.

1.8.4 Curriculum

A curriculum (also referred to as syllabus) is an organized process of bringing meaning, scope, sequence and balance to the goals and objectives (outcomes of the programme so that it reflects the values and mission of those charged with its implementation) (Hollander, 2000:23; Gallahue and

Donnelly, 2003:332). Nelson and Davies (cited in Hollander, 2000), agree that the curriculum consists of learning outcomes, content, methodology (teaching and learning strategies), learning experiences, learning opportunities, media and assessment. To be fully aware of the various needs of the learners coming from different cultural backgrounds, Hollander (2000) argues that a situation analysis should be included as the initial point of departure for curriculum development. See Chapter Six for a detailed curriculum framework development with structured indigenous Zulu games as an educational tool.

1.9 The structure of the thesis

The ensuing chapters concur with the components of this thesis:

- vii) Chapter Two provides a theoretical framework of play and games as social construct.
- viii) In Chapter Three the researcher describes, discusses and conceptually analyzes the nature, place and value of physical education as educational subject with reference to the potential role thereof within the South African Curriculum 2005 within the multicultural classroom.
- ix) In Chapter Four he describes, discusses and conceptualizes the indigenous Zulu culture with specific reference to the physical culture and play-game phenomenon.
- x) Chapter Five contains the documentation, analysis and classification of indigenous games for the social development and interaction of learners in the multicultural schools in the South African context.
- xi) In Chapter Six a curriculum framework for physical education enriched with structured indigenous Zulu games is developed.
- xii) Chapter Seven provides results, conclusions on and recommendations for curriculum implementation, and further research.

1.10 Summary

In any country, the political, demographic, educational, historical, economic, religious, social and cultural factors provide essential background information upon which an interpretation can be based (Keesing and Strathern, 1998). Therefore, changes and trends create challenges for educators and curriculum planners. They should accommodate these changes, react positively and then provide possible solutions to challenges which may arise.

In South Africa, during the apartheid dispensation (1948-1994), race and gender appropriate physical activity and sport provided segregated participation. Segregation, however, was proscribed in 1995, one educational system was established and outcomes-based education (also known as Curriculum, 2005) was introduced. Hence, learners of all races should have equal rights and opportunities to participate at all levels. Physical education was, however, included as part of the Life Orientation learning area. Due to the limited time available for teaching physical education, lack of qualified teachers and the lack of resources in the previously disadvantaged communities especially in the rural areas, physical education disappeared in the majority of government schools.

This study, therefore, aims to develop a curriculum framework enriched with indigenous Zulu games, hence, to promote the holistic development of all learners in the South African schools, especially for cross-cultural interaction, integration and nation building of a multicultural society in the post apartheid dispensation.

Quantitative data (through questionnaires) and qualitative data (through observations, structured interviews and focus group discussions) were collected by the research team. This research was, hence, descriptive, exploratory and interpretative in nature. This ethnographic type of research is thus focusing on describing and analysing contextual information about the indigenous games as cultural phenomena. The study was conducted in traditional and contemporary societies of selected rural and urban

communities and government schools of Zulu-speaking people (senior citizens and adults: n=57, and grade seven learners: n= 217) in KwaZulu-Natal. Language was a barrier. Time was often spent on interpretations and translations from isiZulu to English and *vice versa*.

A comprehensive literature study was conducted concerning indigenous games as a social construct (Chapter Two), the nature, trends and value of physical education (Chapter Three) and the culture and ethnicity of the Zulu-speaking population (Chapter Four) to address the research problem. Chapter Five contains the documentation, analysis and classification of the selected indigenous Zulu games. In Chapter Six a curriculum framework for Physical education enriched with these selected indigenous Zulu games is developed and in Chapter Seven the results, conclusions and recommendations are provided. These various sections represent a logic model to address the aims and objectives of the research.

As stated in the first objective of the study, the next chapter will provide a conceptual framework of indigenous games as a social construct. This will provide a theoretical foundation to explore indigenous games as a product of human interaction and engagement.

CHAPTER TWO

INDIGENOUS GAMES AS SOCIAL CONSTRUCT

2.1 Introduction

The existence of certain types of play behaviour in a given society is understood to depend on various biological, psychological and cultural antecedents. The study of play became the subject of serious scholarly investigation during the late nineteenth century, beginning with animal studies and moving to investigation of human play (Groos, cited in Lion-Cachet, 1997). Since these writings, the subject of play (and related phenomena, games and sport) has taken on an important role in both, anthropology and social psychology, and has been shown to provide valuable insights about the way that culture develops (Huizinga, 1950). Burnett (1997) presented a conceptual analysis and an explanation of movement phenomena such as play, games, sport, recreation and leisure. She argues that regardless of the meanings and manifestations thereof within a particular context, components are shared, as well as individualized, meanings do exist and can be utilized for trans-cultural comparisons and theorizing.

Burnett (1997) also reasons that an activity may be classified according to the degree of competitiveness, professional preparation, rules, individual liability, the importance of results, institutionalization, the role of history, ritual and symbols, as well as the physical and emotional commitment of players and/or spectators. In her study Burnett refers to authors such as Coakley (2004), Eitzen and Sage (1986) and Calhoun (1987) who propose similar continuums to be used as a heuristic tool to distinguish between the structural aspects and semantic qualifications of these phenomena. Berryman (2000) however, is concerned that so little effort has been directed towards the study of ethnic and cultural differences surrounding beliefs, attitudes and practices related to play, recreation, leisure, health and wellness, in cross-cultural perspectives.

In this chapter the researcher investigates the nature and function of indigenous games as well as the relationship between indigenous games and the other play-related phenomena. Against this background, a conceptual analysis of the above-mentioned phenomena will need to be contextually explained. For the purpose of clarity, examples are offered for the following concepts; leisure, recreation, play, games, sport and indigenous games.

2.2 Leisure

Although the concept of leisure is not new, is it difficult to define (Gouws, 1997). Leisure time is not always a free choice, due to certain work and other obligations (Godby, 1978). Berryman (2000) is concerned that researchers are not able to arrive at differentiating definitions of leisure, recreation and play. Lefebvre (cited in Berryman, 2000) did, however, present a proposed foundational theoretical model for the study of play, recreation and leisure. Torkildsen (1992) concludes that leisure time may be regarded as time, activity, a holistic concept or way of living. Leisure is not work, but work determines the amount of time available for, as well as the energy and enthusiasm to be devoted to leisure time (Gouws, 1997). Anderson (1961) believes though that work and leisure time complement each other and that the individual works in order to enjoy leisure time. Burnett (1997) refers to 'free time' and argues that free time is considered the time when the individual is free from professional and essential obligations or functions needed for mere existence.

The orientation of the participant and contextual setting provide structural components for analysis and description. Burnett (1997) suggests a diagram to illustrate the overlap and interrelatedness of the various movement phenomena (see figure 2.1, p.20). She emphasizes that conceptual analysis of movement phenomena such as play and leisure need to be contextually explained and identified. Movement phenomena should thus be understood within the sociological context where the symbolic meaning and values are

shared among people. For some people it may be a form of recreation to participate in stick fighting, for some it can be a form of sport contest and for others, a form of work during a demonstration at a Zulu cultural display for tourists.

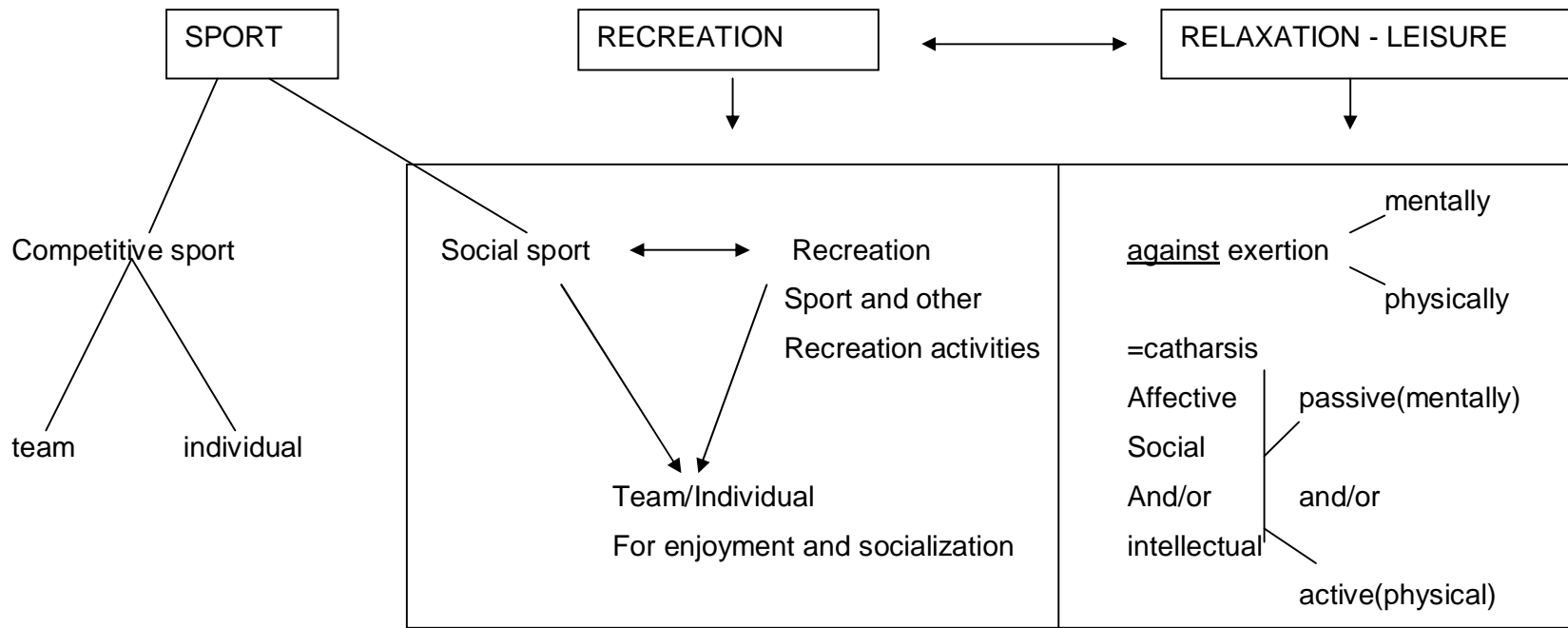


Figure. 2.1: A conceptual integration model of sport, recreation and relaxation (Burnett, 1997)

2.3 Recreation

Although the interrelatedness of leisure and recreation should be taken into account, recreation as activity is primarily perceived as having physical, psychological and/or cognitive aspects and are performed by an individual or a group during their free time for social or emotional purposes (Burnett, 1997). Butler (1969:201) focuses on the inherent and personal value of recreation by stating that: “It may be considered as an activity which is not conscientiously performed for the sake of reward beyond itself, which is usually engaged during leisure, which offers a main outlet for the individual’s physical, mental and creative powers, in which he engages because of inner desire and not because of outer compulsion.”

Botha (1978) as well as Goodale and Godby (1988) identify the following types and characteristics of recreation (see Table 2.1).

Table 2.1 Characteristics and types of recreation

SOURCES	TYPES				CHARACTERISTICS				
	Physical; games and sport	Community recreation	Public and commercial recreation	Industrial recreation	Pleasure and enjoyment	Voluntary and freedom of choice	Meaningful	Fantasy, adventure, discovery for self-actualization	Escape daily routine
Goodale and Godby					x	x	x	X	x
Botha	X	x	X	x		x			x

Although the reason for participation can be characterized as identified by Goodale and Godby (1988), participants have some freedom to choose what type of recreation they would like to get involved in (Botha, 1978). It is clear that the function (outcomes) is directly related to the form or setting in which a

type of recreation has been institutionalized. Industrial recreation, for example, is organised within an enterprise by management to reduce absenteeism and increase morale (Duron, 1990). Spontaneity and freedom of choice are thus not applicable anymore. Due to unaffordable entrance fees, people from a certain income bracket will be excluded from many public, and especially commercial, recreation facilities as well as from some sports events and programmes. Income and affordability therefore determine choice of recreational activity.

Leisure time activities include recreation activities, but not all leisure time activities constitute recreation.

2.4 Play

The notion of play is derived from the Anglo-Saxon word *plega* meaning a game or sport, fight or battle (Kelly, 1987; Weiskopf, 1982). Play has a physiological, biological and cultural function that is indispensable to the development of the young child (Weiskopf, 1982; Cohen, 1987; Johnson *et al.*, 1987; Burnett and Hollander, 2004). Sigmund Freud described play as having an important role in the emotional development of children (Johnson *et al.*, 1987). In contrast to Freud's view (cited in Johnson *et al.*, 1987) that play has its place mainly in childhood and is given up in adulthood, Berryman (2000) believes that play and playfulness throughout the life cycle is an abiding human activity that also can illuminate a major pathway of adaptation for children as well as adults. There is considerable evidence that playfulness in both children as well as adults is a personality characteristic essential for mental health, imagination and creativity.

It entails an enjoyable or fun activity that individuals engage in for their own sake, in a free and spontaneous way (Huizinga, 1950). Callois (2001) refers to fun play as *paidia*. Play is spontaneous for some, guided by informal rules (Coakley, 2004) and for others it is structured by orderly rules (MaClean *et al.*, 1985). For some play is trivial and non-essential while others believe play

forms part of the educational process of a child. Educationists view play as important for growth and development, in other words for the physical, social and emotional development of the child (Johnson *et al.*, 1987; Lion-Cachet, 1997). Despite the different views in terms of the functioning and utilization of play in educational settings, Callois (1961) identified five distinguishing characteristics of play from a phenomenological perspective, namely:

- i) Play is free; individuals choose where, when, for how long and with whom they want to play. All a matter of voluntary choice.
- ii) Separateness; there is no restriction on specific spatial milieus.
- iii) Play is uncertain. The course and result or outcomes can not be predetermined.
- iv) Play is unproductive. The outcomes do not result in the creation of material artefacts.
- v) Play has a make-believe component. The participant adopts a temporary role or job, but does not identify with this role outside the space-time confines of the activity.

Play thus involves expressive activity done for its own sake guided by informal norms.

As a movement phenomenon it provides individuals with opportunities to engage in unique, unproductive, free and exciting behaviour that is separated in space, time and the seriousness of every day living. Play is a natural activity of the child (Kelly, 1987). For the young child, games involve the total exploration of his/her surroundings. During the exploration of their surrounding reality, the child develops self-knowledge and a sense of self-worth. The child learns more about the self as well as others and the world around him/herself. The social value of play was emphasised by developmental psychologists such as Sutton-Smith, Curtis, John Bertelson and Joe Benjamin (Cohen, 1987).

Beaty (1986) and Johnson *et al.* (1987) provide guidelines from a behavioural perspective regarding the social dynamics of children's play. According to

them there are three stages, namely individual play, playing alongside others (also known as parallel play) and playing with others in groups (also known as cooperation).

From a psychological perspective, play involves creativity and relaxation, enjoyment and pleasure, and recuperation and revitalization. Play stems from a natural instinct, in order to prepare the young for adulthood. It is a natural outflow (learned behaviour) as seen in the activities of preceding generations (Pangrazi, 2004).

Play can also contribute to the cognitive development of the child (Weiskopf, 1982). Cohen (1987; 1993) also refers to Rousseau's work who explained at the educational and cognitive uses of play.

Play is viewed by participants as well as non-participants as non-work and a spontaneous activity (See Figure 2.2, p. 25). Games, on the other hand, are more formalized and represent a structured form of play. Play has no specific starting point and does not necessarily produce a winner. *Ukudlala izidlu* (play house) and *Izinkomo Zobumba* (clay oxen fights) are examples of unstructured play. Callois (2001) also refers to more structured and organised play as *ludus* (tumultuous exuberance). There seems to be a progression from a self-structured activity done for its own sake (play) and an activity directed by rules (games), to an activity that is essentially officiated or judged (sport) as cited by Suits (Berryman, 2000), and Schwartzman (1978). *Umgangela* (stick fighting) is an example of a Zulu game that is structured.

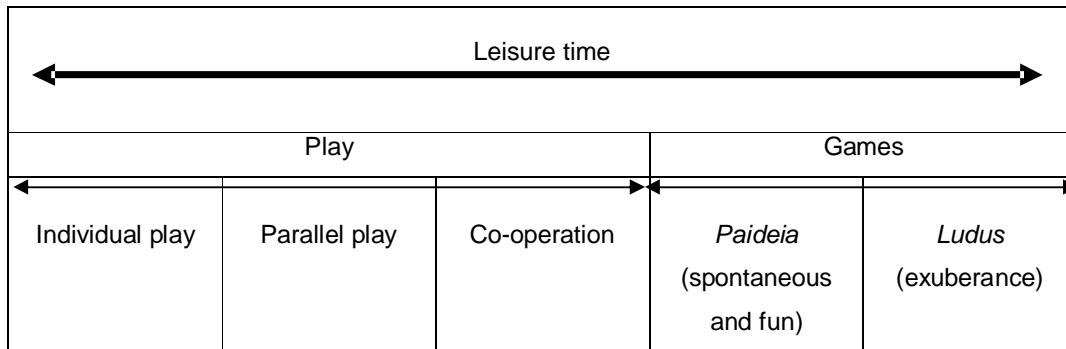


Figure 2.2: Continuum to illustrate the relationship between play and games as leisure time activities (adapted from Leonard, 1998)

2.5 Games

Games, therefore, can be contrasted with play. In a game, the goals for participating originate outside the game itself. Juul (2003:1) argues that games are “transmedial”. There is no single game medium, but rather a number of games media, each with its own strengths. “The computer is simply the latest game medium to emerge”.

Callois (1961:10-11) defines a game as an activity which is essentially free (voluntary), separate in time and space, uncertain, unproductive, governed by rules and make-believe. Bernard Suits (cited in Juul, 2003:34) adds the following: “to play a game is activity directed towards bringing about a specific state of affairs, using only means permitted by rules, where the rules prohibit more efficient in favour of less efficient means, and where such rules are accepted just because they make possible such activity”. Avedon and Sutton-Smith (1979:7) define games, at the most elementary level, as: “an exercise of voluntary control systems in which there is an opposition between forces, confined by a procedure and rules in order to produce a disequilibrium outcome”. In essence, this refers to the competitive nature of games. A more analytical approach is presented by Crawford (Juul, 2003) who highlighted four common factors, namely: representation (a close formal system that subjectively represents a subset of reality), interaction, conflict, and safety (the results of a game are always less harsh than the situations the game

models). A game is a system in which players engage in an artificial conflict, defined by rules, that result in a quantifiable outcome.

A game is also a form of recreation constituted by a set of rules that specify an object to be attained and the permissible means of attaining it (Kelly, 1987). Competitive aspects are also cited by Salen and Zimmerman (Juul, 2003) who emphasized the fact that a game is a system, thus characterized by controlling and manipulating an object and seriousness such as winning (Belka, 1994).

One may participate in games for prestige, recognition, status or a combination of reasons (Leonard, 1998). Moreover, a game is structured on the basis of rules, formal or informal, by which the players must abide (Belka, 1994; Leonard, 1998). Belka (1994) claims that games are comprised of many elements such as skilful movement, strategy (offence and defence), activity (which is often vigorous), the engagement of two or more people, equipment which is often manipulated, and a consideration for others. Games possess structured content for description and analysis that in its institutionalized form as sport, adheres to universal laws and the quest for excellence and external rewards (Guttman, 1978; Harris and Park, 1983). Games such as 'stickfighting' are constructed to become sports. In terms of degree of structure and competitiveness, it also can be viewed as a sport, especially when inter-regional competitions are held.

Cheska (1987) places 'games' as fluctuating between the activity poles of play and sport. Juul (2003) concludes that there are more commonalities than differences in these definitions. The rules define games as a more formal system. That the game is outside ordinary life describes the relation between the game and other movement phenomena. The game, however, has an objective and rules that contribute the game as a formal system and constitute a specific relation between the player and the game.

Burnett and Hollander (2004:11) adapted a play-sport continuum from Guttman (1978) by integrating it with Callois' categorization (2001) to serve

as a heuristic tool to distinguish between the structural aspects and semantic qualifications of play, games and sport (see Figure 2.3).

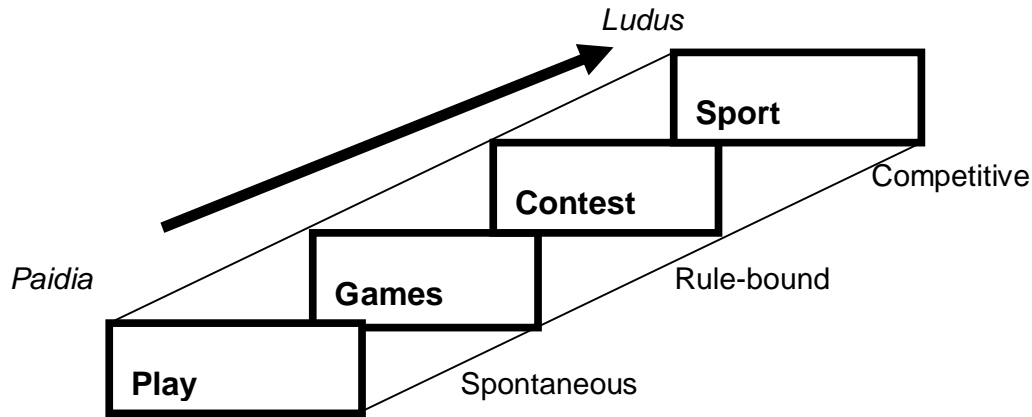


Figure 2.3: Play-sport continuum by Burnett and Hollander (2004:11)

According to Calhoun (1987) there are three kinds of games. The *ludic* game is a game where the spirit of play prevails. Sport is where the spirit of play and the will to win are in balance and athletics in which winning is paramount. At the far end of the continuum is the terminal contest in which winning is all that counts and any means are justifiable. Good examples of pure terminal contests are the gladiatorial games and even boxing.

Reflecting on the degree of structure, Carse (cited in Berryman, 2000), also refers to 'finite' and 'infinite' games. Finite games are played, as sport (see continuums, Figures 2.2, 2.3 and 2.4) for the purpose of winning, played within boundaries, are serious, played to be powerful, and consume time. Infinite games are played for the purpose of continuing the play, played with boundaries, are playful, played with strength, and generate time.

Leonard (1998) states that game categories are not mutually exclusive, but interrelated and thus adapted a scheme from Loy, McPherson, and Kenyon for conceptualizing the play-work continuum. The researcher will argue the benefits as well as the principles of child-appropriate games in Chapter Six.

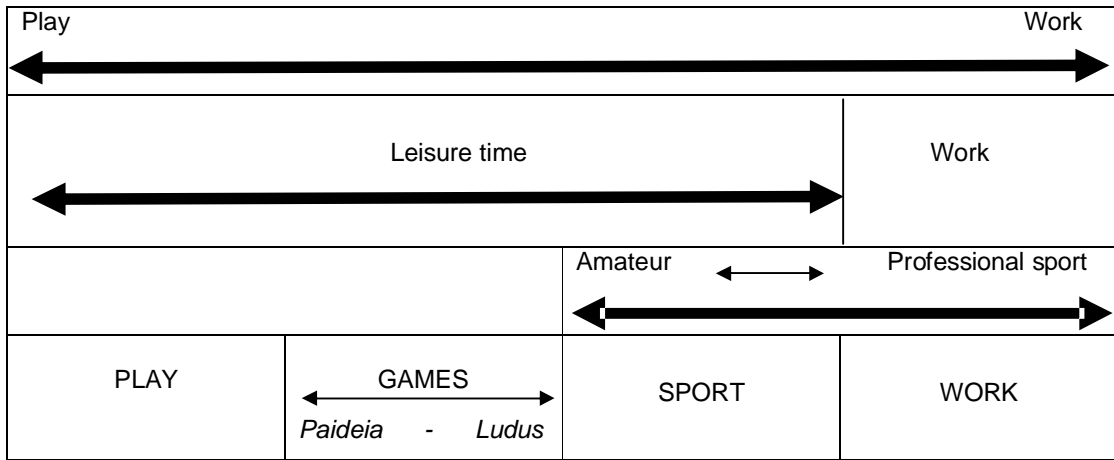


Figure 2.4: A scheme for conceptualizing a play-work continuum.

2.6 Sport

Etymologically, the word ‘sport’ derives from the Latin root *desporto*, meaning “to carry away” (Leonard, 1998:12). When studying sport as a phenomenon, this broad perspective can be unclear and ambiguous. Calhoun (1987) argues that with the rise of sport, the ultimate in the organisation and formalization of play is reached. According to the same author the philosopher Paul Weiss sees a game as an occurrence and sport as a pattern. Sport also has a strong physical component that varies from relatively passive to maximum physical exertion (Vendien and Nixon, 1968). Tempelhoff (1983) argues that the term ‘sport’ is borrowed from French to refer to extreme physical activities such as athletics, underwater swimming, motorbike racing, hunting and deep-sea fishing. Sport can be defined in various ways depending on the context and involvement of participants (Gouws, 1997).

A relatively comprehensive description of sport is offered by Leonard (1998:12) who define sport as: “...a human activity that involves specific administrative organisation and the historical background of rules which define the objective and limit the pattern of human behaviour; it involves competition and challenge and a definite outcome primarily determined by physical skill. Sport is socially constructed, takes place within a specific

place, time and area, and thus represents the experiences, circumstances, values, as well as environment of the players, with certain rules which are clearly defined to determine a winner and loser (see Figure 2.1, p. 20). By practising sport, man is pursuing excellence in sport where the perseverance of all participants are tested (Ramsamy, 1993). Leonard (1998) maintains that motivations of sport participation often reflect a combination of intrinsic and extrinsic motivations. In agreement with this perspective Sage (1990) concludes that sport are characterized by competition, enjoyable participation, intrinsic reward and motivation, structure, history, tradition and institutionalization.

Coakley (2004:21) defines sports as “being institutionalized competitive activities that involve rigorous physical exertion or the use of relatively complex physical skills by participants motivated by internal and external rewards”. Coakley (2004) argues that the more dominant sports of a society have been grounded in the values and experiences of men concerned with military conquest, political control, and economic expansion, thus the use of strength, speed and power, to aggressively dominate their opponents and to prove excellence through competitive success. Hence he bases these kinds of sports on a ‘power and performance model’. Coakley (2004) is also of opinion that although many people have used this model for determining the meaning, organization and purpose of sports, not everyone structures their participation around it. Some people chose to participate in sports, or physical activities grounded in values and experiences related to their connections with one another through playful and enjoyable physical activities, ethical personal expression, growth, good health and mutual concern and support for team members as well as opponents. Inclusive participation that is based on an accommodation of differences in physical skills, the sharing of power, decision-making and inter-relationships among athletes and coaches is emphasized. He based these kinds of sports on the ‘pleasure and participation model’.

Sport thus can exist as a professional endeavour as well as a social or recreational activity (Burnett, 1997) (see Figures 2.1, p. 20 and 2.3, p. 27).

Ramsamy (1993) also refers to recreation as mass sport. Gouws, (1997), however, concluded that the term mass sport is slowly replacing the term recreation, particularly in South Africa. In accordance with this description, sport can be placed on a continuum where there is a gradual difference between the degree of competition, structure, competitiveness, technological involvement and the amount of preparation (Burnett, 1997). Social sport is linked to play on the one end of the continuum and with work on the other end (see Figures 2.1 and 2.3). Pearson, cited in Coakley (2004) refers to two stages of athleticization of play-sport and athletic sport. According to him, play-sport remains essentially informal and athletic-sport is more competitive, has more systematic techniques for developing skill and tends to become bureaucratically organized.

The context in which sport finds expression is utilized by Lion-Cachet (1997) who differentiates between school sport and youth sport. School sport, she defines as sport activities presented by a school or other educational institution in which learners and teachers participate or in which they are involved, where sport activities are part of teaching and where the education programme of the school falls under the jurisdiction of the school governing body and the department of Education. Youth sport, again, refers to all children participate in sport out-of-school and therefore fall outside the jurisdiction of schools and the Department of Education. Parents assume total responsibility for their child's participation at private sport clubs, events and other contests.

2.7 Indigenous and traditional games

As mentioned in the introduction, Renson and Smulders, cited in Van Mele and Renson (1990:16) define traditional (indigenous) games as being; "... local, active games of a recreational character, requiring specific physical skills, strategy or chance, or a combination of these three elements". Renson *et al.* (1997) state that traditional games tend to be confined to a limited geographical area and are often referred to as 'national' or 'local' and are

therefore often called 'folk games'. The term 'indigenous' needs to be viewed in the historical and cultural context with reference to related labels such as 'traditional', 'contemporary' and/or 'modern' (Burnett and Hollander, 2004: 11). Play forms are constrained by the roles, scripts and props of the culture people live in (Lancy, 2000). Indigenous games thus follow a certain structure and flow that reflects a socio-cultural dimension of reasoning and behaviour (Van Mele and Renson, 1990). Van Mele and Renson (1990:16) however, distinguish between traditional and modern sport forms as the former are recreational activities with local and cultural dimensions, having roots in traditional life of people and are distinguishable from later adaptations as being "contemporary traditional games".

Traditional games, according to Utuh (1999) and Van der Merwe (1999), are acceptable indigenous play forms that are handed down from one generation to another. In this sense, traditional games communicate localized ethnic and socio-cultural identity of earlier times (Hirth, 1991). Culture (see Chapter Four), however, is never static and emerging play patterns and games develop through acculturation. Van Mele and Renson (1990) recognize the impact of acculturation which cannot be excluded from traditional games entirely. The acculturation process most common to sport and play is known as syncretism which refers to a process by which ideas from one culture are adopted by another so that what ultimately evolves, are actually novel ideas (Blanchard, 1995). Goslin and Goslin (2002) add that traditional games are described as indigenous to a specific cultural group or geographical area, but it seems as if no or very few traditional games are truly indigenous. This argument supports the rationale of game syncretism over time in a given context.

Indigenous games within the South African context reflect the circumstances, traditions and cultures of the various population groups and communities which have been identified by the people as being part of their cultural heritage (Corlett and Mokgwathi, 1986). In this sense, the Afro-centric nature of knowledge and games form an integral part of the Nguni, Sotho and Venda-speaking people as they originally migrated from the central lakes of

Africa and settled in the southern most end of Africa during the 12th century (Junod, 1927; Schapera, 1966) (see paragraph 4.3.1, p. 96).

Other variables that influence the creation of indigenous games are the geographical location (urban and rural), the population groups, their origins, circumstances, migration patterns and acculturation (i.e. cultural exchange in schools and the introduction of games through the western-based educational system). Over time these games have been adapted or changed to “express an indigenous character” (Burnett and Hollander, 2004:4). In this respect two types of indigenous games and sport can be identified, each with distinguishable characteristics. Burnett and Hollander (2004:4) provide the following rationale:

Traditional Games and/or Sports	Indigenous Games and/or Sports
<ul style="list-style-type: none"> • Indigenous origin • Historical dimension • Express tradition • Traditional culture • Can become obsolete 	<ul style="list-style-type: none"> • Indigenous adaptation • Socio-cultural dimension • Express local and indigenous vernacular • Can change – acculturation and syncretism

Figure 2.5: A rationale to distinguish between traditional games and/or sport (adapted from Burnett and Hollander, 2004:4).

Games are persuasive symbolic representations of cultural expressions that convey messages of manifested cultural products, context and lived realities of the participants, and are thus a product of their environment (Burnett *et al.*, 2003). Hendricks (cited in Burnett and Sierra, 2003) is of the opinion that the uniqueness of the creation and transference of indigenous games and cultural content through play is evidence of environmental influence, experiences and a shared pool of knowledge among people. Hence the socio-cultural aspects of the indigenous games played by children from the Zulu-speaking population in KwaZulu-Natal are an expression of their culture, their history and their values as games are also vehicles through which a culture is

perpetuated and transmitted from generation to generation. Burnett *et al.* (2003) conclude, however, that the import of modern sport forms have resulted in many sports related games which, although making use of relative universal skills and strategies, are still unique expressions of local culture and context.

2.8 Summary

For the purpose of this research, however, the reference to 'indigenous games' includes both categories of games and sport as they refer to the physical culture of the population groups and communities that have indigenous knowledge about, and products of games and sport activities.

Indigenous Zulu games are also fluctuating on the continuum between play, such as bull fighting with hand-made clay oxen (*Izinkomo zobumba*) and sport, such as stick fighting (*Umgangela*) according to the structure and rules of the game as determined by the skill level and age of the participants.

The games documented in this study (see Chapter Five, p. 121) were identified from an emic or insider's perspective as indigenous (belonging to us). These games have been passed on between generations (traditional) or created locally (indigenous). The transmission of these indigenous games occurs through socialization, thus through enculturation and acculturation since culture is not static and games can still change over time and thus can have new cultural content added to them (see Chapters Three, p. 35 and Four, p. 80). For the curriculum development (see Chapter Six, p. 184) an epic approach was followed to categorize the games which were characterized as suitable for educational purposes (see paragraph 5.3.2, p. 146).

Various academics (Calhoun, 1987; Barbarash, 1997; Burnett *et al.*, 2003; Glover and Anderson, 2003) agree to the inclusion of indigenous games in the School Curriculum, thus the South African School Curriculum (see Chapter

Three and Six). Thus can it develop a sense of community and therefore demonstrate acceptable social values engage in social bonding and interact with friends from other cultural backgrounds. Since mere play cannot really be standardized and structured, it will hence be excluded from this study.

Indigenous games and the related indigenous body of knowledge may find meaningful expression when formally institutionalized. The value of physical education as focus area within the Life Orientation learning area can be meaningfully enhanced through the inclusion of indigenous games and its application in the multicultural classroom.

CHAPTER THREE

THE NATURE, TRENDS AND VALUE OF PHYSICAL EDUCATION

3.1 Introduction

This chapter primarily focuses on the status and value of physical education in the school context and explores its role in multicultural education. The researcher therefore will investigate the trends and status of education as to determine the relationship between education and physical education, especially the nature of physical education within the outcomes-based education system. The possibilities for introducing indigenous games as an educational tool in the school curriculum will hence be discussed.

According to Andersen and Taylor (2004), compulsory education is a relatively new idea. In earlier societies, before the 19th century, there was no separate social institution (an institution is a set of regular behaviour patterns associated with a particular sphere of life that is structured by a set of rules) (Gelderblom, 2003:2) with special buildings called schools, teachers and formal curricula (Henslin, 1997). Every living creature is engaged in a learning experience from birth and if, for example, hunting was regarded as an essential skill, adults would teach children such skills that will enable them to hunt successfully. Informal and formal transfer of skills, knowledge and attitudes were structured in different societies. Traditional teaching thus continues outside the formal western school context (Gelderblom, 2003).

In South Africa, in pre-colonial societies, children acquired knowledge about the performance of adult roles by being socialized into gender roles by a parent of the same sex. Boys thus spent more work hours with their father and the girls with their mother. Thus, groups of young boys used to look after their parents' cattle, while the girls helped with domestic tasks (Dela Harpe

and De la Harpe, 1998). Children also learnt about their history and culture through stories told by older people (Hlatshwayo, 2000). Character-moulding was the central aim of parental socialization. In modern African family life, fostering is less frequently utilized. New socialization agents such as child minders (nannies), domestic servants, nurses, to name a few, have entered the family structure which may influence inter-cultural transference of values (Kayongo-Male and Onyango, 1984).

In-group socialization or 'enculturation' is the transmission of culture from generation to generation within the specific cultural group (Popenoe *et al.*, 2003; Leonard, 1993), or the inter-generational transfer of indigenous knowledge (Burnett, 2003a). Acculturation, again, is the influence, exchange and adaptation of cultural features that results when groups come into continuous firsthand contact; the original cultural patterns of either or both groups may be altered, but the groups remain distinct (Burnett, 2003a; Kottak, 1994). Wanderi (1999) argues that acculturation can result in modern westernized versions of the traditional games such as African stick fighting. Education entails both processes of enculturation and acculturation. Henslin (1997) refers to education as formal acculturation.

Structured teaching and formal transfer of values and skills in traditional African societies takes place during initiation schools, when young people – in many cases boys only of particular age grades - are periodically isolated from broader society for a period. The most dramatic examples of puberty rites occur in the initiation schools where there is a collective status change, surrounded by elaborate ceremonies. The 'father' of the initiation school (normally one of the initiates' fathers) initiated the ceremony where just the string under the foreskin was cut with a horse-hair (some Natal *Bhaka* still slit the frenulum or even cut it off as a hygienic measure). This form of circumcision was not a ritual occasion and was normally performed at the age of nine (Hammond-Tooke, 1974). In traditional Zulu culture, boys after their first nocturnal emission, boys had to announce the event publicly by stealing cattle early morning from their father and driving them to a place not to be easily located. As soon as the boy was found, his stomach was smeared with

'crab mud' and he had to swim in nearby water (Coetzee, 2002). Even today, values and skills in terms of herding skills form an essential part of traditional training for boys.

Girls' initiation school was often considered to be a necessary preliminary to marriage. During this time they received intensive instruction from the elders about their future responsibilities in leadership (Gelderblom, 2003). These initiation schools, despite showing similarities with modern schools (Collins, 1979), did not have professional teachers, examinations and a hierarchy of grades learners had to pass through.

The extent to which initiation schools can be regarded as institutions for formal education varies. However, even where teaching plays an important part, the schools do not offer training for economic roles or cognitive development in terms of numeracy and literacy (Gelderblom, 2003). Deliberate teaching of tribal norms and values occurred in most of the societies and information was given in obscure and esoteric formulae and rituals, and the initiate, confronted with them for the first time, failed to comprehend their meaning. Initiation, then, can actually be seen as a valuable mechanism for adjusting social relations and defining roles and statuses (Hammond-Tooke, 1974).

Education is a formal as well as an informal system of transmitting knowledge, values and skills. Hence, sociologists refer to the more formal, institutionalized aspects of education as schooling (Andersen and Taylor, 2004). Such institutionalization, however, stands in marked contrast to learning of traditional skills such as hunting, cooking, indigenous games and farming. Kirchner and Fishburne (1995) conclude that education is the process through which all individuals are guided to reach their greatest potential and teaching is an art and a science of helping children reaching their optimal potential. Formal and informal education in a society is concerned with the systematic transmission of the society's knowledge (Andersen and Taylor, 2004). Barrow and Brown (1988) refer to education as a culture's means of survival and say that education has long been the

catalyst for transmission of skills and knowledge, as well as a symbol of a society's upward mobility through the process of socialization. They argue that the ultimate purpose of education is the perpetuation of a specific society's social and cultural heritage. Youth should be socialized, educated and trained for future occupations, whilst their health, fitness and welfare should be promoted as part of a holistic approach. Their modes of thinking, judgement and behaviour should thus also be cultivated. Since culture is cumulative, through education, both formal and informal, each new generation has the potential of standing on the proceeding one. This formal and informal education includes teaching knowledge such as reading, writing, arithmetic, new movement skills, as well as the conveyance of morals, values and ethics through enculturation (Andersen and Taylor, 2004).

Academics (Andersen and Taylor, 2004; Barrow and Brown, 1988; Popenoe *et al.*, 2003) agree that learning is a life-long process of social and personal experiences that alters an individual's knowledge, attitudes and behaviour. No society merely leaves such experiences to chance. Education directs many of these learning experiences within a particular society (Barrow and Brown, 1988; Henslin, 1997; Popenoe *et al.*, 2003). Educational activities range from a parent teaching a child to play a small game or how to ride a bicycle to a lecturer lecturing on physics to students at a tertiary institution (Popenoe *et al.*, 2003).

Van Schalkwyk (1988) points out that complete development requires the development of all latent potential. This includes the development of many of the main aspects of the human being such as physical, intellectual, social, linguistic, and religious characteristics. Holistic education is crucial in the modern world, and is required of virtually everyone who hopes to obtain a decent job or to maintain the standard of living deemed normal by society (Popenoe *et al.*, 2003; Andersen and Taylor, 2004).

Transmission of culture from one generation to the next is still evident in today's preliterate groups (Popenoe *et al.*, 2003). In developing countries, such as in South Africa, the illiteracy rate can be as high as 50% (Popenoe *et*

al., 2003:294). According to the latter authors the definitions of illiteracy are not uniform. These definitions range from 'illiterate' – those who cannot read or write – to 'functionally illiterate' those who do not conform to an accepted minimum norm in their ability to read and write.

Since indigenous games are symbolic representations of cultural expressions from a specific society and children are the bearers and creators of culture through these games and game culture (Burnett and Sierra, 2003), these games are also adapted to satisfy a variety of physical, psychological, social as well as cultural needs. Adults are, however, peripheral, yet instrumental as guardians and facilitators of traditional culture content (Burnett and Hollander, 2004). Education, however, has currently replaced several functions of the family (Henslin, 1997). To most people, parents have acquiesced. In South Africa, it has become the responsibility of institutionalized education to introduce all learners to the physical and game culture of the different ethnic groups (Gelderblom, 2003).

3.2 The nature of education

From the earliest times educators have viewed education and childhood within a particular philosophical ideology. Freud saw humankind as psychological beings; Marx describes humankind as economic beings and Dewey describes them as social beings (Dreckmeyer, 1991). Andersen and Taylor (2004) refer to three sociological theories of education, namely functionalism, conflict theory and symbolic interaction. Functionalism fulfills societal needs for socialization and training. At school it also inculcates values needed by society. The school therefore takes on functions that other institutions, such as the family, originally fulfilled. The conflict theory reflects other inequities in society, including race, class, and gender inequality and perpetuates such inequalities by tracking practices. It, however, threatens to put some groups at continuing disadvantage in the quality of education. The symbolic interaction develops, depending on the nature of social interaction

between groups at school. Social change can be positive as people develop new perceptions of formerly stereotyped groups.

Teaching indigenous games at school can be explained by all three these theories as the school will help the parents with enculturation of their indigenous knowledge, address intercultural understanding and instil respect for the diversity of cultures.

Contemporary South African education has emerged from missionary, colonial and Afrikaner education (euro-centric education) and this has obfuscated philosophy of education (Gelderblom, 2003). An African philosophy of education is thus deemed necessary in an effort to understand the African way of life (Mkabela and Luthuli, 1997). A philosophy of life does not evolve over night and thus man acquires a philosophy which has been created by former generations. The Zulu expression *umuntu ngumuntu ngabantu* (a person is a person through other persons) portrays how differently the person is conceptualized in Africa according to value systems (Van Deventer, 2002b). In contrast to the Western self-as-thinker, the self-as-actor is of primary importance in African cosmology (Holdstock, 1987). Apart from acquisition of formal content and thinking skills, learners should also acquire skills in interpersonal relationships to develop in the emotional domain. People have to learn how to communicate, listen, empathize, acknowledge feelings, get to know the self and to learn to become congruent. The holistic approach of education also calls for cross-curriculum integration such as music, movement, the development of ethical, moral and spiritual values, the ability to work together, rather than individually, and the introduction of integrated studies, cultural exploration and appreciation.

South African education should reflect local content and philosophy. The inclusion of indigenous knowledge, experiences at preparing the youth to be responsible for their own health-, social development-, personal development- and physical development as well as movement needs can support the education process. Thus teaching the learners to take ownership of their own development and to accept diversity within the classroom and society at large

remains an important and challenging responsibility. Learning, however, is the lifelong process of social and personal experiences that alters an individual's knowledge, attitude and behaviour (Gallahue and Donnelley, 2003).

3.3 Sociological perspectives on education

Success depends significantly on an individual's class origin, the formal education of one's parents, one's race, ethnicity and gender (Andersen and Taylor, 2004). Educators should therefore keep these determining factors in mind when planning curricula, developing programmes and teaching lessons. Popenoe *et al.* (2003) identify five main social functions of education namely socialization, social control, assimilation of newcomers and social innovation and change.

3.3.1 Socialization

Socialization is the active process of learning and social interaction and development (action and reaction an individual has upon others) through which people acquire personality and learn or are educated the ways of society or the social world we live in (Popenoe *et al.*, 2003:80; Coakley, 2004). Socialization is embedded in diverse and multi-level domains. In South Africa inter-cultural social interaction should be encouraged, introduced and maintained at all levels and among all diverse cultural groups.

Andersen and Taylor (2004) suggest different theoretical perspectives explaining socialization. The different theories are:

i) Psychoanalytic Theory

The psychoanalytic perspective sees human identity as relatively fixed at an early age in a process greatly influenced by one's family. It sees the development of social identity as an unconscious process, stemming from

dynamic tensions between strong instructive impulses and the social standards of society.

ii) Object Relations Theory

According to Andersen and Taylor (2004), the psychoanalytic theory has been modified by a school of thought known as object relations theory. Placing less emphasis on biological drives, object relations theorists contend that the social relationship experienced by children determines the development of the adult personality. Key concepts in this theory are attachment and individuation (the bond with the parent who is the primary caregiver). As the infants grow up, they learn to separate themselves from the parents (also called – individuate) both physically and emotionally. While individuating with the parent, new social relationships with other agents, such as peers and educators developed. Learners have to be educated into social interaction with others in a cultural diverse community. It thus becomes the responsibility of the school to develop and maintain this process. The author is of opinion that participation in indigenous games could foster this intercultural transmission in a playful manner.

iii) Social Learning Theory

The social learning theory considers the formation of identity to be learned response to social stimuli (Bandura and Walters, 1963; Bandura, 1977). This theory emphasizes the societal context of socialization. Behaviours and attitudes develop in response to reinforcement and encouragement from those around them.

Jean Piaget (1896-1980) believed that learning was crucial to socialization but imagination also had a critical role. He argued that the human mind organises experience into mental categories, he called schema (Andersen and Taylor, 2004; Popenoe *et al.*, 2003; Henslin, 1997; Jones *et al.*, 1995; Johnson, 1986).

Piaget (1926) also proposed that children go through distinct operational stages of cognitive development as they discover the basic principles of

reasoning. They must, however, master the skills at each level before they go on to the next. The various stages are: i) the sensorimotor stage. Children here experience the world directly through their five senses of touch, taste, smell and sound ii) the preoperational stage which children begin to use language and symbols, iii) the concrete operational stage where the children learn logical principles regarding the concrete world, and iv) the formal operational stage where children are able to think abstractly – alternatives to the reality in which they live.

Socialization in this framework shapes the creativity of learners (Houtan and Hunt, 1984). The conscious mental processes in social learning should be stressed (Piaget, 1926; Bandura, 1977). The emphasis in social learning theory is on the influence of the environment in socializing people, creativity as well as imagination.

Although some people conform to social expectations, Andersen and Taylor (2004); Hadebe (1991) and Wrong (1961) argue that people are all unique. Uniqueness arises from different experiences, different patterns of socialization and the various ways people learn their roles. People interact with their environment in creative and unique ways.

Socialization is a life-long process with consequences that affect people's behaviour toward others and what one thinks of oneself (Barrow and Brown, 1988; Andersen and Taylor, 2004). The latter suggest the following;

- i) Socialization establishes self-concept.
- ii) Socialization creates the capacity for role taking – for seeing ourselves as others see us.
- iii) Socialization creates the tendency for people to act in socially acceptable ways.
- iv) Socialization makes people bearers of culture. The process by which people learn and internalise the attitudes, beliefs, and behaviours of their culture. A person, however, is not only the recipient of culture, but also the creator who passes cultural expectations on to others. Biehler

and Snowman (1993) pointed out that a student's performance and self-concept can be significantly improved by allowing students to demonstrate specific movement skills from their own culture to gain acceptance and acknowledgement. Muzil (1999), Moss (2000) and Roux (2000; 2002) recommend culturally based learner-centred programmes for an inter-cultural socialization process. It also involves incorporating the interests and skills from all different cultures and ethnic groups (even from other countries).

Social expectations are communicated in countless ways and in every interaction people have, intentional or not. Socialization does not, however, occur only between individuals, but also in context of social institutions. Institutions, according to Andersen and Taylor (2004) and Popenoe *et al.* (2003) are a level of society above individuals. Institutions shape the process of socialization, such as the family, peers, religion, sport, school and even the media.

Mersham and Skinner (2002) as well as Andersen and Taylor (2004) argue that as people grow up, they advance through different developmental stages (see operational stages of Piaget (1926) on page 41), and in specific cultures such as capitalist western societies, people are socialized in much the same way. According to Mersham and Skinner (2002:66) psychologists have identified certain developmental phases that can be used to classify people for communication and socialization purposes.

Like the family, the school's, major function as educational institution is to manifest socialization (Johnson, 1986). The most familiar socialization function of education is the transformation of knowledge and technical skills. According to Andersen and Taylor (2004) this can mean vocational training where, for example, the Zulu-speaking father of the traditional household teaches his sons how to make a shield and spear or where a technical school teaches the learners how to fix a computer.

Popenoe *et al.* (2003) argue that the transmission of knowledge is only the tip of an iceberg. Andersen and Taylor (2003) agree with Henslin (1997) that learners also have to learn the core values, norms of their culture, ethics, politics, religious beliefs and habits. Jewett and Bain (1985); Johnson (1986); Broudy (1987); Lichona (1989); Popenoe *et al.* (2003) and Andersen and Taylor (2004) call this process the cross-field outcomes (also known as hidden curriculum). Henslin (1997) also adds values such as competition and patriotism to this hidden curriculum. Schools are, however, also expected to teach learners such values as democracy, the rule of law and the desirability of monogamous marriage and to mould learners into a more or less cohesive unit. At present, in South Africa, a national identity is shaping people from various backgrounds to one unit, one nation (Popenoe *et al.*, 2003). To obtain this outcome, the White Paper on Education and Training of 1995 introduced the implementation of Curriculum 2005 as a restructuring of learning experiences (see paragraph 3.6, p. 60).

The socio-cultural aspects of indigenous games played by children from different populations and language groups are an expression of their cultural life, their history and values. These games are also a vehicle through which a culture is perpetuated and transmitted from generation to generation (Blanchard, 1995). Cultural sharing, conservation and promotion of indigenous games, as well as capacity building at various levels and within various institutions of society, has become necessary (Burnett *et al.*, 2003). Children at play create or adapt games to satisfy their needs in totality (cultural needs included). According to Burnett and Hollander (2004) children are instrumental in perpetuating this facet of indigenous culture in which their lived realities find expression. They also argue that adults, however, are peripheral, yet instrumental, as guardians and facilitators of traditional culture content and values and thus the parent as the dominant source of socialization cues, with the teachers and other learners as yet another source of expectations that encourage children to think and behave in a particular way (Andersen and Taylor, 2004). Although coercion or conformity often are viewed as a negative kind of social interaction, it forms part of approaches by parents and educators in diverse educational practices.

Socialization, for this study will be defined as the cross-cultural transmission (by means of play) of culture (indigenous games) to new generations as well as cross-cultural interaction as integral part of the process in a multicultural institution. Research (Coakley, 1994; 2001 and 2004; Roux, 2002) shows that contact between people from different racial and ethnic groups can lead to favourable changes when members of each group have i) equal status, ii) pursue the same goals, iii) depend on one another's cooperation to achieve their goals, and iv) receive encouragement for interaction with one another without discrimination.

It is generally accepted that games can play a significant role in the socialization of the child (Potgieter and Malan, 1987). They argue that socialization is not regarded as synonymous with social or affective development, but rather as an aspect thereof. In this respect, indigenous games content serves as the medium of socializing learners and developing them to reach their optimal potential as social beings.

3.3.2 Social control

People conform or coerce through social control to differing degrees. Socialization hence emphasizes the adaptations people make as they learn to live in society (Popenoe *et al.*, 2003). The socialization function of education goes far beyond teaching values and norms or to prepare children for adult life in a given society (Johnson, 1986). Learners are graded not only on how well they learn, but also on how well they cooperate, how orderly they are and even on personal hygiene (Popenoe *et al.*, 2003). Although socialization means that people are conformed to social expectations, it does not mean that individuality is ignored. Schools attempt to instil loyalty, obedience to authority and even submissiveness in the learners (Popenoe *et al.*, 2003; Andersen and Taylor, 2004). Teachers should therefore be aware of the social, emotional, physical and cultural needs of the learners when they develop their Learning Programmes and lessons (Revised National Curriculum Statements Grades R-9, 2003).

Since 1990 education in South Africa has reflected changes towards systematic initiatives, learner-centredness and research-based programmes. Gone are the years where in many classrooms the teacher was the focus of all interaction (Johnson, 1986). Learning is mainly facilitated whereby children discover knowledge and skills which are deemed essential for adulthood.

The social control function of education extends beyond socialization as schools serve as custodial institutions for the youth, keeping them off the streets for many hours of the day and many days of the year (Popenoe *et al.*, 2003). Extra mural activities even prolong this period of time. Schools also try to influence young people toward socially acceptable activities. Andersen and Taylor (2004:441) also refer to 'latent functions' of schools to combat the deviant behaviour such as crime, over crowding, homelessness, vandalism, violence and other urban ills that was accompanied by urbanization and immigration.

Indigenous games, however, provide the opportunity for capacity building, as well as for the learners to control their environment and negotiate their relationships through mutual acceptance, tolerance, fair competition, and problem solving.

3.3.3 Assimilation

In a culturally diverse society, such as in South Africa, a major challenge for educationists is to assist in the process of assimilation. Assimilation means by implication the absorption of newcomers into the dominant society (Barrington, 1981; Popenoe *et al.*, 2003). Under the system of apartheid in South Africa, the black Africans were severely restricted by the National Party government (Andersen and Taylor, 2004). Segregation was enforced using the 'pass system', the prohibitants of interracial marriages as well as refusing voting rights. Teaching through the medium of English in South Africa, since 1994, is one way this function is promoted by the ANC Government (Popenoe *et al.*, 2003). Indigenous content, mutual understanding and respect as part

of building a non-racial nation after the apartheid era, is yet another example (Popenoe *et al.*, 2003).

Education is one of the primary vehicles to ensure full participation in South African life. The assimilation function in schools is also geared toward including ethnic diversity, the poor and disadvantaged in the mainstream of society (Popenoe *et al.*, 2003). Mainstreaming should also include people with disabilities in regular social activities (Henslin, 1997). Henslin (1997), however, argues that the goal of assimilation has been over emphasised and that cultural diversity needs to be protected. Membership in a cultural minority should not be regarded as a problem (Popenoe *et al.*, 2003).

3.3.4 Innovation and change

Education also promotes social change. One of the most important ways education contributes to change is by producing and spreading new knowledge, values and beliefs (Johnson, 1986; Henslin, 1997; Popenoe *et al.*, 2003). Besides new knowledge, educational institutions also produce and disseminate new values and beliefs which can be generators of social change (Henslin, 1997). Science is an example of a belief system that was spread throughout society largely by the medium of the school system. Education can promote social change by encouraging a critical climate (Popenoe *et al.*, 2003). Thus a climate is created in which it is seen as acceptable to criticize or even rebel against the system. New patterns of play and games emerge, change and develop through acculturative influence, such as cultural exchanges in schools and western-based sport (Burnett and Hollander, 2004). Introducing indigenous knowledge to enrich the western school curriculum can thus be viewed as a form of protest against dominant Eurocentric education and sport practices.

3.4 Educational organization in South Africa

The first school in South Africa opened in 1663, 11 years after the beginning of the white settlement at the Cape (Du Toit, 1963). Besides elementary literacy and numeracy, the focus was strongly on religious instruction. Only a small fraction of the eligible children, however, attended school (Du Toit, 1963).

When the British took over the Cape Colony in 1896, schools were required to teach through the medium of English in stead of Dutch. This was to ensure social control through mass education and thus acculturation (Du Toit, 1963). Through government support, the number of schools increased during the course of the nineteenth century. Compulsory education, for whites, was only introduced after 1910 when the act of Union was introduced and the different colonies amalgamated into the Union of South Africa (Gelderblom, 2003).

Before the 1950s, education for blacks in South Africa was largely the responsibility of the missionaries who ran most of the schools. Formally, however, their education was under the control of provincial and central government (Du Toit, 1963). These schools were under-funded (Gelderblom, 2003:44). Horrel (1968) stated that the average expenditure was eight times more on every white child than on every black child. In 1953, the National Party Government introduced its infamous policy of Bantu education with the express aim of increasing control over black education and to make it consistent with its apartheid policy. The curriculum had to popularize the 'homeland policy'. Gelderblom (2003:44) states: "By this policy separate areas were set aside for each one of ten African ethnic groups. In the original plan, each area was destined to become politically independent". Henceforth, the curriculum would emphasize mother tongue instruction, obedience to authority and ethnic division.

Black urbanisation expanded dramatically during the 1940s which led to increased black mobilization. After coming to power, in 1948, the National Party Government focussed on maintaining order in the urban areas by

embarking on mass housing and schools in townships, although it was contradictory to the homeland policy, it was also an instrument for social control (Gelderblom, 2003). In 1972, however, Government responded to pressure by industrialists by increasing the amount of money spent on urban 'black schools'. More schools were built in the urban areas, yet black learners became more vigorously mobilized against education. The democratic elections of 1994, set the path for redressing the inequalities reflected in the educational system (Gelderblom, 2003:46). The Government's Reconstruction and Development Programme (RDP) has as one of its aims that all its citizens should have access to life long learning for all people (Popenoe *et al.*, 2003).

For many decades, education, including physical education, has been dominated by western ideology in segregated schools for Whites, Coloureds, Blacks and Indians. This separatist approach also found expression in separate physical education classes and content for boys and girls. South Africa is unique with the cultural diversity distributed all over the country, brought about by immigration, religion and political structures. Walter (cited in Gelderblom, 2003) however, states that the western oriented education (Euro-centric knowledge bases) system focuses on the individual and has ignored the African tradition of emphasising the social interaction, group values and collective association. The indigenous games of South Africa may bear witness to the Afro-centric nature of the Nguni, thus the Zulu-speaking peoples as they have originally migrated from the central lakes of Africa.

The formal organization of public primary and secondary schools in South Africa includes two main groups: a teaching staff (educators) directly responsible for the education of the learners, and the administrative staff – the principal, deputies, and head of departments responsible for coordinating the activities of the teachers (Popenoe *et al.*, 2003). The Schools Act abolishes the previous school boards. Primary schools now have parent-teacher associations (PTAs) and Secondary schools have parent-teacher-student associations (PTSAs). These associations are responsible for a wide range of decision making such as finance, discipline, maintenance of school

property and teacher appointments. The drawing up of curricula and syllabi and the allocation of resources, however, remain the responsibility of provincial and national government (Popenoe *et al.*, 2003). Ministries, educators, as well as these associations at schools should assure that the manifested as well as latent needs of all learners in the diverse South African are addressed.

The heterogeneous nature of the South African society, however, is presently increasing; it can thus no longer be ignored that classrooms are more racially and culturally diverse than ever. The bringing together of different cultures, religions, races and ethnic groups as well as groups with different socio-economic backgrounds in one classroom with one education system for the purpose of educating them, underlines the importance of reflecting on the situation that the learners face in South Africa today (Mkabela and Luthuli, 1997). Therefore it is important that education goals focus on cultural diversity. Multicultural education is, however, based on multicultural pluralism.

3.5 Multicultural education

Multicultural education as an educational reform movement designed to reconstruct schools and other educational institutions so that the learners from all races, social class and gender groups will have an equal opportunity to learn (Banks, 1988). “Multicultural education is seen as means to restore confidence of the African in himself and his culture” (Mkabela and Luthuli, 1997:22). Khotseng (1996) contends that multiculturalism is a philosophy of an acceptance and acknowledgement of diversity, while Bitzer and Venter (1996) believe that it arises out of multiculturalism and becomes an ideology – if it is only cultural strategy. The ideology of multicultural education mostly relates to an education for freedom that is essential in today’s ethnically polarised, troubled worlds (Banks, 1991 and 1994). Many people in South Africa are still suffering from the legacy of apartheid, resulting in mistrust, poor

cooperation and poor, mostly non-existing social relations between ethnic groups.

Outside formal institutions such as schools, people are socialized within households and in communities where they learn the values, perspectives, attitudes and behaviours of their primordial culture (Banks, 1988; Bennet, 1986). Community culture enables people to survive. It also, however, restricts their freedom and their ability to make critical choices and to form their society.

For social integration as essential component of nation-building, De Vries (1990) and Masola (1997) agree that multicultural education is an attempt to accept the ethnical and cultural diversity of the society through which learners of the different cultures and ethnic groups can be taught with the same learning material. They also agree that learners should be allowed to participate fully and to appreciate the cultural value of other diverse groups. Thus, a mutual acceptance and social integration of all cultural groups.

Multicultural education, therefore, encompasses not only cultural, but also subcultural differences. Subcultures refer to clusters of patterns of human behaviour, related to and yet distinguishable from the general culture. They include social class, religious, regional, age and gender subcultures. In this respect, Banks and Lynch (1986) take cognizance of learner needs, quality of education and related semantic synonyms in their definition of multicultural education, which they regard as i) a broad framework, and ii) minorities to be mainstreamed or integrated.

Multicultural education focuses on facilitating understanding and affirming community cultures among learners to free them from cultural boundaries. A unified and cohesive democratic society can be created only when the rights of its diverse people and cultures are reflected in its institutions (Banks, 1991). Mkabela and Luthuli (1997:21-22) summarize the essence of multicultural education as follows:

- ✓ The preparation of policies that are committed to and promote cultural pluralistic ideals.
- ✓ Efforts to ensure that schools become more sensitive to cultural differences and the modification of school curricula to reflect more accurately the ethnic, cultural and linguistic diversity of society. This is an endeavour to ensure that there is coherence and consistency in the students, learning experiences with education. For the purpose of African history, geography, geology, religion, mythology, music, indigenous political systems, laws, and customs must be studied.
- ✓ Integration that does not constitute a process of assimilation, but promotes equal opportunity, accompanied by cultural diversity, in an atmosphere of mutual tolerance.
- ✓ Empowerment of learners so that they can become critical and analytic in their social, cultural, economic, and political environments. As individuals and groups, learners encounter new situations and confront new problems where they not only form new networks, but also theorise about their traditions differently.
- ✓ Counteraction of racism. This does not mean that a learner's school experiences are adequate to counteract racist influences encountered in society. The counteraction of racism suggests that learners be trained to become more rational. It makes them understand that racism is an irrational response that originates in ignorance. This understanding will help them act with intelligence and sensitivity.
- ✓ Improvement (advancement) of academic performance. African learners' academic underachievements and their related problems with self-identity, are crucial. Learning about their culture may improve their academic achievement, and encourage coherence and consistency between the home and school. Learning about other cultures will reduce learners' prejudice towards those from different cultural backgrounds.

The essence of such an ideology is that the indigenous knowledge base, integrated with western bodies of knowledge focuses on the advancement of academic performance and empowerment. It also provides a context for

social integration and this address the bridging of racial and cultural differences.

In order to address these aspects generated from a multicultural framework, Mkabela and Luthuli (1997:22) listed the following outcomes of multicultural education that may guide educational practices:

- ✓ Providing learners with greater knowledge of different cultures.
- ✓ Promoting an understanding of cultural differences. Schools should be orientated towards the cultural enrichment of all learners by fostering such understanding and acceptance of cultural differences.
- ✓ Eliminating racist attitudes and practices.
- ✓ Encouraging harmony and social cohesion through education.
- ✓ Reducing conflict due to racial differences.
- ✓ Narrowing the gap between home and school.
- ✓ Preparing South African youth for life as citizens in a just, humane and a multicultural democratic society.
- ✓ Bringing about equity by providing the youth an equal chance to succeed in education.
- ✓ Preserving and securing cultural identity.
- ✓ Empowering learners intellectually, socially, emotionally and politically by using referents to impart knowledge, attitudes and skills.

In the multicultural class the learners should thus gain the knowledge and understanding of the cultural content. These learners should also experience social integration through social interaction to foster cohesion and citizenship to live in harmony, but with the enhancement of the own cultural identity, in a fair and equitable dispensation.

Since the teacher is acting on behalf of the school as an agent of socialization, he/she should be educated to teach programmes focussing on and maintaining an awareness of cultural diversity as reflected by individuals, groups, and communities (Gelderblom, 2003) (see functionalist theory in Paragraph 3.2, p. 39). Multicultural education based on the concept of cultural pluralism is, therefore, of utmost importance in the current South

African School curriculum (Gelderblom, 2003; Popenoe *et al.*, 2003). The multicultural curriculum should cover informal, formal as well latent aspects of the curriculum and not only the perspectives of a dominant culture.

3.5.1 Role of the educator in multicultural education

The approaches, strategies and facilitation of McNeal and Rogers (1971) are as important as curriculum content. They refer to the effect that educators' attitudes (as the unspoken assumptions about groups of learners) can have on the atmosphere of a classroom and consequently, the impact on the progress of the learners, their social acceptance and integration. Educators should be made aware of ethnocentrism as some teachers may have preconceptions about particular cultural groups, their cultures and traditions (Lynch, 1986 and 1989).

Educators' attitudes and expectations, based on cultural background, remain factors affecting learner performance (Tiedt and Tiedt, 1989). Educators thus have the responsibility to bring their own prejudices, beliefs and attitudes to self-conscious awareness. Due to society's increasing complexity, Hulmes (1989) argues that it is not unreasonable to suggest that educators find some guidance and practice coping with the levels of complexity. He stresses that the problems that arise in schools through pluralism and cultural diversity, cannot be solved by a group of enlightened educators. It will be a joint effort on the part of all educators who recognise a common responsibility, which will make the difference (Arthur, 1992).

The role of an educator is complex as well as multi-dimensional (Andersen and Taylor, 2004). To the educational department, the educator is an employee. To the principal, this educator is a subordinate and the other educators, a colleague. To the learners, an educator is not only a disciplinarian, judge, confidant, purveyor of morality and parent substitute, but also a knowledgeable person who can transmit cultural values, change attitudes, teach indigenous knowledge and is able to communicate effectively as a social agent in society (Popenoe *et al.*, 2003).

Training of educators is crucial in educating the South African youth for life in a just and democratic multicultural society. Teaching includes passing on personal and cultural traits to learners. Mkabela and Luthuli (1997) suggest the following implications for teacher education in South Africa:

- ✓ Educators should have a clear idea and understanding of what multicultural education is to be successful. They must know what it means to deal with children from different cultures.

- ✓ Multicultural education must help educators to know the differences as well as similarities among groups and individuals. It is the role of education to make people aware of culturally inclined attitudes and behaviours. This will eliminate unequal treatment, which is often based on physical appearance, behaviour and lifestyles. Educators who are not equipped to deal with diversity, may be biased in class and this may affect the learners' performance and interest in school.

- ✓ Educators should understand that learners are unique and that they therefore need individualized attention. They have to be knowledgeable about the learners' culture, languages and communities. To be informed, educators need wider and more open contact with parents and important members of the community. If they are to find out what learners know, they must understand what types of learning activities and interaction patterns are common in learners' homes. For example, it is generally known that African learners are uncomfortable when an educator calls on them to speak in front of the class or to look the educator in the eye. Educators should also recognise how their cultural values and upbringing influence their judgement and evaluation of learners' behaviour and performance.

- ✓ A course to prepare an educator to deal with diversity should be included in the educator education curriculum. In order to teach a multicultural class, educators must acquire skills that will enable learners to be

comfortable to learn in a culturally diverse classroom in order to communicate effectively.

- ✓ Educators in training need expert assistance from specialists, advisors, support staff and consultants.
- ✓ Educator education programmes should encourage all teachers to adopt a pluralistic approach. This will enable them to develop positive relations on the basis of mutual respect for different cultures.
- ✓ Schools need to establish policies ensuring quality and that are anti-discrimination and anti-prejudice.
- ✓ Educators should be trained to approach all subjects they offer multiculturally.
- ✓ Educator education programmes should introduce literature that promotes multiculturalism.
- ✓ Educators who are already in service need to attend seminars and workshops. They should upgrade their knowledge and competencies by doing extra courses in multicultural education. This will enable them to deal with diversity.
- ✓ Learners have to be exposed to the reality of diverse cultures by means of the curriculum and literature.

Teacher education should therefore focus on the empowerment of student-teachers with the sound knowledge and understanding of the developmental stages and the cultural diversity of the multicultural classroom. They should also be educated in the ideology and policies of multicultural education as stipulated in the Revised National Curriculum Framework (2003), as well equipped with various skills and teaching methods on how to teach, facilitate and mentor.

Therefore, teachers should be able to draw from multicultural learning experiences which could be techniques, methods and evaluation procedures used in the learning environment to accommodate the entire class. No learner should be disadvantaged by teaching strategies that do not accommodate all learners. This will promote an atmosphere of freedom and equality in the classroom.

3.5.2 Approaches to teaching multicultural classes

According to Coutts (1992), there are three approaches to teaching multicultural classes. These approaches are the teacher-centered approach, the learner-centered approach and the socialization approach. In view of the differences of race, culture, gender and socio-economic backgrounds that tend to characterise classes in multicultural schools, it is important that suitable approaches to teaching be pursued (De Genova, 1995; Gaganakis, 1986). These approaches will be discussed briefly:

i) The teacher-centred approach

South African education has a long history of propagating an approach to teaching that places the teacher at the centre of the experience. In this approach the teacher is seen as the main source of knowledge in the learning situation. He/she has the role of transmitting knowledge from their cultural heritages. This heritage of sanctified knowledge is sometimes seen as elitist, with its content woven into a 'cultural cocoon' that encapsulates the learner.

The teacher-centred approach to teaching in the multicultural class, where learners possess a wide range of cultural traditions, may be a suitable method under certain circumstances. This approach can provide quite a rich interaction between the teacher and the learners, if the content, techniques and methods are well-utilized (Banks, 1991; Coutts, 1992; De Genova, 1995). In schools with large classes, strict prescriptions in South Africa prevented many teachers from proceeding further than an educator-centred approach (Haupt, 1980; Popenoe *et al.*, 2003). When teaching learners from a variety of

cultural backgrounds, however, the approach by itself is not always flexible enough to be effective and has limitations. Especially when relating to the outcomes of multicultural education, learners should be encouraged to demonstrate skills peculiar to their own cultures (Gelderblom, 2003; Mkabela and Luthuli, 1997).

ii) The learner-centred approach

In this approach the educator tends to take on the role of guide, catalyst and facilitator who poses problems and creates an environment within which learning can take place (De Genova, 1995). In order to create an environment of free enquiry and exploration, the physical surroundings are often arranged informally, a rich variety of learning resources are typically provided and the use of time tends to be flexible (Banks, 1991). The learners develop new skills, achieve new insights, make personal discoveries, create and enhance personal growth. In the context of South African schooling, progressive educators favour this approach (Popenoe *et al.*, 2003).

Introducing indigenous games can help educators meet the content standard for multicultural awareness. This approach might include 'guided discovery' in which learners are gradually guided through a series of steps discover a solution to a problem. In the process of discovering the solution for learners, they are systematically loosened from the teacher's guidance, being fed few cues and hints as they explore the possibilities (Popenoe *et al.*, 2003).

The problem-solving approach is more open-ended, involving the learners in divergent thinking. With this method the process of learning is central. These learner-centred approaches are very valuable in the multicultural context due to their ability to develop the learner's capacity of judgement and critical analysis (De Genova, 1995). When learners are exposed to a wide variety of ideas, beliefs and values, it is essential that they possess critical analysis abilities and can judge the range of meanings. Moss (2000) agrees with Hankin (1997) and Muzil (1999) when suggesting that cultural dances (and indigenous games) involve more than just teaching from or about other

cultures. It also involves incorporating the interests and skills of learners from these various ethnic groups.

If cooperation is not forthcoming, educators, however, are usually forced to educator-centred instructional methods in order to maintain discipline (De Genova, 1995).

iii) Socialization approaches

The use of socialization approaches or learning methods implies a shift away from the educator-centred approach described earlier (De Genova, 1995). Instead of the direct transmission of information from the educator to the learner, the learners' interaction with one another becomes more significant, contributing to the advantage of socialization (Popenoe *et al.*, 2003). The educator is no longer the main source of information, with each learner in the group becoming a source in a non-threatening environment. Interaction is more spontaneous and rapid than would be the case with the other two approaches previously discussed (De Genova, 1995).

Outcomes-based education, however, encourages a learner-centred and activity-based approach to education (Department of Education, 2000 and 2002). Hence a discussion on outcomes-based education as part of the new Curriculum 2005 that follows.

3.6 Outcomes-based education (OBE)

'Apartheid education' as underpinned (Naiker, 1999) by particular assumptions, theories, models and practices which should be avoided within the new framework. Prior to 1994 the school curriculum has perpetuated race, class, gender and ethnic divisions and has emphasised separateness, rather than common citizenship and nationhood. In 1997, the Government, under the Minister of Education, Sibusisu Bengu, introduced outcomes-based education (OBE) in the form of Curriculum 2005 (Gelderblom, 2003). In February 2000, Kader Asmal, the Minister of Education at the time, appointed

a Review Committee to advise his office on problems with the conceptualization and implementation of Curriculum 2005. After an extensive process of consultation, a new curriculum statement appeared in 2002 (DoE, 2000).

According to Gelderblom (2003), OBE is one of the educational reform strategies that have been proposed by educational reformers. The introduction of Curriculum 2005, however, was very controversial. Part of the controversy was the way in which it was implemented. Insufficient time was given for developing learning materials and the training given to teachers was inadequate (Christie, 1999). According to Christie (1999), Young (2001); and the DoE, (2002) the Curriculum 2005 was very weak on conceptual coherence. As a result, the teaching of subjects such as Mathematics in particular, in which the integration of content learned at different times is essential to success, would have suffered (Gelderblom, 2003). Furthermore Curriculum 2005 was limited and did not specify the content to be learned at school. As a result and the lack of resources that still prevails at most of the previously disadvantaged schools, especially the rural schools, the new curriculum created more, rather than less, inequality.

Adequate support at home and competent educators for those learners, who can afford them, would compensate for shortcomings in the curriculum. Some groups have been disadvantaged due to the fact that they could not afford good qualified teachers and did not informed, or supportive, parents (Gelderblom, 2003). It was, however, imperative that the curriculum be restructured to reflect the values and principles of the new democratic society of South Africa. Emphasis was thus placed on the necessity for a shift from the traditional aims-and-objectives approach to outcomes-based education. This paradigm shift, *the Lifelong Learning through the National Qualification Framework* (derived from the White paper on Education and Training, 1995) is a necessary prerequisite for the achievement of the following vision for South Africa: "A prosperous, truly united, democratic and internationally competitive country with literate, creative and critical citizens leading productive, self-

fulfilled lives in a country free of violence, discrimination and prejudice” (Naiker, 1999:12).

There must be an acceptance of common outcomes for all learners, but with learning programmes and materials which are customised to accommodate different learning styles, rates of learning as well as appropriate teaching and support services to cater for diverse needs. Outcomes should be seen in the widest sense, including functional outcomes - particularly for learners with intellectual disabilities.

The outcomes encourage a learner-centred and activity-based approach to education. The Revised National Curriculum Statement (RNCS) of 2002 and 2003 builds its learning outcomes for the General Education and Training Band for Grades R to 9 for government schools on the critical and developmental outcomes that were inspired by the Constitution. The critical outcomes envisage learners who are able to:

- ✓ Identify and solve problems and make decisions using critical thinking.
- ✓ Work effectively with others as members of a team, group, organisation and community.
- ✓ Organise and manage themselves and their activities responsibly and effectively.
- ✓ Collect, analyse, organise and critically evaluate information.
- ✓ Communicate effectively using visual, symbolic and/or language skills in various modes.
- ✓ Use science and technology effectively and critically, showing responsibility towards the environment and the health of others.
- ✓ Demonstrate an understanding of the world as a set of related systems by recognising that problem solving contexts do not exist in isolation.
- ✓ Develop outcomes envisage learners who are able to reflect on and explore a variety of strategies to learn more effectively.
- ✓ Participate as responsible citizens in the life of local, national, and global communities.
- ✓ Be culturally and aesthetically sensitive across a range of social contexts.

- ✓ Explore education and career opportunities and develop entrepreneurial opportunities.

When reflecting on the above-mentioned envisaged outcomes, it is evident that the cognitive, affective (personal) and social domains are addressed. The physical and health domains are not addressed, a situation which leaves a need for physical education.

The developmental outcomes envisage learners who will be able to;

- ✓ Reflect on and explore a variety of strategies to learn more effectively.
- ✓ Participate as citizens in local, national and global communities.
- ✓ Be culturally and aesthetically sensitive across a range of social contents.
- ✓ Explore a variety of educational and career opportunities.

Learners are thus encouraged to develop knowledge and understanding of the rich diversity of South Africa, including the cultural, religious and ethnic components of this diversity. The RNCS is an embodiment of the nation's social values and its expectations of roles, rights and responsibilities of the South African citizen as expressed in the Constitution. The RNCS is also underpinned by principles that are crucial for working towards the aims of the education system. These are amongst others:

- ✓ Social justice: caring for others to the common good of society.
- ✓ Healthy environment: attained interdependently from people, their lifestyles and choices, their rights and social justice.
- ✓ Human rights and their infringement: acquired through the daily experiences of people within their local environments.
- ✓ Inclusivity: dealing with a number of social justice and human rights issues, and at the same time taps into the rich diversity of the learners and communities for effective and meaningful decision-making and functioning of the environment.

Schools are encouraged to create cultures and practices that ensure the full participation of all learners irrespective of their cultures, race, language, economic background and ability. All learners come with their own experiences, interests, strengths, and barriers to learning which need to be accommodated. The inclusion of indigenous games in the curriculum for physical education can encourage learners to develop knowledge and understanding of the rich diversity of South Africa, including the culture, religious and ethnic components of this diversity.

3.7 Physical education

Physical education has a unique, but not exclusive, role to play in the education of children to enhance physical fitness and well-being. Not only to teach them a wide variety of motor skills, but also to equip them for meaningful and successful living in a rapidly changing and transforming society. Currently in Curriculum 2005, physical education, however, is only one of the five focus areas in the Life Orientation learning area. When looking at the 29.5 hours teaching time per week allocated for education as such, it is evident that there is not much time available for teaching physical education. The Teacher's Guide for the Development of Learning Programmes for the Life Orientation Learning Programme (2003:20) and Solomons (1999), however, refer to physical development and movement, and not physical education as such. It is prescribed that the 29.5 hours of teaching time should be utilized as follows:

Time for fundamental learning:

- ✓ Languages: 9 hours per week for two languages.
- ✓ Mathematical Literacy/Mathematics: 5 hours per week.
- ✓ Life Orientation: 2 hours per week.

Apart from the lack of time for teaching physical education, Hardman and Marshall (2001), as well as Amusa (2005) find that inclusion of physical education as part of life orientation is problematic, because many teachers of

the subject are not trained physical education specialists; consequently they pay lip service to the teaching of the subject. The rationale for teaching in South Africa is to give concrete meaning to the idea of equality education. This includes equal access to educational opportunities for all learners, regardless of their physical, intellectual and emotional abilities.

Since the inception of outcomes-based education, physical education has phased out in the majority of the government schools (Keim and Zinn cited in Amusa, 2005). Some schools, however, indicated that due to this lack of physical education, they encourage their learners to participate in sports (Coopoo cited in Ntshingila, 2004). This inactivity of the youth inspired a study carried out by the South African Nutrition Expert Panel (SANEP, 2005). The results reveal that South Africa, like many other countries around the world, is facing a crisis when it comes to physical well-being, nutrition and an active lifestyle (De Villiers, 2005; Smith, 2005). Some contributing factors relate to that fact that parents are working and are seemingly not guiding their children in good eating habits and a healthy lifestyle. Another study by the Sports Science Department, University of KwaZulu-Natal, reveals that 45% of South African children over the age of 15 were overweight or obese (Coopoo cited in Ntshingila, 2004; De Villiers, 2005). Van Deventer (2004) agrees with Coopoo in saying that South Africa is also following the trend with the youth becoming increasingly inactive and obese similar to countries such as the United States of America, Europe, Australia and Canada. Van Deventer (2004), furthermore is as concerned as Hardman (2002) and Chernushenko (2003), about the fact that quality physical education programmes are not implemented in schools.

The Minister of Education, Ms. N. Pandor (MP) and especially the Minister of Sports and Recreation, Mr. M. Stofile declared their support for: i) national unity, ii) eradicating the divisions of the past, and iii) the establishment of a society based on democratic values, social justice and fundamental human rights (Pandor, 2005; Stofile, 2005). They are also concerned about the impact of physical inactivity and the lack of healthcare services on health, including obesity, diabetes, cancer, cardiovascular ailment, dental disorders,

osteoporosis, amongst others. The minister of Sport and Recreation recognises the potential contribution that sport and physical education can have on the transformation process in South Africa, the basic foundation of education, well-being and understanding of values and morals, as well the economy. In his budget speech at the National Assembly, it was announced that since, in its UNESCO campaign, the United States, declared 2005 as the “International Year for Sport and Physical Education”, Mr Stofile dedicated R15 million for the 2005-06 financial year to involve the nation in wholesome and constructive physical education and sport activities. A landmark agreement was signed between the two departments (Stofile, 2005: 4).

3.7.1 The origin and development of physical education

From the beginnings of civilisation, physical education has been an integral part of society. During prehistoric times people relied on their physical abilities to survive (Coakley, 2004). Their daily routine depended on throwing, hunting, climbing, swimming, and catching fish. During this period children spent most of their days outdoors, playing many games such as tag, hide and seek and a variety of ball games (Howell and Howell, 1986).

3.7.1.1 The Romans and Greeks (1600 B.C. - 400 A.D.)

The Romans and Greeks, valued leisure and free time greatly. Coakley (2004) points out that the importance of leisure encouraged philosophers to regard leisure as the basis of culture and that the games played by the Greeks were grounded in mythology and religious beliefs. The objective of the activities was the entertainment of the citizens and social control (Howell and Howell, 1986). Van der Merwe (1999) observes that these games possessed religious, artistic and even educational significance. Hence, Lion-Cachet (1997) concludes that the goal of physical education was established during this period. Plato and Aristotle both advocated that physical education should contribute to the intellectual development of the child.

3.7.1.2 The Middle Ages (14th –15th century)

During the Middle Ages education was characterised by the influence of the Roman Catholic Church and the obtaining of the Christian morals, hence Van der Merwe (1999) observes that control of participation in leisure and recreation was aimed at attaining a system of overall Christian values. During this era, the upper classes never took notice of those who were considered inferior and women were less involved in physical activities. They, however, sometimes participated in 'ladylike' games (Coakley, 2004). A variety of ball games and social games such as leap frog, marbles, hop scotch, skipping, running and hiding games were played. Adults also played blind fold games, diving for apples, and gambling games (Howell and Howell, 1986).

3.7.1.3 The Renaissance (1307 - 1924)

During the era of the Reformation and the Renaissance, institutionalized instruction, such as schools, were seen as a positive foundation of society facilitating mankind's restoration (Cross, 1990). During this time much attention was devoted to recreation in Europe and England. England was one of the first countries to present sport as an organised form of recreational activity (Van der Merwe, 1999). The necessity of physical education was emphasised due to the changes and developments in the technical, economic, political, social, sport and recreational fields. People had to learn how to spend their free time productively (Lion-Cachet, 1997). The development of sport in England during this period had a significant role to play in sport and modern games such as tennis, golf, soccer, cricket, rugby and bowling, as well as physical education that spread across the world.

3.7.1.4 The Modern Era

The Renaissance initiated the changes that were to follow during the Modern Ages. Howell and Howell (1986) describe the emergence of the modern era as a complex evolution which involved religious, economic, political and social movements. Physical training was recognised as a necessity for soldiers, and

physical education or gymnastics were accepted as part of the public school curriculum to ensure the future development of physically fit soldiers as well as the promotion of health and healthy lifestyles (Lion-Cachet, 1997). Howell and Howell (1986) state that Germany and Sweden developed distinct national systems for physical education and gymnastics. The Swedish physical education systems involved mass drills in which a large number of people could participate. This system was adopted in the general school programmes of England, the United States and Canada. In contrast, the German system emphasised individual activities which only a few could participate in.

Lion-Cachet (1997) concludes that English sport, the Swedish, Danish, and German gymnastics programmes, as well as the Australian natural physical education programme for young children made a lasting impression on physical education in South Africa.

3.7.1.5 The post-1940 period

Physical education evolved after 1940 when numerous qualified physical education teachers from England, the Netherlands, Denmark and Germany emigrated to South Africa. Most of these teachers were appointed at secondary schools. Well-known specialists such as Neils Bukh in 1939, Dr Carl Diem in 1959, Mrs Lieselotte in 1959 and Dorothy Ainsworth in 1960 all influenced physical education curricula in South Africa (De Klerk, 1984).

According to De Klerk (1984), De Mist, Commissioner 1803-1806, advocated physical activities such as music, dance, fencing and horse riding. Physical education was, however, only formally introduced for the first time in South Africa in the Curriculum of Cape Province Schools in 1897 (Du Toit, 1980). At this time physical education for girls enjoyed more interest than programmes for boys. The first ever specialized course for physical education was introduced by Miss Black teaching her female students Swedish gymnastics in 1921 at Cape Town Training College. The first degree in physical education was offered by Dr. Ernst Jokl at the University of Stellenbosch in 1936.

History also reveals that in relationship to academic subjects, physical education always has been a low status subject (Van Deventer, 2002b). Van Deventer (2002) argues that this low institutional priority of physical education can be attributed to two problem areas, namely; i) ideological opposition and mistrust, ii) lack of resources.

- i) Educators and prospective educators are reluctant to teach low priority subjects, and therefore the shortage of qualified physical education teachers, especially in segregated schools for black learners is a major problem. Van Deventer (2002a) adds that the former South African government viewed physical education as an instrument to promote its ideological agenda. Kloppers and Jansen (1996) and Kloppers (1997) are of opinion that physical education encouraged white militarism to prepare white South African boys against the onslaught of blacks and communists. Under the new dispensation, the emphasis shifted from physical education to sport education. The rationale behind this was for the overall development and upliftment of politically disadvantaged communities (Van Deventer, 2002a). For the new South African government, a representative racial picture became of great importance (Gelderblom, 2003).
- ii) Due to a lack of most basic facilities in the disadvantaged black, coloured and Indian communities, physical education was taught irregularly, or not at all. The results of a study conducted by Burnett and Hollander (1999) reveal that due to a lack of resources, the programmes launched in 1994 did not succeed as they were unsustainable.

3.7.2 Outcomes of physical education

Academics (Kirchner and Fishburne, 1995; McEwan and Andrews, 1988; Barrow and Brown, 1988) agree that physical education relates to the education of pupils by means of their participation in planned and purposeful

physical activity (the essentially unique characteristic of the subject). Physical education should be an enjoyable and satisfying experience for every child (Kirchner and Fishburne, 1995). It is the one subject among many that contributes to the education of learners who develop, learn or otherwise acquire the attitudes, norms, skills, knowledge, habits and abilities that will enable them to become mature, productive, happy and responsible adults. Physical education is an integral part of the total educational process. It is a field of endeavour that has as its aim the development of physically, mentally, emotionally and socially competent citizens through the medium of physical activities that have been selected with a view to realising these outcomes (McEwan and Andrews, 1988; Barrow and Brown, 1988). The outcomes of physical education according to Gallahue and Donnelly (2003:10) are:

- i) Learn-to-move which is based on acquiring increased movement skills and enhancing fitness through increased physical activity.
- ii) Learning-through-movement which is based on the fact that effective physical education can positively influence both the cognitive and affective (social-emotional) development of learners.

The child has to be seen as an integrated being (Barrow and Brown, 1988; Lion-Cachet, 1997; Gallahue and Donnelly, 2003) and movement should be seen as an essential component of the harmonious development of the child. Physical education should therefore address development in the motor, cognitive, affective, social and physical domains. McClenaghan and Gallahue (1978) as well as Gallahue and Donnelly (2003) refer to the taxonomy of educational objectives. Yet the child is a unique, complex being, developing in various areas of his/her life at different stages, therefore necessitates a holistic approach. Thus this particular investigation will integrate the developmental domains, namely i) physical, ii) social, iii) affective as well as iv) cognitive development (see Chapter Six, p.184).

Various academics (Katzenellenbogen and Wiid, 1980; McEwan and Andrews, 1988; Barrow and Brown, 1988; Nel and Skein, 1992) as well as

Curriculum 2005 agree on the following outcomes for physical education based on the developmental stages of a learner:

i) Physical and psychomotor development: The physical development concerns the growth of the body and the changes in the internal structure and functioning of the body. Motor development refers to the mastery and refinement of a wide variety of fundamental movement skills and sport-related movement skills. This domain includes fitness in the following ways:

- ✓ Stimulation of growth through a variety of vigorous activities.
- ✓ Acquisition of basic physical fitness.
- ✓ Mastery of selected physical skills through movement experiences.
- ✓ Maintenance of good health and combating the degenerative effects of modern living.

Health and motor coordination are reciprocal to each other. This also influences the child's learning, social relationship, and attitude toward him/herself (Lion-Cachet, 1997; Gallahue and Donnelly, 2003). Biehler and Hudson (1986) argue that participation spontaneous activities only are inadequate to facilitate cardiovascular health in children. A child, therefore, needs a variety of sequential and structured physical activities to obtain optimal health benefits.

Since play, as means of exploration, forms most of the daily routine and is essential to the child as well as to education, the integration of indigenous games in the physical education programmes could contribute positively to the physical and movement focus area as well as to the health promotion, social development and the personal development focus areas (Teacher's Guide for the Development of Learning Programmes Policy Guidelines: Life Orientation, 2003).

ii) Cognitive development: The cognitive domain involves the accumulation of a body of knowledge and the ability to think and interpret:

- ✓ Acquisition of knowledge about the body, its growth, health and fitness, the individual's potential, kinetic principles of human movement, cultural aspects of physical education, sport and recreation.
- ✓ Experience in problem solving, in largely physical context, as an individual and with others.
- ✓ Development of an aesthetic sense, appreciation of quality of movement and recognition of skilled performance, rhythm timing and efficiency of movement.

According to Gallahue and Donnelly (2003), the cognitive domain consists of: i) concept learning, where components such as skill concepts, movement concepts, activity concepts, fitness concepts, academic concepts and cultural awareness and ii) perceptual motor learning that involves the spatial world (body awareness, space awareness, directional awareness) and temporal awareness (synchrony, rhythm, sequencing).

iii) Emotional (affective) development as part of the affective domain relates to the attitudes, appreciation, values and feelings that one has about movement and about him/herself as a mover (self-concept development or enhancement). The following aspects are also part of this developmental domain:

- ✓ Enjoyment, relaxation from stress and attainment of mental health and self-confidence, the provision of scope for self-expression.
- ✓ Control and expression of emotional behaviour, acquisition of self-discipline and the ability to cope with stress situations.

- ✓ Development of positive attitudes towards the self, to others and to healthy physical activity, with a view to the adoption of a healthy lifestyle.

The components of a positive self-concept include: belonging, perceived competence, worth, acceptance of self, uniqueness and virtue.

Learners require movement skills in order to perform competently in physical activities. Those who enjoy, participate in, appreciate and are skilful in play, games, sport and dance and outdoor recreation, develop confidence and self-esteem.

- iv) People are also social beings born into a social world and should therefore be granted the opportunity to develop socially. Throughout the course of life, people form many social relationships, and are affected by society. Positive socialization through physical education or a sport setting generally occurs in the form of fair play, cooperative behaviour, and displaying good sportsmanship. Participants learn cooperative as well as competitive behaviour. Physical education has tremendous potential to foster positive moral behaviour and to teach the virtues of honesty, teamwork, loyalty, self-control and fair play. Gallahue and Donnelly (2003) agree with the Teacher's Guide (2003) for the Life Orientation learning area that positive socialization include components such as:

- ✓ Group affiliation (the need to belong, to be accepted and to be identified as a member of a particular group or team).
- ✓ Attitude formation (opinions based on knowledge or ignorance, positive or negative experiences, about something and/or someone that results in positive or negative behaviour).
- ✓ Character education (how people live in response to what is held important, meaningful and worthwhile).

- ✓ Moral growth (the fact that the individual has both the potential and the need for higher levels of moral reasoning and behaviour. Moral reasoning again refers to making intelligent decisions about what is right and wrong. Moral behaviour refers to one's life consistently within a value system that has reasoned right from wrong.

Social development thus entails the following main aspects, namely:

- ✓ Learning of social skills, especially of cooperation with others.
- ✓ Development of leadership potential.
- ✓ Development of sportsmanship.
- ✓ Development of a sound character and development of a high code of ethics.

The environment influences a child's physical and especially social development. Anthropological and historical studies reflect on the opportunities for addressing the needs in the body of knowledge, enriching social and educational practices (Calhoun, 1987; Callois, 2001; Cheska, 1987; D'Andrade, 1995). Since indigenous games are cultural products, from the social fabric and lived experiences of cultural bearers, the inclusion of such indigenous games in the South African curriculum could provide meaningful resources for movement education practices as well as cross-cultural awareness.

The rationale for the Revised National Curriculum Statement Grades R-9 (schools) (2003) is in agreement with the Health and Physical Education Learning Area for the Curriculum Framework of Australia (2003) when focusing on a holistic concept of health, social development, and physical development and movement. Both these curricula recognise the physical, mental, emotional, social and spiritual dimensions of the healthy person. It examines the impact of interaction between the individual, the family, the wider community and the environment on the health of populations. The South African curriculum framework also stipulates that learners should plan, act and reflect in order to develop the essential knowledge and

understandings, attitudes, values and skills which promote health practices, encourage participation in regular, physical activity and support the maintenance of a healthy lifestyle.

There should, however, be certain benchmarks or standards in place to guide a learner to become a physically educated person. Kirchner and Fishburne's (1995) summary of content standards for a physically educated person corresponds with the one Gallahue and Donnelly (2003) ascribed to when they identify the following characteristics of a physically educated person, namely that he/she:

- i) Demonstrates competency in many movement forms and proficiency in a few movement forms.
- ii) Applies movement concepts and principles to the learning and development of motor skills.
- iii) Exhibits a physically active lifestyle.
- iv) Achieves and maintains a health-enhancing level of physical fitness.
- v) Demonstrates responsible personal and social behaviour in physical activity settings.
- vi) Demonstrates understanding and respect for differences among people in physical activity settings.
- vii) Understands that physical activity provides opportunities for enjoyment, challenge, self-expression, and social interaction.

By promoting goals such as movement skill acquisition, physical activity and fitness enhancement, cognitive learning and affective growth in physical education, movement could be utilized as an effective tool not only to enhance self-esteem, but it can also clarify values, and encourage positive socialization. Hence it could also be utilized as goals or outcomes for a physical education programme.

As previously mentioned, physical education forms only part of Life Orientation according to Curriculum 2005. Thus an investigation on the nature of this learning area follows.

3.8 Life orientation (LO)

South Africans need to develop ways of living together in an emerging democracy and enjoying the fruits of hard-won civil, political, social and economist rights (Teacher's guide for the development of Learning Programmes – Life Orientation, 2003). Learners have to find a place for themselves in a world increasingly different from that in which their parents lived. Crime and violence affect many schools, communities and learners in mainly in impoverished and inner-city schools (the Revised National Curriculum Statement Grades R-9 (schools) (2003). Environmental issues affect the health and well-being of communities. Within this context, learners have to develop a sense of confidence and competence in order to live well and contribute productively to the shaping of a new society.

- ✓ Life Orientation addresses this competence and productivity by guiding learners to develop their full potential in all spheres of life (i.e. holistic development).
- ✓ Life Orientation focuses on skills that empower learners to relate positively and make a contribution to family, community and society life in South Africa. These skills are developed in the context of exercising constitutional rights and responsibilities while displaying tolerance of the fellow human-being, their cultures, religions, values and beliefs.
- ✓ Life Orientation facilitates the development of coping skills that equip learners to cope with the challenges of a transforming South African society (Department of Education, 2002; Teacher's guide for the development of Learning Programmes, Policy guidelines – Life Orientation, 2003; Solomon, 1999).

According to the Revised National Curriculum Statement for Life Orientation (2002), the concept of Life Orientation captures the essence of what this learning area aims to achieve. It is to equip and prepare learners for meaningful and successful living in a rapidly changing and transforming society. The Life Orientation Learning Area is central to the holistic

development of learners therefore on the development of the self-in-society. Life Orientation is concerned with the social, personal, intellectual, emotional and growth of learners, and with the way these facets are interrelated. Thus Life Orientation guides and prepares learners for life and its possibilities.

Life Orientation for the intermediate school phase focuses on the development of skills, knowledge, values and attitudes that can empower learners to make informed decisions and take appropriate actions regarding:

- i) health promotion,
- ii) social development,
- iii) personal development,
- iv) physical development and movement,
- v) orientation to the world of work (senior school phase only).

3.8.1 Outcomes of Life Orientation

The Life Orientation learning area aims to empower learners to use their talents to achieve their full physical, intellectual, personal, emotional and social potential (see Paragraph 3.7.2, p. 74 and Chapter Six, p. 184).

Since the implementation of Curriculum 2005, the non-examination subject physical education (as it used to be called) was built into the Life Orientation Learning Area. There is little doubt concerning the educational value of physical education and yet it seems to be disregarded. A review of the description, value, nature and origins seems to be important for this study.

Society has the responsibility of perpetuating its culture and socialising its youth to educational institutions chartered for that purpose, and since physical education is an integral part of education, it might serve the researcher well to discuss how physical education fits into the educational matrix.

3.9 Summary

Contemporary education focuses on helping learners develop their full potential. Physical activities is a crucial component in the school curriculum if the vision of movement experiences is beyond that of mere physical and movement development as well as providing a means for promoting social behaviour in diverse social settings as well. These movement activities can therefore be employed to add dimension to a learner's social well-being. This serves as reinforcement to the importance of physical education especially in South Africa's multicultural classrooms.

Yet, physical inactivity has increasingly negative effects on the health of the South African youth. The inactivity, obesity and also the divisions of the past have become concerns in the ministries of Education and Sport and Recreation. Ministers Pandor (2005) and Stofile (2005) agree that it has become urgent to establish a healthy nation, free from obesity, substance abuse and criminal activities. They also plead to establish a society based on democratic values, social justice, and fundamental rights. South Africans should leave behind the legacy of colonialism and apartheid and thus transform South Africa to a non-racist country – with unity in diversity.

Since 1600 AD, physical training has had educational significance and an intellectual contribution to the development of a child. Physical education still has a vital role to fulfil in supporting the academic school curriculum. Through appropriate and thorough curriculum development, the needs of all learners in the changing South African society, should be addressed. The diversity of society due to changes and restructuring from mono- to multicultural communities should be reflected in and addressed by the multicultural school curriculum.

Education of learners through the medium of movement should be aimed at outcomes developing the physical, affective, social as well as the cognitive domains. This will assure physically educated individuals enjoy a healthy lifestyle and fulfil an effective role in society.

Game participation can create the opportunity to develop character, respect for the self as well as for others through social and multicultural interaction. Participation in indigenous games, however, can also create an opportunity for cultural sharing, conservation and promotion of indigenous knowledge and games. Learners are the bearers and creators of their culture and thus of indigenous knowledge and games. The inclusion of indigenous games as an educational tool in the school curriculum will satisfy a variety of physical, psychological, cognitive, social as well as cultural needs for the learners to reach their optimal potential. This, however, could only be possible if enough time is spent on physical education lessons, and a specialist in physical education with a sound knowledge of indigenous games is employed by all schools. In Curriculum 2005, physical education cannot fulfil the needs as stipulated due to the reasons argued in this chapter. In the light of the background provided in Chapter Three and Four, learners, however, should take part in organized sessions of indigenous games to foster positive self-concept within their own cultural heritage, as well as relationships among the various ethnic groups within a multicultural classroom and/or school.

Curriculum development should hence aim at the exclusion of stereotyping and rather at introducing indigenous games from the various cultural populations, representing the diversity of the school to help parents with enculturation of their indigenous knowledge addressing the understanding and to instil respect for the diversity of cultures in South Africa. Chapter Six will provide guidelines and content for a curriculum framework with indigenous Zulu games in the multicultural South African society.

Indigenous games as a cultural phenomenon has its roots in the traditional and contemporary culture of the various populations within the South African context. For this study the indigenous Zulu games provide significant contextual and cultural content and insight into the ways of existence of the Zulu-speaking population.

CHAPTER FOUR

CULTURE AND ETHNICITY OF THE ZULU-SPEAKING POPULATION

4.1 Introduction

In some areas of KwaZulu-Natal, one finds landscapes of native beauty along the hills and valleys with the Zulu-speaking people (Natal Nguni) still mainly inhabiting in this province. The Natal Nguni, who immigrated from Nyanza-Kenya, are divided into more than 200 clans. The Zulu, Dumisa, Dlamini, Mabaso, Buthelezi, Sibiya, Gabela, Khumalo, Nxumalo, Gazu and Usutu clans, however, are the best known (Stoffberg, 1988). Until Shaka conquered several tribes and subjected them to his power, the Zulu tribe was very small. Shaka, however, with only 1500 people under his command, transformed the Zulu through warfare into a nation boasting 50000 warriors in just 11 years. In 1821, Shaka was at the peak of his military power. He was, however, murdered on 22 September 1928 by Dingaan and Mhlangana his half-brothers. During this time, the Zulus experienced many clashes with rival tribes, British armies and Voortrekkers (Europeans, mainly Dutch and French settlers, who moved from the Cape of Good Hope, as it was called then, and who arrived in Natal in 1836). The most tragic clash was the Battle of Blood River on 16 December 1838 (De la Harpe and De la Harpe, 1998).

Dingaan fled from his half-brother Mpande and was murdered by the Nyawo tribe. Dingaan was then succeeded by Mpande. He was in turn succeeded by his son, Cetshwayo in 1872. The rule of Cetshwayo was characterised by several conflicts with British government in Natal. The Zulu power was finally broken during the Battle of Ulundi on 4th July 1879. Cetshwayo died in 1885. He was succeeded by his son Dinizulu, who was in turn succeeded by his son

Solomon Zulu in 1913. Cyprian Bhekuzulu followed in 1945 and his son Goodwill Zwelinthini in 1968. King Goodwill Zwelinthini is recognised today as the traditional Zulu King (Bryant, 1967).

The lifestyle of the Zulu-speaking people living in these rural and remote areas still reminds one of an ancient way of living. It is still a lifestyle that revolves around cattle herding and living in close relationship to nature. The cattle still provide an important source of food, such as milk, maas (sour milk) and meat, and skins for clothing and shields. For many, the wealth and status of man is still gauged by the number of cattle he has. The cattle also play an important role in the spiritual life of most of the Zulu-speaking people. Traditions have it that at family festivals, it is expected of the head of the family to sit beside his cattle kraal and pour a little beer on the ground for the ancestors or forefathers before he himself starts to drink, and then to give to others to enjoy the beer (De la Harpe and De la Harpe, 1998).

There are many colourful activities that are staged and cherished by the Zulu-speaking people. These activities, which today form part of tourist attractions and entertainment, are very real and true to a traditional life style. Yet many Zulu-speaking people, especially some of the youth, have accepted western norms and ways of living introduced to them by schooling and acculturation influences through contact with western living.

Traditional culture such as customs, beliefs and ideology have thus changed over time and hence the change in culture and cultural products accordingly. People are the products of their own circumstances and experiences and therefore still honour their roots. A cultural identity and a sense of belonging are thus created.

In this chapter, a literature study was essential to clarify culture as phenomenon and to introduce the Zulu culture by referring to aspects such as the Zulu kingdom, leadership, social structure, religion, marriage customs, education, the influence of urbanization and the culture of movement.

4.2 Culture as phenomenon

The term 'culture' has been defined in numerous ways. According to Patel (1997), social scientists have been unsuccessful at reaching consensus on the issue. The term 'culture' refers to the system of knowledge that is shared by a group of people (Gudykunst, 1991) and authors such as Mkabela and Luthuli (1997) believe that a particular culture has developed because of the struggle for survival. The anthropological use of 'culture' means 'way of life' (Maasen, 1994). Culture hence is a medium which involves every aspect of human life, such as personality, how people express themselves, the way they think, how they move and how problems are solved (Samovar and Porter, 1991). Kottak (1994) and Leonard (1993) agree with Samovar and Porter (1991) that culture includes much more than refinement, taste, sophistication, education and appreciation of fine arts. All people are cultured. Cultural forces are those which affect people every day of their lives particularly those which influence children during socialization and enculturation.

Culture is general as well as specific. On the one hand it relates to knowledge, values and norms shared by all, and on the other hand, to specific societies and individuals. Humanity shares a capacity for culture, but people live in particular cultures (Kottak, 1994). All people, according to Kottak (1994), grow up in the presence of particular set of cultural rules, values and norms transmitted over the generations.

Culture is the complex system of meaning and behaviour. Culture is also the changing patterns of learned behaviour and the products of learned behaviour that defines the way of life for a given group or society (Wuthnow *et al.*, 1984). It includes a mosaic comprising the whole humankind's learned and expected activities, including beliefs, values, knowledge, art, morals, laws, customs, habits, language and dress (Henslin, 1997; Leonard, 1993; Barrow and Brown, 1988; Johnson, 1986). Culture includes ways of thinking as well as patterns of behaviour. Wuthnow *et al.* (1984) are of the opinion that culture

appears to be built into all social relations, constituting the underlying assumptions and expectations on which social interaction depends.

The process of learning culture is referred to as socialization (Popenoe *et al.*, 2003) (see paragraph 3.3.1). Socialization is the process by which people learn the expectations of society (Andersen and Taylor, 2004). The roles are learned through the socialization process and are the expected behaviour associated with a given status in society (Henslin, 1997). Through socialization, people absorb their culture (customs, habits, laws, practices and means of expression). Andersen and Taylor (2004) and Henslin (1997) argue that socialization is also the basis for identity (how someone defines oneself) and establishes personality as well (a relatively consistent pattern of behaviour, feelings and beliefs of an individual).

Although some people conform to social expectations, Andersen and Taylor (2004); Hadebe (1991) and Wrong (1961) argue that people are all unique. Uniqueness arises from different experiences, different patterns of socialization and the various ways people learn their roles. People interact with their environment in creative and unique ways.

Culture has different levels. Henslin (1997) and Kottak (1994) distinguish different levels of culture: national, international (global) and subcultures. National culture refers to experiences and behaviour patterns shared by citizens of the same national identity. Becoming part of a social group requires learning the specific language associated with that group (Henslin, 1997). Global culture extends beyond national boundaries through learning and diffusion. Culture is reflected mostly in smaller units and collectives than in nations. Although people in the same society share a cultural tradition, all cultures contain diversity (Kottak, 1994). Individuals, families, villages, regions, classes and other subgroups within a culture have different learning experiences as well as shared ones.

Culture can help to hold a society together. It gives people a sense of belonging, instructs them in how to behave, and informs them what to think in

particular situations (Henslin, 1997). Culture, therefore, gives meaning to society, yet it differs from one context to the next (Barrow and Brown, 1988). A society is a collection of people with a common identification and something becomes a cultural trait when it is accepted by members of a society and passed on to following generations. Culture can thus be defined as the totality of thoughts and practices by which a society identifies itself (Mkabela and Luthuli, 1997). Society can function only because of certain codes and rules becoming the guiding cultural forces of that society. Social behaviour is in a sense social heritage. People are born into a particular culture and their behaviour, from birth, is inexorably guided and in most cases dictated by cultural values, rules and codes of that culture, and by the boundaries that have been set by its customs, mores, folkways, and laws (Barrow and Brown, 1988). Andersen and Taylor (2004) agree with Henslin, (1997) and Leonard (1993) in noting certain features of culture. These different characteristics are:

- i) Culture is both, material and non-material. Material culture consists of the objects created in a given society, which are buildings, art, tools, toys, dance, games, print- and broadcast media and other tangible objects. Non-material culture includes intangibles such as symbols, attitudes, norms, laws, customs, ideas and beliefs of a group of people.
- ii) Culture is shared. People hold culture in common. Culture is not idiosyncratic; it is collectively experienced and agreed upon. The shared nature of culture makes human society possible, but may be difficult to see in complex societies where groups have different traditions and perspectives. In South Africa, as in other countries of the world, different racial and ethnic groups have unique histories, languages, and beliefs, therefore it is a country with diverse cultural traditions (Popenoe *et al.*, 2003). Culture also varies by age, region, gender, religion, class and other social divisions. Despite these cultural diversities certain symbols, language patterns and belief systems are distinctively African or South African, and hence form a common culture. According to Mersham and Skinner (2002) certain

interests, activities, roles, responsibilities and experiences are typical of people in different age groups. Often people refer to terms such as 'the youth', 'baby boomers', 'the lost generation', or 'generation X'.

- iii) Culture is taken for granted. Unless an individual stops practicing or participating in a particular culture, and becomes an outsider or establishes some critical distance from the usual cultural expectations, the culture that is learned during early childhood could be taken for granted. A white Afrikaans-speaking male student may take his cultural features for granted. If he were however sensitive, he might learn to appreciate his own culture when he ends up in a predominantly Black classroom where he might feel awkward.
- iv) Culture is symbolic. People give meaning to symbols (Geertz, 1973). Jones *et al.* (1995) define 'symbols' as the mechanisms necessary for the storage and transmission of the large quantities of information that constitute culture. The meaning, however, is not inherent in the symbol, but bestowed by the cultural significance. Popenoe *et al.* (2003) state that the existence of culture depends on people's ability to create and use symbols. "A symbol is anything that a group of people have agreed upon as a way of meaningfully representing something other than itself" (Geertz, 1973; Popenoe *et al.*, 2003:27).

According to Henslin (1997), language and even gestures (the way in which people use their bodies to communicate) are inborn (gestures to represent fundamental emotions such as fear, sadness and anger) or learned systems of symbols. Hence, language can reflect cultural values (Popenoe *et al.*, 2003). Language is of particular importance in the South African society. The country currently has 11 official languages of which Zulu (22%) is the most widely spoken.

Symbols are powerful expressions of human life (Geertz, 1973). The current national flag of South Africa is a piece of cloth. Its cultural significance derives not at all from the fabric of which it is made, but

from its meaning as a symbol of freedom and democracy for the majority of South Africans since 1994. Consider the controversies over the 'springbok' versus the 'protea' as national symbol for South African sport teams. For many years the 'springbok' was the national emblem for South African national teams. After 1994 it became unaccepted to many South Africans since it was perceived as part of the apartheid dispensation. For others it was a matter of nation-building. The 'protea' (flower) was then chosen to replace the 'springbok'. The national rugby side, however, is still called the Springbok team, but using the 'springbok' together with the 'protea' as emblems.

Culture, from a cognitive perspective, represents a frame of reference, a world-view that finds expression in symbolism, behaviour and material representation (D'Andrade, 1995). Individuals and collectives are simultaneously cultural bearers and shapers thereof, as they develop new symbolic systems of values and beliefs governing their behaviour practices (Gibson, 2002).

- v) Culture varies across time and place. Culture is not static (Hadebe, 1991). Due to creativity in adapting culture to the challenges people face, culture is not fixed from one place to another. Therefore, culture should be seen in their social and environmental context. Cultural relativism is the idea that something can be understood and judged only in relationship to the cultural context in which it appears.

Just as culture varies from place to place, it is also contextual since it varies over time. Children may be more influenced by their peers and may choose to dress, speak, and behave in ways that are characteristic of their new society but unacceptable to their parents (Portes and Rumbaut, 2001). Mersham and Skinner (2002; 2004) argue that stereotyping can be diminishing for the bearer. Intergenerational stereotyping often related to a type of sub-cultural relativism and in-group affiliation.

There are in South Africa almost as many cultures as there are groups. Hadebe (1991) concludes that the diversity of cultures in South Africa includes various categories of race (e.g. Whites, Blacks, Asians and Coloureds); language groups (e.g. Afrikaans, English, Zulu, Xhosa, etc.) and associations (e.g. religious and political). These cultural differences, however, are related to various factors such as perception, background, education, language and shared norms. The researcher will therefore discuss some concepts on which diversity is structured such as race, ethnicity, cultural diversity, cultural change and multiculturalism for the purpose of attaining clarity.

4.2.1 Race

Race is a concept with a precise meaning exclusive to culture, religion, language and ethnicity. Thus race refers to a category of people regarded as socially distinct because they share genetically transmitted traits believed to be important by people with power and influence in a society (Coakley, 2004). As a purely biological concept, it fails to illustrate that a racial group may include many ethnic groups and that an ethnic group may include many racial groups (Arthur, 1992). Arthur also states that the term 'ethnic' is frequently encountered in the literature on multicultural education and is frequently confused with that of race.

According to Popenoe *et al.* (2003), most anthropologists and sociologists view race as a cultural concept although it might be linked to biological traits. Categories are considered to reflect social and cultural factors more than physical variations. In other words, a race is a group of people who are believed to share certain values that are socially constructed.

Popenoe *et al.* (2003) concluded that levels of racial consciousness vary from society to society. Some societies today use physical appearance as a basis for social classification. For most societies, however, social identification depends as much on socioeconomic status as it does on appearance. In

South Africa, more so than elsewhere in the world the political, economic and social status of every individual is conditioned, if not predetermined, by his race (Boonzaaier and Sharp, 1988).

According to Boonzaaier and Sharp (1988), many scholars have deemed it necessary to distinguish between 'popular' and 'scientific' conceptions of the term 'race' and 'racism'. When scientists use the term, they are referring to the objective concept of 'race' and when the laypersons use the term, they are referring to 'racism'. The same authors state that physical scientists study 'race' and social scientists study the social phenomenon of 'racism'. They also state that the general public confuse 'race' with 'culture' or mental traits or both. The ideology of apartheid was clearly based upon the assumption that the South African population consisted of a number of discrete and inassimilable groups. The race paradigm provided differences in power and wealth in South Africa (Boonzaaier and Sharp, 1988).

4.2.2 Ethnicity

'Ethnicity' refers to the identification with and feeling part of an ethnic group and exclusion from certain other groups because of affiliation to that specific group (Kottak, 1994). The term 'ethnic' is derived from the Greek word '*ethnos*', meaning 'tribe' or 'race', but has now come to be more closely associated with cultural entities which can be more clearly understood in terms of laws of social learning and social inheritance, than the former beliefs in biological and genetic determination of cultural patterns (Gould and Kolb, 1964). Gould and Kolb (1964) and Coakley (2004) are of the opinion that people from a specific ethnic group will define themselves as different and unique because of cultural features. This distinction may arise from characteristics such as language, religion, historical experience, geographic isolation, kinship, or race (Kottak, 1994), hence not based on biological or genetically determined traits.

Many definitions of 'ethnicity' and 'ethnic group' exist, but in none of these definitions there is general agreement (Kottak, 1994; Banks, 1988). The

essential difference between race and ethnicity is that racial groups, despite anthropologically based classificatory systems, are actually distinguished by socially selected physical traits, while ethnic groups are distinguished by socially selected cultural traits (Cohen and Manion, 1983) and may include race (Kottak, 1994).

Within a strong ethnic group, a social system develops that is substantially separate from that of the larger society and has its own distinct processes of socialization. The Zulu-speaking people are identified as an ethnic group due to certain traits shared by them that set them apart from the larger part of the South African society, and from other African ethnic groups. Among these social and cultural traits are not only language and religion, but also significant customs that hold such groups together (Boon, 1998; Mersham and Skinner, 2002 and 2004; Popenoe *et al.*, 2003).

The Zulu-speaking population identify three distinct groups of people displaying different levels of ethnic affiliation (Mersham and Skinner, 2002:70):

- ✓ *Amabhinca*, traditionalists remaining very close to their tribal way.
- ✓ *Amakholwa*, followers of Western ideologies who are mostly Christian.
- ✓ *Amagxagxa*, borrowers from both of the previous groups. They are somewhere in a 'cross-over' cultural zone, are neo-traditionalists and make up by far the largest group.

Among the *Amakholwa*, in particular, there are people who are totally opposed to traditionalism, seeing it as '*pagan*, savage and contemptible'

4.2.3 Cultural Diversity

'Diversity' refers to the variety of group experiences that result from the physical and social structure of society. "Cultural ecologists have made us aware of the principle factors that help shape a culture, including climate, geography, population and plant and animal life" (Popenoe *et al.*, 2003:35).

Physical conditions, important as they are often have less influence on a culture than 'social' factors, particularly in more complex societies. Social factors include the society's level of technology, its language, its prevailing beliefs and the extent of its contact with other cultures.

Diversity is a broad concept that includes group differences in society's opportunities, the shaping of social institutions by different social factors, the formation of group and individual identity, and the process of social change (Andersen and Taylor, 2004). Race, class and gender are often applied to stratify and divide groups within a society. It is therefore fundamental to identify the role of such discourses to understand diversity. They have been so critical to shaping social institutions, but are not the only sources on diversity. Age, nationality, sexual orientation, region of residence, amongst others, also differentiates the experience of diverse groups (Banks, 1991 and 1994).

A society is rarely culturally uniform. Pratte (1980) agrees with Andersen and Taylor (2004) and Banks (1991 and 1994) in that as societies develop and become more complex, different cultural traditions appear and develop. The more complex the society, the more likely its culture will be internally varied and diverse (heterogeneous). The culture of a country such as South Africa, including its languages, arts, food, customs, religious practices, dress, dance and sports and one can assume that it is the sum of the diverse cultures that constitutes its society (Popenoe *et al.*, 2003).

Andersen and Taylor (2004) agree with Jones *et al.* (1995) when discussing the following two concepts to help in understanding the complexity of culture in a given society; namely the dominant or mainstream culture (Popenoe *et al.*, 2003) and subcultures. The dominant culture is the culture of the most powerful group in the society, since it generates culture and political power. Social institutions in the society perpetuate the dominant culture and give it a degree of legitimacy that is not shared by other cultures and is often the standard other cultures in the society are judged.

Subcultures are the cultures of those groups whose values and norms of behaviour differ from those of the dominant culture (Andersen and Taylor, 2004). Subcultures arise due to different conditions or new groups bringing different cultural patterns to society (Andersen and Taylor, 2004). A subculture may develop around an occupation such as those in the military field (Jones *et al.*, 1995). A subculture may reflect a racial or ethnic difference as does the difference in subculture of the Zulu- and Afrikaans speaking South Africans (Popenoe *et al.*, 2003). A subculture can also be based on regionalism, as in the case of the Zulu-speaking population of KwaZulu-Natal versus the Zulu-speaking population in Gauteng. Some subcultures are imposed, as when groups are excluded from participation in the dominant culture. This can result in a culture of resistance (Jones *et al.*, 1995). Subcultures also develop when new groups enter a society.

A subculture, however, that directly challenges the values, beliefs, ideals, institutions or other central aspects of the dominant culture is known as 'counterculture' (Popenoe *et al.*, 2003). Members of the counterculture reject the dominant cultural values often for political or moral reasons and develop cultural practices that explicitly defy the norms and values of the dominant group (Andersen and Taylor, 2004). Countercultures are often found amongst young people (Popenoe *et al.*, 2003). The hippie 'counterculture' of the late 1960's, for example, strongly rejected established lifestyles and directly opposed popular beliefs about desirability of work, patriotism and material possessions (Gitlin, 1983). The white South Africans who supported the 'End Conscription Campaign' against compulsory military service during the apartheid years, as well as those who supported the 'liberation struggle' during the same period, are good examples of a counterculture.

4.2.4 Cultural change

According to Popenoe *et al.* (2003), cultural change is both necessary and inevitable. Cultural change can be set in motion by development within a culture (innovation) or by the influence of foreign cultures (cultural diffusion).

Culture is not static, and the changes and diversity in South African society present many problems and numerous challenges (Hadebe, 1991).

For many South Africans, accepting cultural change is not easy. If people believe that the norms and values of their culture 'the only way to view the world' and are thus right and acceptable, they will be more likely to conform to them. This in turn promotes social order and stability. To judge one culture by the standards of another culture is ethnocentrism (ethnocentric views). "Ethnocentrism is the cognitive rigidity in the acceptance of the culturally alike, and in the rejection of the culturally unlike. Some call it 'xenophobia'" (Johnson *et al.*, 1997:209). Extreme ethnocentrism can lead to social isolation by preventing cultural exchanges that promote growth and development. According to Popenoe *et al.* (2003), the first descriptions of cultures by travellers and missionaries were often highly biased. Popenoe *et al.* (2003:36) reflect on this issue by stating: "The people who wrote the reports tended to judge the cultures they were observing by the standards of their own". Recently, in South Africa, there has been a rise of xenophobia (hatred of foreigners) aimed at legal and illegal immigrants from other African countries who took work opportunities from South African hawkers and traders (Mersham and Skinner, 2002).

Any group or individual can be ethnocentric, including members of racial minority groups, if they believe their way of living is superior to others. According to Andersen and Taylor (2004) and Henslin (1997), ethnocentrism can create a strong sense of group solidarity and group superiority, but also discourages inter-cultural or inter-group understanding. Ethnocentrism can be politically misused. Hitler used an extreme form of ethnocentrism – the glorification of German culture - as a means of increasing his popularity and unifying Germany (Popenoe *et al.*, 2003).

Assimilation described the process of change that a minority ethnic group may experience when it moves to a country (place) where another culture dominates. Ethnocentrism has its origins in the crudely, intensive assimilationist theories which developed gradually from the long held

unthinking expectation that all foreigners would forget their own cultural background (Hessari and Hill, 1989).

Today, anthropologists and sociologists who study other cultures try to avoid ethnocentrism (Popenoe *et al.*, 2003). Cultural analysis entails that every culture should be judged as much as possible on its own terms. According to Andersen and Taylor (2004); Henslin, (1997); Jones *et al.* (1995) and Giddens (1991), 'ethnic relativism' is an open minded way of thinking, which holds that there is no universal way by which to evaluate cultures. Perceptions about culture also have changed according to the intellectual history of an era (Jones, *et al.*, 1995). In South Africa, it has over the years given impetus to the notion of 'being a rainbow nation', consisting of a 'kaleidoscope of cultures' (Burnett and Sierra, 2003). Culture should thus be understood as a resource shared by members of a collective and to which certain individuals have access (Harris and Park, 1983).

Culture is, however, changing, "contested, temporal and emergent" (Blanchard, 1995:80). Globalization refers to the accelerating of dependence of nations in a world system linked economically and through mass media, technology, bureaucracy and modern transportation systems (Wuthnow *et al.*, 1994). Globalization promotes inter-cultural communication and immigration, bringing people from different cultures into direct contact. Such contact causes changes in both cultures. Jones *et al.* (1995) also call this process diffusion or cultural levelling (Henslin, 1997). Diffusion also relates to the social learning theory of Bandura (see paragraph 3.3, p. 41).

Mass communication to many people at the same time, through mass media has added effect of contributing to a 'mass culture' (Popenoe *et al.*, 2003). Mass culture or global culture is common to every modern society. Mass-produced television programmes, films, popular music videos and computerised multimedia all contribute to a world culture which is one-dimensional in that it reflects its source culture, mainly the United States of America. Global or mass culture tends to be homogenous, reflecting one dominant set of values, attitudes and norms (Mersham and Skinner, 2002).

In developing countries, such as South Africa, this can lead to the idea that western patterns of life and attitudes are the only ones of value and that indigenous cultures have little to offer. Technology in business and industry in South Africa has been developed within the history and traditions of Western civilization. As part of the globalization process, the global village has become monogenic and western influences, a change of context and modernization are clearly visible. In urban centres, such as Durban and others around South Africa, children from traditional tribes like Zulus or Xhosas can be seen rollerblading, dressed in American-style dress codes such as wearing baggies and baseball caps worn back to front (Mersham and Skinner, 2002).

Computers, especially the internet, have given rise to entirely new cultures with their own unique set of symbols, language, spatio-temporal dimensions, values, norms and expectations. McGinn (1991) identifies three communities of adult computer users, namely:

- i) The artificial intelligence community in which people pursue metaphysical philosophical interests about whether or not it is possible to create machines capable of human intelligence.
- ii) The hacker community. People who delight in composing programmes that can carry out complex tasks in accessing information of a sensitive or forbidden nature.
- iii) Home computer users. Members who ground part of their identities in the ownership and use of personal computers. Some individuals often become entirely immersed in a computer-game fantasy world.

There is, as mentioned earlier in this chapter, a close relationship between the 'cultural' and the 'social'. These concepts present complementary ways of looking at the same reality (Leonard, 1993). The bridging of geographical and cultural boundaries through travelling and media into a pluralistic society with a less distinctive way of life, does not however in itself mark the end of traditional cultures (Henslin, 1997).

4.2.5 Multiculturalism

The multicultural model (see paragraph 3.5, p. 51) is the opposite of the assimilationist model (Hessari and Hill, 1989), in which minorities are expected to abandon their cultural traditions and values, replacing them with those of the majority. The multicultural view encourages the practice of cultural-ethnic traditions (Kottak, 1994). A multicultural society socializes individuals not only into the dominant culture, but also into different ethnic cultures or subcultures. Khotseng (1996) contends that multiculturalism seeks ways for people to understand and interact that don't depend on sameness, but on acceptance, acknowledgement and respect for differences and diversity. Multiculturalism stresses the interaction of ethnic groups and their contribution to the country. It assumes that each group has something to offer and to share, as well as to learn from the others.

4.3 The Zulu culture

Mkabela and Luthuli (1997) believe that Africans have retained little of their traditional culture. Due to acculturation for a long time, they find it rather difficult to talk of 'African culture'. They continue by saying that the African people of South Africa "lack deep understanding of their culture because of the inroads the Western world has made into their lives" (Hammond-Tooke, 1959; Mkabela and Luthuli, 1997:1). These authors also believe that most of the Western ethnologists who researched African culture from an ethnocentric viewpoint and described African culture as odd, inferior and sometimes immoral. Mkabela and Luthuli (1997) conclude that there is an obvious need for Africans, as well as South Africans, to do more research into the true nature of African culture and that Africans should study their own culture.

However, for the traditional Zulu-speaking person, culture should unite people (Wrinch-Schultz, 2003; Zibani, 2002). The habits, manner, roles and behaviour patterns should be induced to people, both young and old. Culture should enhance positive relationships between people, as well as between

people and the environment. According to Zibani (2002), many Zulu-speaking people still believe that culture controls conscious as well as unconscious behaviour.

According to the *Learning Nation* (Anon, 1989a), many Zulu-speaking people are still bound together by cultural traditions. In rural areas they still keep cattle and other livestock herded by young boys. Many people living in rural areas in KwaZulu-Natal still live in the culture of “indolence and ease” (Zibani, 2002:23), preserving among themselves their early habit and tradition. They still make the same thatched bee-hive houses, live in a village, have chiefs amenable to customary laws as well as the law of their central government (Zibani, 2002) (see paragraph 3.3.1, p. 41).

4.3.1 Classification of Black South Africans

It was generally admitted by ethnologists that there were three main Native (Junod, 1927) races in Africa; the Khoisan people (Bushmen, Bergdama, Hottentots and Pygmies); the Sudanese or Hamitic; and the Bantu. Race and language are not always correlated. The Black African population was classified according to the various languages of Africa and divides them into the following classes (Junod, 1927):

- ✓ Khoisan languages
- ✓ Negro languages
 - * Sudan languages
 - * Bantu languages (Also called Bantu-Negro languages according to Stoffberg, 1988)
 - * Nilotic languages
- ✓ Hamito-semitic languages

According to Junod (1927), the Bantu people were those people speaking fundamentally one language from the French Cameroon in the North West to the Tana Valley in the North-East and right down to the Cape Peninsula.

Stoffberg (1988) classified the Bantu-language by origin, location, physical appearance, culture and race. He divided the South-Eastern Bantu into the following (ethnic) subgroups, Nguni, Venda-lemba, Sotho. The Nguni-speaking peoples he divided into Central Nguni (Zulu); Southern Nguni (Xhosa); Swazi; Northern and Southern Ndebele; and mixed Nguni (Angoni, Rhodesian Ndebele and Shongana-Tsonga).

'*Abuntu*' is the Zulu word for 'people' and can be found in all 'Bantu-languages' under varying phonetic form. They were also called *Kafir/Kaffir/Kaffer* by the Arabs, as well as *Native* (Phillips, 1938) or 'Boy' when referring to men and 'Girl' when referring to women (Sobania, 2002). The Arabs saw the Bantu people as heathens as they were not followers of Islam (Stoffberg, 1988; Kidd, 1925).

In the 'Eastern Province', two large clusters of Bantu people were to be found (Junod, 1927). The Nguni and the Ghangana-Tonga. The majority of the Nguni-cluster is found below the Drakensberg escarpment down to the sea, from Swaziland, through Natal (KwaZulu-Natal) to the Ciskei in the Cape Province (Eastern Province). Van Warmelo (1959) divided this Nguni cluster into different 'complexes'. The Cape Nguni, the Natal group, the Swazi, the Ndebele of Transvaal, and Southern Rhodesia and the Gazaland Nguni. Unlike the other Bantu-speakers in South Africa who worship both the parents from the father's side of the family (but only as far back as the great grandparents), the Nguni lay enormous emphasis on the paternal side.

The Natal Nguni are generally known as the Zulus and include a number of various tribes and uniquely among South African indigenous societies. They have clans. Every Zulu inherits from his father a clan name (*isibongo*), the name of the original father of the clan, who lived far in the past. All clansmen bear the same clan name, and all are classified as kin. According to Poland *et al.* (2003), the importance of the clan name to the Zulu is threefold. Firstly, it provides a link that spreads far beyond the local; travellers in the pre-colonial southern Africa could always be assured of hospitality and help from clansmen. Secondly, it classifies unambiguously the important difference

between sexually available women ('wives') and those not so available ('sisters'). Thirdly, it defines the category of clan ancestors, the deceased members of the descent group, and in so doing establishes the worshipping of ancestor religion.

Stoffberg (1988) proclaimed that the Nguni drove the San (also called Bushmen) away and inhabited the area along the banks of the Umhlathuze River in Northern KwaZulu-Natal unchallenged as independent clans. Zulu oral tradition has it that Malandela, the father of the Zulu people settled there with his two sons, Qwabe and Zulu. *Zulu* means 'heaven'. Zulu moved away, got married and settled on the banks of the Mkumbane River. With each generation, his clan grew. By 1785, the clan's descendants were calling themselves the *abaKwaZulu*, meaning the 'people of Heaven'.

4.3.2 The Zulu kingdom

KwaZulu-Natal houses the only monarchy in South Africa with King Goodwill Zwelithini as the traditional Zulu King. KwaZulu-Natal is bordered on the Western side by the Drakensberg and on the Eastern side by the Indian Ocean (see map Figure 5.1, p.127). On the northern side, the province shares a border with Mozambique and, on the Southern side, the former homeland Transkei – now part of the Eastern Cape Province. KwaZulu-Natal has a surface area of 92 180 km² which is only 7.6% of the total area (1 219 090 km²) of the country. Of all the Blacks (31 460 970) in the country, 22.9% live in KwaZulu-Natal. Within the province, Blacks comprise 82.7% of the total number of inhabitants, with Asians the second largest group at 9.2%. Of the total Asian population in South Africa, 76% live here. Of all the Zulu-speakers in the country, 74.6% live in KwaZulu-Natal. The province also houses 37.4% of all English home-language speakers in the country (Statistics South Africa, 2004).

According to the Human Development Index, calculated by the Central Statistical Service for the country and the nine provinces for 1980 and 1991, the inhabitants of KwaZulu-Natal have the third lowest life expectancy (61.6

years) of all the provinces compared to the national average of 62.8 years. The age is expected to drop drastically over the next few years as a consequence of HIV/Aids. The same Index indicates an adult literacy rate of 84.3%. (Adult literacy refers to persons 15 years and older who can read, write and speak their home language).

According to the October Household Survey of 1994, cited in Du Preez (2000) 59.5% of the inhabitants of the province live in non-urban areas.

4.3.3 The traditional Zulu-kraal (Homestead/*Umuzi*)

The traditional Zulu homestead (*Umuzi*) is constructed in such a way that it provides accommodation for multiple family units. Zulu material culture is marked by the products of a sophisticated technology and the structures are called 'kraals' and 'beehive huts' (Blanchard, 1995). The living quarters of a Zulu kraal are circular in lay-out and the beehive huts are grouped around the cattle kraal or byre (*isibaya*). The cattle byre is constructed of highly toxic wood called *umthombothi*, which protect the livestock from insects. The head of the household is also buried in the byre, and is therefore regarded as a sacred place.

Long grass, wooden-rods, reeds, cattle-dung and soil of termite mounds are used to construct beehive huts, called *iQhuwane*. A thick branch is placed in the centre to support the dome-structure of rods that are positioned vertically to form a circle with a diameter of about three metres and are bound with rushes at the top. A low semi-circle entrance is provided and the women complete the building, collecting dried grass and ensuring the lattice-dome is covered in layers of thick mats. Ropes made of split reeds are tied in mesh-like fashion around the roof, binding it tightly. A mixture of cattle dung and soil from termite mounts is spread thickly by the older women to form the floor.

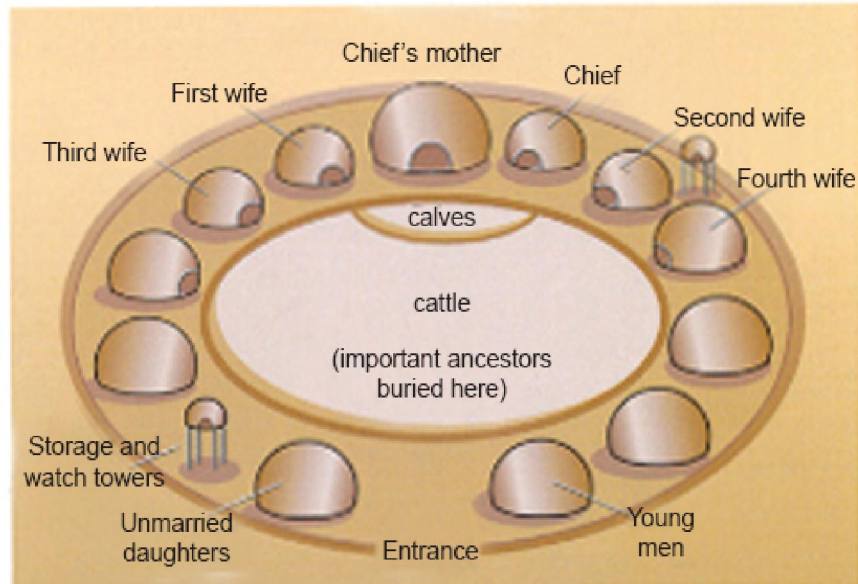


Figure 4.1: Diagram of a traditional Zulu homestead lay-out



Figure 4.2: Traditional Zulu homestead

An *umuzi* tends to be built facing a down slope, with its entrance at the lowest point, thus providing a good vantage-point to detect enemy attacks. The slope also allows for drainage from the *umuzi*. The layout of an *umuzi* is the same throughout Zululand (in northern KwaZulu-Natal): the chief's mother lives in the hut furthest from the entrance; the chief in a smaller hut (to the right) behind hers; the first wife in a hut to the left of the grandmother; the second wife in a hut to the right of the chief's; the third wife to the left, and so on, alternating from side to side. Unmarried daughters and sons lived to the left and right of the entrance respectively. The chief's eldest son guards the entrance, allowing or denying others access (De la Harpe and De la Harpe, 1998) (see Fig 4.1; 4.2, p.100).

Separate provision is made for each wife and her children, with additional huts for the older sons and daughters respectively, as well as a hut for visitors. A circular fence is built around the kraal. The cattle kraal is built in the middle of the *Umuzi*. The chief and his head wife live in the main hut, which is positioned in such a way that the life of the kraal as a whole can be controlled and coordinated from there.

The open space in the homestead was and is still well utilized currently in the rural areas by the young boys and girls to play games such as *Ukudlala Izidlu* (playing house – making their own small clay bee-hive huts, cattle, even cars and furniture) and *Izinkomo Zobumba* (fighting with clay oxen, moulded with soft clay and then left in the sun to dry). Skipping ropes (*Inqabeshu*) are still made from woven grass in remote villages around Vryheid and Nongoma.

In these remote areas, many games, however, are still played at rivers when fetching water and/or when herding the cattle where they meet their peers from other families from nearby homesteads.

4.3.4 Leadership, order and discipline

In the Zulu cultural traditions, *Ubuntu* is the 'key' to a value system in all society entities (Zibani, 2002). When the Zulu people speak of *Ubuntu*, they actually mean that a person has qualities that distinguish him from animals

and other creatures. *Ubuntu* means that a person has the inner compassion and morality that makes one at peace with oneself and everything around one's environment. The human person, for the Zulu people, is the person who makes it possible to distil the best in life in order to make the world a habitable and desirable place (Zibani, 2002). Higgs and Smith (2000) show that *Ubuntu* proposes and promotes a commitment to peaceful coexistence among other people. Higgs and Smith (2000) also believe *Ubuntu* is the one single gift an African, especially the Zulu-speaking people, can give the world. They add, by saying that the cornerstone of *Ubuntu* includes honest, integrity, responsibility, love, chastity, accountability, caring, empathy, forgiveness, gratitude and respect for people and property.

Zibani (2002) contends that the Zulu people believe that destiny has put each person in a certain place for a specific reason. That is the reason for the set social hierarchy. Knight (1999) is of opinion that for the qualities of humanity to be manifested, the society is structured in such a way that order and discipline is maintained in all levels of society. "The Zulu society is intensely hierarchic, it reverted all forms of authority" (Knight, 1999:47).

According to Dubb (1959) anthropologists have shown that traditionally, kinship played a key role in organising relationships – social, economic, political and jurally. Inheritance and succession, residence, marriage rules, mutual aid and even proper conduct were to a great extent, defined in terms of kinship. Today, among conservative traditionalists, kinship solidarity remains, although in some cases day-to-day living has changed.

The traditional Zulu society is patriarchal, with clearly defined rules dictating the duties of members and governing the manners and behaviour of subordinates towards superiors, such as women towards men and younger towards elder (Gelderblom, 2003).

The king is the supreme ruler of the Zulu people (Zibani, 2002; Blanchard, 1995). The Royal House, therefore, is the ultimate power in the traditional Zulu speaking society. He has the legislative and judicial powers, and rules by customary laws. The king is not autocratic as he is assisted by his

councillors. The king has the regional chiefs who preside over the region. These chiefs have councillors also called *Indunas* who act as a type of judge over a group of house holds in a specific district. They report to the king on their reserve or district (Zibani, 2002). The councillors are normally the head of the leading families in their communities and they have hereditary rights (Krige, 1936).

African peer groups also discipline members primarily through social ostracism (exclusion from society) which consists of open disapproval of bad behaviour until the behaviour ceases (Kayongo-Male and Onyango, 1984). The peer group also refuses to talk to or interact with deviant members. In some rarer instances, physical punishment is used. These groups are assure the upholding of sexual codes and behaviour. The grandparents are important agents of socialization of more sensitive topics such as husband-wife relationships and sexual behaviour. Due to urbanisation, the role of the father and the grandparents altered tremendously because of physical distance between the father and his children (Higgs and Smith, 2000; Kayongo-Male and Onyango, 1984).

4.3.5 Political dispensation

Leaders, traditional, political as well as academics in history, reveal that interest in Zulu cultural traditions, history and patrimony has helped a great deal in elevating political struggle, sectarianism and conflict (Van Jaarsveld, 2004).

The elections of 1994 introduced non-racial and democratic government in South Africa for the first time with the final constitution completed in October 1996. "The future political history of South Africa is likely to be dominated by two major trends" (Popenoe *et al.*, 2003:357). The first involves overcoming the racial inequalities perpetuated under 40 years of apartheid rule with more concrete issues including the rationalization and Africanisation of the civil service and the provision of equitable social services to all South Africans. The second issue revolves around the consolidation of democracy, which will

see the current and fledgling political institutions and practices being accepted as part of South Africa's political behaviour (Popenoe *et al.*, 2003).

During the early 18th century the people in KwaZulu-Natal region were not ethnically conscious (Morrell, 1996). The main political lines of division were between the dominant descent groups and those subordinate to them, between men and women as well as between elders and juniors. Class consciousness did not exist. According to De la Harpe and De la Harpe, (1998), oral tradition holds that patterns of social and political relationships started to expand around Delagoa Bay (Mozambique) with the rapid growth of export trade in ivory. Social value grew rapidly and became of political importance. "Within local chiefdoms there was growing rivalry for the control of trade" (De la Harpe and De la Harpe, 1998:22). The emergence of the early Zulu kingdom was a product of the intensification of political conflict in the region between Delagoa Bay and the Thukela River in the second decade of the 19th century (Morrell, 1996).

It is evident that the Zulu political system was that of a powerful centralized monarchy, headed by the king. The basic unit of tribal system was the family. The head of the family generally assumed the responsibility to promote his group's welfare and to maintain order. The king's power, however, was absolute, but in practice the king operated within defined limits. He was expected to seek the advice of his council. Defiance of this rule had dire consequences, as exhibited by King Shaka himself and several others, whose conduct led to their assassination (Sabela, 2004). According to Sabela (2004), there has been a barrage of legislation affecting the role of the *amakhosi* (the council) since 1910. The basic premise, responsibility to the state rather than to the people, has remained unchanged until April 1994. Under the 1667 Natal Code of Bantu Law, the State President was designated as supreme *inhkosi* with Bantu Affairs Commissioners and other appointed officials in immediate authority over *amakhosi*. In KwaZulu-Natal, the traditional political system has been relatively well organised since 1948 and the traditional authorities, the *amakhosi*, have even in modern times commanded great influence in this province (Sabela, 2004). According to Sabela (2004), the new leaders in South Africa want to achieve a major

innovative reconstruction and new structures have already been created. Attempts are still being made at adjusting the social and political behaviour of traditional institutions to fit the requirements of democracy. Morrell (1996) summarized the political situation as being dominated by conflict between forces of colonization and the indigenous African people during the nineteenth century. In the twentieth century, the establishment of white settler rule deepened the divisions between black and white. The racial division was not the only fault line. Conflict occurred between youth and elders, the Zulu royal house and its chiefly rivals and recently the United Freedom Party, the African National Congress and the chief-led Inkatha movement.

According to Zibani (2002), the Zulu-speaking people, especially the younger generation, are currently somehow dismissive of the Zulu heritage. There is a feeling that the Zulu-speaking descents perceive Zulu heritage as backward. The revival of cultural pride and promotion of tourism after the transitional period of 1994, however, eased the generation gap that fuelled strife (Zibani, 2002). The current culture of respect and political tolerance seems to prevail. The youth is no longer reactionary and it no longer perceives the traditional community leaders as paramount and superior (Van Jaarsveld, 2004).

Another contributing factor to political calm, according to Zibani (2002), might be attributed to the Shembe and/or Nazareth Church which seems to dominate the majority religions in the area. Here, the members of church practice a form of religion that is fused with traditional dress, dance and other rituals. The Nazareth Church is also involved in various cultural events, festivals and displays that enhance tolerance in the region.

4.3.6 Social structures and social life

Among the Zulu-speaking people, the social group based on blood relationship plays an important role in the community (Zibani, 2002). The social group, whether immediate family, relatives, village or age group, forms an organized unit which constitutes the fabric of the social structure or social organization of the ethnic group (Stoffberg, 1988).

The hierarchical structure of Zulu society enforces etiquette as the cornerstone of respect. Among the Zulu, the person with the higher social standing greets the other(s) first. The socially inferior person must remain silent until spoken to. In this vein, much etiquette enforces and reflects the subordinate role of women. To show respect during conversation, women maintain eye contact with men for only a few moments at a time before averting their eyes. Women also walk a respectful distance behind their husbands, with men passing on the left of each other to emphasize their weapon-wielding right hand (Zibani, 2002).

Sex, age and status are the criteria by which the seating arrangements are determined during mealtimes, so that the members of the household sit where they are seen to belong in accordance with the social hierarchy. Men therefore sit to the right of the hut's entrance, with the eldest or most important person seated furthest from the entrance. Women are similarly seated on the left. Men are served in the order of their status, followed by the women and the children, with boys served before girls. The women serve the men and quests, kneeling when doing so to ensure that their heads are never above the heads of those who are more senior and important, referred to as *hlonipha* (Sobania, 2002).

The head of the family is directly responsible for their immediate family, seeing to it that their ancestral spirits are rightly remembered and given the proper respect they deserve. It is, however, important to distinguish between family and kinship. Kinship refers to social ties between people that are established in one of two ways: through birth, or by marriage (Gelderblom, 2003). A family, in contrast, is a relatively small group directly linked by kin relationships, in which an adult or adults take responsibility for the care of children (Giddens, 1991). According to Gelderblom (2003), a family is therefore a smaller part of a kinship grouping. Together with other related families, it constitutes the kin network.

Gelderblom (2003) suggests that a family should be distinguished from a household and hence refers to a household as a group of people brought together through their living arrangements. In contrast to this Du Preez

(2000), proclaims that a family is a number of people who are related to each other. The family is the smallest social unit, usually consisting of a husband, his wife and their children (Du Preez, 2000; Stoffberg, 1988).

The term 'polygamous', according to Stoffberg (1988), is sometimes used incorrectly to refer to a family unit where a man has more than one wife, and children with each of his wives. Traditionally each wife involved in such a marriage lives, together with her children, in a separate hut, and functions as a separate, smaller unit.

The household sizes varies from as few as three members up to as many as 29 people living in one household (Du Preez, 2000). According to a household survey of October 1995 for KZN province (cited in Du Preez, 2000), the average non-urban, African household size was the highest of all populations groups at 5.8% people per household.

The heads of the household are mostly men. According to Du Preez (2000), 23 households out of the 29 that were investigated in her study were headed by men. The males were all married, while the female heads were widows, single or separated. Households mainly consist of parents with their children and grandchildren and sometimes parent(s), brother(s), and/or sister(s) residing with them.

The rural family is expected provide for its own needs (Stoffberg, 1988). Each woman has her own piece of land to cultivate (Du Preez, 2000). The Zulu man makes her work for him (Sobania, 2002). Besides a reproductive function, the family also has a caring and educational function. According to Stoffberg (1988) a child learns basic rules of conduct in the family environment, how to behave to other members in the community, as well as about his/her social and economic duties and the customs of his/her tribe.

Separately or collectively, men and women engage themselves in many activities in and around the homestead. Traditionally the Zulu-speaking people raised cattle, largely for the by-products, in addition to the other animals such as goats, sheep and chickens. They also farmed, growing

maize, sorghum, pumpkins and sweet potatoes. Hunting-and-gathering supplemented domestic production (Blanchard, 1995).

The role of the women is subordinate and polygamy is often still the norm (Gelderblom, 2003). From early childhood, girls are taught to obey men and show them great respect. A girl is expected to behave according to the rules laid down by her father and later those rules laid down by her husband, or if she is unmarried, by a senior male relative. The women traditionally were responsible for collecting grass to make baskets, mats, beer sieves and other straw products. They collected clay, for making pots, water and firewood. Although traditionally inferior in status, women are not ill-treated and are cared for and respected in accordance with their status (Gelderblom, 2003).

The father and his sons look after cattle while the mother tills the soil, plants and reaps the corn and even sometimes tend the cattle. The daughters are responsible for domestic chores. The rural men nowadays would plough the field with oxen. The women and/or boys would spread the seeds of maize, millet, beans, and other produce. The women are then responsible again for hoeing and harvesting. The men also specializes in carving wood utensils such as meat plates, wooden spoons, headrests, walking staffs, milk pails, wooden hangers. The men, especially the young men, look after the cattle. They also slaughter cattle for sacrificial festivals and ceremonies (Zibani, 2002; Knight, 1995).

The Zulu peer group help to mould the child to understand the norms and values of their society. As it is the boys' task to look after the cattle, the younger boys start looking after the smaller live stock, such as calves, sheep and goats (Zibani, 2002). They are later given the role of looking after cattle – a position of great responsibility. Cattle herding and hunting teach the boys rudimentary skills of surviving in the outdoor environment. They also learn the meaning of caution, responsibility, accountability, prudence and wisdom, while socializing with their peers and superiors.

The girls help their mothers with household chores doing domestic tasks, such as cleaning, fetching water, cooking, grooming and hoeing the field.

When the girl reaches puberty, according to Zibani (2002), she becomes ready for courtship and ultimately marriage. To obtain the ancestors' blessing on a marriage (Tyrell, 1971) every female of the tribe must have a certain cow killed for her to protect her from illness throughout her life. This ceremony (*Umemulo*) is characterised by song, celebrations, plenty of beer and meat. The young girls are coached by the older girls how to speak to and behave towards their suitors.

It is the duty of a woman to care for the girls, teaching them how to behave as a woman and what is expected of them as a wife and mother. Looking after children is expected to be carried out by women as a labour of love. They do, however, have the support of their partners, friends and family members to instil in children those values that are cherished and accepted by society. Richardson (1993) states that the Zulu society believes that the ancestors bestowed women with domestic qualities. It is widely believed that they are given special talents and virtues, such as being caring, sympathetic and tender. The women convey to the girls in the society that they are to act as the saviours of the race. They are expected to engage themselves in the duty of moulding future generations (Zibani, 2002).

The child has many role models – the grandparents, uncles and aunts and peers who have greater or lesser authority over him/her. The idea of individual autonomy is completely oppressed among the Zulu-speaking people (Zibani, 2002). The cultural traditions attribute all values and categories of thought that foster personal and social integration. Cultural activities help, therefore, to develop a high level of solidarity and cooperation among members of society. According to Stoffberg (1988), as well as Du Preez (2000), the family forms a religious unit as well. They also agree on the judicial and governing role the family unit plays.

4.3.7 Religion and traditional belief

Rosman and Rubel (1995) define religion as a cultural means by which humans deal with the supernatural and *vice versa*. The Zulu-speaking people's belief in the supernatural is the way they inculcate values and

sentiments necessary to the promotion of social solidarity and the society's ultimate survival (Zibani, 2002). Zibani (2002) is also of the opinion that the religious aspect of Zulu people is deeply embedded in culture. Vilakazi (1963), as well as Bryant (1929 and 1967) view ancestral worship as being at the centre of the Zulu way of life. All hopes and fears are centred in the patrilineal ancestors and gods (Blanchard, 1995). The traditional Zulu-speaking people believe in the power of the ancestors and visit traditional diviners and healers for assistance in times of trouble and illness.

Diviners or *sangomas* heed the ancestors' call to their profession and can communicate with them. They undergo a three-year apprenticeship and are powerful and influential members of Zulu society. They are easily recognized by their distinctive garb and ornate headdresses. The *sangomas* cooperate with the *inyangas* or traditional healers, whose vast knowledge of plants and roots is passed on from generation to generation. Various barks, fruit, leaves, and roots are crushed and often mixed with dried snakes, bones or dripping animal innards to make potent medicine, called *muthi* (Zibani, 2002). Animal-sacrifices are an integral part of Zulu religion rites and ceremonies. These are usually offered to the spirits of the forefathers in requests for rain, during the sowing and harvesting of crops, for protection, and during recuperation from illness.

When a person dies, tradition dictates that the body be buried with the *amadlozi* (ancestral spirits) in the cattle byre so that the soul may be at peace and look kindly upon the descendants. When a person dies at a distant destination and the body cannot be returned for burial, the family sends someone to 'fetch' the soul. This is done with a branch of the buffalo thorn tree which, the traditional Zulu believes, has the power to draw the spirit of the dead into it. Once home, the branch is placed in the byre. An all-night vigil is held before the funeral. After the funeral, the traditional Zulu believe in cleansing themselves of the death by washing their hands (Tyrell, 1971).

It is, however, important to note that traditional beliefs in ancestral worship and a deep, unshakeable faith in mountain, forest and animal spirits are for some Zulu speakers interwoven with more Christian beliefs introduced by

European and American missionaries (see paragraph 4.2.2). Some Zulu-speakers are more Westernized and Christianized (Zibani, 2002), but still interested in maintaining the African heritage. Despite the social changes, some Zulu-speaking people still adhere to some lifestyle aspects of the formerly tribal Zulu people. Then there are also the Zulu-speaking reborn Christians who fully deny the existence of the ancestral spirit.

4.3.8 The marriage customs and weddings

Courtship normally takes place at the river when collecting water. The women and girls take part in the courtship and form a sisterhood whose approval of the young man is essential. The final choice of partner is made by the girl; she then sends the bridesmaids to present him with a necklace of white engagement beads, indicating her acceptance of him. The Zulu engagement is clinched when a man receives a string of white beads from his future bride and she has in return received a snuff-box (Stoffberg, 1988; Zibani, 2002).

At the engagement ceremony, money is pinned onto the girl's hair-net by the family and friends, young maidens dance and women place spears at the feet of the young men. The men take turns to return the spears and perform a war dance.

Marriage is concluded in various ways after an agreement between the respective families of the bride and groom. The groom first has to determine how many cattle the bride's father wants (*lobola*). A Zulu-speaking man will pay up to 11 cattle as a common price for a girl or a woman to be his wife. Her value, however, varies according to her looks, age, rank and reputation as a housekeeper (Sobania, 2002).

The marriage customs are similar to those of other South African tribes. Yet at a traditional Zulu wedding, huge crowds are usually attracted. Weddings normally are large, festive gatherings. Everybody, both invited and uninvited guests feel welcome and treated with dignity (Zibani, 2002). The guests represent two companies. The one company comes from the bride's side

(*umthimba*) and the other belongs to the bridegroom (*ikhetho*). The whole ceremony has a religious tone as the elders of the respective families call upon their ancestors to bless the event. The two groups will also perform their best dances, songs and stick-fighting displays in a very competitive spirit (Zibani, 2002). A wedding ceremony often will serve as a place and time to settle a dispute between two parties whether individuals fought over a girlfriend, or two clans over meadows for their cattle.

4.3.9 Education

The upbringing of a child is very important for the Zulu-speaking people. The conception and every aspect of a child's development are seen as a matter of special importance to the parents and the ancestral spirits (Zibani, 2002). These two parties work co-operatively towards the well-being of the child and the family. Looking after the children is the sole responsibility of women (Gelderblom, 2003). In traditional society from conception, every aspect of the Zulu child's development was hedged around with ritual to ensure that the child would grow up free of misfortune (Knight, 1995). The newborn baby was subjected to a number of important ceremonies before being exposed to the danger of daily life activities. The ceremonies related to child rearing were aimed at initiating the child to be absorbed into the structured society. These rites and ceremonies were designed to show that everyone has a role to play in society and that the society is sustained by religious beliefs (Zibani, 2002). These ceremonies were aimed at teaching the younger generations that as they develop through different stages, they need to acquire certain knowledge and skills they would need as adults to be service to society. Knight (1995) also stresses the point that Zulu children are taught that the individual identity and achievements are framed primarily by the need to belong to the society.

Traditionally African tribal society provided for youth training adequate to their needs (Phillips, 1938). Boys and girls were gradually and naturally led to acquire those skills in animal husbandry and the care of the home, the cultivation of the soil and the pursuit of animals in the hunt and of alien tribesmen in battle. These were all competencies needed in their communal

life. The transmission of the cultural heritage of beliefs, behaviour patterns, emotional disposition and particularly the appropriate ritual behaviour for all occasions, were brought about for individuals in whom those attitudes, beliefs and feelings were inculcated. The moulding of an individual's social norms was mainly achieved through ritual and ceremonies (Phillips, 1938). Traditional education thus for the individual constitutes a gradual absorption (enculturation) into society through the acquisition of certain skills and behaviour patterns. Formal stick fighting was one of the 'skills and behaviour patterns' that instructed Zulu males about the social roles, qualities and behavioural patterns expected of them (Coetzee, 2002). The practice of sparring with sticks (*umkumgcweka*) was taught to young boys at an early age when herding cattle. Part of this exploration involved a boy fighting his way up the ranks to a position of leadership among the older herders as well as to prepare them in real stick fighting (*umgangela*) that is currently recognized as a sport (Tyrell and Jurgens, 1983).

At the age of adolescence boys and girls had to attend initiation schools to be introduced into manhood and womanhood. Many tribes still conduct tribal initiation. Boys are given a harsh, Spartan training, which tests their endurance and resourcefulness and stresses those virtues valued by the tribe. The migrating of rural Africans to the urban areas had disrupted this old tribal organization. Some youths returned home for initiation, but gradually less young men and women are attending initiation schools (Gelderblom, 2003).

Formal educational instruction for Africans in the Transvaal (now Gauteng) dates from 1842 (Phillips, 1938). In KwaZulu-Natal there were, however, others under the direction of missionaries, such as the Hermannsberg Missionaries, Zion Tokoza, Dutch Reformed Church and Methodist Mission, to name a few. Due to impoverishment, school attendance was very poor and many learners dropped out before reaching standard three (grade five) to find a job to support a family (Phillips, 1938).

In her study, on educational levels amongst the Zulu-speaking people, Du Preez (2000), refers to categories that indicate that 10.16% (37.5%: male and

62.5: female) never attended school. Only 8.89% completed school education, and only 3.17% of all subjects have completed tertiary education.

4.3.10 The influence of industrialization and urbanization

In his book *The Bantu in the city*, Phillips (1938) describes how the South African Bantu people found themselves relegated to ‘reserves’ or ‘locations’. “Their hunting days are over, the hunting grounds are in the hands of the white farmer or cattle rancher” (Phillips, 1938: xviii). Over time, almost 70 years later, the Bantu people had to learn to ‘value the benefits of civilization’.

Industrialization took off in South Africa after the discovery of diamonds in 1867 near Kimberley and gold in 1886 on the Witwatersrand. The mines needed goods such as explosives, boots, and overalls. This, together with the increased investment in transport and other infrastructure to support the mines, created a demand for industrial products (Gelderblom, 2003). According to Gelderblom (2003), industrialization was further stimulated by both World Wars when South Africa was unable to import manufactured goods from Europe.

The gradual impoverishment of the Native reserves and the increasing dependence of the population from those reserves on outside employment (the gold mines in the Witwatersrand area), created circumstances for migrating. The establishment of Johannesburg and Durban Metropolitan with all the other smaller towns and townships (such as Alexandra Township near Johannesburg and KwaMashu near Durban) mushroomed (Anon, 1989).

During the nineteenth century, pre-colonial black societies were increasingly exposed to colonial influences (Gelderblom, 2003). The most important of these influences was their participation in the growing capitalism economy of South Africa. This first manifested itself in the form of migrant labour. Young men left the rural areas for periods of employment on the mines, returning from time to time to look after their rural households (Gelderblom, 2003). According to the *Learning Nation* (Anon, 1989a), a great influx or migration of young Zulu speaking men to Durban, however, was due to the rinderpest

epidemic of 1896 that has diminished the cattle herds. The great majority of these men took up work as domestic servants. This work, however, was only temporary. They left their families in the country to work in the cities. They returned home at irregular intervals (Gelderblom, 2003; Harries, 1983; Phillips, 1938). This change, according to Gelderblom (2003) and Harries (1983), was an important factor in the transformation of the patriarchal basis of the black family. There were, however, also young women since the 1940s who settled as permanent residents in town locations to supplement their husbands' or fathers' wages. Gelderblom (2003) also states that the migrant labour system is one of the major reasons why so many single-mother households developed in rural areas. Many young men became estranged from their families, deserted their rural wives and started new relationships with city women.

Some men and women performed unskilled work in industry and for municipalities. Other skilled or semi-skilled craftsmen worked as boot makers, dress-makers, dry-cleaners, snuff vendors, carpenters, bicycle repairers or building contractors (Phillips, 1938).

Urbanization did not only expose black people to a foreign Western culture, education, Christian faith, and capitalism, but also crime and delinquency, other religions, occupation, mass media and leisure time as well as inter-racial relationships.

4.3.11 Culture of movement

For the traditional Zulu-speaking men, hunting was very important. The formal hunt of the Zulu tradition can be viewed as sport (Blanchard, 1995). Hunters gathered, the hunting pattern was arranged and the location allocated. After "dutifully (if not devotionally) prayers, a series of songs and wild dancing, they received instructions to get into a semi-circle and to kill the prey" (Bryant, 1967:683). Bird-hunting with dogs and knobbed throwing sticks (*isaGila*) were common sports among the herd boys.

Since early years the subject of play (and the related games and sport) has taken an important role in both anthropology and social psychology and has been shown to provide valuable insights about the way that culture develops (Huizinga, 1950). According to Blanchard (1995) and Bryant (1967), young Zulu-speaking boys learnt hunting skills through the 'rolling target game' (*iNtsema*). Small sharp-pointed sticks (*uKande*) were used as spears and a large spherical root, the size of a small melon as a target. Players stood in two lines down the side of a slope and tried to hit the target as it rolled down the hill between the columns of spear throwers. Schoeman (1977) is thus of opinion that play can be distinguished as another aspect of culture.

Zulu-speaking men as well as younger boys became adept in stick fighting both at parrying and striking. Every boy, and man, enjoyed stick fighting (*Ukweghathwa, Umgangela or Ukugenda*) and sparring (*Ukungcweka*). The Zulu-speaking people used to be an essentially 'fighting race' (Bryant, 1967:691). Shaka himself was a highly proficient stick fighter. His skill at wielding the stick was first proven at the age of eleven, while herding cattle. Stick fighting was an accepted means of resolving disputes among two individuals or groups and even clans. Currently stick fighting is still performed in the rural areas of KwaZulu-Natal as a process of socialization and self-defence as well as transmitting the social norms of the community in which it operates. Leitch (cited in Coetzee, 1997) is, however, of opinion that the elements of stick fighting as a social institution have been taken out of the original concept and exploited for political gain in recent years. He argues that Zulu-speaking crowds use elements of stick fighting during political marches as an expression of ethnicity. Krog (cited in Coetzee, 1997) argues that the use of a stick became politicized to such an extent that every black person carrying a stick is classified as a 'violent Zulu'. Nonetheless, stick fighting is a game, and the dynamics thereof are generally playful. Coetzee (2002) also reports on the migrant Zulu workers in the immigrant communities of Johannesburg who teach stick fighting as a martial art.

Although no specific time is set aside for training in sparring, it can be a daily occurrence among the herd boys in the rural areas. A contest in sparring usually is started when one taps a prospective opponent on the head with a

stick and challenges him by commenting something like, 'I am your master' (*iNqoto*). The person who was then challenged either prepares for a fight or agrees with the statement (Sobania, 2002).

The children, especially the boys were very fond of making toys out of clay. Boys used to fight against each other with a clay bull in their hands, head-on against their adversaries, and with a deft twist trying to break off the horns of the other. The children were equally fond of climbing trees and swimming in the rivers during the warm summers. This is still occurring in the rural areas.

The girls used to, and in the rural areas still do, play with dolls or clay puppets which are dressed in bits of rag, talked to, nursed, and put to sleep like real babies. They also practice their skills in counting, jumping and throwing games, enjoy singing songs, dance, recite rhymes and listen to stories told by the elderly. Swimming in the rivers during the warm summers is also very popular among the girls.

No matter how important the role of stick fighting and sparring with sticks in the social construction of masculinity, it is an undesirable skill for females (Coetzee, 2002). Should a female 'jump over the sticks' especially during her menstrual cycle, misfortune is supposed to fall upon the owner of the sticks. Ironically, menstrual blood is regarded as potent medicine for strengthening the sticks when applied in conjunction with a number of other substances to the stick. Coetzee (2002), however, concludes that women as an exception can and will use this martial art when necessary and refers to a girl who did stick fighting with the boys when herding her father's cattle.

The Zulu-speaking people are still famous for their rich singing voices and sense of rhythm. Dance in Africa, as many other forms of behaviour, is not an event in itself, but a connectedness with others and the external world (Mkabela and Luthuli, 1997). Zulu dancing is very energetic and is only performed by men and unmarried girls. The Zulu-speaking people dance in separate groups, singing, clapping and whistling. Men incorporate battle and hunting movements in their dancing, banging their shields and sticks to great effect, while women dance more modestly. Married women ululate as they

watch the dancing. In contrast with the western dance forms, the Zulu dance has a downward directedness that ties the dancer to the life-giving energy of the earth. Men's dances are very energetic and demonstrate a warlike nature and regimental or *impi* structure in choreography. This energy provides sustenance and strength (Mkabela and Luthuli, 1997).

When the young Zulu-speaking men left their rural home and went to the cities to find work, singing, dancing and stick fighting travelled with them (Anon, cited in *Learning Nation*, 1989a) (see paragraph 4.3.10, p. 114). Township musicals as a style of drama developed rapidly during the 1950s. The history of township musicals was closely linked to the struggles by different individuals and groups to control the performance culture of urban Africans. During the years of apartheid, American consumer goods, and mass media flooded the urban areas. Africans were influenced by jazz music, jazz stars, American gospel and gangster movies. Also the Zulu-speaking people began to use the ideas and identities that went with these American cultural goods. They adopted American slang, dress, stage shows, music and western sport such as basketball for example (Anon, 1989a).

Dancing was, and is currently, a very popular pastime activity wherever people gathered. Dancing represented different styles and life to be found in chiefdoms from different parts of the KwaZulu-Natal Province, as well as in other parts of the country. Courtship, war, hunting and imitation dances reminded workers of home (Schoeman, 1977). Dancing was especially popular in the mining and municipal compounds, where the popular gumboot dancing evolved. *The Learning Nation* (Anon, 1989b) noted that employers soon noticed the value of dancing and encouraged separate tribal dancing competitions to manage the workers' energy after work. These competitions became a very popular form of entertainment for the employees, employers and tourists alike. Zulu dancing and stick fighting are currently also two of the main tourist attractions at Zulu heritage villages such as Shakaland, near Eshowe, and Simunye near Melmoth in Northern KwaZulu-Natal (Leitch, 1996). Sobani (2002) also refers to the Zulu Ricksha Boys from Durban. Even though the men pulling the cart are clearly not boys, these physical

strong robust Zulu-speaking men who array themselves in feathers, trappings and other traditional Zulu garb currently are still entertaining modern Durban.

Cultural and indigenous dance occasions, however, also changed to exploring other styles such as ballroom dancing and dancing to jazz and kwaito music as these contemporary forms of music became more available. This was very popular in shebeens in settlements, townships and cities.

Soccer (also known as football) also became very popular. During the 1890s, soccer, along with stick fighting, spread from Durban to Johannesburg (Anon, 1989). After the great influx of young Zulu-speaking men, many of these young men took up work as domestic servants for white households during the week, and to re-establish their manhood, they would form into bands of *amalaitas* to engage in stick fighting on Sundays. Soccer teams were also established in Durban and soon they were playing matches against one another.

4.4 Summary

In South Africa, as in most parts of the world, attention seems to have shifted away from the concept of race and the nature of racial differences. Perceptions of culture have changed and the kaleidoscope of cultures over the years was given impetus of the notion of being a rainbow nation or a multicultural society. South Africans are often unaware of the cultural values and norms of fellow South Africans, but the concept of cultural diversity is becoming more generally accepted. Since different cultures are in constant contact – which can be mutually beneficial, but which could also lead to cultural diffusion, misunderstanding and conflict.

This chapter discussed the concept of culture as a learned accumulation of life experiences through enculturation as well as acculturation. Culture should, hence, not be viewed as static, bounded and homogeneous entities. Culture is dynamic and always changing as new and/or recurring pressures are placed on it. The nature, nurture, innate, heredity and environment of

culture command much attention at present. Yet, culture or ethnic groups similarly continue to provide fertile terrain for the perpetuation of many of the underlying notions associated with the race paradigm. Like race, culture can also be used as a unit to classify people and thus rank them in hierarchical order. Multiculturalism, however, stresses the interaction of ethnic groups and their contribution to society and it therefore assumes that each group has something to offer and to share as well as to learn from each other.

The physical culture (as displayed in indigenous games and dance) is a cultural product also being transferred and created through enculturation and acculturation.

In accordance with the fourth objective, data was collected for documenting, analyzing and classifying indigenous games of the Zulu-speaking population in KwaZulu-Natal. In the following chapter these collected indigenous games will be selected and presented according to various educational outcomes.

CHAPTER FIVE

INDIGENOUS GAMES PLAYED BY ZULU-SPEAKERS IN KWAZULU-NATAL

5.1 Introduction

One of the main objects of this research is to document indigenous Zulu games as an educational tool for possible implementation in the multicultural classroom. It was therefore imperative to trace, map, analyse, describe, and categorize the socio-cultural and historical development of Zulu games and other play forms from different generations in urban as well as rural areas of KwaZulu-Natal. Quantitative data was thus collected for establishing the trends, content and nature of the games (through a questionnaire) whereas qualitative data provided contextual information (through focus groups, case studies, observations and visual recordings) (see paragraph 5.2.6, p.134).

Research in the field of indigenous games in South Africa has, over the years, received sporadic *ad hoc* attention (Burnett and Hollander, 2004). Van der Merwe (1999), however, states that this *ad hoc* attention was void of an inclusive, co-operation and systematic effort to compile a representative inventory of traditional play patterns, adequate historical and socio-cultural contextualization and interpretation.

In 2000, the National Research Foundation supported and promoted research in Indigenous Knowledge Systems in South Africa. The South African Sports Commission also embarked on promotion of indigenous games in South Africa (Burnett and Hollander, 2004). This empirical study was part of the National Indigenous Games Project 2001/2002 that was initiated by Proff C. Burnett and W. Hollander from the Rand Afrikaans University (since 2005 known as the University of Johannesburg), and F. van der Merwe from the University of Stellenbosch embarked on a national research project of indigenous games in which eleven tertiary institutions collaborated (Burnett and Hollander, 2004).

Indigenous games are included in the National Mass Participation Project (*Siyadlala*) that was a co-initiative of the South African Sports Commission and Sport and Recreation South Africa and launched in 2004. Although these games are presented at different communities and schools in all provinces in South Africa, a need for documentation and information about a wider spectrum of indigenous games became essential. The analysis and presentation of indigenous games in an outcomes-based format remained a main challenge.

5.2 Methodology

As indicated in Chapter One (see paragraph 1.4.1, p. 6) a comprehensive literature study was conducted to gain enough background knowledge in indigenous games as a social construct (see Chapter Two, p. 17). The nature, trends and value of physical education in which the games may further serve as valuable educational material in the context of the (see Chapter Three, p. 35) culture of the Zulu-speaking population (see Chapter Four, p. 80) were investigated. Qualitative data was collected through structured interviews, focus group discussions and observation of play activities of a representative sample of the Zulu-speaking population in South Africa. Visual and tape recordings assisted in the capturing of songs, physical skills and play patterns. Quantitative data was collected through the completion of questionnaires (see Appendices B and D) by a representative sample of adults and senior citizens as well as grade seven learners (see paragraph 5.2.2, p. 124). Triangulation was thus achieved through the various methods of data collection (see paragraph 5.2.4 to 5.2.8, p. 133 to 135). Validity and reliability was thus ensured.

5.2.1 Procedures

The procedures administered during the research are relevant to the different phases in which they applied.

During the planning phase, the researcher:

- i) Selected five different communities on the basis of having had access due to the fact that at least one member from the research team had ready access to a specific community who could assist the researcher in making contact with knowledgeable informants and actors;
- ii) Made logistical arrangements and obtained permission from the *iNduna*, where necessary;
- iii) Trained research assistants. In the rural areas, the introduction to and administering the completion of questionnaires were allocated to Mr Nxumalo. Mr Gabela assisted the subjects where needed. Mr Gabela was responsible for facilitating the game demonstrations. Both co-researchers also assisted with translations and interpretations.

During the data collection phase:

- i) The elderly completed the questionnaires with the assistance of researchers due to the relatively low level of literacy.
- ii) The grade seven learners (n=217) completed their questionnaires at school.
- iii) A total number of men (n=26) and women (n=31) were interviewed who represented a geographical spread and provided about 10 participants per community. It was really difficult to find enough elderly people. They do not stay in old age homes and they lack the means of transport to travel. The researcher paid transport fees for those who had to travel to a central place.
- iv) A focus group session was conducted in each of the seven schools where 70 learners (five boys and five girls per school) participated. The participants of the focus groups also had to explain and demonstrate the games. Those learners, who demonstrated special interest and knowledge in the indigenous games, were randomly selected by the research team to participate in the focus group activities as well as in demonstrations of the games. Time constraints did not allow the research team to photograph and visually record all the games. As research took place during school hours to optimize

participation and ensure a random selection of research participants, only a certain period of time at each school was granted.

During the follow-up phase:

- i) After the final data collecting session at each community, all participants received refreshments.
- ii) The questionnaires were coded and sent to RAU (now known as the University of Johannesburg) for the data analysis.
- iii) Flow charts (description of series of activities, procedures, events or other related factors from beginning to end) were developed for documentation and analysis of the games collected.
- iv) The indigenous games were categorized.

During the reporting phase:

- i) A detailed report, supplemented with photos of various aspects of the games, was produced by the researcher and submitted with a video cassette to the initiators of the National Indigenous Games Project 2001/2002 who compiled a National Indigenous Games Project Report (Burnett and Hollander, 2004).

5.2.2 Sampling

The communities were selected, in accordance with the National Indigenous Games Research Project (2001/2002) guidelines. Participants were from urban and rural communities representing most of the major Zulu-speaking clans in KwaZulu-Nata (see Figure 5.1). The grade seven learners were chosen as stipulated by the National Indigenous Games Research Project, for they still play games, it was found that they were relatively more expressive and could describe games better than their younger counterparts. Although it was originally decided that elderly people (60 years of age and older) would be included in this research, the researcher changed the age category to be 40 years and older. Members of this age category were acquainted with traditional Zulu games and relatively accessible for research.

The participants (N=274) comprised of grade seven learners (n=217), representing boys (n=87; 40%), girls (n=130; 60%), and senior citizens and/or adults (n=57), with a gender composition of men (n=26; 45.6%) and women (n=31; 54.4%) (see Table 5.1). All adults, senior citizens and grade seven learners from the various communities and schools completed the questionnaires. Ten learners (boys=5; girls=5) from each school were randomly selected to participate in focus group discussions and demonstrations of the various games. They added up to a total of 70 research participants in seven focus group discussions.

Table 5.1: Sample size (n and %) according to gender, age and locality (town/school)

TOTAL: (N=274)	CHILDREN (n=217)	SENIOR CITIZENS (n=57)
AGE	BOYS (<i>UMFANA</i>) (n=87/40%) and GIRLS (<i>INTOMBAZANA</i>) (n=130/60%)	MEN (<i>OWESILISA</i>) (n=26/45.6%) and WOMEN (<i>OWESIFAZANE</i>) (n=31/54.4%)
10-13	148 (68.2%)	-
14-17	68 (31.3%)	-
>17	1 (0.5%)	-
31-43	-	2 (3.5%)
44-56	-	12 (21.1%)
57-69	-	36 (63.2%)
70+	-	7 (12.3%)
TOWN and SCHOOL	n (%)	n (%)
<u>Urban</u>		
Empangeni	-	10 (17.5%)
(Preparatory)	28 (12.9%)	-
(Grantham Park)	37 (17.1%)	-
Durban (Umbilo)	-	10 (17.5%)
(Stellawood Primary)	36 (16.6%)	
<u>Rural</u>		
Eshowe		11 (19.3%)
(Esiphezi)	26 (11.9%)	
Nongoma		11 (19.3%)
(Nongoma Primary)	22 (10.1%)	
Vryheid	-	15 (26.3%)
(Amakhwatha)	33 (13.8%)	-
(Ntinini)	35 (16.3%)	-
#		

#Note: The school's name appears in parentheses.

5.2.3 Geographical spread

The map (see Figure 5.1) depicts the areas where the research was conducted in KwaZulu-Natal. See paragraphs 5.2.3.1 to 5.2.3.5 for detailed discussion on the geography of the different areas. These areas were chosen due to the fact that at least one member of the research team had ready access to a specific community who could facilitate contact with knowledgeable informants and research participants from the various areas. These areas included urban schools and communities in and around Empangeni and Umbilo in Durban, and rural schools and communities around Vryheid, Eshowe and Nongoma.

The University of Zululand is located 18 km south of Empangeni and hence, (see Figure 5.1) due to far distances and thus financial constraints, the areas on the eastern side (Pietermaritzburg and Ladismith) of KwaZulu-Natal were not included in the research.

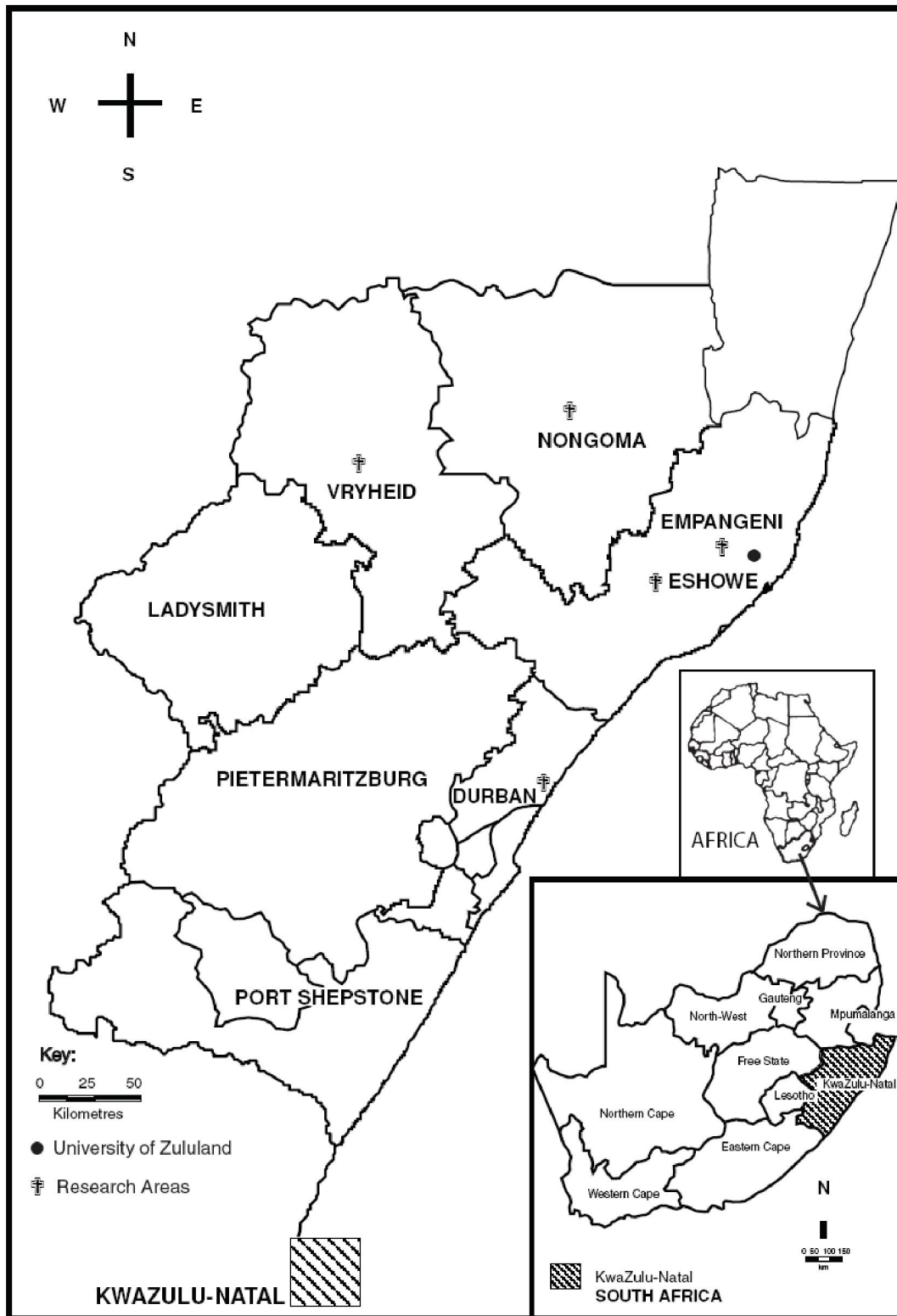


Figure 5.1: Map of Kwazulu-Natal depicting areas where research was conducted

The areas where the research was conducted, however, represent most of the major clans in the Zulu-speaking population. These clans were:

- ✓ From Eshowe area: the Sibiya; Gazu; Mahaya clans.
- ✓ From Vryheid area: the Zulu; Gabela; Khumalo clans.
- ✓ From Nongoma area: the Nxumalo; Ndwandwe; Zulu clans.
- ✓ Durban and Empangeni offered a mix of various clans, including those mentioned above.

A discussion on the various communities where the research was conducted provides background and contextual information relevant to the understanding of the play and game culture of the Zulu-speaking population in these selected areas.

5.2.3.1 Esiphezi near Eshowe

Esiphezi is situated 36km west of Eshowe. It is a very remote area with no electricity and tap water. Learners have to travel vast distances to attend school, or to get to the nearest taxi rank. Women and girls have to fetch water and firewood on foot.

Two focus groups were conducted with one senior citizens group (n=12) and one grade seven group (n=10). Focus group participants for the latter focus group were randomly selected from 26 learners who completed questionnaires. The focus group participants also demonstrated how the games are played while the researcher photographed and visually recorded the games. All senior citizens and grade seven learners complete the questionnaire.

At Esiphezi Primary School, the learners have to share single desks. Some learners did not have the necessary stationery and textbooks to do their schoolwork properly. There are 210 learners from grade one to seven, with 26 learners in grade seven. There is no official school sport nor physical education offered at this school due to a lack of resources such as facilities and equipment, and many of the learners stayed quite far from the school. They had to walk to school and back. For many learners, play is their only way of having fun and being entertained during their free time after school, over weekends and during holidays when not engaged in domestic duties.

The children are used to playing in very rough terrain: in the veld, on stones and thorns, in open areas, and in nearby rivers and dams. The school building is also utilised as a community centre.

5.2.3.2 Empangeni

Three groups were targeted, namely one senior citizens group (n=10) and two grade seven groups from Grantham Park Primary School (n=37) and Empangeni Preparatory (n=28). These research participants completed the questionnaires. All senior citizens and ten grade seven learners from each school participated in focus groups. They were also included in demonstrating the games.

5.2.3.2.1 Grantham Park

Grantham Park Primary School is situated on the eastern side of Empangeni just off Durnford Road, one of the main roads into town and leading out to the University of Zululand and Richards Bay. The school has 798 learners with 122 in grade seven. As a dual medium school, they offer an Afrikaans- and English medium of instruction. There is one Afrikaans and two English medium classes in grade seven. The learner population comprises blacks (mainly Zulu-speakers); Indians; Coloureds and Whites (Afrikaans- and English-speakers). There are also a few other ethnic groups from all over Africa and even abroad (the parents work at the University of Zululand or at one of the bigger industries). They, however, have not participated in the research.

The school offers winter (rugby, hockey, netball) and summer sports (swimming, cricket, athletics). The school has well-maintained facilities (three grass fields for rugby, athletics and hockey, a swimming pool, and netball courts) which are well kept and fully utilized. The parents and staff are very involved in the academic, sport and cultural development of their children.

5.2.3.2 Empangeni Preparatory School

This school is situated virtually in the middle of Empangeni next to the main road running through from Richards Bay to Melmoth. The school is within walking distance from the business centre.

The school has well-maintained facilities that are optimally utilized. These include a multi-purpose sports field (athletic track, soccer-, rugby-, or hockey field, depending on the term the sports code is offered), a swimming pool and a tennis court). On campus next to the school, there is a hostel where 18 learners reside during the weekdays.

At the time of the research there were a total of 723 learners in the school with 103 learners in grade seven. The learners came from all over town and also from further afield, as far as Vulindlela 20 km south of Empangeni, eSikhawini 15 km east of Empangeni and Mathuba, some 30 km north from Empangeni. The learner population ratio was 80% black (mainly Zulu-speakers) and 12% whites (only English-speakers), 8% Indians and others. The medium of instruction was strictly English, but the school offers isiZulu as a subject where the learners often learn about some of the Zulu traditions, games and customs.

5.2.3.3 Vryheid

Vryheid is a relatively small town, providing a taste of the country and yet large enough to provide the infrastructure for all modern conveniences. Situated in Northern KwaZulu-Natal, Vryheid is the heart of a vast rural area with a very rich cultural heritage as an attraction to many tourists and visitors. Vryheid grew out of a melting pot of Zulu, Afrikaans, English and German-speaking people. Later arrivals only added to the flavour. Tourism was becoming an important part of the economy of the area and Vryheid was an active role-player in the Rainbow Route, Battlefields Route and Zulu culture in general (Anon, 2005).

Three focus groups, one group of senior citizens (n=10), and two rural schools, namely Amakhwatha School (n=35) and Ntinini Primary (n=33) were conducted. Senior citizens (n=15) as well as all learners (n=68) completed the questionnaires. Only ten

randomly selected learners per school, as well as all the senior citizens, interacted in interviews and demonstrations.

Ntinini Primary School, a rural school, is situated 65 km south of Vryheid. During the time of the research, the school had 873 learners with 83 of them being in grade seven. No official school sports were offered at the school due to the distances they had to travel to and fro, and due to the lack of facilities. The majority of children helped in and around the house, looked after the cattle, fetched water and firewood, and helped with cultivating the land and harvesting. During this time they often had the opportunity to play a few games.

Across the road from Ntinini Primary School was a clinic and community centre (*em'hlanganweni* – it is a place where the *iNduna* meets with his people and this always used to be under a certain tree) where the senior citizens were gathered. Administering the questionnaires was a time consuming task due to the relatively low level of literacy. The researchers had to assist where deemed necessary.

Amakhwatha School, is situated in *Bhekuzulu*, a black township on the outskirts of Vryheid. This school is a “phase school” (according to the OBE system) and has 1200 learners from grade seven to ten. There are five other schools in very close proximity with even more learners. Amakhwatha School has no outdoor sport facilities or even any open fields where their learners can play or interact and therefore did not cater for any official school sports or physical education. The learners spent most of their free time at school inside the classrooms.

5.2.3.4 Nongoma

Apart from the two focus groups, one group of senior citizens (n=11) and one of grade seven learners (n=10) who also participated in interviews and demonstrations of games, an additional 12 learners (n=22) and all senior citizens, hence a total of 33 completed the questionnaires.

Nongoma Primary School is situated on the main road to Pongola on the north end of town. The school had 275 learners from grade one to seven, with 28 learners in grade

seven. It is the only school in town. It is almost a 100 years old, but is very popular and well known in the town and district. Learners from as far away as Ulundi, attend Nongoma Primary School. The school does offer physical education and sport, but due to transport constraints, the majority of learners cannot take part in organized sport matches after school hours and at weekends. The staff, however, organize one or two tournaments (mainly soccer and netball) per year, which also serve as fund raising projects for the school.

5.2.3.5 Durban Metropolitan (Umbilo)

Stellawood Primary School

In addition to those who participated in the two focus groups, one senior citizen (n=10) and one class of grade seven learners (n=10), 26 learners also completed the questionnaires. Only the learners, however, explained and demonstrated the various games. It was not possible to elicit the participation of senior citizens in this urban centre. The ten senior citizens that took part in the interviews retain their property outside the boarders of Durban Metropolitan in a remote rural area. They, therefore, do not really qualify as residents of Umbilo.

Stellawood Primary School is situated in one of the oldest parts of Durban City, Umbilo, with Umbilo Road running along the eastern side of the campus. Umbilo is one of the busiest main roads coming in from the southern suburbs into the city. Across the road is one of the busiest hospitals, the King Edward Hospital.

This school used to be *Port Natal Primêre Skool* (an Afrikaans-medium school) for many years. Due to the decrease in learner numbers, the three campuses of Port Natal merged into one school on the main campus. Stellawood at that time was overflowing and had to find a bigger campus. In 1997 Stellawood occupied the *Port Natal Primêre Skool* premises.

At the time of the research, there were 650 learners in the school from grade one to seven. Most of the learners were Zulu-speakers, but there were also a few Indians,

Coloureds and Whites who were also English speaking. The teaching staff component comprised white and Indian educators.

The school offered official school sports such as soccer, netball and cricket. Due to transport, travelling and time constraints many learners did not participate in any kind of sport after school hours. The learners travel mainly by bus and taxi from all over the Durban Metropolitan to attend school. They came from as far as *Umlazi* (South of Durban) and *KwaMashu* (North of Durban).

5.2.4 Questionnaire

The purpose of the questionnaire was to collect information on the indigenous games which the Zulu-speaking people used to play when they were still young, the games they know about, and perhaps still engage in playing. There were two different questionnaires, one for children and one for adults (see Appendices A and C). Both questionnaires, however, were available in English as well as in isiZulu (see Appendices B and E).

The questionnaire consisted of the following two sections, namely:

- i) The first section in which autobiographical information was asked. This section consists of five closed questions containing demographic data such as gender, mother tongue, race, age and place the subject lives/has lived (town/city/rural area).
- ii) The second section in which questions relating to participation patterns, contextual information and socio-cultural content were asked. This section consisted of five closed questions for adults and six for children. The subjects (children) had to indicate which games they know, have played (children and adults) and/or seen others at play (children and adults) as well as the season of participation (children). These categories required respondents to write the names of the indigenous games.

Both, the learners and the adults, had to report on the:

- ✓ Frequency and thus popularity of the games.
- ✓ The locality where they mostly play these games.
- ✓ The time of day these games were usually played.
- ✓ Social agents (teacher of these game). This was only for the learners to be completed (see Appendices A to D).

This collected data drew on the participants' cultural heritage as well as how indigenous games featured in their social worlds. This type of quantitative data collection served as an important factor in methodological triangulation by which the internal and external validity were enhanced.

5.2.5 Interviews

All senior citizens and adults who participated were interviewed either individually or within groups. During these sessions, all three members from the research team were involved. Mr Nxumalo, a Zulu-speaker, was the interviewer, Mr Gabela, also fluent in isiZulu, the recorder and Mr Roux the observer.

The word 'interview' implies an interaction between two or more people (Burnett, 2001b:33). Personal interviews varied from unstructured interviews where the questions were based on some of the questions in the questionnaires, to informal interviews for exploration and probing. A list of questions was compiled by the research team and then translated into isiZulu. Personal interviews were conducted to obtain descriptive data of how games featured in cultural context and life histories of the aged.

5.2.6 Focus groups

The grade seven learners also formed focus groups. These focus groups consisted of knowledgeable members who were identified during an open group discussion in class on indigenous games (see paragraph 5.2.1). Focus group discussions focused on questions that required the listing, categorization, ranking (in order of popularity) and

description of games. After initial listing, ranking and description, consensus was obtained in terms of contextual and socio-cultural manifestation. Enough time was then given to the participants to brainstorm and interact with one another to recall information. Focus groups participants also demonstrated the games.

5.2.7 Participant observation

Observations during the demonstration of the games were made to learn and record the various indigenous games. Recordings were also made of the participation of learners' activities engaged in during break time. These activities included free play in a natural setting. Various forms of skipping and Three-tin were very popular amongst the girls of all the schools where the research was conducted. The boys from the rural schools mostly played some adapted forms of soccer and marbles. In the Empangeni schools and in Stellawood Primary, the learners were more engaged in passive activities such as in sitting around playing various card games during their break time.

5.2.8 Photo and video documentation

All demonstrations of the games, as well as group discussions, interviews and interactions were audio-visually and/or visually recorded. Learners were often requested to explain as well to demonstrate the various games. Specific attention was also given to use of play areas, the implementation or adaptation of rules, development of the game and scoring.

5.2.9 Data processing

After all the questionnaire had been completed. They were coded according to area, community, age and gender. The questionnaires were then compiled and sent off to the then Rand Afrikaans University (now the University of Johannesburg) for statistical analysis. The SPSS package was utilized to determine frequency, hence a result on the quantitative data that was collected during this research. These results were then explained and integrated with qualitative data transcribed from the interviews, focus group discussions as well as visual and tape recordings that were conducted during this research.

5.3 Results

A total of 40 games, dances and other physical activities were collected. For this study, only games with indigenous Zulu cultural content and which are structured games that fulfil the criteria as discussed in paragraph 6.1, will hence be discussed in this chapter. *U-gxa* (hop scotch) and *Isiguklu* (card games), are seen as westernized games and will thus be excluded. Mere play activities without a structure or rules, such as *Ukudlala izindlu* (playing house) and *Izinkomo zobumba* (bull fight with clay oxen) will also be excluded.

The graph (see Figure 5.2, p. 137) shows in an ascending order: i) from whom the games were learnt; ii) the places where these games were played; iii) on what occasion, and iv) the time of the day these games were mostly played. By ranking the games according to the number of participants who either know or have played them, it is evident that the majority of the participants have learnt the selected structured indigenous games mostly from their peers, during their free time (in the afternoons after school and/or during break time), at their respective homes and when visiting their friends within the community. Games were thus mainly learnt and transmitted through the process of enculturation.

People are to a large extent a product of their environments and living conditions, and they react often instinctively to these conditions and influences. Living in the rural areas (Nongoma and the areas around Vryheid) represented a relatively isolated existence which translated in games being relatively more traditional than those in which urban areas where the Zulu-speaking people are more exposed to western influences such as in Empangeni and Durban. The influence of acculturation was clearly evident during the interviews with the grade seven learners at the three urban schools. Their exposure to western games such as soccer and basketball, and the fact that the majority of teachers did not teach them indigenous Zulu games were evident. This could be the result of the low status of indigenous games as part of physical education and/or to the limited time allocated and devoted to physical education as part of the Life Orientation Programme (see paragraph 3.8, p. 75).

In Figure 5.2, the graph indicates social agents such as people teaching the games, and the contextual data as previously discussed in this paragraph. The response was from all the children who participated in this study as indicated in Table 5.1 on page 126).

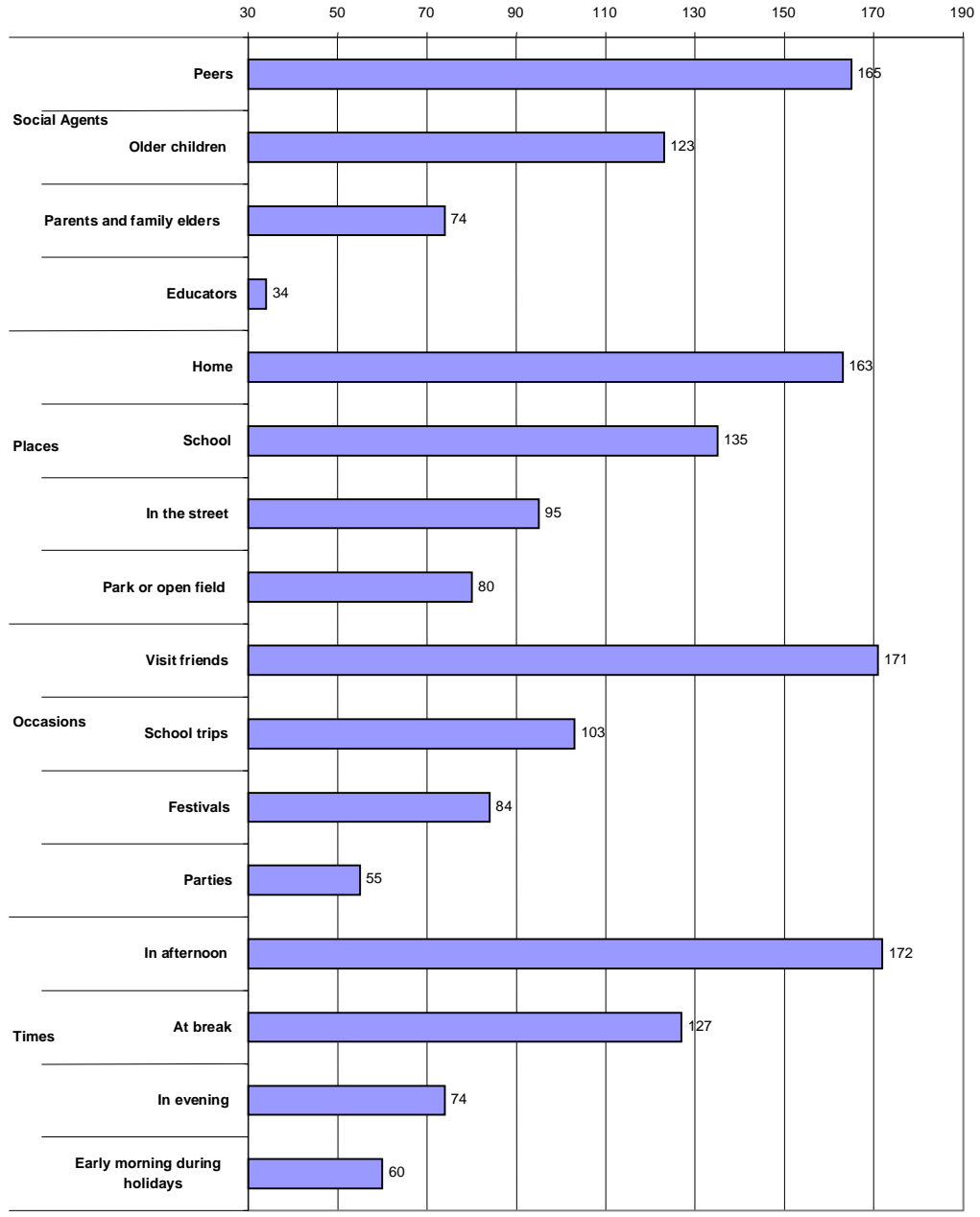


Figure 5.2: Popularity and context of games

When analysing Figure 5.2, the main findings are :

- i) Social agents (“Who taught them?”)
Children of the same age (n=165) or older children (n=123) are the main agents conveying knowledge and skills of indigenous games. More traditional games are learnt from parents and family elders (n=74), followed by teachers (n=34).
- ii) Locality and events (“Where were these games played?”)
Indigenous games were mainly played at home (n=163), at school (n=135), around the homes (n=95), open parks and fields in the community (n=80).
- iii) Time frame (“When did they play these games?”)
The children mostly played indigenous games during informal visits to family and other friends (n=171) or when going on school trips (n=103). Children also played these games at formal social gatherings such as festivals (n=84) or informal parties (n=55). The children mostly played indigenous games in the afternoon after school (n=172), as well as in the evenings (n=74) and early mornings during holidays (n=60). They also often played at school during break times (n=127).

Although ‘school trips’ were indicated as a popular occasion for playing these indigenous games, the author is of opinion that this might not be a true reflection of expression of rural participants. It was indicated during interviews that it was mainly representing the experience of the urban learners. They, however, mainly played westernized games such as touch rugby and hop scotch. Due to financial constraints the learners from the rural schools near Vryheid, Ntinini and Amakhwatha, had not been on school trips at all. The learners from Nongoma Primary, however, indicated that they only went on short excursions around town visiting the local municipality, post office, etc. which did not include free time for play. King Shaka Day, the *Thomba* (male puberty) ceremony and the *Iphapu* (lung) Festival are, to mention three, very popular ceremonies or festivals (see paragraph).

The results are clearly influenced by the difference in the number of female (especially grade seven girls, n=130, to the boys, n=87) participants (n=161) compared to the

fewer male participants (n=113) (also see Table 5.1, p. 125). *Inqabeshu* (rope skipping) and *Ushumpu* (kick the ball) are not particularly popular among the male participants, and yet it was ranked first and second positions of popularity due to their popularity among female participants. The ranking (see Figure 5.3) hence also provides an overview of the popularity of the 13 games that were selected for the school curriculum (see paragraph 5.3.2, p. 146).

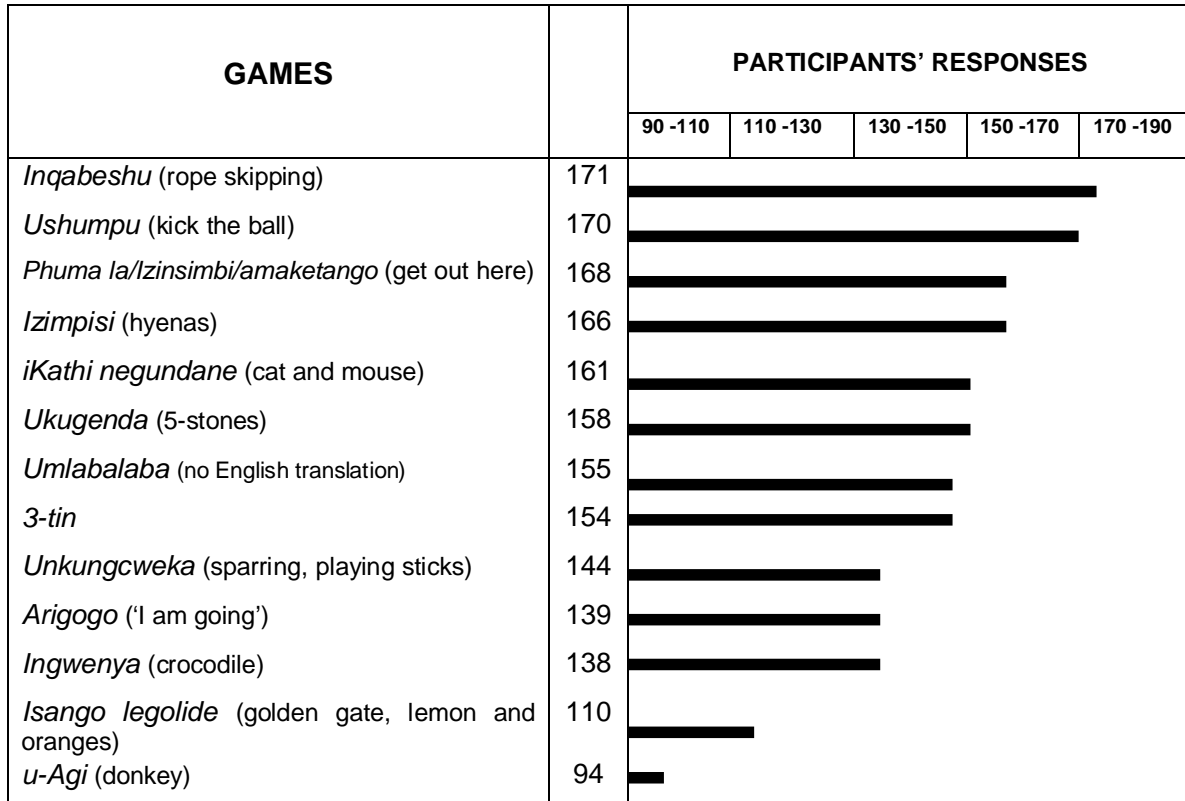


Figure 5.3: Ranking of indigenous games by all participants

The older men, however, identified *Umlabalaba* and/or *Ukungweka* (stick sparring) and especially *ukweqhathwa* and/or *umgangela* (stick fighting) as most popular, but due to the fewer male participants, these games are respectively ranked seventh and ninth.

The older women indicated during focus group sessions, that although they do not play games anymore, they still remember all these games and teach their children how to play. From these results (see Tables 5.3, p. 144 and 5.4, p. 145), it can also be

deducted that the majority of learners prefer to play active, exciting and challenging games such as *Ukugenda*, *Izimpisi* and *Arigogo*.

Urbanization also has a prominent determining influence on the play patterns of these games. Difference in responses of the participants, between urban (Durban and Empangeni) as compared to rural communities (Vryheid and Nongoma) was evident (see Table 5.4, p. 145).

5.3.1 Categorization of games

Callois (2001) proposed four broad categories for the classification of games, namely; competitive games (*Agôn*), games of chance (*Alea*), simulation games (*Mimecry*) and games that are based on the pursuit of vertigo (*Ilnx*). Avedon and Sutton-Smith (1979) report on classification parameters for cross-cultural analysis which were developed through anthropological frameworks despite the earlier attempts of folklorists to document, classify, analyze and explain the cultural dimensions of traditional games.

Van der Merwe and Bressan (1995) applied the seven category classification system of Cheska for the categorization of the traditional games of the Xhosa-speaking people of South Africa. Burnett and Hollander (2004), however, point out that this type of deductive research poses a methodological dilemma (an analysis of eleven historical documentations of Xhosa games) and epistemological problems (inadequate socio-cultural and ethnographical data). In their research, a taxonomy of indigenous games was developed through exploring with an ethno-scientific framework derived from inductive empirical research (Burnett and Hollander, 2004). This method thus provides a model for cross-cultural comparisons of the cognitive process in classifying indigenous games. Goslin and Goslin (2002) add that this sets out to contribute to the preservation of ludodiversity and contribute to the existing body of knowledge by classifying games according to the 'basic idea of the games' (De Jongh, 1984) or movement content (Saayman and Van Niekerk, 1996).

For this research, individual interviews, informal discussions with individuals, as well as small groups and brain storming with focus groups, were conducted to develop an 'emic' system of classification (from within the socio-cultural context). This system was

very simple with only three main categories based on gender (games for male, female and for both male and female), with two sub-categories indicating difference in generation (girls and women, and boys and men).

Table 5.2, however, only reflects the games suitable for educational purposes, thus the exclusion of the vigorous games such as *Ukucana induku* (real stick fighting to harm the opponent). A group of Zulu-speaking students (n=15) from the Department of Human Movement Science from the University of Zululand, together with grade seven learners (n=20: 5 boys and girls respectively from rural and urban communities), then brainstormed to identify the main 'characteristics of the games' for classification purposes. The researcher, however, utilized educational outcomes to categorize the games for possible inclusion in the school curriculum.

This 'emic' approach for classification only used gender as criteria, namely games for male, games for female and games for both sexes. A game, however, has five critical components (Gallahue and Donnelly, 2003). These are boundaries, rules, the use of motor skills and movement concepts, strategies, and player roles. There are also four basic approaches to categorizing games, namely the game categories approach, the games for understanding approach, the core content approach, and the developmental games approach.

'The games categories' approach is a popular way to classify games (Gallahue and Donnelly, 2003). The various components of games may be organized into three major categories, namely the physical requirements of the games (such as equipment, space, organizational pattern/boundaries), the game structure (number of participants, modifications and strategy), and the personal requirements of the game (motor skills, movement concepts, fitness requirements and social skills).

Table 5.2: An emic approach to the categories of indigenous Zulu games

Zulu Games	Gender reference	
	Male	Female
Phuma la (get out here)	X	X
Ingwenya (crocodile)	X	X
iKathi negundane (cat and mouse)	X	X
Izimpisi (hyenas)	X	X
Ukungcweka (sparring; 'playing sticks' stick fighting)	X	
Ukugenda (5-stones)		X
Ushumpu Also <i>Dibeke</i> in Sotho (‘kick the ball’)		X
Arigogo (I am going)	X	X
Three-tin	X	X
U-Agi (donkey)		X
Umlabalaba (No English translation)	X	
Inqabeshu (rope skipping)		X
Isango legolide (golden gate: lemons and oranges)		X

‘The games for understanding’ approach is an approach characterizing according to the various strategies, skills or equipment used. This model classifies games as target games (bowling, archery, spear throwing), net/wall games (tennis, volleyball), invasion games (soccer) and striking/fielding games (baseball, *Ushumpu*).

To categorize games around the core content of games, the following four broad interrelated content areas, according to Gallahue and Donnelley (2003), should be included:

- i) Game forms, namely conventional games: those games already existing in a society and community, such as soccer as well as original games: those games created by the teacher, learners, or both.
- ii) Movement skills: locomotor, stability, manipulative.
- iii) Movement concepts: body, space, effort, and relationship (also called movement awareness), and game tactics and strategies such as moving into open space when playing *Izimpisi*.
- iv) Game criteria: These are criteria used to judge the educational value of games such as catering for maximize participation or game promoting. Thus does the game promote positive social interaction?

Gallahue and Donnelly (2003) also refer to developmental progression of games as an approach of categorizing games. They are of the opinion that games are viewed mainly as a tool for applying, reinforcing, and implementing a variety of fundamental movement skills and sport skills, and that games are not viewed as a primary means for learning new movement skills. Although movement skill acquisition is a primary objective of the movement lesson, games from a developmental perspective serve mainly as a means for applying and utilizing present skill levels. From a developmental perspective, games are frequently classified as simple low-level games (level 1 games), complex games (level 2 games), lead-up games (level 3 games) and official sports (level 4 games) (see Figure 2.4, p. 28).

A variety of methods, however, may be used for categorizing games. The criteria, utilized for categorizing the indigenous Zulu games, were based on the criteria as set out in the manual for the National Indigenous Games Project 2001/2002, compiled by Burnett (2001a and b). This represented an emic approach across geographical regions that mainly correspond with the 'games for understanding' approach. Although a panel comprising four Human Movement Science lecturers (all experts in teaching physical education) and Human Movement Science students from the University of Zululand, classified the games from an educational and outcomes based

perspective ('epic' approach), the classification represents a synthesis of the 'games for understanding' and 'core content' approaches (see Table 5.3).

Only two main categories were identified, namely active games and mind games. Six sub-categories were identified under the 'active games' category, namely: i) running and tagging; ii) jumping and skipping; iii) challenging games; iv) ball games; v) command games; vi) action songs and singing games.

Table 5.3: The geographical participation trends in the indigenous Zulu games

Community	Gender				Total
	Men	Boys	Women	Girls	
Urban	13	5	11	10	39
Rural	26	32	24	34	116
Total	39	37	35	44	155

According to table 5.3, the respondents were mainly from rural areas. A total of 66 learners (32 boys and 34 girls) as well as 50 adults and senior citizens (16 men and 24 women) participated in the research. Of the 39 participants from urban centres, 24 were adults and senior citizens (13 men and 11 women), and 15 were learners (5 boys and 10 girls). It is clear that boys from the urban areas are clearly underrepresented in this study. This resulted from the fact that especially the boys from the urban areas were not interested in playing indigenous games. Some referred to indigenous Zulu games as 'baboon games'.

Table 5.4: Participation in terms of gender, generation and locality

Zulu Games n=13	Geographical spread																			
	Eshowe n=46				Empangeni n=34				Vryheid n=35				Nongoma n=36				Durban n=5			
	m	b	w	g	m	b	w	g	m	b	w	G	m	b	w	g	m	b	w	g
Running and tagging																				
i) <i>Phuma la</i> ("get out here")	X		X	X	X		X		X		X	X	X		X	X				
ii) <i>Ikati negundane</i> (cat and mouse)	X	X	X	X	X		X	X	X		X	X	X	X	X	X				
iii) <i>Izimpisi</i> (hyenas)	X	X	X	X	X	X	X	X	X	X		X	X	X	X	X				
iv) <i>Ingwenya</i> (crocodile)	X		X	X	X	X	X	X	X	X	X	X	X	X	X	X				
Ball games																				
v) <i>Ushumpu</i> ("kick the ball")	X	X	X	X	X				X	X	X	X	X	X	X		X			X
vi) <i>Arigogo</i>	X	X	X	X	X		X	X		X		X		X		X				
vii) <i>Three tin</i>	X	X	X	X	X		X			X		X		X		X				
viii) <i>U-Agi</i>	X	X	X	X	X		X	X		X		X		X		X				
Challenging and sparring games																				
ix) <i>Ukugenda</i> (stones)	X		X	X	X		X			X		X		X		X				
x) <i>Ukungcweka</i> (sparring sticks)	X	X	X		X	X			X	X		X	X	X						
Skipping																				
xi) <i>Inqabeshu</i> (rope skipping)	X	X	X	X	X		X	X		X		X		X	X	X				X
Action songs and singing games																				
xii) <i>Isango ligolide</i> (lemons and oranges)	X	X	X	X	X		X	X		X		X		X	X	X				X
Mind games																				
Board games																				
xiii) <i>Umlabalaba</i> (no English trans.)	X	X			X		X		X	X		X		X	X		X			
Total (n=176)	13	10	12	11	13	3	11	7	7	11	4	13	6	12	8	10	0	2	0	3

Key: m=men; w=women; b=boys; g=girls

5.3.2 Discussion of indigenous Zulu games

According to the results as displayed in Tables 5.3 and 5.4, it is evident that more indigenous Zulu games are played by the participants from the rural schools and communities in and around Vryheid, Nongoma and Eshowe (n=116), compared to their urban counterparts (n=39) in Durban and Empangeni. The difference in level of knowledge of these games between the urban and the rural areas, and the experience in playing these games was prominent between the senior citizens (men and women) and the grade seven learners (boys and girls). Although in a suburb of the city of *Umhlatuze*, the schools in Empangeni still draw learners from the rural areas around town. The urbanization trend is evident when comparing a rural community such as Eshowe (n=46) with Empangeni, a town (n=28) and Durban, a city (n=5). This can be the result of acculturation, since the learners at the three urban schools (Stellawood, Empangeni Preparatory and Grantham Park) participate in sports codes, such as rugby, tennis, athletics, netball, hockey and soccer, as presented by the different schools. Some grade seven learners (n=5) from the urban schools in Empangeni, however, indicated that they do play some of these indigenous games when visiting their relatives in the rural areas over school holidays. All 13 games have co-ed possibilities and can thus be introduced to the learners for mixed participation.

It is evident, according to Tables 5.2, 5.3 and 5.4, that all these games were traditionally played by elders from the rural areas around Empangeni, Eshowe, Vryheid and Nongoma. The majority of boys and girls from the rural areas still participate in traditional Zulu games (see Tables 5.2, 5.3 and 5.4, as well as Figures 5.2 and 5.3). When comparing the activity levels of the urban boys with the urban men, it is evident that the boys (n=5) are less active in indigenous Zulu games than the men (n=13).

The elderly men as well as the women indicated that although they had not played all the different games, since some games were regarded to be played by males (*Ukunqweka* and *Umlabalaba*) or females (*Phuma la*) only, they learnt

about the games through observation. They even taught their children how to play these games. It is also evident that the majority of the learners from the urban schools (Empangeni and Durban) are not participating in indigenous Zulu games (see Tables 5.3 and 5.4).

Although indicated as played by both sexes, games such as *Phuma la* (“get out here”), *Izimpisi* (hyenas) and three-tin have been observed by grade seven boys as games mainly played by girls (see Tables 5.2, 5.3 and 5.4). It was evident during observations and interviews that younger boys from eight to eleven years old participate in these games. The grade seven boys, however, indicated that they enjoyed playing *Izimpisi* if they can be the hyenas catching their prey (the girls). These grade seven boys enjoy the more vigorous challenging games such as *Ukungweka* (playing sticks). Although the girls did not participate, it was, however, indicated that girls are interested in participating in *Ukungweka* (for self-defence purposes) and *Umlabalaba*. These indigenous games were particularly popular among the rural areas around Eshowe, Vryheid and especially Nongoma.

The recreational value lies in playing these games just for the sake of fun. However, it can also serve other purposes as being a means to an end such as developing a sense of interrelatedness of class members from diverse ethnic backgrounds. For the reader to understand the background and how to play and administer the various games, the 13 games’ suitability to be included into the school curriculum will be discussed in relation to potential educational outcomes. The criteria for determining the outcome appropriateness of the various games were developed by a panel comprising four Human Movement Science lecturers (all experts in teaching physical education) from the University of Zululand. These 13 games were rated on a five point Likert scale and presented under the following headings, namely composition, equipment needed, area of play, game description, rules and scoring.

- ✓ **Name of the game:** Where possible the author provides an English name or translation.

- ✓ **Equipment and facilities:** Equipment is listed for when needed. Equipment may need to be modified according to the number of learners involved and the equipment readily available. Learners can be motivated to modify traditional game equipment. When possible, learners can also construct their own equipment used for playing the game in its original form. Although the majority of the games are played outside, indoor facilities could also be utilized. *Umlabalaba*, a board game can easily be played on a grid drawn on the ground, tennis court or soccer field. Where applicable, a game area, field or court parameters are provided. The size of this area, however, will also be determined by the number of participants at a given time as well as the space available.
- ✓ **Team composition and roles:** a number of players are required for the game to run smoothly and easily. The number can be altered according to the needs and ability of the participants as well as the area or space available.
- ✓ **Game description:** the games are structured from start to finish. Where applicable, songs, poems and other conversations are provided. English translations are also provided for clarity.
- ✓ **Rules and scoring:** The basic rules are also provided, yet it could be adjusted to the skill level of the participants. Often the rules and variation of the games are determined by the participants on a given day.

The rating of the 13 games was based on the developmental stages of the learners as discussed in Chapter Six (see paragraph 6.5.1.3, p. 196). In the following table potential educational outcomes of the rope skipping game *iqabeshu* are rated (see paragraph 6.5.2.1, p. 203).

Table 5.5: Rating educational outcomes of *Inqabeshu* (example)

INQABESHU (rope skipping)					
OUTCOMES	RATING				
	1=POOR/WEAK		5=EXCELLENT		
	1	2	3	4	5
Psychomotor					X
Cognitive				X	
Affective					X
Social					X

The four outcomes for physical education (psychomotor, cognitive, affective and social development) entail the following:

Psychomotor: This outcome refers mainly to focus on motor skills and physical aspects of play. The skill development and the mastery and refinement of a wide variety of skills such as swinging and skipping forward, backwards, and sideways (left and right) are addressed. Factors such as stimulation of growth through vigorous activities, the acquisition of basic physical fitness and the maintenance of good health are also adhered to when rating the various games (Barrow and Brown, 1988; Gallahue and Donnelly, 2003). It is, however, recommended that where large classes are divided into smaller groups, the learners will be more actively involved (Biehler and Hudson, 1986).

Cognitive: The cognitive outcome involves the accumulation of knowledge and the ability to think and interpret. Cognitive learning comprises concept learning such as the learning of skill concepts, movement concepts, activity concepts, fitness concepts and academic concepts, as well as perceptual motor learning that includes the learning of the spatial world (body awareness, space awareness) and the temporal world (synchrony, rhythm, sequence) (Gallahue and Donnelly, 2003). Aspects such as problem solving and cognitive challenging content are dealt with. Knowledge and application of rules of the various games are to be addressed as well. The participants often have to adapt the rules as

decided upon on the day. Creative strategies and methods should thus be explored.

Affective: Personal aspects such as enjoyment, and values and norms, responsibility, tolerance, security, trust and assertiveness are often challenges during games. Participation often offers an opportunity to develop these aspects. The value of the Zulu tradition can also be enhanced. The mastery of the attempts builds self-confidence as well as self-acceptance.

Social: Learners' development does not occur in a vacuum, but in social settings that are dynamic and that require cooperative interaction with others. The desire for group affiliation is frequently cited by learners as a primary interest in recreational and competitive sport activities. The core traits of positive socialization for attitude towards others formation should be integrated into the school curriculum. These traits are respect (diversity, tolerance and acceptance), responsibility (commitment, reliability and self-discipline), trustworthiness (honesty loyalty and integrity), caring (empathy, compassion and friendliness), fairness (leadership and involvement), citizenship (equality harmony, justice and democracy) (Gallahue and Donnelly, 2003).

Cross-cultural interaction can modify a learner's behaviour to conform to the expectations of another individual or to the expectations of a group. This is thus a process where the learner learns rules and skills for functioning in their own cultural milieu, as well as from other cultures which in turn enables them to be integrated into society and to participate as contributing members of that society (Gallahue and Donnelly, 2003). Participation in indigenous Zulu games can address aspects such as cross cultural interaction, cooperation, as well as leadership, fellowship and mutual respect during safe competition and group work.

Hence a detailed discussion of the 13 selected indigenous Zulu games.

5.3.2.1 Running and tagging

Phuma la ('get out here')

This game is also called *Izinsimbi and/or Amaketango* (steel and chains). The 'steel and chains' are symbolism of putting a culprit in jail, which is quite similar to 'cowboys and crooks' and 'cobs and robbers'.

Boys and girls between the ages of 6 and 16 years usually play this game. The game is very popular (see Figure 5.3, p.139) and is mostly played during the afternoon after school at the homestead.

Equipment

None

Play area

Any open space/ area with a relatively even surface and enough running space.

Team composition and roles

One person will be appointed by the group to get into the circle, meaning he/she will now be leading the game. A small group of 6 to 8 people can play, but a larger group of up to 15 can also play to make the game more interesting.

Game description

Children will hold hands to form a big circle around the 'starter' or 'leader' of the game. This person will go around touching where the group's hands join, saying:

Starter: "Ngaphuma la". ("I get out here")

Group: "izinsimbi" ("steel")

Starter: "Ngaphuma la"

Group: "amagetango" ("chains")

This person in the circle will keep on doing and saying this until he/she finds a weak spot in the chain. He/she will break through and the whole group will chase after him/her in an attempt to catch him/her.

Rules and scoring

The person who catches the starter (or the one in the middle) will be the next to be in the middle of the circle. If the group fails to catch the person in the middle, that person can then nominate someone to be inside the circle, or he/she can go back in him-/herself.

Table 5.6: Rating of educational outcomes of *Phuma la* ('get out here')

PHUMA LA ('get out here')					
OUTCOMES	RATING				
	1=POOR/WEAK		5=EXCELLENT		
	1	2	3	4	5
Psychomotor			X		
Cognitive	X				
Affective				X	
Social				X	

Psychomotor: Performance fitness levels are addressed through running (chasing), dodging and accelerating. Health-related fitness levels, again, are addressed through stretching and strengthening of the arms and handgrips.

Cognitive: Except for understanding the game as such and the movement concepts such as effort, space and relation awareness, as well as the academic concepts in understanding and using isiZulu as language, there are no difficult rules to adhere to. Strategy and creativity could be encouraged though.

Affective: The game is daring and challenging. Self-acceptance is fostered.

Social: Aspects such as leadership and cooperation can be developed among the learners. The senior women indicated that *Phuma la* is an easy game they often utilize during their free time at home to socially interact with their toddlers. Boys, especially younger boys to the age of ten and girls easily interact in this game. Aspects such as taking turns and group organization can be taught.

Mixed participation should be encouraged. The whole class can be actively involved when subdivided into smaller groups.

ikathi Negundane (cat and mouse)

Young girls and boys (ages 6 to 12) enjoy playing this game. *Ikathi negundane* is very popular especially among the girls in rural areas. This game is a lot of fun. No team, strict rules or equipment are needed.

Play area

On any open level ground or even inside. People often play *ikathi negundane* at school, church or Sunday school.

Team composition

No structured team is needed.

Game description

Children get together and form a circle by holding hands. One person will be appointed by the group to go inside the circle (the mouse/*gundane*) and one (also appointed by the group) will go on the out side of the circle (the cat/*ikathi*). The cat then must try to catch the mouse. The 'human circle' must help the mouse to survive the cat's attack. When, however, the cat catches the mouse, the mouse becomes the cat. The previous cat can call on a 'new mouse' for the following round. The game continuous until the group loses interest.

Table 5.7: Rating of educational outcomes of *iKathi Negundane* (cat and mouse)

IKATHI NEGUNDANE (cat and mouse)					
OUTCOMES	RATING				
	1=POOR/WEAK		5=EXCELLENT		
	1	2	3	4	5
Psychomotor			X		
Cognitive	X				
Affective				X	
Social				X	

Psychomotor: Imitative and imaginative abilities are developed. All the performance related fitness skills and health-related fitness skills are addressed as mentioned in *Phuma la*.

Cognitive: Not much of a cognitive challenge.

Affective: No gender differences. Role-play (cat and mouse) is utilized and is controlled by the group. Challenges offer excitement and thus develop a daring attitude.

Social: Aspects such as caring for the ‘mouse’ through cooperation of the group is developed.

Ingwenya (crocodile)

Ingwenya was customarily played by young boys in dams or rivers where they were herding the cattle. Today they still play it in rivers, dams and also in swimming pools. Boys and girls often play *Ingwenya* during summer in the afternoons after school, over weekends and summer holidays. A challenge especially for the boys is to see how long they stay submerged.

Equipment

None (just water deep enough to make the game interesting but safe as well).

Play area

A river, deep enough to swim, a dam or swimming pool.

Team composition

One boy will be named *Ingwenya* (crocodile) or a boy will volunteer, or someone will toss something to determine who the crocodile will be. A big group of up to 20 can play this game. Too many in a restricted area such as a small swimming pool will not be appropriate.

Game description

The *ingweya* has to catch the others ('prey') in the water.

The *ingwenya* will say: "*Okabani lona?*" ("To whom does this one belong?").

The prey will answer when caught: "*Owakho*" ("He is yours").

The prey, however, must try to avoid being caught.

Rules and scoring

If the *ingwenya* catches a player, this player becomes his child and therefore must help the 'father' crocodile to catch the others. The game ends when all the swimmers have been caught. A new round can then start.

Table 5.8: Rating of educational outcomes of *Igwenya* (crocodile)

INGWENYA (crocodile)					
OUTCOMES	RATING				
	1=POOR/WEAK		5=EXCELLENT		
	1	2	3	4	5
Psychomotor					X
Cognitive				X	
Affective				X	
Social				X	

Psychomotor: Performance-related fitness to achieve and maintain in water, such as coordination, balance, speed, power in arms and legs for swimming.

Health-related fitness components such as cardiovascular endurance and muscle endurance are also addressed.

Cognitive: The understanding of water resistance and buoyancy as well as concepts such as cardiovascular endurance development. Learners can be creative in developing unique strategies.

Affective: An excellent game for fostering aspects such as tolerance, accepting own ability and assertive behaviour.

Social: Co-ed cooperation is possible and social interaction between boys and girls can take place.

Izimpisi (Hyenas)

This game is played by boys and girls from ages 8 to 16. Age restrictions are decided upon and introduced by the participants themselves to avoid injuries inflicted by older, robust boys. The children, especially the teenagers, like to play this game in the late afternoon or even in the moonlight. Although traditionally played by girls, boys enjoy participating with girls, but prefer being the ‘hyenas’ and the girls being the ‘prey’.

Team composition and roles

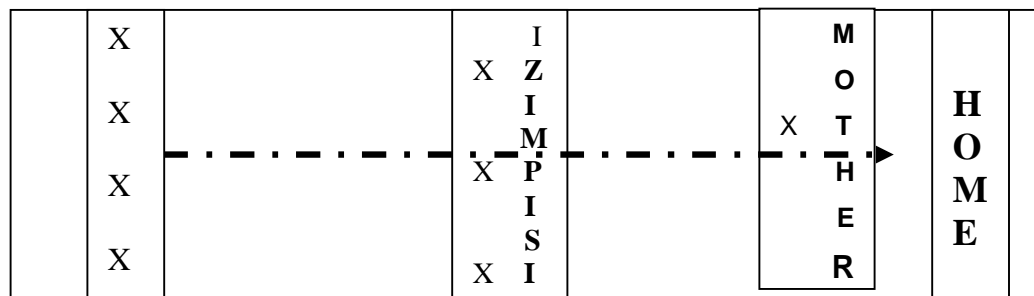
Boys usually choose to be the *Izimpisi* (the hyenas) who will chase the girls. The chasers can be of a very small number in comparison with the “prey”. One girl chooses to be the mother who will call her children home.

Equipment

None.

Play area

Any open area with enough space for running.



X = children; -----> direction of play

Figure 5.4: Play area for Izimpisi

Game description

One girl (volunteered) will be the 'mother' who will sit at 'home', some 20m away from the 'children'. Somewhere between the 'mother' and the 'children' are the *izimpisi*. The game will start with a dialogue between the 'mother' and her 'children':

- Mother: “*Batwana, Batwana wozani ekhya*” (“children, children, come home”)
- Children: “*Siyasaba*” (“we are afraid”)
- Mother: “*Nesabani*” (“of what?”)
- Children: “*Izimpizi*” (“the hyenas”)
- Mother: “*Zonenzani*” (“what will they do to you?”)
- Children: “*Zosiluma*” (“they will bite us”)
- Mother: “*Nithatheni eyazo*” (“what did you take from them?”)
- Children: “*Idos*” (“a match box”)
- Mother: “*Elingakanani*” (“how big?”)
- Children: “*Elingaka!*” (“this small!”) (Showing how big with your fingers)
- Mother: “*Hhayi suka nina wozani ekhaya*” (“just ignore them and come home”).

As the game progresses the ‘children’ will run, side-step and dodge to get home safe and sound whereas the ‘*izimpisi*’ will chase them and catch as many as they can find. Once caught, the ‘prey’ is out of the game.

The follow-up rounds will take place with those who reached ‘home’. The aim is to see for how many rounds the ‘children’ can stay alive and get ‘home’ without being caught.

Table 5.9: Rating of educational outcomes of *Izimpisi* (hyenas)

IZIMPISI (hyenas)					
OUTCOMES	RATING				
	1=POOR/WEAK		5=EXCELLENT		
	1	2	3	4	5
Psychomotor				X	
Cognitive			X		
Affective				X	
Social				X	

Psychomotor: The skill-related fitness components such as sprinting and dodging (agility), and health-related fitness concepts such as cardiovascular endurance and muscle strength are addressed.

Cognitive: Understanding utilizing the isiZulu communication between the ‘mother’ and the ‘children’. The game symbolises adult behaviour (reflecting on an attitude of care) where the ‘mother’ cares for the ‘children’.

Affective: Learners experience a sense of belonging and as part of the group, hence security and status. The excitement develops a daring attitude.

Social: Aspects such as social-interaction among all learners, cooperation and support are addressed.

5.3.2.2 Ball games

Ushumpu ('kick/strike the ball'. Also known as *Dibeke* in Sotho)

Although perceived as being a girls' game, boys play it too. They, however, do not play mixed (boys and girls) games though. The game is very popular between the ages 8 to 15. It is mostly played during daytime after school, over weekends and during holidays.

Equipment

A tennis ball or any soft homemade ball of stockings, cloth or plastic, the size of a tennis ball.

Team composition and roles

Two players (pickers) will pick the teams. The game is usually played by small groups (minimum 5 to maximum 15 a side). Bigger groups create more fun though.

Play area

Any open area with a relatively smooth and even surface large enough for running space. The participants will determine the size of the play area as well as the home area and will hence put out the parameters.

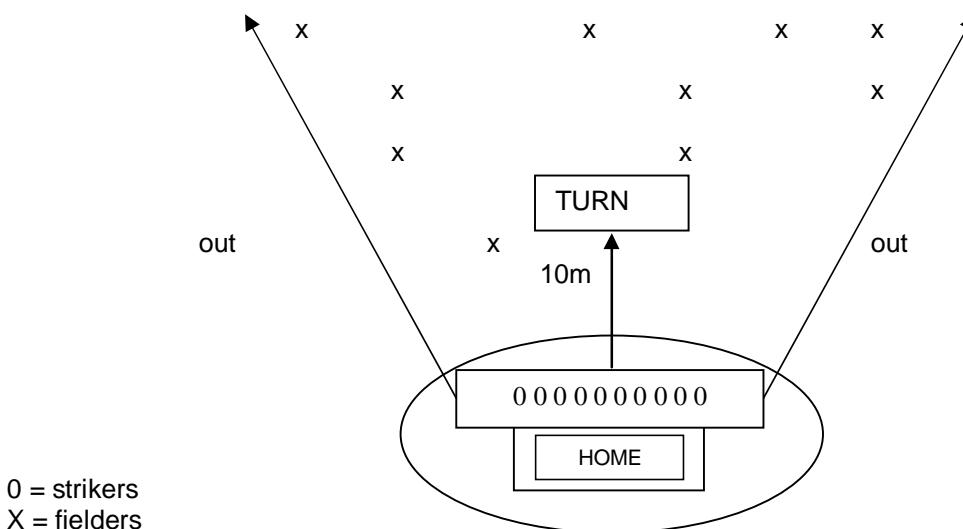


Figure 5.5: Play field for *Ushumpu*

Game description

One team will do field work or fielding and the other team is the strikers. One player as decided upon by the fielding team (normally the 'weakest link') from the hitting team (strikers) will take the ball and hit the ball with the palm of his/her hand as far as possible. The ball, however, must not fall outside any of the two lines drawn adjacent to the "home" of the hitters (where they stand at the beginning of the game). Once the ball is hit, the whole team must run to the turning point (+/- 10m into the play sector) and back without being hit by the ball thrown by the fielding team.

Rules and scoring

Points are scored by running "home" runs – to the turning point and back again. At the beginning of the game the players decide how many points a home run will count. Such a run normally counts 2 points (10 points per home run were found in Nongoma). Once the striking team reaches 20 (or 100) points, they win that round. This full round is called *igemu* or 'game'.

A player can be dismissed (out) when:

- ✓ the ball is caught before it touches the ground,
- ✓ the runner (anyone from the striker's team) is hit by the ball thrown by the fielding team, or
- ✓ the striker has failed three times to hit the ball within the two marked lines of the play sector.

A player who was dismissed during a specific round has to sit out for the round. If a player has been dismissed, team members can, however, 'revive' that player by scoring a game (20 runs). The player can then join her/his team to continue with the game.

Table 5.10: Rating of educational outcomes of *Ushumpu* ('kick the ball')

USHUMPU ('kick the ball')					
OUTCOMES	RATING				
	1=POOR/WEAK		5=EXCELLENT		
	1	2	3	4	5
Psychomotor					X
Cognitive					X
Affective					X
Social					X

Psychomotor: Locomotor skills such as sprinting, catching, running in formations, strategies, space awareness and hitting the ball are addressed in a very active game especially for the fielders. The strikers can, however, be inactive waiting for their turn to play. This can be addressed by adapting the rules. Instead of waiting for the whole team to get a turn to strike, the teams can change sides after three strikers are out. Development of spatial awareness is possible.

Cognitive: The participants learn the rules, game strategies, positional play (fielders) and score keeping. The game has the potential of developing a strategy of 'protecting' a player to score 20 runs.

Affective: Learners experience a sense of trust, security and status when being part of a team. They also develop an assertive behaviour, and how to control aggressive behaviour. Runners who have scored the most runs may feel a sense of achievement.

Social: Social skills such as how to win and loose in good spirit, leadership skills to accept uniqueness and talents, belonging to a team and the responsibility of a team member. Cooperation can be developed by assisting a player to score 20 runs if he/she is ahead. Acknowledgement of differential skill levels of players is fostered. Skilful players are acknowledged by their team members.

Arigogo ('I am going')

Arigogo is very similar to *dibeke* (Sotho translation) and *Ushumpu*. Traditionally, *Arigogo* was played only by girls. Boys in the rural areas are, however, also enjoying the game especially where mixed teams (boys and girls) compete. Children from the ages 8 to 18 mostly play this game. It is a very popular game amongst the children especially in the rural areas of KwaZulu-Natal. Although there are variations of the game, the most popular way of playing, especially in the rural areas near Vryheid, will be discussed.

Equipment

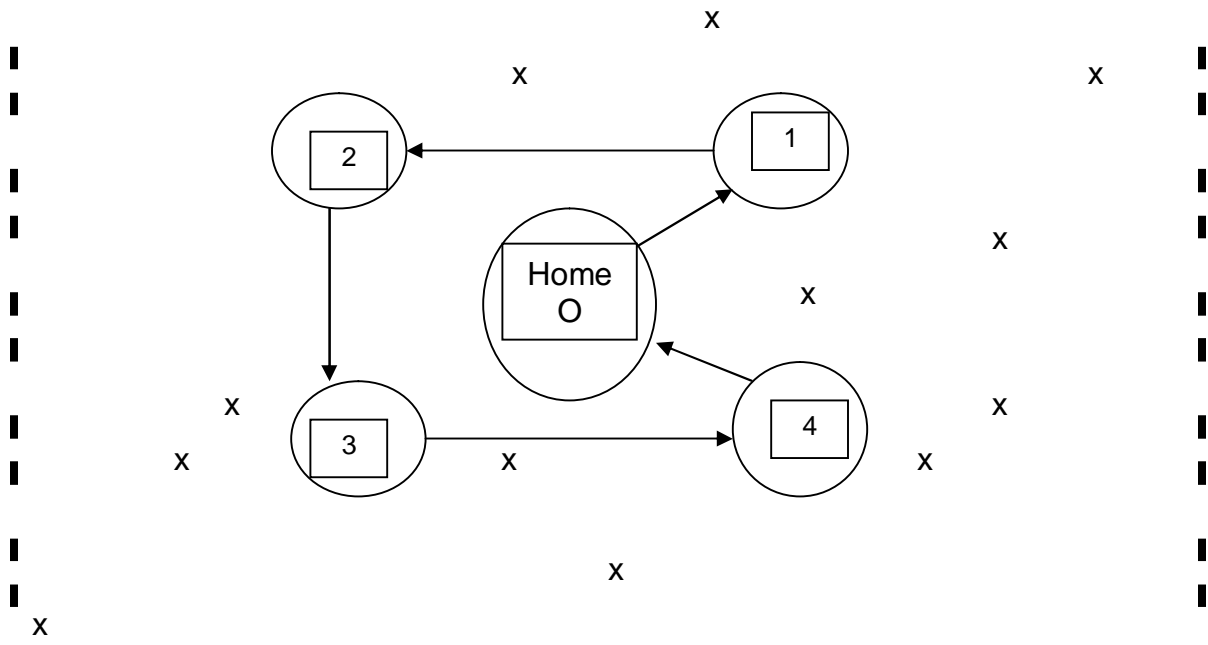
A tennis ball or any other soft home-made ball the size of a tennis ball (as is being used in the remote rural areas).

Team composition and roles

Two, more or less equal teams compete. The team members are selected one-by-one by the self-declared captains for this specific contest. The two captains will decide by tossing which team will bat first. The one team will be the batting/running team and the other team thus the fielding team who must try to 'hit' the runners out the game with the ball. The fielders will cover the play area, waiting to catch or fetch the ball.

Play area

Any open space with an even surface large enough for running is suitable. A boundary-line has to be indicated, the whole play area will be +/- 20m². Four markers (tyres, hula hoops, etc.) are joined by an imaginary line to form a square, with a home base circle in the middle of the square, thus the running area of +/-10m² comprise the field. Some children from informal settlements even play the game in the streets. The size of the field or court, will be determined by the skill level of the players as well as the number of participants.



OOOOOOOO

Key: X = Fielding team; O = Batting team

Figure 5.6: Court for *Arigogo*

Game description

One team bats while the other team fields. The batsmen sit on a marked area outside the play area while waiting for their turns. The first batsman has to hit the ball with his/her hand in any direction but within the designated boundaries. He/she has to run round all four markers back to the home base before the fielding team can fetch the ball and hit him/her with the ball.

Rules and scoring

The running team will get to the big circle in the middle of the square. From this circle, a player can merely walk to the first station without fear of being 'hit' out of the game. From the first station, the player has to run round all the markers back to home dogging the ball. The fielding team with the ball can now 'hit' the runner.

Only one runner is usually allowed. If there are too many players, the rules can be adapted to allow two runners to run simultaneously. Players run anti-

clockwise. The runner(s) are out when the ball is caught from the air or when they are hit with the ball by one of the fielders on their way to the home base. Ten points will be awarded for every home run

The game is over when:

- ✓ The team has 25 runs.
- ✓ All the runners are out before they reach 25 runs.
- ✓ If the running team miscalculate their score, they are out immediately.

Table 5.11: Rating of educational outcomes of *Arigogo* ('I am going')

ARIGOGO ('I am going')					
OUTCOMES	RATING				
	1=POOR/WEAK		5=EXCELLENT		
	1	2	3	4	5
Psychomotor					X
Cognitive				X	
Affective				X	
Social					X

Psychomotor: Skill and health-related fitness components such as running (cardiovascular and muscular strength, and speed), dodging (agility), catching and throwing are addressed.

Cognitive: New rules and strategies, such as positioning on the field (defending) as well as good striking are to be learnt and developed are addressed.

Affective: Acknowledgement of skill levels of the striker and especially the field workers is fostered. Aspects such as respect, tolerance, diversity, caring and fairness are addressed.

Social: Social interaction, especially among fielders (positional play) and cooperation and team coherence are addressed towards team members as well as tolerance towards the opponents.

Three-tin (*Umgcwabo*/12-tin is a variation)

Three-tin is very popular amongst boys and girls of all ages.

Equipment

Tennis ball or any homemade ball the size of a tennis ball.

Three tins or cold drink cans (350ml).

Team composition

Two teams of more or less the same calibre competing against each other. The number of players per team will be decided upon by the captains of the respective teams (normally the two participants who are first at the venue of contest) before the game commences. The batting order as well as the positioning of the fielders will also be decided upon by the participants themselves.

Play area

Any open ground large enough for ample running space for the participants. When the venue is too big the participants will demarcate the area to suit the number and/or the abilities of participants.

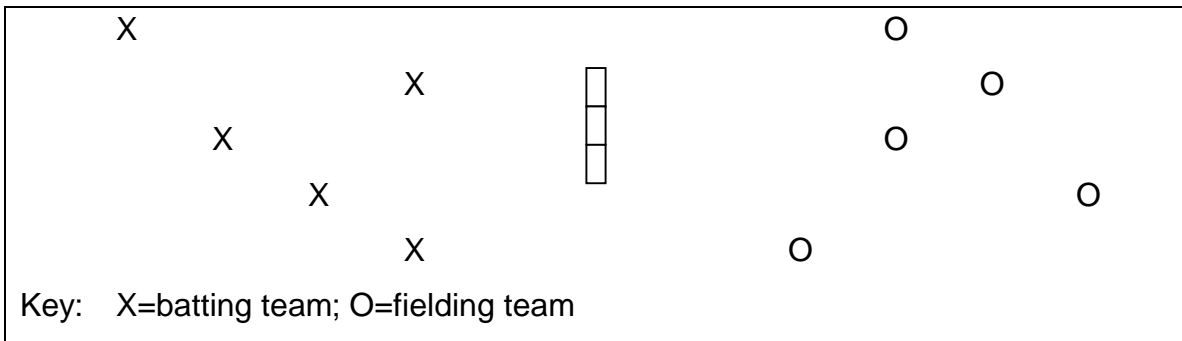


Figure 5.7: Field for Three-tin

Game description

Three tins will be balanced on top of each other in the middle of the demarcated field of play. The one team (decided upon by means of a toss) will be on the one side of the tins and will be the throwing team. They will start the game by throwing the ball at the three tins in the middle of the court to see if they can knock the three tins over. The fielding (defending) team will position themselves on the other side of the three tins. Once the throwing team knocks the tins over (with the ball) they must run away, but within the boundaries decided upon before the game starts, preventing the fielding team from hitting them with the ball. At the same time, they must see how many ‘runs’ they can score by putting the tins back on top of one-another, knocking them over and running away again. The fielding team must get the batting team out as soon as possible, even before they can put the tins back again. Bigger groups will use 12 tins instead of the three. More than one, even the whole team, can make an attempt to put the 12 tins back together again.

Rules and scoring

The batting team will be disqualified for the round when they fail to hit the tins (3 tins) after three attempts. The other team will then get a chance to throw.

Table 5.12: Rating of educational outcomes of Three-tin

THREE-TIN					
OUTCOMES	RATING				
	1=POOR/WEAK			5=EXCELLENT	
	1	2	3	4	5
Psychomotor					X
Cognitive				X	
Affective				X	
Social				X	

Psychomotor: Skill and health-related fitness components such as running (cardiovascular and muscular strength and speed), dodging (agility), catching and throwing are addressed.

Cognitive: New rules and strategies are learnt and developed.

Affective: Uniqueness, virtue, acceptance of the self, challenge, competitiveness, security and status are developed.

Social: Social interaction, especially between boys and girls, and cooperation to develop team coherence and team dynamics are addressed as well as aspects such as respect, tolerance, diversity, caring and fairness towards team members as well as the opponents.

U-Agi (Donkey)

Boys and girls between the ages of 8 and 16 usually play this game. It is played during daytime.

Equipment

A tennis ball or any soft (plastic) or even homemade balls of plastic or cloth, up to the size of a tennis ball, can be used. Paper and a pen to draw a score card, but it also can be drawn on the ground.

Play area

Any open area with enough running space +/- 10m².

Team composition and roles

No teams are needed; children normally play as individuals. Small groups of 6 or even a few more make the game very interesting and exciting.

Game description, rules and score

Every child gives himself a number so everybody taking part can hear (*Agi* 1 to *Agi* 8, etc.). *Agi* refers to 'eggie' or 'eggs'. If the ball the metaphor for egg falls, it may break. *Agi* 1 will start the game.

- ✓ *Agi* 1 will go to the middle of the circle and call a number (e.g. "*Agi* 5") while throwing the ball straight up into the air as high as possible.
- ✓ *Agi* 5 has to catch the ball.

- ✓ The circle of *Agi*'s scatters and run away as soon as possible.
- ✓ When *Agi* 5 catches the ball, he can call any other number (e.g. *Agi* 3)
- ✓ *Agi* 3 now has to catch the ball.
- ✓ This carries on until some *Agi* cannot catch the ball and let it bounce.
- ✓ If *Agi* 3 fails to catch the ball and only catches the ball on the rebound, *Agi* 3 should shout "STOP". *Agi* 3 must try now to hit somebody with the ball. If *Agi* 3 succeeds, the person hit will get a "D" or O,N,K,E,Y against their "*Agi* name" (*Agi* 1,2,4,5, etc.). If *Agi* 3 failed to hit somebody with the ball. The same rules apply, but against his own name.
- ✓ This continues until the name DONKEY is completed underneath a specific *Agi*. Thereafter the game is repeated.

AGI 1	AGI 2	AGI 3	AGI 4	AGI 5	AGI 6	AGI 7	AGI 8
D	D	D	D	D		D	D
O		O	O	O		O	O
N		N		N		N	N
		K		K		K	
		E		E			
		Y					

Figure 5.8: An example of a completed score card (*Agi* 3 lost this round while *Agi* 6 is the winner)

Table 5.13: Rating of educational outcomes of *U-Agi* (donkey)

U-AGI (donkey)					
OUTCOMES	RATING				
	1=POOR/WEAK		5=EXCELLENT		
	1	2	3	4	5
Psychomotor			X		
Cognitive		X			
Affective		X			
Social	X				

It is very clear that u-Agi does not have much potential according to the judgement of the grade seven learners' level of skills, and abilities as well as to the knowledge of adults who participated in the research. It was, however, indicated by especially the female adults that in terms of educational outcomes, it is a good activity for the younger learners in the foundation phase (grades one to three).

Psychomotor: Skills such as catching, throwing, chasing and running are addressed. Where large classes are divided into smaller groups, the learners will be more actively involved.

Cognitive: The game does not involve any complex rules or strategies. It can, however, be utilized as a 'spelling' game where the word 'donkey' is replaced by various words.

Affective: Self-acceptance is fostered.

Social: It is a quite social event, especially among the younger learners (ages 7 to 10). Tolerance and thus attitude towards other participants are also addressed.

5.3.2.3 Challenging and sparring games

Ukugenda (stones)

Although this game is played mainly by girls (aged between 8 and 14), young boys enjoy the game too.

Play area

A small circle on an open space with smooth surface.

Team composition

Two people can play, but is rather an individual contest. Two or three games at various sectors enhance more active participation.

Game description

The participants will decide and agree upon how many stones ('cows') will be in the game (varies from 5 to 20) and how many stones should be kept behind (1 for beginners and 2, sometimes 3, for more advanced players) when moving them back into the circle ('kraal'). With a stone ('the bull') in the hand, the first player will toss up the 'bull' and at the same time and same hand will move 'cows' from the circle before catching the 'bull' again. Without touching and almost instantly, he/she must toss up the 'bull' again, move back the 'cows' and leave behind the number of 'cows' that was agreed upon. If this round has been successfully completed, these 'cows' will be put in this player's 'small kraal'. The same player will play again until he/she is dismissed. The player is out when:

- ✓ Dropping the 'bull' before any 'cows' are moved out of the 'kraal'.
- ✓ One or more cows are touching the circle after being moved outside.
- ✓ Failing to leave the correct number of cows outside the circle when moving them back into the circle before he/she catches the 'bull'.

This is a variation that was very popular among the young rural girls between six and 10 years old. There are more, but also more complicated variations.

Table 5.14: Rating of educational outcomes of *Ukugenda* (stones)

UKUGENDA (stones)					
OUTCOMES	RATING				
	1=POOR/WEAK			5=EXCELLENT	
	1	2	3	4	5
Psychomotor				X	
Cognitive	X				
Affective				X	
Social		X			

Psychomotor: Development of eye-hand coordination, fine motor skills, strategies and patterns to achieve and maintain personal standards.

Cognitive: Except for beginners' need to understand the game and develop patterns and coordination, there are no complex rules.

Affective: Components such as self-discipline, self-acceptance, individual challenge and mastery of fine motor skills are addressed.

Social: Tolerance, equality, self-discipline are concepts being addressed towards socialization.

Ukungweka (Sparring or imitating stick fighting)

Except for the rules, this game is an imitation of *ukweqhathwa* and *umgangela* (stick fighting which is currently regarded as a sport) and prepares the boys through a training process for fight in single combats. In the rural areas, especially around Nongoma, *Ukungweka* takes place in the field while boys are herding the cattle, thus can be a daily occurrence. It also, however, takes place at big ceremonies and festivals such as the *iphapu* (lung) festival where young boys have to demonstrate their skill and manhood in a playful nature.

Play area

Open space on an even surface.

Game description

Two people will agree on *ukungweka*. In this game there will be no third person to control the fight, but only the two sparring. Usually it is two very good friends who will decide to *ukungweka*, moving swiftly around as in martial arts or fencing, wielding and blocking the stick to 'defend' themselves.

Game rules and scoring

It is a friendly display, therefore there are no rules and no formal way of scoring. The more senior or skilled person will teach his 'opponent' various strategies on how to defend and/or attack. At the time of conducting the research, some learners in Nongoma and Ntini Primary Schools, even used pieces of rolled newspaper, with similar sizes of a stick, or just their bare hands for some contest. During this contest, they are though not allowed to hit the face of their opponent though. A winner could be determined by counting the most successful attempts (touching and/or hitting the head and/or shoulders of his opponent).

Table 5.15: Rating of educational outcomes of *Ukungweka*

UKUNGCWEKA (imitating stick fighting)					
OUTCOMES	RATING				
	1=POOR/WEAK		5=EXCELLENT		
	1	2	3	4	5
Psychomotor					X
Cognitive					X
Affective					X
Social					X

Psychomotor: Performance-related fitness components such as wielding, blocking, coordination (quick arm response) and agility, reaction time (swift leg response) are addressed. After mastering the skill and motor, aspects such as strategy and anticipation are addressed and form a basis for higher levels of competition.

Cognitive: The game serves as introduction to stick fighting forms such as *ukweqhathwa* and *umgangela*. Thus also the addressing of the activity concepts such as rules, formations and strategies. Interpreting and processing biomechanical aspects of skill on when and how to strike (attack) and to dodge.

Affective: Components of self-concept such as uniqueness, respect, self-acceptance, virtue and confidence are addressed.

Social: *Ukungweka* is a social interaction with a low competitive level between two participants. If space and the number of sticks allow it, many people can participate. Components of social interaction such as equality, acceptance, and especially respect and self-discipline are also addressed.

5.3.2.4 Skipping

Inqabeshu (rope skipping)

Inqabeshu is played by girls from 6 to 12 years of age. Anyone, however, can participate. The boys from the rural schools agreed to the notion that it is a girl's event, but yet they could demonstrate some of the simpler variations of skipping. The grade seven boys from the urban schools could not demonstrate the game.

It is usually played at break time during school hours, or in the afternoons after school, over weekends and during holidays. A variety of interesting variations ranging from simple to vary complicated movements were observed. The author will only discuss a very simple routine and recommend a knowledgeable person to demonstrate and teach the more complicated routines. The ropes are often made of woven grass hand made by the children, staying in the remote rural villages, themselves.

Equipment

A long skipping rope (5 – 7m long).

Play area

A piece of open ground with a hard surface, not covered with grass. The skipping rope should swing freely and the players should be able to jump with ease.

Team composition

Children can be in pairs or sometimes they can play as individuals. There is no particular way to start the game. Normally they just nominate who should be

first, second, third, etc. Popularity often plays a huge role in determining who is first to jump or who has to swing the rope. Six is an ideal number of players for this game. More may take part, but the game loses some excitement when participants have to wait too long for the next round.

Game description

Two players hold the skipping rope at each end. They then start swinging the rope in big circles while they count the circles every time the rope hits the ground to determine how long it takes the player to start his round. If the player does not come in within a specified time, that player forfeits his chance and the next player comes in.

Rules and scoring

The most general rule is that the player(s) who is jumping should not stop the rope from being swung. The finer rules and scoring highly depends on the variation used at that particular time of play.

Variation

The players may agree on a certain variation before play commences.

- ✓ One variation is that two or more players can come in at the same time.
- ✓ Or a player jumps three times while the swingers count aloud and then the jumper ducks to let the fourth swing go over the jumper's head while the swingers say "*hheshe*".

Table 5.16: Rating of educational outcomes of *Inqabeshu* (rope skipping)

INQABESHU (rope skipping)					
OUTCOMES	RATING				
	1=POOR/WEAK		5=EXCELLENT		
	1	2	3	4	5
Psychomotor					X
Cognitive				X	
Affective					X
Social					X

Psychomotor: Skills such as swinging and skipping forward, backwards, and sideways (left and right) are addressed. Where large classes are divided into smaller group, the learners will be more actively involved.

Cognitive: The participants have to adapt the rules as decided upon on the day. Creative strategies and methods of skipping are often explored.

Affective: Self-acceptance is fostered as well the sense of security and trust.

Social: It is a very social event, especially where smaller, but more groups can participate and interact. The mastery of the attempts builds self-confidence as acceptance by others, hence popularity. Tolerance and thus attitude to other participants are also addressed. Cooperation between the swingers of the rope and the jumpers is fostered.

5.3.2.5 Action song and singing games

Isango legolide (Golden gate)

Isango legolide is similar to ‘oranges and lemons’. Mainly girls play this game, but boys sometimes join in as well. Often the women play *Isango legolide* with their little ones to socialize and to teach them skills such as rhythm (clapping hands while singing the songs), cooperation and social interaction with relatives

and friends. Younger boys from the foundation phase, according to adult females, do participate with great passion.

Team competition

No teams initially

Equipment

None

Play area

Any open space large enough to suit the amount of participants interested in playing.

Game description

Two people will volunteer or will be nominated to form an arch. The two of them have then to decide on a name for themselves. The traditional names, however, are chicken meat and cake. These names will change with the start of every new game. The other participants do not know these names. While singing a song (song A: see next page), the participants will follow through the arch. The 'arch' will catch the player(s) underneath as soon as the song has reached the end. The player has to choose now between the two options (chicken meat or cake) and has to go and stand behind that person. Depending on how many participants, this song and action will repeat itself until everybody has had a chance to choose. Now there will be two teams and it is rare to find two teams of the same size.

The team ('cake' for example) with the least number of members will ask or challenge the chicken meat team for a tug-of-war contest (song B). The Chicken team will reply by asking: "Who will come to fetch this person?" (song C). A person is now nominated by the cake team, by tapping on the head of the nominated, and singing a song (song D), to go and compete in a tug-of-war contest against the other team ('Cake team'). The players losing the contest will

become part of the other team. The 'old' team will sing a farewell song (song E). This will continue until the whole team is defeated and to be part of the other team.

Song A: *Ngenani Ngenani, Isango legolide*
Lifile Lifile, Siyaciciyela

(See Appendix E for the music notation sheet)

Speech: *okakuqala okwesibili*
Ukethani Ikhekhe nelnkukhu
Nkungezeka athi ukhetha Ikhekhe
Noma athi ukhetha inkhukhu
Uma esekhethile
Ebese khyaqhubeka kuthiwe

Translation of Song A:

Come through, come through the golden gate.

It is damaged, it is damaged, we are repairing it.

For the first time, the second time and on the third time count, the arch (two people holding hands creating an arch) will lock their arms around the player.

Speech: What do you choose, cake or chicken meat?

This part will be repeated until all the players have been selected into the two teams.

Song B: *Sesi funa umuntu wethu ,umuntu wenthu, umuntu*
Umuntu wenthu. (2x)

Translation of Song B: We want our person, our person, our person

Song C: *Nizomthu-mela ubanina, banina, ubanina (2x)*

Translation of Song C: Who are you going to send?

Song D: *Sizomuthumela munthuwethu, muntuwethu,*

mntuwethu (2x)

Translation of Song D: We are going to send our person, our person, our person

Song E: *Hamba kahle mntuwethu, mntuwethu,*

Mntuwethu (2x)

Ubaye nalo ikocko roshe elimathambo

amhlophe qwa (2x)

Translation of Song E: Farewell our person, our person, our person.

Come back with the white boned cockroach

This part will be repeated until all members of the one team is totally defeated and being part of the other team.

Table 5.17: Rating of educational outcomes of *Isango legolide* (golden gate)

ISANGO LEGOLIDE (also known as 'lemon and oranges')					
OUTCOMES	RATING				
	1=POOR/WEAK			5=EXCELLENT	
	1	2	3	4	5
Psychomotor		X			
Cognitive					X
Affective				X	
Social				X	

Psychomotor: Strategies and patterns are developed to achieve and maintain personal standards of performance of the more dramatic content during expressive movements such as rhythm and coordination.

Cognitive: Except for beginners understanding the activity concepts of game as to develop patterns and coordination, there are no complex rules. To understand, memorize and demonstrate the various actions with the songs and rhymes in isiZulu can be challenging for other ethnic groups.

Affective: Components such as self-acceptance, self-respect and fairness are addressed.

Social: Tolerance and acceptance of others, equality and cooperation (team pulling) are concepts being addressed towards social interaction through role-play.

5.3.2.6 Board games

Umlabalaba

This game is played and enjoyed by men and boys of all ages. Old men like to play this game when they are together having a drink or two. Young boys play the game in the veld while looking after cattle. Girls, however, perceive *Umlabalaba* as a game played by men and are thus reluctant to play the game. “There is, however, no reason for their behaviour”; as indicated by one of the male subjects during an interview.

Equipment

- ✓ A flat board with the drawing of the game.
- ✓ 24 tokens called “cows”.
- ✓ 12 of one colour (perhaps red).
- ✓ 12 of another colour (perhaps green).

Play area

Any flat surface like a table, chair or bench on which they can put the board to play. The ‘board’ is also sometimes drawn on the ground.

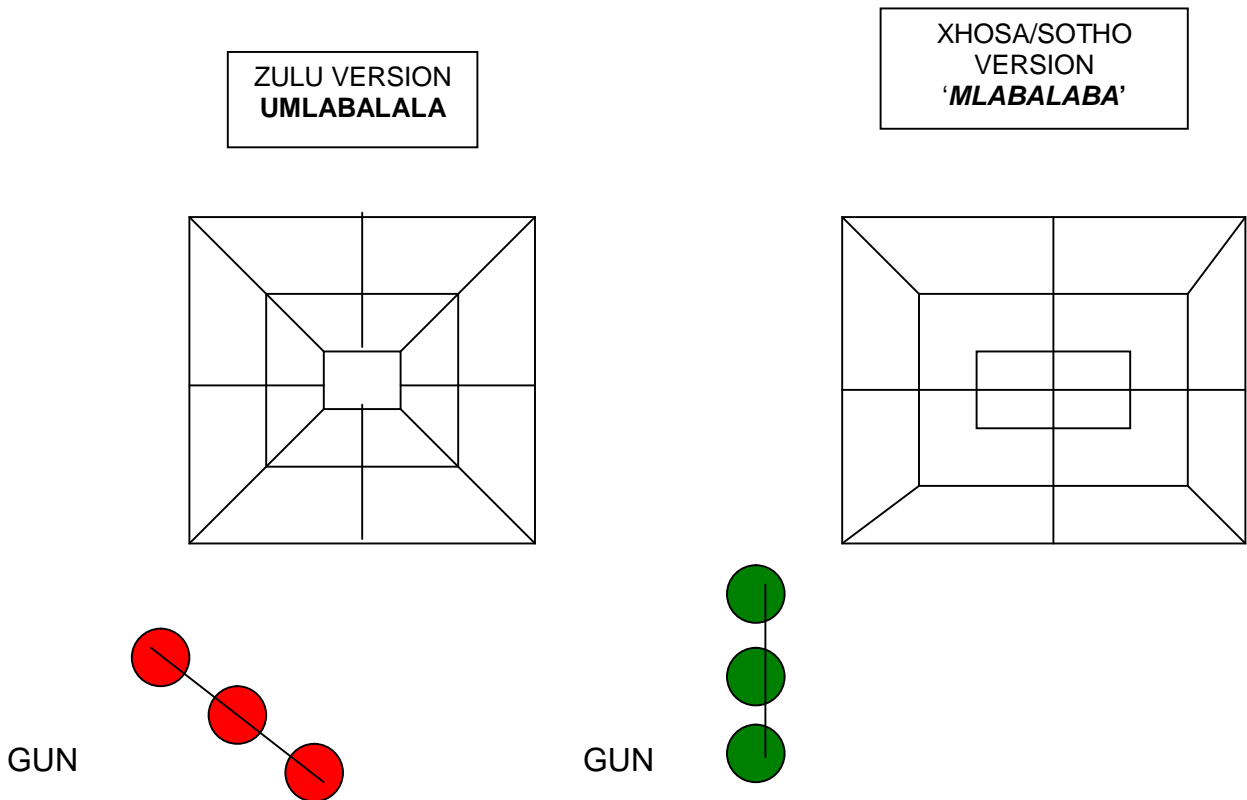


Figure 5.9: Versions of *Umlabalaba*

Team composition and roles

Umlabalaba is played on one-against-one basis, but it is much more fun and exciting when people form a group against another group. It can happen that 10 members can ‘play’ against six or less opponents, with no restriction on the evenness of the members in the two sides. It is still one player only, playing the game, while the others support and motivate him/her showing where to put the token.

Rules and scoring

When three tokens (cows) with the same colour form a straight line, the player to whom those tokens belong is eligible to take one token (cow) from his opponent. All the tokens from player ‘A’ are laid out on the board one at a time, while the opponent (player B) will try to prevent player ‘A’ to get three cows in a row. They are thus arranged alternatively all over the board. The aim is then to get them three in a line, called *isibhamu*, (translation is ‘gun’) as quickly as possible. Once

they are all placed, the cows move (*ayahamba*) on the lines and to take as many cows from the opponent as possible. If there are three cows left for each member (a draw), the cows are allowed to ‘jump’ to reach *isibhamu*, hence the winner.

Table 5.18: Rating of educational outcomes of *Umlabalaba*

UMLABALABA					
OUTCOMES	RATING				
	1=POOR/WEAK			5=EXCELLENT	
	1	2	3	4	5
Psychomotor	X				
Cognitive				X	
Affective				X	
Social				X	

Psychomotor: Except for mastering certain strategies to counter attack specific game plans of the opponent, there are no other aspects addressed. The ‘cows’ can easily be manoeuvred. Learners with special physical needs can participate with ease.

Cognitive: Participants are constantly working on problem solving and strategy to outwit their opponent(s).

Affective: Talent, self-respect, fairness and mastery of strategic plans of the game are addressed.

Social: This contest between two individuals to demonstrate superiority on the board becomes a contest between two teams as their respective supporters participate by motivating and directing their moves. Participants develop a mutual respect and understanding of the rules of the game as well as how win and lose with grace.

5.4 Summary

When the National Research Foundation established a programme for research into the Indigenous Knowledge Systems in South Africa, the Department of Human Movement Science at the University of Zululand was recruited to work in collaboration with ten other Human Movement Studies or related departments on a research project regarding indigenous games and play behaviour within the South African context. From the University of Zululand, the research team only focussed on the games of the Zulu-speaking communities in KwaZulu-Natal. Due to far distances and thus financial constraints, the eastern parts of KwaZulu-Natal were excluded.

Grade seven learners (n=217) from three urban schools and four rural schools as well as senior citizens and adults (n=57) participated in this study. The main aim of this study was thus to collect data through questionnaires (quantitative) triangulated with qualitative data form focus groups, observations, interviews and audio-visual recordings on indigenous Zulu games. Although 40 games and other play-related activities were collected, non-structured spontaneous play, westernized games and high risk games were excluded.

Thirteen popular games were rated on a five point Likert scale and selected according to the educational outcomes for physical education (psycho-motor, cognitive, affective and social domains), as well as popularity as criteria. These games were then firstly categorized from an emic or insider's perspective (a panel of Zulu-speaking students and learners) and then from an epic or outsider's perspective (a panel of Human Movement Science lecturers as well as Zulu-speaking students enrolled for Human Movement Science).

Results show that socially stratified play patterns are evident in terms of boys preferring more boisterous and vigorous games with a high level of activity. Girls, however, participate more in rhythmic, skipping, singing and dancing activities. Since older boys, in most cases, dominate the main playing areas at

school, the girls and younger boys play in smaller areas or sit around during break time.

The most prominent reasons for playing indigenous games are: i) to keep them occupied especially in the remote areas; ii) to have fun; iii) to relax during break time; iv) to compete; v) to be healthy and vi) to be with their friends and/or family.

These selected indigenous games played by these participants are an expression of the cultural life, history and values of the Zulu-speaking people as games are also a vehicle through which a culture is perpetuated and transmitted (see Chapter Four). Culture is never static and games develop through acculturation due to urbanization, cultural exchange at schools and western-based sport, as well as cultural change in terms of circumstances (Burnett *et al.*, 2003)

Insights, results as well as research skills obtained were utilized for the building of research capacity, cultural sharing, conservation and promotion of indigenous games.

Having documented and presented the selected indigenous Zulu games as educational means, necessitates its inclusion in an appropriate curriculum framework. In the following chapter the development of such a curriculum framework for physical education is explained.

CHAPTER SIX

INDIGENOUS ZULU GAMES: A FRAMEWORK FOR A CURRICULUM

6.1 Introduction

Indigenous Zulu games are expressions of the cultural life, history and values of the Zulu-speaking people and thus a vehicle through which their culture is perpetuated and transmitted (Burnett *et al.*, 2003) (see paragraph 4.2, p. 82). These authors are also of the opinion that since culture is never static, games are developed through acculturation due to urbanization, cultural exchange at schools and western-based sport, and cultural change (Burnett *et al.*, 2003). Indigenous games have already been included in the National Mass Participation Project (*Siyadlala*) since 2004, and are presented at different communities and schools in all the provinces in South Africa.

As part of the National Indigenous Games Project 2001/2002, data on 40 games and other play-related physical activities were collected from grade seven learners and senior citizens among the majority of the Zulu clans of KwaZulu-Natal (see paragraph 5.3, p. 136). The researcher, however, decided to include only the structured indigenous Zulu games for possible implementation in the multicultural classroom (see paragraph 1.3, p. 4). Hence thirteen games were selected and rated on a five point Likert scale according to the educational outcomes for physical education (see paragraphs 3.7.2, p. 69 and 5.3.2, p. 146). In this chapter, a framework for a curriculum enriched with structured indigenous Zulu games will be developed to add another dimension to learners' psychomotor, cognitive, affective and social development and thus the reinforcement to the importance of physical education in South Africa.

A physical education curriculum presents a framework of learner-centred physical activity and skill development as well as a delivery system that gives

sequence and direction to the learning experience of the learners (Pangrazi, 2004). At curriculum level, the conceptualization and design of a curriculum and its qualifications are the first steps towards achieving high quality educational provision. It is at this stage where teachers and academics need to deliberate and decide how to meet the needs of their target learner population, the vision, mission and plans of the institution, the discipline or field of study and the various other stakeholders to whom they are accountable (Ramsden, 1995).

Due to the change from a homogeneous to a heterogeneous nature in South African schools, that are more racially and culturally diverse than ever, curriculum planning and development has become an urgent priority to underline the importance of reflecting on the situation that learners face today. Schools should plan and rationalize their curriculum to adhere to the new national policies for education (see Chapter Three) and to address the unique needs of all learners in the culturally diverse society (see Chapters Three and Four).

With the development of a framework for a curriculum, it is aimed at a set of outcomes that evolves from a theoretical framework or value orientation. Learning is a conceptual change, thus the learning theory should be explicit in the curriculum development (Bandura, 1977). Learners are innovative thinkers; hence the emphasis that meaning is created by the learner through the learner's learning activities. Value orientation, again, is a set of professional beliefs that provides a basis for determining curricular decisions (Pangrazi, 2004). Determining the value orientation of the curriculum involves consideration of three major components, namely i) the subject matter to be learned, such as indigenous Zulu games, ii) the learners for whom the curriculum is being developed, for example for the intermediate school phase, and iii) the society that has established the schools, for example the South-African government schools. These concepts are discussed in detail in paragraph 6.5, p. 191.

6.2 Developing a guiding philosophy

The initial step is to develop and define a philosophy of physical education (Dauer and Pangrazi, 1989). Gallahue and Donnelly (2003) also refer to the philosophy as a mission statement. This philosophy, however, will define how physical education fits into the total school curriculum. Physical education is that portion of the learner's overall education that is accomplished through movement. It is thus education about and involving movement (see Chapter Three). Although physical education stresses psychomotor outcomes, it also contributes to cognitive, affective and social learning domains. Unique contributions of physical education to the total school curriculum are:

- ✓ To develop a personal activity and fitness life style. Emphasis is placed on lifetime activity and personal characteristics that can be used in adulthood.
- ✓ To develop and enhance movement competency and motor skills. Movement competency is rooted in developing a broad base of handling the body.
- ✓ To gain a conceptual understanding of movement principles. Physical education instruction integrates knowledge and movement skills to develop movement educated learners.
- ✓ The physical education philosophy should, amongst others also, culturally develop learners through relevant experiences.

Once a philosophy is developed a conceptual framework for a relevant educational orientation and curriculum prerequisites should follow.

6.3 The conceptual framework

The conceptual framework represents a series of essential concepts or statements that characterize the desired curriculum (Gallahue and Donnelly, 2003; Pangrazi, 2004). The framework should be learner-centred, directing the activities, and reflect beliefs about society, education and the learner as such.

Activities selected in the curriculum should be based on their potential to help learners reach specific outcomes. The criterion for inclusion of activities is based on developmental needs of the learners and therefore should contribute toward the learners' progress (Kirchner and Fishburne, 1995; Thomas *et al.*, 2003). The physical education curriculum should help learners to develop lifelong physical activity, desired behaviour and understand the basic fitness concepts. Lifelong fitness is an important component of the curriculum. A meaningful curriculum in physical education helps learners understand that physical activity and fitness are personal in nature, need to be maintained throughout life, and may contribute to better overall health and quality of life.

The physical education curriculum should also include activities that enhance cognitive and affective learning. Learners should understand skill performance principles and develop cognitive learning related to physical activity and wellness. Affective development (experiences that allow all learners to succeed and feel satisfaction), as well as the learning of cooperative and social skills that is fostered through group activities, are inclusive of all learners regardless of their widely varying skills and abilities. Pangrazi (2004), as well as Kirchner and Fishburne (1995), are of the opinion that activities that emphasize self-improvement, participation and cooperation encourage the development of a positive self-esteem.

The physical education curriculum should be planned and based on an educational environment that is consistent with other academic or learning areas in the school. Adequate resources are required to foster and facilitate optimal physical activity (intensity and duration), participation, learning and retention.

Activities in the physical education curriculum should be presented in a sequence (Hollander, 2000). Progression is essential for optimal learning and the curriculum should reflect progression vertically (between developmental levels) as well as horizontally (within each level and within each activity).

The physical education curriculum outcomes should be appropriate for all learners (see paragraph 6.5.2, p. 199). This implies a balanced curriculum that covers fundamental and broad movement experiences (vocabulary and content) for all learners such as, sport skills, games, dance, gymnastics, for individual and dual activities (Thomas *et al.*, 2003). The curriculum includes an appropriate means of assessing learner progress (see paragraph 6.5.5.1, p. 229). Learner assessment, formative as well as summative, includes health-related fitness, skill development, cognitive learning, and attitude development towards physical activity, the self, as well as others from the same ethnic group and also in cross-cultural interactions. Such an assessment programme should, however, enhance the effectiveness of the presenter as well as the programme. It should be reasonable to expect learners to reach a relevant level in a certain pre-determined time frame. Belka (1994:8) refers to 'benchmarks'.

Academics are of the opinion that the implementation of the curriculum is the critical transition between planning and action or transmission of learning material (Kirchner and Fishburne, 1995; Hollander, 2000; Gallahue and Donnelly, 2003). A curriculum model, however, should be incorporated into the conceptual framework, with the emphasis on understanding the learner as a unique individual.

6.4 Curriculum approach

Kirchner and Fishburne (1995) refer to three different types of physical education curriculum approaches, namely the traditional, movement education and developmental model. More recent authors only refer to the latter approach (Gallahue and Ozmun, 2002; Gallahue and Donnelly, 2003; Pangrazi, 2004). Kirchner and Fishburne (1995), however, agree that the developmental approach is the more prevalent. This approach is truly learner-centred and emphasizes creative and exploratory ways of knowledge and skill acquisition and thus would be chosen as the ideal approach for this study. Hence, a short introductory discussion on the traditional and

movement education approaches follows, and that is followed by a more detailed discussion on the developmental approach.

6.4.1 The traditional approach

This approach is an activity-based approach that includes separate content areas for games, dance, gymnastics, and physical fitness activities. A percentage of instructional time is allocated to each activity area according to grade level. Educator-centred, more formal teaching strategies and norm-based progress in game, gymnastic and physical fitness activities are emphasized (Kirchner and Fishburne, 1995). This approach will for this reason not be chosen as an ideal approach. It should, however, not be ignored.

6.4.2 The movement education approach

This approach was proposed by Laban (cited in Kirchner and Fishburne, 1995). The movement education approach uses Laban's classification system as the structure on which thematic programmes are developed throughout the physical education programme. The four elements of body awareness, space awareness, qualities and relationships represent four content areas of the curriculum. The central focus of this approach is that the learners learn how their bodies move through a variety movement phenomena such as games, gymnastics and dance. It is an individualized approach and a learner-centred programme that explore learners to new movement concepts and skills according to their own rate and level of development. The teacher's role is that as a guide or facilitator rather than a director of the learning experience, stressing more exploratory methods and techniques of teaching (Kirchner and Fishburne, 1995).

Although this approach is learner-centred, it still does not adequately provide opportunity for learners to develop their creativity as much as the developmental approach. Creativity is essential in the nature and evolvement of indigenous games. Culture provides the context in which play and games occur, children are the bearers and creators of culture through their games

and the environment has an influence on these games. Often participants decide on the spur of the moment what form or variation a specific game will have and/or what rules will apply.

6.4.3 The developmental approach

The developmental approach uses a developmental sequence of acquiring motor skills and movement concepts according to each learner's needs, hence to their own level of ability, interest, age and maturity and through a personalized and humanistic learning environment. This type of approach draws on the knowledge of how children grow and develop, of theories of learning motor skills, and of important social and cultural factors relating to the type of activities children enjoy. This approach differs from the previous approach since it also emphasizes creative and exploratory ways and acquisition of knowledge and skills that will help learners learn how the body works and to maintain a high level of health and fitness throughout life. This is a truly learner-centred approach (Dauer and Pangrazi, 1993; Gallahue, 1993; Kirchner and Fishburne, 1995; Thomas *et al.*, 2003).

Although it is impossible for a classroom teacher to individualize a programme for each learner, it is possible to use new organizational techniques, new content areas, and new teaching strategies to allow learners within any given learning experience in physical education to develop and learn according to own levels of interest, ability, and previous experience. The Teacher's Guide for the development of Learning Programmes for Life Orientation (2003), however, states that the Revised National Curriculum is underpinned by principles that are crucial for working towards the outcomes of the education system and hence should reflect in the model. These are amongst others:

- ✓ Social justice relates to a person's responsibility to care for others to the common good of society. Social justice serves to remind all humanity (government and civil society) that the needs of all individuals and societies should be met within the constraints imposed by the biosphere, and that all should have equal opportunity to improve their living conditions.

- ✓ A healthy environment cannot be attained independent of people, their lifestyles and choices, their rights and social justice. A healthy environment includes the social, political, economic and biophysical dimensions of all life and life-support systems (air, water and soil).
- ✓ Human Rights and their infringement are grounded in the daily experiences of people within their local environments.
- ✓ Inclusivity deals with a number of social justice and human rights issues, and at the same time taps into the rich diversity of learners and communities for effective and meaningful decision-making and functioning.

Schools should thus be encouraged to create cultures and practices that ensure the full participation of all learners irrespective of their cultures, race, language, economic background and ability. All learners with their unique experiences, interests, strengths and barriers to learning need to be accommodated. Participation in indigenous Zulu games can develop a sense of community and thus enhances the learners' well-being.

When developing a curriculum in physical education, sequential steps should be followed to ensure a quality, well-planned curriculum (Hollander, 2000; Gallahue and Donnelly, 2003). A discussion therefore follows on a possible model for a sequential curriculum planning and development cycle.

6.5 A sequential curriculum development model

Researchers such as Krüger, Malan, Jorissen, Ramsden and Pretorius (all cited in Hollander, 2000) wrote about the various activities that should be dealt with during curriculum development. Hollander (2000), however, concludes that these activities are to be regarded as sequential steps and proposes an interdependent and continuous sequential cycle (see Figure 6.1, p. 192).

The following six steps for curriculum development are thus suggested; i) conduct a situation analysis, ii) determine the outcomes and assessment standards of the curriculum, iii) identify the learning opportunities, iv) choose

the content, v) identify the learning experiences, and vi) determine the assessment criteria. Curriculum design means that all the dimensions mentioned should be mutually supportive. Effective teaching thus means setting up the teaching-learning context so that the learners are encouraged to react with the level of outcomes required (Ramsden, 1995).

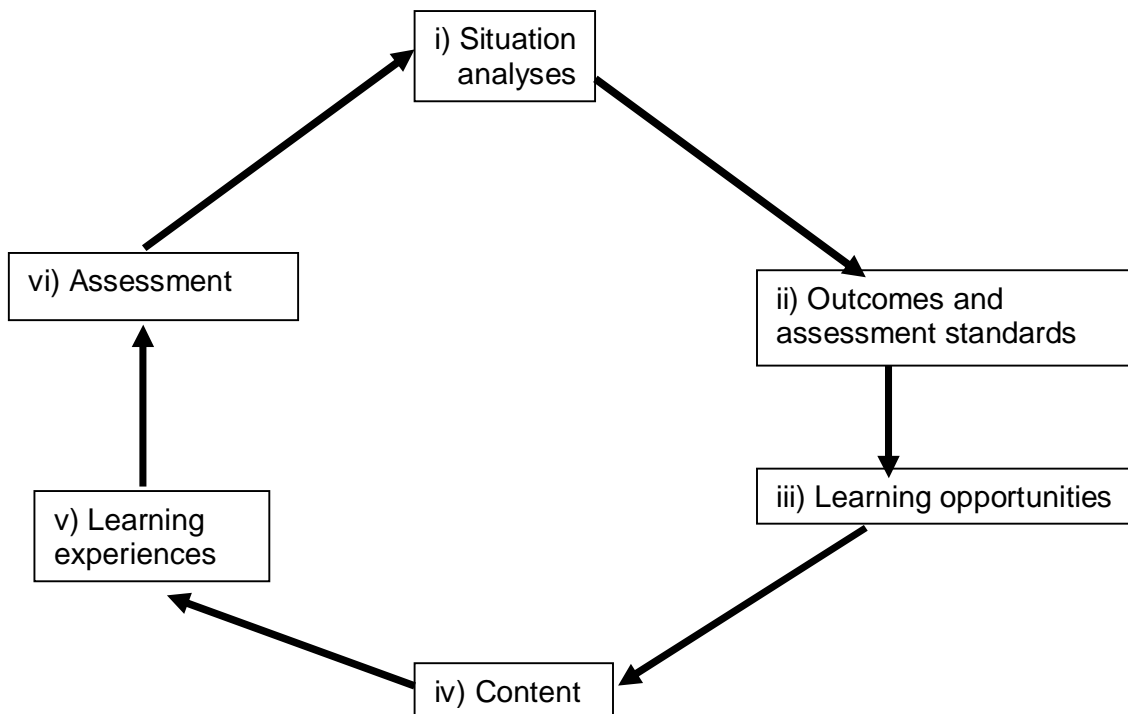


Figure 6.1: A six-step plan towards curriculum development (Adapted from Hollander, 2000).

A discussion on the various steps follows to clarify the six-step-plan concept.

6.5.1 Situation analysis

The situation analysis is the first step to develop and define a guiding framework for a curriculum. The priority at this stage is to gain an understanding of the community, agency and learners (clientele) at international and national level (macro level) as well as at classroom level (micro level). This study, however, will focus on the micro level.

6.5.1.1 The community

The community is more than a geographical setting. It refers to a group of people who share location, interests, beliefs and values (Jewett and Bain, 1985). These authors are also of the opinion that many teachers take it for granted that they understand the community in which they work. On the one hand, teachers from outside a specific community may not thoroughly understand their culture and, on the other hand, longtime residents may suffer from a lack of distance, an ability to step back and see the whole picture (Jewett and Bain, 1985).

The following deterrents are suggested for an unbiased observation and analysis of a community:

- i) When determining the physical characteristics of the community, the following aspects are to be considered:
 - ✓ The boundaries from which the learners are drawn.
 - ✓ The nature and composition of the households. Identify the residential areas from commercial areas.
 - ✓ The location of the school, parks, recreational facilities, libraries and other venues of interest on a map.
 - ✓ The terrain and topography (mountains, deserts, plains) combined with the weather conditions and climate has an effect on people's activity interests.
 - ✓ The infrastructure, such as transport and roads.
- ii) Biographical information
Determine the age distribution, their ethnic and racial heritage, religious affiliation and the language(s) spoken in the community. Also describe educational and physical activity background.
- iii) Socio-economic profiles
Determine the residents' occupation, who the major employers are and their average income. The rate of unemployment and, in a case with a

high rate applies, what the financial support entails, are also factors that should be taken into consideration.

iv) Socio-political profiles

Who holds the power in the community; do residents belong to action groups such as unions and other organizations with political goals?

v) Cultural dynamics

Culture is created through people interacting and is thus a shared product of a human group or a society (see paragraph 4.2, p. 82). Culture comprises components such as symbols (for example, language), values, norms and material culture (the physical objects that are typically found within the society) (Popenoe *et al.*, 2003). Educational and socialization practices, as well as religion and belief systems, are factors. To determine the popular recreational activities of the residents, who their neighborhood heroes are, what their likes and dislikes are, and the things they are proud of, are all important factors. Crime rate and their attitude toward crime should also be dealt with.

If education is viewed as preparation for society, the implications reflect an effort to assist learners in adjusting to their community (Jewett and Bain, 1985). An analysis of community recreation patterns is likely to reveal differences in sports participation based on socio-economic class and gender. The preparation-for-society perspective assumes that learners should be taught those activities currently popular in their segment of society. If there are isiZulu-speaking learners in the class, they should be able to play their indigenous games and develop their knowledge about their cultural heritage through enculturation. However, it is also important for all learners to learn from other people about their cultures. Providing dance instruction and stick fighting for both boys and girls might be viewed as a way of changing sex role stereotypes that limit participation patterns.

6.5.1.2 The educational agency

In complex societies, education is the responsibility of specialized educational agencies (Jewett and Bain, 1985; Pangrazi, 2004). The government schools, as well as private school systems, are dominant forces, but many other agencies such as universities, colleges, recreational agencies and business firms, to mention but a few, are engaged in educational activities. A school is a social construct (see paragraph 3.2, p. 39) with predictable patterns of interaction and identifiable power and authority structures (Jewett and Bain, 1985; Andersen and Taylor, 2004). The administrators and teachers have a significant impact on the curriculum. To develop a curriculum, it will be necessary to examine the characteristics or roles the teachers have to play (see paragraph 3.5, p. 51), as well as the characteristics of the organization itself. Jewett and Bain (1985:107) describe the following framework to guide the analysis:

- i) Power and authority
 - ✓ Identify those people who have authority and power
 - ✓ Identify the legitimate extent of the power
 - ✓ Authority of teachers is often based on their position (role-determined), based on their expertise (professional), or on their 'charm' (personal).

- ii) Structure, such as:
 - ✓ The characteristics of the members of the organization (age, gender, socio-economic background, etc.) thus the management, teachers and learners of a specific school.
 - ✓ The formal and informal sub-groups in the organization (classes, clubs, teams, teachers' organizations).
 - ✓ The autonomy do these sub-groups have.

- iii) Control
 - ✓ Learner behaviours considered as acceptable and/or unacceptable for teachers.
 - ✓ Learners see behaviours as acceptable and unacceptable.

- ✓ Rewards to be given for acceptable behaviour.

iv) Cohesiveness

- ✓ The attitude of teachers and learners toward the school.
- ✓ Structures and programmes to increase cohesiveness.

Multicultural schools which are experiencing problems regarding cross-cultural interaction can conduct programmes with indigenous games to share cultural knowledge and to improve cross-cultural cohesiveness amongst staff as well as learners.

6.5.1.3 The learners

An analysis of the educational setting is incomplete without an understanding of the learner (clientele) for whom the programme is being developed. To assume that all members of a group possess some characteristics because they belong to the same group, is an example of stereotyping (Appleton, 1983; Popenoe *et al.*, 2003) (see paragraph 4.2.3, p. 90). Individual interests, abilities, as well as cultural living should be expected and encouraged.

If children are to grow and develop to their full potential, they must be provided with the most conducive learning environment. A variety of contemporary educational factors such as previous physical education experiences, number of physical education periods per week, available equipment and facilities, as well as the composition and size of the group, (gender, race, abilities, social class) should be taken into account when developing a curriculum. Although there are no rigid boundaries between the stages of development, each level of development, however, provides a general framework on which a curriculum could be designed. In order to accommodate and optimally provide a programme to meet the needs of individual learners, physical educators should introduce new strategies and content for learners to develop and acquire competencies according to their own levels of interest, ability and previous experiences.

As for this study, the following section describes movement characteristics of learners at each level and identifies skills and competencies typical of learners in each of the levels.

i) Developmental level 1

The first level entails body management competence, such as hand-eye coordination, development of large muscles and perceptual abilities. Hence the control of the body in static balance, locomotion, in flight, on apparatus, and handling equipment, with emphasis on balance, coordination, laterally, directionally, spatial judgement, identification of body parts and postural efficiency. Thomas *et al.* (2003) agree with Gallahue (1993) as they refer to the first level as the neonatal period with reflexes-reaction as the initial motor skill. Learners at this level are also characterized as having a short attention span, are curious though, and highly creative. They are sensitive, individualistic and seek attention often, but only enjoy interaction in small group activities. At this level activities such as climb and clamber are mostly suitable for learners in the foundation phase (ages 5 to 7) which are individual in nature and centre on learning movement concepts through theme development in small groups.

ii) Developmental level 2

This level relates to the intermediate phase (grades 4 to 6 learners, ages 8 to 11). At level 2, refinement of fundamental skills occurs and the ability to perform specialized skills begins to surface. This is when learners explore, experiment, and create activities. They also learn the 'how' and 'why' of activity patterns and cooperation with peers receives more emphasis through group and team play. These learners are often more interested in sport and in some incidences develop more sport related skill patterns. Pangrazi (2004) refers to the fundamental skills level with locomotor, non-locomotor and manipulative skills. Gallahue (1993) and Thomas *et al.* (2003) divide level 2 (the early childhood level) into two sub-levels, namely the rudimentary movement level and the fundamental motor skill level.

At this level, most learners are very active and have a longer attention span. They enjoy challenges and want to excel. They also want to be admired for their accomplishments. Gender differences are still of little importance and they enjoy group activities.

iii) Developmental level 3

Developmental level 3 (grade 7 to 12 learners, ages 12 to 18) activities place more emphasis on specialized skills and sport activities. Less emphasis is placed on movement concept activities with a large percentage of instructional time devoted to manipulative activity. The third level, according to Pangrazi, (2004) is the specialized skills level. Gallahue (1993) and Thomas *et al.* (2003) refer to the third level as the middle childhood to adult level and divide this level into three sub-levels, namely the proficiency barrier, transitional motor skills and specific sport skills and dances.

Girls often grow more rapidly than boys and therefore may not wish to participate in all activities. Muscle coordination and skills are improving, yet differences in physical capacity and skill development occur. Learners desire information regarding the importance of various activities, physical fitness, health-related topics as well as the rules and strategies of games. They also show an increase in drive towards independence. They want to be part of a group (gang) and enjoy participating and excelling in team and group activities.

In a developing multicultural country, such as South Africa, physical education should allow learners from all backgrounds to reach their potential. The major variables of diversity that influence the learners learning process, namely race (ethnicity), gender, social class and ability should be acknowledged in designing a curriculum. Learners from different backgrounds come together to learn and to contribute toward the prosperity of the collective. The situation analysis thus provides necessary information about the needs of society, the school and the learner. The outcomes of the curriculum, however, provide the necessary structure.

6.5.2 Outcomes and assessment standards

The second step in the curriculum developmental cycle is to determine the outcomes of the curriculum. With the introduction of outcomes-based education, however, the strategy of assessment, as well as the learning process, is driven by the outcomes set for the programme (SAQA, 2005). According to the South African Qualification Authority (SAQA), a learning programme is a set of learning activities in which the learner will be involved in working towards achievement of one or more outcomes. In the outcomes based approach, the structure and design of the programme is based on the outcomes that need to be acquired and applied by the learner. This involves deciding on what these outcomes are and how they are to be addressed, before deciding on the content or teaching strategies. Thus a discussion on the outcomes of a learning programme follows.

According to Curriculum 2005 (Revised Statement Grades R-9 (schools) Policy for Life Orientation (2002), physical development and movement should enable the learners in the intermediate phase of schooling (grades 4, 5 and 6) to demonstrate an understanding of and participate in activities that promote movement and physical development. This policy thus also prescribes the following assessment standards:

In Grade 4 the learners should;

- ✓ Participate in a variety of simplified invasion games.
- ✓ Demonstrate different ways to locomote, rotate, elevate and balance, using various parts of the body with control.
- ✓ Demonstrate basic field and track athletics techniques.
- ✓ Perform rhythmic movements with awareness of posture.
- ✓ Identify dangers and responsible safety measures in and around water.

In Grade 5 the learners should;

- ✓ Explore a range of target games.
- ✓ Perform movement sequences that require consistency and control in smooth and continuous combinations.

- ✓ Demonstrate a range of field and track athletics techniques.
- ✓ Perform rhythmic movements and steps with attention to posture and style.
- ✓ Demonstrate knowledge of safety measures in and around water.

In Grade 6 the learners should;

- ✓ Apply relevant concepts in a variety of striking and field games.
- ✓ Demonstrate refined sequences emphasizing changes of shape, speed and direction through gymnastic actions.
- ✓ Participate in a physical fitness programme designed to develop particular aspects of fitness.
- ✓ Perform rhythmic patterns of movement with coordination and control.
- ✓ Apply basic first aid in different situations.

The outcomes, within the context of the situation analysis and the way in which they are attended to, drive the planning and curriculum development process. These outcomes also dictate the specific learner activities throughout the programme and illustrate the level of achievement of outcomes (Gallahue and Donnelly, 2003).

The rationale for using outcome statements is based on linked assumptions i) that education is about changes in learners' thinking, knowledge and behaviour; ii) that it is useful at the beginning of a course to inform the learners accurately, plainly and methodically about the result of learning, and iii) that it is what learners do, rather than what the teachers do, that ultimately determines whether changes in the learners understanding actually take place.

SAQA identifies two major outcomes, namely i) specific learning outcomes and ii) the critical cross-field outcomes (Hollander, 2000). SAQA adopted the following seven critical cross-field outcomes (SAQA, 2005):

- ✓ Identify and solve problems;
- ✓ Teamwork/effectively working with others;
- ✓ Organize and manage oneself and one's activity;

- ✓ Collect, analyze, organize and critically evaluate information;
- ✓ Communicate effectively using visual and language skills;
- ✓ Showing responsibility towards environment and health of others; and
- ✓ Understanding systems and recognizing that the world is a set of related systems.

A critical cross-field outcome is a mechanism for achieving coherence in the school curriculum. It describes the qualities for development of learners regardless of the field of learning, i.e. to develop the capacity for a healthy life style (SAQA, 2005). It supposedly encompasses generic skills and knowledge that it is foreseen that everyone needs, and thus must be included in all teaching. These outcomes also are intended to direct the thinking of policy makers, curriculum designers, facilitators of learning and the learners themselves.

The following critical outcomes should be emphasized in the indigenous games section of the physical education curriculum (see paragraph 3.6, p. 60). The learners should be able to:

- ✓ Identify and develop various strategies to solve typical problems that might occur during participation in the various games as discussed in Chapter Five.
- ✓ Play (work) together as a team to reach a common goal effectively.
- ✓ Accept responsibility and task as well as express leadership skills during participating in these games.
- ✓ Effectively communicate with each other by understanding and speaking isiZulu necessary for understanding the various indigenous Zulu games and by demonstrating the skills and strategies of these games correctly.
- ✓ Show responsibility and sensitivity towards facilities such as playgrounds and equipment, and the well-being and safety of other learners (towards team members as well as opponents).
- ✓ Understand the importance of physical education, how it fits into the education systems and therefore to recognize that the world has a set of related systems.

The specific learning outcomes should directly relate to the outcome of the programme which includes ‘learning to move’ – which in turn directly links with one of the values of the developmental physical education programme, namely ‘increased movement competency’ in addition to the acquiring of cultural content. The purpose of the learning process is therefore expressed in detailed ways that are measurable (Lockett and Sutherland, 2000). Specific learning outcomes should be written for all four of the learning domains as previously discussed (see paragraphs 3.7.2, p. 69; 6.5.1.3, p. 196) – psychomotor, cognitive, affective and social domains:

i) Psychomotor domain

Learners should be able to:

- ✓ Move efficiently using a variety of locomotor skills such as walking, running, skipping, and hopping as demanded by various indigenous games; and
- ✓ Perform body and apparatus handling skills in different environmental settings, as well as with and/or without apparatus, such as balls, ropes, bats and tins.

ii) Cognitive Domain

According to the various phases of cognition at the various levels of development, the learners should be able to know, understand, apply and live (see paragraph 3.7.2, p. 76):

- ✓ Words and phrases that describe the content of the various games as well as a variety of relationships with objects such as around, behind, over, through, parallel;
- ✓ The historical, traditional and cultural content of the games (background of the game);
- ✓ Cultural diversity and terminology of the indigenous games; and
- ✓ The rules of the various indigenous games.

Learners should also observe, experiment, explore, refine and expand on a variety movement alternatives and solutions to typical challenges (see paragraph 6.5.3, p. 211).

iii) Affective domain

Learners should be able to:

- ✓ Experience enjoyment and excitement in playing indigenous Zulu games;
- ✓ Understand how to win and lose gracefully;
- ✓ Develop honesty and fairness during contest;
- ✓ Trust and be trusted and
- ✓ Deliver work of high quality.

iv) Social domain

Learners should be able to:

- ✓ Show empathy for the concerns and limitations of peers (team members as well as opponents);
- ✓ Accept authority and develop leadership;
- ✓ Practice fair play and
- ✓ Demonstrate a willingness to participate with peers regardless of gender, cultural diversity and/or disability.

The relationship, however, between outcomes and assessment is important (Sieborger, 1998). In aligned teaching, assessment during and after teaching has been completed, is conducted to identify how well the learners have learned of what was intended from them to learn, and thus whether the outcomes have been obtained (SAQA, 2005).

6.5.2.1 Outcomes of indigenous games and physical education

Learners have the potential to become active agents in their environment and society as a whole (Burnett and Hollander, 2004). With maturation and practice, learners can develop a wide variety of movement skills that allow them to initiate actions as well as respond successfully to the challenges put to them by societal circumstances (see paragraph 6.5.3, p. 211). Involvement in a variety of games and other forms of play will help them develop in totality. Learners will gain, however, limited benefits from playing games for which they have not acquired the prerequisite motor, cognitive, social, or fitness development – a rather holistic approach (Gallahue and Donnelly, 2003).

Learner-centred outcomes should be written in behavioural terms (Pangrazi, 2004). Behavioural outcomes embodies the critical cross-field outcomes as well as the specific learning outcomes, and contain key characteristics, such as i) a desired behaviour that is observable; ii) who should obtain the outcome; iii) is it measurable; iv) by when the outcome should be obtained and iii) a criterion for success or performance that can be measured according to set benchmarks.

Indigenous games within the South African context reflect the circumstances, traditions and cultures of the various population groups and communities which have been identified by the people as part of their cultural heritage (Corlett and Mokgwathi, 1986). Cultural socialization is a process whereby children modify their behaviour to conform to the expectations of an individual or group (Andersen and Taylor, 2004; Gallahue and Donnelly, 2003; Popenoe *et al.*, 2003). The learners learn the rules and skills for functioning in their own culture as well as those of a diverse cultural milieu, which in turn enables them to be integrated into society and to participate as contributing members of society. The cultural norms, however, vary from one social setting to another (Popenoe *et al.*, 2003). Culture also changes because the living conditions and the environment change.

Burnett and Hollander (2004) also indicate that people are, to a large extent, products of their environments and living conditions to which they react. *Ingwenya* (crocodile) for example is very popular in the rural communities close to a river. Due to improvement of facilities in the rural areas (building dams), as well as urbanization (learners attending schools with access to swimming pools), the game has been adapted accordingly.

Acculturation resulted as games of modern sport forms were imported and adopted from other cultures. Some of these games and other play activities were assimilated and transformed to become a unique expression of local cultures and contexts (Burnett *et al.*, 2003). Although learners developed sport-related skills, games such as *U-Agi* (Donkey) and *Kukungweka* (stick fighting - a traditionally influenced game), were locally created in a similar vein as many of the other indigenous games played by learners from other

populations and/or cultural groups. There are not many movement and physical challenges in *Isango ligolide* (golden gates) as well as *Umlabalaba*, but due to the learning occurring, the high level of social interaction and the level of concentration demanded, these two games could successfully be utilized for cross-cultural interaction.

Although beliefs about the consequences of participation in sport and games vary from culture to culture, the belief that characters could be built through participation has been widely accepted in many cultures (Coakley, 2004). A major function of positive socialization is the transference of the attitudes and values of a culture not only from the one generation to the next through enculturation, but also acculturation (Burnett *et al.*, 2003). Attitudes are the opinions about something or someone that result in behaviour (Andersen and Taylor, 2004; Gallahue and Donnelly, 2003). Therefore, an attitude is a learned behaviour based on knowledge or ignorance and positive or negative experiences that results in a positive or negative values being placed on something or someone. Glover and Anderson (2003), as well as Gallahue and Donnelly (2003), argue that character refers to the way people live in response to what they hold to be important, meaningful and worthwhile. The school with an adequate developmental physical education programme has both the opportunity and the responsibility to shape positive attitudes and help children value participation in vigorous physical activity. This would substitute the traditional triad of the home, the church and the school has to greater extent been eroded (Gallahue and Donnelly, 2003). The school is perceived as a place where many character education lessons, such as independence, perseverance, self-discipline, honesty and tolerance are learnt.

Learners need to develop higher levels of moral reasoning and moral behaviour (Glover and Anderson, 2003). Moral reasoning makes intelligent decisions about what is right and wrong. Moral behaviour is living a value system that has reasoned right from wrong. Most people believe that physical activity in the form of play, games and sport participation has the potential for fostering moral growth since free play, games and sport participation provide ideal settings for teaching the qualities of honesty, loyalty (consistent fidelity to an individual, group or team), self-control (being in control of and taking

responsibility for one's actions), teamwork (working cooperatively with one or more persons toward a common goal), fair play (playing according to the rules and applying them equally to all), and being a good sport (the combined result of fair play, teamwork, loyalty and self-control in both victory and defeat) (Glover and Anderson, 2003; Gallahue and Donnelly, 2003). Refraining from lying, cheating, and intimidating opposing players involves moral decisions governed by concern for the physical and psychological welfare of others.

Competition, however, often brings out the more negative characteristics in many learners, especially the 'win at all costs' attitude modelled by the adults in their lives (Belka, 1994; Glover and Anderson, 2003). This is why character education and teambuilding should be implemented into the physical education curriculum (Glover and Anderson, 2003). Since cultural-social threats prevail, some learners are still isolated from their peers, some are unable to pursue personal values at school and some experience limited opportunities to utilize meaningful personal life.

Acceptance and tolerance in South Africa should also be stressed in the physical education curriculum. Learners should view their classmates from diverse backgrounds as collaborators in learning, and their team members as collaborators striving towards a common goal, rather than competitors in the quest for grades, recognition and winning at all costs.

The researcher summarizes the outcomes of the selected indigenous Zulu games according to the following aspects i) psychomotor; ii) cognitive; iii) affective and iv) social domains (see paragraph 5.3.2, p. 146) as well as the developmental levels (see paragraph 6.5.1.3, p. 196). Table 6.1 reflects on the rating that was utilized, on a five point Likert scale (1=low level of outcome appropriateness and 5=high level of outcome appropriateness), of the various outcomes for the 13 selected indigenous Zulu games. The criteria for determining the outcome appropriateness (amount of outcome aspects involved per game) of the various games were developed by a panel comprising four Human Movement Science lecturers (all experts in teaching physical education) from the University of Zululand.

Table 6.1: Indigenous Zulu games rated according to educational outcomes

Games with page reference and developmental level	Educational outcomes and rating scores			
	During participation in these games, the learners should be able to master the following outcomes:			
	Psychomotor	Cognitive	Affective	Social
Phuma la (‘get out here’) (see p. 151) 1	Run, dodge, sprint, pull and stretch. 3	Understand and apply the rules of the game, space, effort and relation awareness, as well as isiZulu as language. Develop strategy and creativity can be developed. 1	Develop self-acceptance. 4	Encourage leadership, cooperation, taking turns, mixed gender participation, 4
iKathi Negundane (cat and mouse) (see p. 153) 1	Run, dodge, sprint, pull and stretch. 3	Judge and strategize how to dodge opponent. 1	Engage in role-play. 4	Develop caring, group cooperation and dynamics. 4
Ingwenya (crocodile) (see p. 154) 2	Coordination, balance, speed, power development in arms and legs; cardiovascular and muscle endurance. 5	Understand the concepts such as water resistance, buoyancy, cardiovascular endurance. Develop unique and creative strategies in the water. 4	Tolerance, acceptance of own ability and assertive behaviour. 4	Social inter-action especially between boys and girls. 4

<p><i>Izimpisi</i> (hyenas)</p> <p>(see p. 156)</p> <p>2</p>	<p>Sprint, dodge, cardio-vascular endurance and muscle strength.</p> <p>4</p>	<p>Understand and utilize isiZulu communication between 'mother' and 'child'. Adult behaviour (caring for child).</p> <p>4</p>	<p>A sense of belonging and part of a group and/or team (security and status). Daring attitude.</p> <p>4</p>	<p>Social-interaction, cooperation, and team support.</p> <p>4</p>
<p><i>Ushumpu</i> (kick/strike the ball)</p> <p>(see p. 159)</p> <p>3</p>	<p>Run (sprint), catch, hitting a ball, space awareness,</p> <p>5</p>	<p>Rules, game strategies, positional play and score keeping.</p> <p>5</p>	<p>Sense of trust, security and status as well as assertive behaviour and control of aggressive behaviour.</p> <p>5</p>	<p>Cooperation, winning and losing with good grace, leadership skills, accept uniqueness and talents of others.</p> <p>5</p>
<p><i>Arigogo</i> (‘I am going’)</p> <p>(see p. 162)</p> <p>2; 3</p>	<p>Cardio-vascular and muscular strength such as speed, agility (dodging), catching, throwing and chasing.</p> <p>5</p>	<p>New rules, game strategies striking skills and positioning for fielders.</p> <p>4</p>	<p>Respect, tolerance, diversity, caring and fairness.</p> <p>4</p>	<p>Social interaction, cooperation and team coherence.</p> <p>5</p>

<p>Three-tin (see p. 165)</p> <p>2; 3</p> <p style="text-align: center;">5</p>	<p>Run, dodge, chase, catch and throw.</p>	<p>New rules and developing of new strategies.</p> <p style="text-align: center;">4</p>	<p>Uniqueness, self-acceptance, virtue, challenges, competitiveness, security and status.</p> <p style="text-align: center;">4</p>	<p>Social interaction, team cooperation and coherence, respect, tolerance, diversity, caring and fairness towards other team members as well as opponents.</p> <p style="text-align: center;">4</p>
<p>U-Agi (Donkey)</p> <p>(see p. 167)</p> <p>1; 2; 3</p> <p style="text-align: center;">3</p>	<p>Run, dodge, chase, catch and throw.</p>	<p>Understand and apply space, effort and relation awareness. Develop strategy and creativity.</p> <p style="text-align: center;">2</p>	<p>Aspects of self-concept such as uniqueness, self-respect, self-acceptance, and confidence.</p> <p style="text-align: center;">2</p>	<p>Social inter-action. Tolerance and attitude to other participants are developed.</p> <p style="text-align: center;">1</p>
<p>Ukugenda (stones)</p> <p>(see p. 169)</p> <p>1; 2; 3</p> <p style="text-align: center;">4</p>	<p>Develop eye-hand coordination, fine motor skills, strategies and patterns to achieve and maintain personal standards of performance.</p>	<p>Develop patterns and coordination for beginners.</p> <p style="text-align: center;">1</p>	<p>Develop self-acceptance, challenge, mastery of fine motor skills.</p> <p style="text-align: center;">4</p>	<p>Socialization aspects such as tolerance, equality and self-discipline.</p> <p style="text-align: center;">4</p>

<p>Ukungweka (stick fighting)</p> <p>(see p. 172)</p> <p>3</p>	<p>Coordination (quick arm response), wielding, blocking, agility, reaction time (swift leg response).</p> <p>5</p>	<p>Rules, formations, strategies; and interpreting biomechanical aspects of skill on when and how to strike and dodge.</p> <p>5</p>	<p>Self-concept such as uniqueness, respect, self-acceptance, virtue and confidence.</p> <p>5</p>	<p>Equality, acceptance, respect and self-discipline are involved.</p> <p>5</p>
<p>Inqabeshu (rope skipping)</p> <p>(see p. 173)</p> <p>1;2;3</p>	<p>A variety of swinging, skipping forward, backward, sideways (left and right) at different paces.</p> <p>5</p>	<p>Adaptation of rules, strategies and methods of skipping as decided upon for specific contest of the day.</p> <p>5</p>	<p>Self-acceptance, a sense of security and trust is fostered.</p> <p>4</p>	<p>Confidence, popularity, cooperation and tolerance.</p> <p>5</p>
<p>Isango ligolide (golden gates) (lemons and oranges) (see p. 175)</p> <p>2; 3</p>	<p>Develop strategies and patterns, expressive movements such as rhythm and coordination.</p> <p>2</p>	<p>Understand and interpret the concepts of games. Memorize isiZulu songs and actions.</p> <p>5</p>	<p>Self-acceptance, talent, mastery attempts, self-respect.</p> <p>4</p>	<p>Tolerance and respect towards others, equality, fairness and cooperation.</p> <p>4</p>
<p>Umlabalaba (no English translation)</p> <p>(see p. 179)</p> <p>2; 3</p>	<p>Develop mastering of certain strategies to counter-attack specific game plans.</p> <p>1</p>	<p>Facilitate constant problem solving and strategizing to outwit opponent(s).</p> <p>4</p>	<p>Talent, self-respect development, development of a sense of mastery.</p> <p>4</p>	<p>Develop fair play.</p> <p>4</p>

According to Table 6.1, various developmental levels are indicated to some of the selected indigenous Zulu games. These games can thus be adapted and conducted to suit the development of more participants. Level 1 participants' pace in *U-Agi* will be much slower than for the level 3 participants. Yet, *U-Agi* is suitable for all three levels. *Isango ligolide* is suitable for developmental level 2 of isiZulu-speaking learners. Due to the language content of the game, it will rather be difficult for the participants from other ethnic groups, who do not speak and/or understand isiZulu, to grasp the game as such and thus it is also rated at developmental level 3.

After addressing the outcomes of the curriculum, the content should be selected and organized.

6.5.3 Content

The third component of curriculum design is to select and organize the content (concepts, facts, skills, rules and regulations of structured indigenous Zulu games) which will be appropriate for the selected outcomes (psychomotor, cognitive, affective and social) to address the needs that were determined during the situation analysis (see paragraph 6.4, p. 188). When selecting activities for a learner-centered curriculum, a clear understanding of the urges, characteristics, and interests of the learners is a prerequisite (Pangrazi, 2004). Young children have an unfulfilled appetite for moving, playing and being active, yet a concern for the South African youth being too passive is evident among the ministries of education, sport and recreation, and health (see paragraph 3.7, p. 64).

Most children, however, like to achieve and have their achievements recognized. Achievements about indigenous knowledge, knowing and appreciating heritage should also be recognized. Success should far outweigh failure though (Gallahue and Donnelly, 2003). Content should include games to facilitate concept learning of fundamental skills, movement activities, fitness and the developing of the various components of health-related and performance-related fitness, as well as cross-cultural interaction.

These indigenous games should thus be organized and presented in a manner that ensures learners experiencing an adequate amount of success.

Learners also want others to understand, accept, respect and like them. Peer acceptance should be taught and encouraged not only in the class, but also in the school and the community as well. Young people are naturally curious (Gallahue and Donnelly, 2003). They are interested not only in what they are doing, but also why they are doing it. The teacher therefore should gain and share background knowledge to explain the reason for introducing the specific indigenous Zulu game.

For this study, only the structured indigenous Zulu games, collected during and selected from the empirical study, were included (see Chapter Five, p. 121). Thus games without any structure such as mere play activities were excluded. Zulu dancing, a whole new field of study, harmful activities such as *izinduku* (a very competitive form of fighting sticks) and westernized games such as *hopscotch* and *hide-and-seek* were thus not considered as suitable for educational purposes and will therefore not be part of the enriched curriculum for physical education.

i) Level 1 games

Level 1 games are low activity games that are easy to play, have few and simple rules, require little or no equipment, and may be varied in many ways. These are games that provide learning experiences for the learner to become acquainted with the basic skills involved in an activity through discovering and establishing spatial awareness and experimenting with how the game is played (Kirchner and Fischburne, 1995).

These games can easily be modified to suit the outcomes, the size of the venue and the number of participants. *iKathi Negundane* (cat and mouse) is an example of a Level I game where no equipment is needed, rather a few and simple rules are involved, there is only a low level competition and is suitable for small groups 10 to 15 young participants (foundation phase, ages

6-9 years). See Table 6.1 for more detail regarding the outcomes involved in the various games.

Also see Chapter Five, for detailed descriptions of *Phume la*, *Ukugenda*, *U-Agi*, and *Isango ligolide*.

ii) Level 2 games

Level 2 games are active games that involve the use of two or more skills and movement concepts. Participants (ages 8–15 years) have two or more rules, or procedures used in playing the game. It may be relatively simple or even quite complex. At this level, the participants have the opportunity to test their ability and to develop skills in more challenging games. In *Ushumpu*, the participants have to improve their running, hitting, and catching skills. There are rules that should be adhered to as well as a sense of cooperation. Fair competition is also introduced. See Table 6.4 for more detail regarding the various outcomes.

Also see Chapter Five for detailed descriptions of *Izimpisi*, *Inqabeshu*, *Three-tin* and *Umlabalaba* as well as paragraph 6.4, p. 188 for more detail regarding the outcomes.

iii) Level 3 games

Level 3 games are made up from the more complex aspects of level 2 games. In these games, the rules and strategies have more significance, as well as meaningful use of the skills required. These games may be viewed as a means to an end or as an end in themselves. As a means (*Ukungcweka* – sparring) to an end (*Ukweqhathwa* and *Umgangela* – stick fighting), they are preparatory to playing the sport and are used as a way of further developing one's ability to master the skills, rules and strategies of the sport. As an end in itself, such a game represents a less complex version of the sport that is more suited to one's skill level and to the available facilities and equipment. Level 3 games are more suitable for the intermediate and senior phase

learners. Also see Chapter Five for detailed descriptions of *Ushumpu*, *Ingwenya*, and *Arigogo*.

Most of the selected indigenous Zulu games require cooperation and/or competition. Cooperation involves two or more participants working together to achieve a common goal or target. Cooperation, however, should be emphasized rather than competition, and to develop a spirit of working together, a concern of team members and the collective skills of the group. Coakley (2004) recommends changes in participation such as increasing of action in their own games, increasing of personal involvement that more people will be actively involved, foster maintaining friendship and the creating of closer scores during competitions.

Safety is a primary consideration in game situations (Belka, 1994; Thomas *et al.*, 2003). The play area should be inspected for dangerous objects and hazards. Equipment and apparatus should be checked as well as the movement or action throughout the games should be controlled and unnecessary collisions should be avoided. To stop playing when a signal is given, a prerequisite to any sports experiences, should be taught and fostered.

Many learning opportunities can be developed. Most are heuristic in nature where the learners can learn things for themselves by trial and error. There is, however, a broad time frame or 'window of opportunity' when the learning of specific new skills is easier and quicker (Gallahue and Donnelly, 2003:42). The concept of sensitive periods suggests that appropriate intervention during such a sensitive period tends to facilitate more positive forms of subsequent development that would be the case if the intervention occurred later in life.

Although a learner's development follows a characteristic sequence that is universal and resistant to major changes, the rate at which learners acquire these traits is determined by a developmental variability (age variation in the rate of movement skill acquisition with the emphasis on individual appropriateness. This should be considered during curriculum design and

planning) and readiness (a condition within both the learner and the environment that make a particular task appropriate for the learner to master) (Gallahue and Ozmun, 2002).

Two different but related processes are associated with the increase of functional complexity, namely differentiation and integration (refer to paragraph 6.5.5.1, p. 229) (Thomas *et al.*, 2003). Differentiation is the gradual progression from the gross global (overall) movement patterns to the more refined and functional movements of learners as they mature. Hence from gross motor to fine motor skills. Integration refers to the coordinated interaction of opposing muscle and sensory systems, such as body and multi-limb coordination as well as hand-eye and foot-eye coordination. Hence the differentiation of movements of the arms, hands, and fingers when grasping an object, followed by the integration of the eyes – eye-hand coordination, is crucial to normal development (Glover and Anderson, 2003).

Taking into consideration the developmental variability, the readiness of the learner and environment, differentiation and integration as well as the sensitive learning period, the teacher should create ample learning opportunities where the learners can explore and master various to excel in indigenous Zulu games.

6.5.4 Learning opportunities and experiences

The learning experiences of learners relate closely to the learning opportunities that are created during participation in the various activities (Hollander, 2000). Play behaviour and the content of games present a microcosm of life and of culture and play patterns thus are part of cultural heritage that is socially constructed to symbolically reflect and communicate lived realities (Burnett and Sierra, 2003). During participation in games such as *Isango ligolide* (see p. 175) and *Izimpisi* (see p. 156) the learners learn isiZulu phrases, rhymes and action songs as well as caring behaviour from various aspects of the games.

During these activities all learners should experience social inclusion when participating in the challenges set and facilitated by the teacher. The learners should also experience mastering various outcomes, namely the physical, cognitive, affective and social. Hence, they should experience accomplishment.

Learners should have the opportunity to experience the following at the three different developmental levels. These learning opportunities, however, are directly relevant to the outcome of a specific lesson.

Table 6.2: Learning opportunities and experiences at various levels

Domains	Learning opportunities and experiences at various levels		
	Level 1	Level 2	Level 3
Psychomotor	<ul style="list-style-type: none"> ✓ Vigorous games and stunts, games with individual roles (hunting, dramatic activities, story plays), and few team games and relays. ✓ Challenge with varied movement in open skills and in a changing environment. Develop specialized skills of throwing, catching and bouncing balls. ✓ Use music and rhythm with skills in a close skill or set environment. Provide creative rhythms, cultural dances and singing movement songs. ✓ Give opportunities to handle different objects, such as balls, sticks, ropes and other equipment. ✓ Experience practice in dynamic balance – unilateral, bilateral, and cross-lateral movements. ✓ Provide play materials, games, and large apparatus for strengthening large muscles (e.g. climbing, skipping, challenge courses, etc). Enjoy rough-and-tumble activity. 	<ul style="list-style-type: none"> ✓ Continue creative rhythms, singing movement songs and cultural content of games, dances and songs. ✓ Give opportunity for manipulating hand apparatus. Provide movement experience and practice in perceptual-motor skills (right and left, unilateral, bi-lateral, and cross-lateral movements). ✓ Sport related skills should be introduced progressively. ✓ Include dodging games and other active games. ✓ Organize practice in a variety of throwing, catching, and moving skills. 	<ul style="list-style-type: none"> ✓ Vigorous and more complex programmes should be introduced to enhance physical development. ✓ Opportunity for experiencing the correct form of exercise, posture and style in the various games. ✓ Experiencing fitness enhancement.

Affective	<ul style="list-style-type: none"> ✓ Teach learners how to take turns, how to lose and win gracefully. ✓ Learners should experience frequent praise and encouragement. ✓ Recognize individuals through both verbal and nonverbal means. See that all have a chance to enjoy attention. ✓ Activities should provide opportunity for independent decision making, enjoyment and excitement. ✓ Develop honesty and fairness. 	<ul style="list-style-type: none"> ✓ Abide by rules - fair play and honesty. ✓ Experience quality work and how to achieve high quality. ✓ Give opportunity for trust in game and relay situations. ✓ Demonstrate willingness to stay on-task for long periods of time. ✓ Provide opportunity for learners to learn to accept defeat gracefully and to win with humility. 	<ul style="list-style-type: none"> ✓ Co-educational activities with emphasis on individual differences of all participants, regardless of gender. ✓ Provide leadership and “followership” opportunities on regular basis. Involve learners in assessment procedures.
Cognitive	<ul style="list-style-type: none"> ✓ Activity should change often. High contextual interference and problem solving. ✓ Allow learners to be creative. ✓ Create situations that require group cooperation and problem solving. ✓ Learners should be able to try new and different ways of performing activities, sharing ideas with peers and encouraging creativity in contextual solutions and adaptations. 	<ul style="list-style-type: none"> ✓ Offer challenges involving movement problems and more critical demands in stunts, tumbling and apparatus work. Emphasize safety and good judgement. ✓ Understanding and applying play and game contents as well as the adaptation of rules. ✓ Show ability to understand simple team strategies in low-organization games. 	<ul style="list-style-type: none"> ✓ Adhere to rules, regulations, and traditions as well as changes and adaptations to changes. ✓ Strategy as opposed to merely performing a skill without concern of context. ✓ Perform and learn various game concepts and strategies such as defensive and offensive play.
Social	<ul style="list-style-type: none"> ✓ Set the same activities for girls and boys. ✓ Demonstrate a willingness to create games or other movement sequences with others. 	<ul style="list-style-type: none"> ✓ More group activity. Develop team-concept in activities such as relays and small games. ✓ Show increased willingness to work in small 	<ul style="list-style-type: none"> ✓ Display a mature and open willingness to work with others who possess different abilities and interests.

	<ul style="list-style-type: none"> ✓ Demonstrate willingness to play and share ideas, space and equipment with others. ✓ Demonstrate understanding and tolerance toward classmates from other cultures. 	<p>and large groups.</p> <ul style="list-style-type: none"> ✓ Demonstrates a reasonable understanding of sharing cheating and other social behaviour. ✓ Offer group activities and simple dances that involve cooperation with a partner and/or team. ✓ Reveal tolerance towards others of different cultural background as well as those with lesser ability. 	<ul style="list-style-type: none"> ✓ Show a mature tolerance toward others from different cultural backgrounds. ✓ Show a positive attitude toward cooperative and competitive attitudes of others. ✓ Show willingness to participate in many team games and relays. ✓ Show mature interest in group activities, cooperation in play and among teams, adherence to rules and fair play. ✓ Genders should experience working together, however, separate them for competition in certain rougher activities.
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6.5.4.1 Teaching and learning strategies

As discussed in Chapter Three, the physical education teacher has a variety of important responsibilities that go well beyond classroom instruction. How physical education is taught is as important as its content for learners' learning (see paragraph 3.7.2, p. 69). Pedagogy has been defined as 'any conscious activity by one person designed to enhance learning in another' (Green and Hardman, 2005:12). Planning the curriculum is yet another responsibility - an important task that is crucial to a successful programme. Effective teachers are those who through planned instruction, are able to bring about positive changes in the learner (Gallahue and Donnelly, 2003). Effective teachers, thus display personal traits such as being interested in learners as unique individuals while refraining from being overly friendly, being honest with themselves as well as their learners and being enthusiastic about the subject matter and are eager in sharing their knowledge. These teachers are also human with a refined behaviour toward their learners (Graham, 1992).

Mosston and Ashworth (2002) characterize teaching as the ability to be aware of and utilize possible connections with the learner in all domains of human behaviour (see paragraph 6.3, p. 186). Skilled teachers are thoroughly versed in a variety of teaching styles that they use on the basis of the needs of their learners and the specific outcomes of the programme and/or lesson. This variety of teaching styles is referred to as the spectrum of teaching styles (Mosston and Ashworth, 2002; Gallahue and Donnelly, 2003).

Mosston and Ashworth (2002) grouped teaching styles into two clusters (see Figure 6.2, p. 221). The first cluster represents teaching opinions that foster reproduction of past knowledge. The second cluster represents options that invite the production of new knowledge to the learners.

The reproduction cluster engages learners in lower-order thinking processes such as memory, recall, identification, and sorting cognitive operations that deal with past and present knowledge. The production cluster, however,

facilitates the discovery of concepts, as well as the development of alternatives and new concepts.

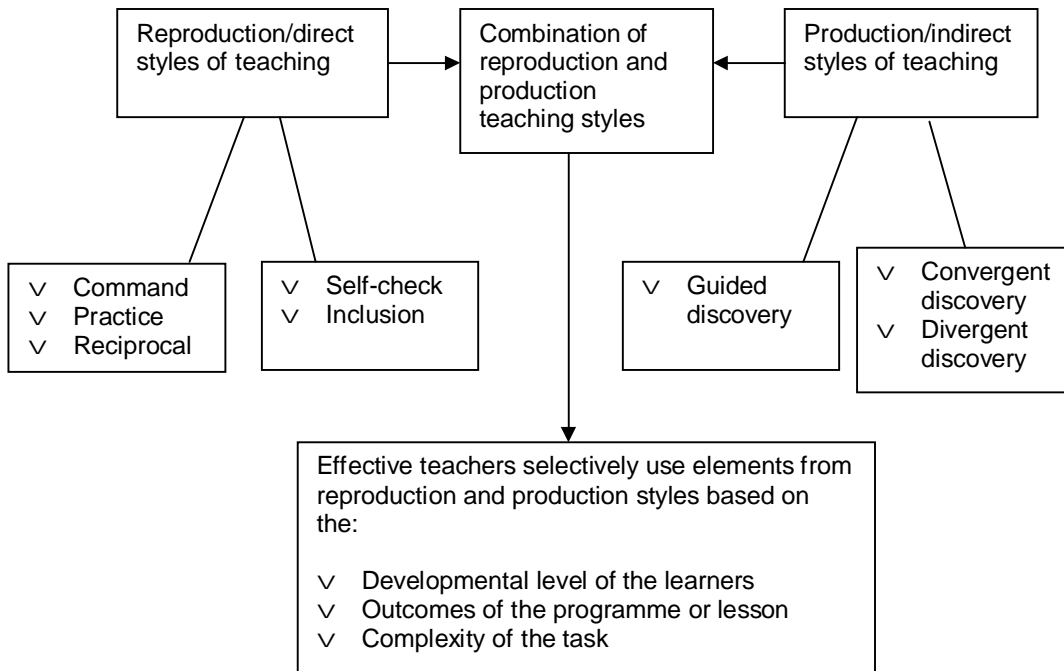


Figure 6.2: A spectrum of teaching styles (Adopted from Gallahue and Donnelly, 2003:231).

a) Reproduction teaching styles

Reproduction styles of teaching are also called the traditional approaches. These styles are educator-centred styles in that the teacher makes all or most of the decisions concerning what, how, and when the learner is to perform (Mosston and Ashworth, 2002). The use of teacher-centred approaches, however, is based on behavioural learning theory, which contends that learning occurs from the outside in through the correct reproduction of events. The various types of reproduction styles include the command, practice, reciprocal, self-check and inclusion styles.

i) Command style

The essence of this style is the immediate response to a stimulus. It is a process of replication, reproduction and duplication of the correct performance. Command teaching consists of the following sequence:

- ✓ The instructor gives a correct and concise explanation and demonstration of the skill to be performed.
- ✓ Learners practice before further instructions or corrections of specific errors.
- ✓ The educator gives general feedback to the learners.
- ✓ The educator gives further explanation and demonstration if necessary.
- ✓ The learners practice and the teacher teach and coach to individuals or groups having difficulty.
- ✓ The learners implement the skill in an appropriate activity.

The teacher controls what is to be practiced, how it is to be done and when the activity should begin and end. Uniformity, conformity and replication are emphasized. Closed skills and even a correct step in Zulu dancing or a specific technique in stick fighting during the initial phases on stance and control can all be effectively taught using the command style.

ii) Practice style

The practice style is similar to the command method where the teacher still determines what is to be practiced. This style is appropriate for teaching a fixed task that must be performed according to a specific demonstration. The teacher, however, permits a greater degree of decision making on the part of the learners in that they can decide on the order of tasks, starting and stopping time, interval of practice, pace and rhythm, and location or place where to practice. The practice style sequence for stick fighting will be as follows:

- ✓ The educator explains and demonstrates the stance or movement.

- ✓ The learners have a period of time to imitate and to practice the designated task.
- ✓ The educator offers corrective feedback and verifies correct behaviour.
- ✓ The educator observes and offers feedback also to those who perform correctly and make decisions appropriately.
- ✓ The activity ends with a demonstration from the learners as well as a verbal reflection closure.

iii) Reciprocal style

Also referred to as peer teaching, this style permits individual learners to work with a partner in learning a new skill. Small group teaching is similar, except that a third person is involved. With both reciprocal and small group teaching, the learner receives immediate feedback, from his/her partner or observer, based on specific criteria established by the educator. Both these styles are excellent means of involving the entire class, focusing on error correction and promoting positive socialization.

iv) Self-check style

With this style, even more decisions and responsibilities are shifted to the learner. In self-checking, learners are expected to develop an awareness of their performance. Learning to observe one's own performance and then making a self-assessment based on specific criteria leads to kinesthetic awareness (Gallahue and Donnelly, 2003). The educator designs a developmentally appropriate task sheet where the learners can simply check of the order the task or parts of the task are performed and completed. Learners must be honest and objective about their performance and hence accept any limitations. Proficiency and accuracy in the self-checking process as well as final feedback in a general statement should be communicated to the learners.

The educator, however, still decides on the content of the lesson and the level of performance. The levels of the task to be practiced can be presented on a

task sheet or verbally. The majority of the indigenous Zulu games as discussed in Chapter Five can be utilized.

b) Production styles

Production styles, or “indirect teaching styles”, focus on the use of the learner-centred method of teaching (Gallahue and Donnelly, 2003:238). These methods are based on the philosophy that learning is more than just the reproduction of ‘correct’ movements, but that the learners should ‘learn-to-learn’ through experimentation, problem-solving and self-discovery. Indirect teaching styles are grouped in cognitive learning theory, which holds that learning is an internal process that occurs from the inside out through incorrect mastery attempts and that the process of learning is just as important as the product. The majority of the indigenous Zulu games as discussed in Chapter Five can be utilized.

i) Guided discovery style

The educator using the guided discovery style designs a sequence of questions, each intended to help the learner make a small discovery (Mosston and Ashworth, 2002). The teacher presents these questions to the learners in sequence. Each question elicits a single, correct response by the learner. The educator then provides periodic feedback to learners and acknowledges their discovery. The teacher can, for example, utilize this style when introducing *ikathi negundane* (cat and mouse). The educator can ask questions to develop criteria for choosing the ‘cat’ and the ‘mouse’. Questions to teach the cat strategies on how to catch the mouse as well as to teach the mouse on how to stay clear of the cat could be asked.

ii) Convergent discovery style

With this style, the learners are challenged to proceed through the discovery process without any guiding clues or questions from the teacher. The learners, however, must still strive to find one correct solution to the

movement task presented by the educator. The educator still offers feedback without providing the solution (Mosston and Ashworth, 2002). When introducing *Izimpisi* (hyenas), the teacher can just describe the game briefly and let the learners explore.

iii) The divergent production style

The divergent production style engages educator in discovering and producing new movement responses. The teacher decides on the subject matter and designs the movement problem. It is, however, important to design developmentally appropriate problems taking into account learners' level of skill proficiency, cognitive understanding, emotional maturity and ultimately their safety. Feedback should be neutral and provided to the entire group, acknowledging the process of discovery (see paragraphs 6.5.2, p. 199 on outcomes and 6.5.5, p. 226 on assessment).

When teaching games, Gallahue and Donnelly (2003:585) recommend a number of 'best practices' and other principles to be considered. When presenting a game, the game could sometime be broken into smaller logical parts, being taught separately and then gradually adding these parts, or aspects of game play together again – part-whole teaching. *Isongo ligolide* is a complex game with various action songs and activities. Depending on the skill level of the learners, it is recommended that complex games will be broken up into various sections. The learners should know the words of the various songs first, then the different actions, then the rules and then to combine all the sections into the final game.

There are various ways of modifying the games. Yet, the educator should not allow the essence of the cultural heritage to be taken away. However, for teaching purposes, learners can practice certain sections, such as catching and throwing, in pairs before they play the real game. The composition of the teams (mixed compared to similar abilities), size of playing area, the type of equipment used, the pace of the game (duration of each round) and the rules applicable are all variables to be varied and decided upon. Learners should

also enjoy the possibility and opportunity of creating and modifying games. Factors such as gender, physical attributes (age and maturation), skill level and outcome of the lesson should be considered.

Feedback, guided by the specific outcome of the lesson, should be provided. It is important to ask questions to promote critical thinking among the learners as well as a means of ensuring contact and interest in the participants at play. Feedback should be limited though (too much feedback confuses learners and they often forget it) and should be provided as close in time to the activity as possible.

Thus, there are a range of teaching approaches and styles that can be used, although the effectiveness of different styles is contested. It can range between informal and formal. The teaching approaches adopted by any one teacher, however, are influenced by their own perspective on physical education. These perspectives again are influenced by the beliefs and values based on ethical or other practical, empirical or theoretical principles (idiosyncratic or arbitrary) held by the physical education educator.

Game structure, strategies, and envisaged outcomes are thus necessary for optimal learning.

6.5.5 Assessment

The final step in curriculum design is assessment. Some educators refer to reflective practice (Siedentop, 1983; Hellison and Templin, 1991). Formal (where records are kept on the outcomes achieved) as well as informal assessment (learner observation to guide them toward the outcome) is an integral and important aspects of curriculum design (Sieborger, 1998). Assessment helps in every stage of curriculum design as well as in the process of teaching and learning, thus to measure learners' levels of ability, progress, the effectiveness of the teacher as well as the effectiveness of the programme (Hollander, 2000; Mosston and Ashworth, 2002; Gallahue and Donnelly, 2003). "Assessment consists essentially of taking a sample of what

learners do, making inferences and estimating the worth of their actions” (Luckett and Sutherland, 2000:6).

Atherton (2005:1) is of the opinion that all assessment is subjective and argues that even if there is a high degree of standardization, the judgement of what should be tested and what constitutes a criterion of satisfactory performance is in the ‘objective hands’ of the assessor. The assessor should still make every effort to ensure that assessment is authentic, valid, reliable, and fair (Gultig *et al.*, 1998). Validity is the single most important concept in measurement and assessment where the assessment represents the objective (Thomas *et al.*, 2003). Reliability means the result represents a typical performance – the same pattern (answer) will be repeated. Objectivity means that the measurement or assessment is without bias and hence does not unfairly discriminate against any learner on ground of gender, cultural background or disability. Authentic assessment is an alternative to the traditional way (norm and criterion-referenced testing) of assessing performance (Sieborger, 1998). Thomas *et al.* (2003) point out that the traditional assessments are sometimes criticized of poor validity - the tests did not represent the target skills or knowledge. Authentic assessment has shifted the focus to learning outcomes rather than test scores. The shift is parallel to a shift in teaching style from teacher centered to learner centred engagement (Thomas *et al.*, 2003).

Authors distinguish between summative and formative assessment as the two major types of assessment (Angelo and Cross, 1993; Atherton, 2005). Summative assessment is comprehensive in nature, provides accountability and is used to determine or judge the level of learning at the end of the programme and or lesson. It is thus based on the cumulative nature of the learning experience (Brookhart, 1999). The outcomes, however, often reflect the cumulative nature of learning that takes place in a programme. Thus, the teacher would conduct summative assessment at the end of the programme to ensure the learners have met the outcomes (Atherton, 2005). It relies on more formal assessment strategies, such as standardized inventories or even practical and/or written tests could be administered. Performance

assessment, referred to by Gallahue and Donnelly (2003), is an effective technique to use in a skill assessment after the mechanics of a task have been relatively well mastered. This product assessment is quantitative and therefore deals with how far, how fast, how high or how many were measured as an end result of a performance of the learner (Angelo and Cross, 1993; Atherton, 2005).

Formative assessment is often done at the beginning or during the programme, thus providing the opportunity for immediate evidence of learning at a particular point in a programme (Angelo and Cross, 1993; Atherton, 2005). The purpose of the technique is to improve quality of learning and should not be evaluative or involve grading of learners. This also leads to curricular modifications when specific content in a programme has not met the learning outcomes. Formative assessment data can thus also contribute to a comprehensive assessment plan by identifying particular points in a programme to assess learning, in addition to monitoring the progress being made towards achieving learning outcomes (Angelo and Cross, 1993; Atherton, 2005).

Formative assessment is thus feedback from the educator and/or peer to the learner through informal and/ or formal techniques, such as observation, on the level of performance. Although informal assessment can vary in quality depending on the skills of the assessor, when carefully planned and constructed, this way of assessment can be valid for effective teaching as well as learning (Atherton, 2005).

The curriculum process in physical education is an ongoing cycle of planning, implementation, assessment and modification where necessary (Jewett and Bain, 1985). The tendency of over-assessment and the consequent over-burdening of teacher and learner alike can occur, but can be countered by a judicious and strategic use of assessment for clearly defined purposes (Brookhart, 1999).

6.5.5.1 Learner assessment

The purpose of learner assessment is to collect evidence of a learner's learning so that judgement about the learner's competence, thus their achievements (progress) as well as non-achievements, can be made (SAQA, 2005). Hence, to achieve all the outcomes.

A number of principles are necessary to lay a foundation for good assessment. These principles are fairness (not to disadvantage any learner in any way), validity (procedures, instruments and materials must match the outcomes that are being assessed), reliability (the consistency of the results), practicability (costs, availability of facilities and equipment, safety procedures and time should be considered), openness (learners should be well informed of the purpose, methods and procedures for assessment) and currency (evidence to prove the outcomes at the time of the assessment) (SAQA, 2005).

In any learning situation, each learner needs some guidance and encouragement, regardless of ability (Kirchner and Fishburne, 1995). By assessing the learners' current level of performance, one can obtain a status level or entry-level from which to measure progress. Assessment of progress at the end of a lesson or unit of instruction is called exit-level assessment (Gallahue and Donnelly, 2003).

With guidance from the educator and practice, learners can develop into competent self-assessors. Learners, therefore, need to be taught how to judge their own performance, setting realistic goals for themselves and to assess other learners too.

Harrison (1986), together with Kirchner and Fishburne (1995), suggest that unexpected outcomes, such as negative behaviours and attitudes produced during the lesson or programme, should also be assessed and addressed. Learners should thus receive positive and immediate feedback from the game experience.

Glover and Anderson (2003) recommend a personal reflection survey where the learner can reflect on their character after an interaction in a specific activity.

Table 6.3 indicates the outcomes (psychomotor, cognitive, affective and social) of the thirteen selected indigenous Zulu games. An assessment criteria is formalized to rate to what extent the learners have mastered the various outcomes. A five point Likert scale for measurement of competency is recommended. This rating implies that 1 is least competent and 5 is most competent. Hence, to be evaluated 'most competent', a learner should utilize most of the opportunities as determined (and indicated) by the various outcomes of these games.

Table 6.3: Assessment criteria for indigenous Zulu games

Games	Outcomes with learning experiences and opportunities	Assessment criteria and rating				
		To what extent did the learner master the outcomes? (1=least competent 5=most competent)				
Phuma la (‘get out here’)	Psychomotor Running, dodging, speed, stretching and pulling of arms	1	2	3	4	5
	Cognitive Rules, space awareness, effort, strategy and creativity, isiZulu language	1	2	3	4	5
	Affective Self-acceptance	1	2	3	4	5
	Social Leadership, cooperation, taking turns	1	2	3	4	5
iKathi Negundane (cat and mouse)	Psychomotor Imitative and imaginary abilities	1	2	3	4	5
	Cognitive Rules, space awareness, effort, strategy and creativity	1	2	3	4	5
	Affective Role-play	1	2	3	4	5
	Social Caring, group dynamics, cooperation	1	2	3	4	5
Ingwenya (crocodile)	Psychomotor Coordination, balance, speed, power, cardio-vascular development, endurance	1	2	3	4	5
	Cognitive Concepts such as water resistance buoyancy, strategies	1	2	3	4	5
	Affective Tolerance, own ability, assertiveness	1	2	3	4	5
	Social Interaction	1	2	3	4	5

<i>Izimpisi</i> (hyenas)	Psychomotor Sprinting, dodging, cardio-vascular and muscle endurance	1	2	3	4	5
	Cognitive Understanding and utilizing isiZulu communication	1	2	3	4	5
	Affective Sense of belonging and security, daring attitude	1	2	3	4	5
	Social Social interaction, cooperation, team support	1	2	3	4	5
<i>Ushumpu</i> (kick/strike the ball)	Psychomotor Sprinting, catching and hitting ball, space awareness	1	2	3	4	5
	Cognitive Rules, game strategies, positional play, score keeping	1	2	3	4	5
	Affective Sense of trust, security, assertive behaviour, control of aggressive behaviour	1	2	3	4	5
	Social Cooperation, winning and losing, leadership skills	1	2	3	4	5
<i>Arigogo</i> (‘I am going’)	Psychomotor Cardiovascular and muscular strength, speed, agility, chasing, catching, throwing	1	2	3	4	5
	Cognitive Rules, strategy, positional play	1	2	3	4	5
	Affective Respect, tolerance, caring, fairness	1	2	3	4	5
	Social Social interaction, cooperation, team coherence	1	2	3	4	5
<i>Three-tin</i>	Psychomotor Running, dodging, chasing, catching and throwing	1	2	3	4	5
	Cognitive Rules, strategies	1	2	3	4	5
	Affective Self-acceptance, security, challenge, competitiveness	1	2	3	4	5
	Social Interaction, cooperation, coherence, tolerance, caring, fairness towards teammates and opponents	1	2	3	4	5

U-Agi (Donkey)	Psychomotor Running, dodging, chasing, catching and throwing	1	2	3	4	5
	Cognitive Spelling	1	2	3	4	5
	Affective Self-acceptance, self-respect, confidence	1	2	3	4	5
	Social Tolerance, attitude towards participants	1	2	3	4	5
Ukugenda (stones)	Psychomotor Eye-hand coordination, fine motor skills, strategies and patterns	1	2	3	4	5
	Cognitive Development patterns for beginners only	1	2	3	4	5
	Affective Self-acceptance, challenge, mastery of motor skills	1	2	3	4	5
	Social Tolerance, equality, self-discipline	1	2	3	4	5
Ukungweka (stick fighting)	Psychomotor Coordination, wielding, blocking, agility, reaction time	1	2	3	4	5
	Cognitive Rules, formations, biomechanical aspects regarding striking and dodging	1	2	3	4	5
	Affective Self-concept such as uniqueness, respect, confidence and self-acceptance	1	2	3	4	5
	Social Equality, respect for and acceptance of others	1	2	3	4	5
Inqabeshu (rope skipping)	Psychomotor Swinging, skipping (forward, backward, side-ways)	1	2	3	4	5
	Cognitive Rules and adaptation of rules, strategies and method of skipping	1	2	3	4	5
	Affective Self-acceptance, trust and security	1	2	3	4	5
	Social Confidence, popularity, cooperation and tolerance	1	2	3	4	5

<i>Isango ligolide</i> (golden gates) (lemons and oranges)	Psychomotor Expressive movements such as rhythm and coordination	1	2	3	4	5
	Cognitive Memorizing of isiZulu songs and actions	1	2	3	4	5
	Affective Self-acceptance, self-respect	1	2	3	4	5
	Social Tolerance, equality, cooperation and fairness to others	1	2	3	4	5
<i>Umlabalaba</i> (no English translation)	Psychomotor Mastering of counter-attack strategies	1	2	3	4	5
	Cognitive Problem solving and strategizing	1	2	3	4	5
	Affective Self-respect, sense of mastery and talent	1	2	3	4	5
	Social Fair play, team support	1	2	3	4	5

6.5.5.2 Assessment of facilities and equipment

Kirchner and Fishburne (1995) argue that facilities and equipment should be inspected prior to each lesson for the following:

- i) Safety of playing space and equipment, such as sports fields, swimming pools, sticks for stick fighting, etc.
- ii) Appropriateness of space and equipment. To determine whether the apparatus such as bats, balls or the size and height of equipment such as goal posts are not too small, big or too high for the learners concerned.
- iii) Adequate supply of equipment. If the numbers of balls, or any other pieces of small equipment, are insufficient for the number of learners, techniques such as station work, or even creating and fabricating own equipment could be introduced for maximum participation.

Arguably, effective teaching and learning in physical education is, in part, reliant upon the provision of facilities and equipment. Physical education is commonly faced with challenges of inadequate facilities and poor maintenance, especially due to financial constraints.

6.6 Summary

Teachers should help to accomplish the school's mission. Likewise, each learning area (such as Life Orientation), as well as each focus area (physical education), should make a contribution to the development of the learner and thus the mission of the school. The fact that each person (teachers and learners) is unique creates a richer learning environment and therefore supports the mission of the school. Integration of content, however, is an affective way to address the multifaceted mission of a school and hence help learners develop across the four domains (psychomotor, cognitive, affective and social).

With a curriculum it is therefore very important to implement action geared to learner appropriateness (developmental levels) and thus subject to modification based on individual and unique needs and appropriateness (see tables 6.1; 6.2 and 6.3). Careful planning, organizing and implementing of content are the very core of the teacher's responsibilities to ensure maximum learning opportunity and effective utilization of time available.

Conveying enthusiasm and communicating effectively are both essential aspects of good teaching by demonstrating genuine interest in the subject matter as well as the learner's development. Learners should be allowed the opportunity to create and modify games to meet their needs. Safety should also be a primary concern. Accountability of teaching and learning, however, requires feasible and valuable assessment as the final step in the sequential process of curriculum development.

Since games are an integral part of the physical education programme, it is critical that indigenous Zulu games should be introduced for the reasons discussed in this chapter. Despite having a qualified specialist at each school applying appropriate strategies and pedagogy, it is still critical that games should be chosen based on the specific learning outcomes ('what motor skills, and movement concepts does the learner need to develop?') Integration of physical education and other assessment standards is highly recommended and may even be addressed simultaneously. The main aim of Life Orientation is to acknowledge the multifaceted nature of the human being and the differences between individuals. Within Life Orientation the games can be utilized to address the Learning Outcome One (Health Promotion) and Learning Outcome Two (Social Development). Yet it can also be integrated with other Learning Areas such as Languages (learning isiZulu songs and phrases), Arts and Culture (learning about other cultures such as the Zulu culture), Technology (making skipping ropes from grass and balls from plastic bags and other waste products) and Economics and Management (eg. Planning events as well as performing dancing and stick fighting for tourism).

These selected indigenous Zulu games, therefore, can be seen as an important tool for promoting ethnic understanding and providing an opportunity to use one or more fundamental motor skills and movement concepts in dynamic settings. Playing these structured indigenous Zulu games thus reinforces social skills, such as cooperation and competition among team members from various cultural backgrounds, the cognitive skills, such as how to modify these games or aspects of the games to enhance the learning process in understanding of indigenous knowledge, and ethnicity. The following steps should thus be taken to address diversity in the multicultural classroom effectively:

- ✓ Consider individual past experiences, learning styles and preferences.
- ✓ Develop questions and activities that are aimed at the different levels of abilities.
- ✓ Modify expectations for some learners including adapted outcomes.
- ✓ Provide opportunity for a variety of participation levels such as individual, pairs and small group activities.
- ✓ Give learners choices in determining what methods they use for gathering, synthesizing information and in demonstrating their understanding of a concept, performance of a skill and/or task.
- ✓ Accept that the individual methods are of value.
- ✓ Assess learners, based on individual progress and outcomes.

In conclusion of the thesis, the following chapter provides the results and recommendations for theory development, curriculum enrichment and implementation. In addition to theory building and practice enhancement, suggestions for further research are recommended.

CHAPTER SEVEN

RESULTS, CONCLUSIONS AND RECOMMENDATIONS

7.1 Introduction

Active participation and informal contact in physical education classes and on sports fields can contribute to the bridging of diversity in a play setting. There is little doubt concerning the educational value of physical education, sport and games for the human being (Botha, 1986; Diem, 1960; Niewoudt, 1988) (see paragraph 3.7.2, p. 69). Participation in sport and physical activity was emphasised as a medium to help children to develop, through regular physical exercise, those abilities and skills that facilitate their coping with tasks at school, training or work. It also enhances the socialization process (Leonard, 1998).

During the apartheid era (1948 - 1994), sport and physical activity in South African schools was segregated according to race and gender. There was widespread inequity in the distribution of resources. Race and gender appropriate sport and physical activity in South African schools provided segregation (inequity in distributions of resources and other unknown entities). Although segregated, physical education for boys and girls was compulsory, and thus offered to all learners in all grades (6 to 18 years old) in most of the previously so-called 'all-white' schools. In 1995, schools started becoming more integrated and the Minister of Education at the time introduced outcomes-based education.

Due to South African schools changing from a homogeneous to a heterogeneous establishment, they are more racially and culturally diverse than ever. Curriculum design and development has therefore become an urgent priority in addressing the unique needs of the learners in a culturally diverse society. The Life Orientation Learning Area is central to the holistic development of learners (Revised National Curriculum Statement for Life Orientation, 2003) and thus concerned with the social, personal, intellectual, emotional growth of the learners. It therefore focuses on health promotion and social development in addition to personal and physical

development. Yet, physical education has disappeared in the majority of government schools. A memorandum of understanding was signed after the current physical inactivity became a concern of the ministries of Sport and Recreation and Education (Stofile and Pandor, 2005). The Minister of Health also voiced her concern over the increasingly negative effects on the health of the South African youth (Smith, 2005; Van Deventer and Van Niekerk, 2005).

Research in the field of indigenous games in South Africa has received ad hoc attention over the years (Burnett and Hollander, 2004). In 2000, the National Research Foundation supported and promoted research in Indigenous Knowledge Systems in South Africa. The, then South African Sports Commission also embarked on promotion of indigenous games in South Africa (Burnett and Hollander, 2004). In their study on indigenous games and play behaviour, Burnett *et al.* (2003) conclude that the insights and results could be utilized for cultural sharing and promotion of indigenous games and that these could provide meaningful resources for the enrichment of school curricula and movement education practices. This provided the motivation for the author to embark on a study to develop a conceptual framework to document and analyse indigenous Zulu games for curriculum enrichment of physical education and the promotion of cross-cultural interaction in the intermediate phase of the multicultural schools in the South African context. The following objectives were thus formulated in order to provide solutions for the research problem:

- i) To promote a theoretical framework of play and games as social construct.
- ii) To describe, discuss and conceptually analyze the nature, place and value of physical education as an educational subject with reference to the potential role thereof within the South African Curriculum 2005 within the multicultural classroom.
- iii) To describe, discuss and conceptualize the indigenous Zulu culture with specific reference to the physical culture and play-game phenomena.

- iv) To document, analyze and classify indigenous games for the holistic development and interaction of learners in the multicultural school in South Africa, especially in KwaZulu-Natal.
- v) To develop material for physical education enriched with structured indigenous Zulu games.
- vi) To provide recommendations for curriculum implementation and further research.

The results of and conclusions to the objectives, as stipulated, were as follows:

7.2 Results, conclusions and recommendations

7.2.1 Objective (i): To promote a theoretical framework of play and games as social construct (Chapter Two).

Due to acculturation (syncretism), there is a diffusion of games of Afro-centric, Euro-centric and Oriental origin. The interrelatedness of play-related phenomena in real-life settings also complicates analysis. Hence a theoretical framework is promoted to understand the phenomenon of play, games and sport.

According to Burnett (2003a), research on play-related phenomena is predominantly guided by different paradigms and the perceived practical impact guiding the methodology and conceptual framework of the scientific enquiries (Avedon & Sutton-Smith, 1979; Callois, 2001; Cheska, 1987; Van Mele and Renson, 1990). In addition, Huizinga (1950) contributed to the understanding of the play-spirit. Play theorists undertook philosophical analyses of play-related behaviour (Huizinga, 1950). Within the theoretical viewpoint, play is perceived as a functional mechanism for survival (Levy, 1978). As a movement phenomenon 'play' provides individuals with opportunities to engage in unique, unproductive, free and exciting behaviour that is separated in space and time from the seriousness of everyday living. There are, however, three stages, namely individual play, playing along side others (also

known as parallel play) and playing with others in groups (also known as cooperation). Play has no specific starting point or specific goal and does not necessarily produce a winner. *Ukudlala izidlu* (play house) and *Izinkomo Zobumba* (clay oxen fights) are examples of unstructured play.

Games, on the other hand, are more formalized and represent a structured form of play. Burnett (1997) presented a conceptual analysis of movement phenomena such as play, games, sport, recreation and leisure. She argues that regardless of the meanings and manifestations thereof within the particular context, components and shared, as well as individualized, meanings do exist and can be utilized for trans-cultural comparison and theorizing. Authors such as Coakley (2004), Calhoun (1987) and Eitzen and Sage (1986) also propose continuums to be used as a heuristic tool to distinguish between structural aspects and semantic of these phenomena. For the purpose of this research, however, the reference to 'indigenous games' includes both categories of games (excluding mere play) and sport as they refer to the physical culture of the population groups and communities that have indigenous knowledge about, and products of games and sport activities. Indigenous Zulu games also fluctuate on the continuum between play, such as bull fighting with hand-made clay oxen (*Izinkomo zobumba*), and sport, such as stick fighting (*Umgangela*), according to the structure and rules of the game as determined by the skill level and age of the participants.

Games are comprised of many elements such as strategy, activity, two or more people, equipment which is often manipulated, offence, defence, consideration for others, and skilful movements. Games also possess structured content for description and analysis that, in its institutionalized form as sport, adheres to universal laws and the quest for excellence and external rewards. A game is structured on the basis of rules, formal or informal, by which the players must abide. Participation in games can be for prestige, recognition, status or a combination of the mentioned reasons.

7.2.2 Objective (ii): To describe, discuss and conceptually analyze the nature, place and value of physical education as educational subject with reference

to the potential role thereof within the South African Curriculum 2005 within the multicultural classroom (Chapter Three).

The didactical paradigm draws on ecological taxonomies of play and focus on the identification of those features of the activity, independent of those features of the individual that represent the person-environment relationship, such as cooperation play versus the interactive play, which can be applied to a developmental framework for identification and implementation (Levy, 1978). Piaget followed a developmental rationale based on the cognitive interaction with the environment – hence, the developing of coping mechanisms from play to real life behaviour (Cohen, 1993; Callois, 2001). Educationists thus utilize the teaching of games for educational purposes in order to prepare learners to become productive members of a given society and acquire attitudes, knowledge and skills for that (Cohen, 1993).

It became evident that the education of learners, through the medium of movement, should be aimed at outcomes developing the physical, affective, cognitive and the social domains. In Curriculum 2005, physical education is part of the Life Orientation Learning Area (see paragraph 3.7, p. 64).

Inclusion of indigenous games in the School Curriculum can develop a sense of community and therefore demonstrates acceptable social values. Engaging in social integration and bonding with friends from other cultural backgrounds contributes towards nation building. Indigenous games will thus satisfy the diverse areas of physical, psychological, cognitive, social and cultural development. Physical education, as it is currently part of the Life Orientation Learning Area, cannot fulfil the needs as stipulated. Learners participating in organized sessions of indigenous games (See Table 6.3, p. 231) can foster a positive self-concept within their own cultural heritage, as well as relationships among the various ethnic groups within a multicultural society.

Implementation of, and participation in, physical education programmes could create a vehicle for promoting social behaviour in diverse social settings, thus adding a

dimension to a learner's social well-being in fulfilling an effective role in a multicultural society.

7.2.3 Objective (iii): To describe, discuss and conceptualize the indigenous Zulu culture with specific reference to the physical culture and play-game phenomena (Chapter Four).

Blanchard and Cheska emphasized the relevance of observing play activities in their specific cultural context as a meaningful unit of analysis and description (Van Mele and Renson, 1990). The functionalist and structural approaches from anthropologists, ethnologists and folklorists provide the framework for understanding of games in terms of their relationship to other components of the system of culture and provide also a paradigm of cross-cultural game typologies and comparisons (Callois, 2001; Cheska, 1987).

Parents, older siblings and occasionally, teachers use games to transmit to younger children 'lessons' and skills deemed necessary for coping in real life situations., Values and broader cultural symbols, however, are conveyed during traditional Zulu ceremonies and festivals, such as traditional weddings and the *iphapu* (lung) festival. Participation in indigenous games, thus, can create the opportunity to develop character, respect for the self as well as for others, through social and multicultural interaction. The researcher is of opinion that the inclusion of indigenous games in the school curriculum will thus satisfy a variety of physical, psychological, cognitive, social and cultural needs. This, however, could only be possible if enough time is allocated and a physical education specialist, with a sound knowledge of indigenous games, is employed by a school.

Indigenous games are symbolic representations of cultural expressions from a specific society and children are the bearers and creators of culture through these games and game culture (Burnett, 2003b). Adults are peripheral, yet instrumental, as guardians and facilitators of traditional cultural context and content such as games. Education, however, currently has replaced several functions of the parents (see paragraph 4.3.4, p. 101). The nature, heredity and environment of culture debate still command much attention at present. Yet, culture continues to provide

fertile terrain for the perpetuation of many of the underlying notions associated with the race paradigm.

The physical culture, as found in indigenous games and dance, is a cultural product also being transferred and created through enculturation and acculturation. Hence, the Zulu-speaking youth are the bearers and creators of the Zulu culture. Younger children, especially, therefore, should be made aware of their rich culture, to reflect broader cultural dimensions and multicultural social-interaction through sharing their indigenous knowledge.

The results of this study show that the elderly men, as well as the women, indicated that although they have not played all the different games, since they perceived some games to be played only by males (*Ukunqweka* and *Umlabalaba*) or females (*Phuma la*), they learned about the games through observation. They even have taught their children how to play these games. It is also evident that the majority of the learners from the urban schools (Empangeni and Durban) do not participate in indigenous Zulu games (see Tables 5.3, p. 144; 5.4, p. 145).

Although indicated as played by both sexes, games, such as *Phuma la* (“get out here”), *Izimpisi* (hyenas) and three-tin, have been observed by grade seven boys as games mainly played by girls (see Table 5.2, p. 142). It was evident during observations and interviews that younger boys from eight to eleven years old participate in these games. The grade seven boys, however, indicated that they enjoy playing *Izimpisi* if they can be the hyenas catching their prey (the girls). These grade seven boys enjoy the more vigorous challenging games such as *Ukungweka* (playing sticks). Although the girls did not participate, it was, however, indicated that girls are interested in participating in *Ukunqweka* (for self-defence purposes) and *Umlabalaba*. These indigenous games were particularly popular in the rural areas around Eshowe, Vryheid and especially Nongoma.

7.2.4 Objective (iv): To document, analyze and classify indigenous games for the holistic development and interaction of learners in the multicultural schools in South Africa (Chapter Five).

Culture is not static, bounded or homogeneous. Culture is dynamic and thus always changing. Physical culture is a cultural product being created and transferred through enculturation and acculturation. The bringing together of different cultures, religions, races and ethnic groups as well as groups with different socio-economic backgrounds together in one classroom with one education system for the purpose of educating them, underlines the importance of reflecting on the situation that the learners face in South Africa.

A need for documenting and selecting indigenous Zulu games to be utilized as a heuristic tool in education was identified. The author, therefore, embarked on developing a curriculum enriched with Indigenous Zulu games to address the void in the current educational dispensation regarding physical education (part of the Life Orientation Learning Area in the Curriculum 2005 for outcomes-based education), and socio-cultural development for learners in the intermediate phase of the multicultural classroom.

Forty indigenous Zulu games and other play related activities were collected from grade seven learners (n=217) and senior citizen and adults (n=57). A sample (N=274) from urban and rural schools and communities participated in the study. Quantitative data was collected through questionnaires triangulated with qualitative data collected from focus groups, observations, interviews and audio-visual recordings on the various indigenous Zulu games. Only 13 games, conveying structured indigenous Zulu cultural content, were selected for analysis for educational purposes. *U-gxa* (hop scotch) and *Isiguklu* (card games) are westernized games and mere play activities such as *Ukudlala Izidlu* (playing house) and *Izinkomo Zobumba* (bull fighting with clay oxen) were excluded. Zulu dancing (*Indlamu*) was also excluded due to the complexity and variations of styles that differ from place to place. In and around Vryheid, they dance *uKhwaxa*, at Greytown the *Umzani*, and around Port Shepstone, *uBhaca* is very popular.

Grade seven learners (n=20: 5 boys and girls respectively from rural and urban communities), then brainstormed to identify the main 'characteristics of the games' for classification purposes. This 'emic' approach for classification only used gender as criteria, namely games for male, games for female and games for both sexes. A

game, however, has five critical components (Gallahue and Donnelly, 2003). These are boundaries, rules, the use of motor skills and movement concepts, strategies, and player roles. There are also four basic approaches to categorizing games, namely the game categories approach, the games for understanding approach, the core content approach, and the developmental games approach.

7.2.5. Objective (v): To develop material for physical education enriched with structured indigenous Zulu games (Chapter Six).

Indigenous games are already included in the National Mass Participation Project (*Siyadlala*) – a co-initiative of the then South African Sports Commission and Sport and Recreation South Africa that was launched in 2004 (see paragraph 5.2, p. 122). The theoretical underpinnings for analysis, classification and the understanding of indigenous knowledge production inherent in the Zulu games became essential. In their study, Burnett *et al.* (2003) concluded that the insights and results could be utilized for cultural sharing, conversation and promotion of indigenous games and that these could provide meaningful resources for the enrichment of school curricula and movement education practices.

As mentioned in paragraph 7.3.4, 13 structured indigenous Zulu games were, selected from 40 games and other play related activities after mere play activities, Zulu dancing and Westernized games were excluded. These 13 games were then rated on a five point Likert scale, according to educational outcomes for physical education (psychomotor, cognitive, affective and social domains as proscribed by Bloom's taxonomy) as well as popularity, as criteria. These games were also categorized from an emic, as well as an epic, perspective and then described under the headings composition, equipment needed, area of play, game description, rules and scoring, ready to be introduced into the curriculum for physical education (see paragraph 5.3.1, p. 140).

A curriculum framework, enriched with indigenous Zulu games to address not only the specific outcomes of the fundamental motor skills and movement concepts, but also the critical cross-field outcomes, by reinforcing the social skills through co-operative and fair competition among team members from various cultural

background in a multicultural classroom, was then developed in Chapter Six (see paragraph 6.5.2, p. 199).

Participation in these games can address the specific outcomes of the fundamental motor skills and movement concepts, as well as the critical cross-field outcomes, by reinforcing the social skills through co-operative and fair competition among members from various cultural backgrounds in a multicultural setting.

Although the inactivity of the learners is a concern of the South African Government, the new Curriculum 2005 currently does not provide enough time and expertise to address these needs. The outcomes, to empower the learners to achieve their full potential can not be met yet.

The inclusion of indigenous games in the school curriculum (see table 6.3, p. 231) will thus enhance development in the:

- ✓ Physical domain: Running, skipping, catching, balance, speed, muscle and cardio-vascular endurance.
- ✓ Cognitive domain: Learning of rules, space awareness, strategy, creativity, isiZulu songs and rhymes.
- ✓ Affective domain: Self-acceptance, role-play tolerance, own ability, assertiveness trust and security.
- ✓ Social domain: Interaction, cultural sharing, social integration, fair-play, leadership, cooperation and group dynamics.

This can only be possible if enough time is allocated and a physical education specialist, with a sound knowledge of indigenous games, is employed by a school.

7.2.6. Objective (vi): To provide recommendations for the curriculum implementations and further research.

Recommendations for curriculum implementation:

- i) Insights, results and research skills obtained through inductive and ethno-scientific research could be utilized for enhancing the existing body of knowledge by applying the emic approach categorization - according to indigenous knowledge or Afro-centric framework.
- ii) It should, however, be linked with the following educational outcomes in schools and other formal educational settings to ensure a holistic approach.

√ Physical and psychomotor outcomes:

- ∅ Stimulation of growth through a variety of vigorous activities.
- ∅ Acquisition of basic physical fitness.
- ∅ Mastery of selected physical skills through movement experiences.
- ∅ Maintenance of good health and combating of the degenerative effects of modern living.

√ Cognitive outcomes:

- ∅ Acquisition of knowledge about the body, its growth, health and fitness, the individual's potential, kinetic principles of human movement, cultural aspects of physical education, sport and recreation.
- ∅ Experience in problem solving, in largely physical context, as an individual and with others.
- ∅ Development of an aesthetic sense, appreciation of quality of movement and recognition of skilled performance, rhythm timing and efficiency of movement.

✓ Emotional (affective) outcomes as part of the affective domain relates to the attitudes, appreciation, values and feelings that one has about movement and about him/herself as a mover (self-concept development or enhancement). The following aspects are also part of this developmental domain:

- ∅ Enjoyment, relaxation from stress and attainment of mental health and self-confidence, the provision of scope for self-expression.
- ∅ Control and expression of emotional behaviour, acquisition of self-discipline and the ability to cope with stress situations.
- ∅ Development of positive attitudes towards the self, to others and to healthy physical activity, with a view to the adoption of a healthy lifestyle.

✓ Social outcomes through:

- ∅ Learning of social skills, especially of cooperation with others.
- ∅ Development of leadership potential.
- ∅ Development of sportsmanship.
- ∅ Development of a sound character and development of a high code of ethics.

Outcomes should, however, be developed for different age groups, developmental levels of learners within the various phases of schooling, as well as for the ethnic diversity within the multicultural schools of South Africa.

Strategies and logistics for the implementation for this enriched curriculum should be addressed.

iii) Utilization of indigenous games in other settings such as:

- ✓ Museums for the improvement of the knowledge base and for demonstrations of the traditional culture.

- ✓ Church groups for teaching moral values.
- ✓ Recreational facilities for facilitating social interaction, cultural sharing and team building.

The following components from literature that should be included in a positive multicultural interaction programmes were identified:

- ✓ Recognise, acknowledge and celebrate racial diversity within the multicultural society.
- ✓ Identify similarities within and amongst cultural groups.
- ✓ Affirm and enhance self-esteem through pride and heritage.
- ✓ Create sensitivity to and understanding for the differences within and amongst groups.
- ✓ Fully utilize intellectual and creative abilities.
- ✓ Develop knowledge, skills and attitudes, which promote positive inter- and intra group relations.
- ✓ Address issues of ethnocentrism, bias, stereotyping, prejudice, discrimination and racism.
- ✓ Work on social tolerance.
- ✓ Support and practice equity and equal opportunity.

Further research should be conducted on:

- ✓ A more geographic representation of Zulu games as they are played throughout South Africa.
- ✓ Other movement phenomena such as Zulu dancing, stories, songs and the acculturative traditional games include elements of modern sport practices.
- ✓ Curriculum development with indigenous games from all other ethnic groups in South Africa to develop comprehensive physical education curriculum for all learners.
- ✓ The inclusion of differently abled people (people with disabilities) into indigenous game programmes, relating to adapted content and strategies for inclusion.

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APPENDICES

- A. **INDIGENOUS GAMES QUESTIONNAIRE: CHILDREN**

- B. ***IMIBUZO NGEMIDLALO YENDABUKO: iBHEKISWE EZINGANENI***
(trans. indigenous games questionnaire: children)

- C. **INDIGENOUS GAMES QUESTIONNAIRE: ADULTS/SENIOR CITIZENS**

- D. ***IMIBUZO NGEMIDLALO YENDABUKO: iBHEKISWE KUZAKHAMIZI
EZIMNKATSHUBOMVU***
(trans. indigenous games questionnaire: adults/senior citizens)

APPENDIX A

INDIGENOUS GAMES QUESTIONNAIRE: CHILDREN

The aim of this questionnaire is to collect information about the games you play. You are kindly requested to complete this questionnaire in full. No questions should be left unanswered. Your contribution is highly valued.

Example of how to answer the questions. Tick (Ü) your answer in the suitable block or complete the blank spaces.

Example

Are you a boy or a girl? I am a

Boy	Ü	Girl	
-----	---	------	--

(1) (2)

(You are a boy)

For office use

A. AUTOBIOGRAPHICAL INFORMATION

1. Are you a boy or a girl? I am a

Boy		Girl	
-----	--	------	--

(1) (2)

Gender
(1-2,99)

What language do you speak at home? (The one mostly spoken in case of more than one). _____

Language
(1-98,99)

3. How old are you?

10-13		14-17		Older than 17	
-------	--	-------	--	---------------	--

(1) (2) (3)

Age
(1-3,99)

4. To which ethnic group in South Africa do you belong?

Black		White		Coloured		Indian	
-------	--	-------	--	----------	--	--------	--

(1) (2) (3) (4)

Ethnic group
(1-4,99)

5. Where have you lived? (Town/city/rural area)

Places

5.1 From your birth to ± 13 years of age:
(Primary school)

5.1.1 _____

5.1.2 _____

5.1.3 _____

5.2 From 14 to 19 years of age:
(Secondary school)

5.2.1 _____

5.2.2 _____

Primary/Place
(1-98,99)

5.2.3 _____

Secondary/Place
 (1-98,99)

B. PARTICIPATION IN GAMES

6. Draw up a list of the games you know/played and/or seen others play.

Example

Morabaraba

Hide and seek

Know game		When played			
(1) Saw game	(2) Played game	(1) Summer	(2) Autumn	(3) Spring	(4) Winter
ü		ü			
ü	ü	ü	ü	ü	ü

<i>Games</i>	Know game		When played			
	(1) Saw game	(2) Played game	(1) Summer	(2) Autumn	(3) Spring	(4) Winter
6.1						
6.2						
6.3						
6.4						
6.5						
6.6						
6.7						
6.8						
6.9						
6.10						
6.11						
6.12						
6.13						
6.14						
6.15						
6.16						
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6.37							
6.38							
6.39							
6.40							
6.41							
6.42							
6.43							
6.44							
6.45							
6.46							
6.47							

Know game
(1-2,99)

Season
(1-4,99)

7. How often did you play these games?

7.1 From when I was small to about 13 years of age.

Nearly every day		Nearly every week		A few times per month		Only during holidays		Never	
(1)		(2)		(3)		(4)		(5)	

Prim.particip.
(1-5,99)

7.2 From about 14 years to 19 years of age.

Nearly every day		Nearly every week		A few times per month		Only during holidays		Never	
(1)		(2)		(3)		(4)		(5)	

Sec. particip.
(1-5,99)

8. Who taught you how to play these games?

8.1	Parents and older family members	(1)
8.2	Educators	(2)
8.3	Church or community leaders	(3)
8.4	Older children	(4)
8.5	Friends of the same age	(5)
8.6	Other people? Name them	(6)

Learnt from
(1-6,99)

9. Where do/did you mostly play these games?

9.1 At home (own or friend's home)	(1)
9.2 At school	(2)
9.3 Open area, field or park	(3)
9.4 In the street	(4)
9.5 Other places? Name them	(5)

Play areas
(1-5,99)

10. What time of the day do/did you usually play these games?

10.1 Early in the morning	(1)
10.2 During break at school	(2)
10.3 In the afternoon	(3)
10.4 During the evening	(4)
10.5 Other times? Name them	(5)

Time
(1-5,99)

11. At what events do/did you usually play these games?

11.1 At weddings	(1)
11.2 At parties	(2)
11.3 When visiting friends	(3)
11.4 During school outings	(4)
11.5 At church events	(5)
11.6 At new year celebrations	(6)
11.7 At old year celebrations	(7)
11.8 At national festivals	(8)
11.9 At or after harvesting times	(9)
11.10 Other? Name them	(10)

Events
(1-10,99)

Thank you for your participation

APPENDIX B

IMIBUZO NGEMIDLALO YENDABUKO: IBHEKISWE EZINGANENI

Inhloso ngalemibuzo ukuqoqa imininingwane ngemidlalo yendabuko oke wayidlala. Uyacelwa ukuthi uphendule lemibuzo ngokugcwele. Kungasali imibuzo ingaphendulwanga. IQhaza lakho liyothakaseleka kakhulu.

Isibonelo ngendlela yokuphendula imibuzo. Yenza uphawu (Ü) maqondana nempendulo oyikhethayo noma ugqwalise isikhala osinikiwe ngempendulo efanele.

Isibonelo

Ngabe ungumfana
Noma uyintombazane

Umfana	Ü	intombazane	
--------	---	-------------	--

(1) (2)

(uma ungumfana)

A. IMINININGWANE NGAWU UQOBO

1. Ngabe ungumfana
noma uyintombazane

Umfana		intombazane	
--------	--	-------------	--

(1) (2)

2. Iluphi ulimi olukhulumayo ekhaya? Lolo olusetshenziswa kakhulu
uma lungelulodwa _____

3. Ngabe uneminyaka emingaki

10-13	14-17		ngaphezu kuka 17	
-------	-------	--	------------------	--

(1) (2) (3)

4. Ngabe uluhlanga luni??

omnya ma		omhloph e		ikhaladi		umndiya	
-------------	--	--------------	--	----------	--	---------	--

(1) (2) (3) (4)

For office use

Gender
(1-2,99)

Language
(1-98,99)

Age
(1-3,99)

Ethnic group
(1-4,99)

Ukhulele kuphi (idolobhana/idolobhakazi/emaphandleni)

5.1 Kusuka ekuzalweni kuya cishe eminyakeni eyishumi nantathu (13):
(Imfundo yamabanga
aphansi) Izindawo

primary place
(1-98,99)

5.1.1 _____

5.1.2 _____

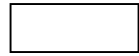
5.1.3 _____

5.2 Kusuka eminyaken eyishumi nane kuya kweyishumi
nesishiyagalolunye (14-19) (Imfundo yamabanga aphezulu)

5.2.1 _____

5.2.2 _____

5.2.3 _____



Secondary/Place
(1-98,99)

B. UKUBAMBA IQHAZA EMIDLALWENI

6. Yimiphi imidlalo oyaziyo kwelandelayo? Yenza uphawu (Ü) kuleyo owake wayidlala/noma wabona abanye beyidlala. Phinda ukhombise ngalo uphawu (Ü) ukukhombisa isikhathi sonyaka lapho lemidlalo idlalwa ngokuvamile.

<i>Isibonelo</i>	Ulwazi ngemidlolo		Isikhathi edlalwa ngaso			
	(1) engake nga wubona	(2) engake ngawud lala	(1) ehlobo	(2) ekwindla	(3) entwasa hlobo	(4) ebusika
Morabaraba						
umacashelana	Ü		Ü			
	Ü	Ü	Ü	Ü	Ü	Ü
<i>Imidlalo</i>	Ulwazi ngemidlolo		Isikhathi edlalwa ngaso			
	(1) engake ngawu bona	(2) engake ngawudl ala	(1) ehlobo	(2) ekwindla	(3) entwas ahlobo	(4) ebusika
6.1 Ushumpu						
6.2 Arigogo						
6.3 Izimpisi						
6.4 Ukugenda						
6.5 Inqabeshu						
6.6 U-Gxa						
6.7 3-Tin						
6.8 Ingwenya						
6.9 Umgcwabo(12 tins)						
6.10 Ikati negundane						
6.11 Indlamu						
6.12 Umgangela						
6.13 Umagalopha						
6.14 Umacashelana						
6.15 Umlabalaba						
6.16 Insema						
6.17 Ucabhayiyane						
6.18 Aggie						
6.19 Izinkomo zodaka						
6.20 Ukweqhathwa						
6.21 Ukungcweka						
6.22 Iskoshi						
6.23 Ukungcweka						
6.24 Ncibincibijane						
6.25 Injencane						
6.26 Izinsimbi/amaketango						
6.27 Ujane (uyagula)						
6.28 Ukunquma						
6.29 Sticks						

6.30	Uthabo						
6.31	Izindlu						
6.32	Ugcwala bhodlela						
6.33	Ukuqagela						
6.34	Incekeza						
6.35	Black-mapatile						
6.36							
6.37							
6.38							
6.39							
6.40							
6.41							
6.42							
6.43							
6.44							
6.45							
6.46							
6.47							

Know game
(1-2,99)

Season
(1-4,99)

7. Benijwayele ukuyidlala kangakanani lemidlalo?

7.1 Ngesikhathi ngisemncane kuya eminyakeni eyishumi nantathu (13).

Cishe nsukuzonke		Cishe masontonke	Izikhashana ezimbalwa ngenyanga		Ngamaholide kuphela		lutho	
(1)		(2)	(3)		(4)		(5)	

Prim.particip.
(1-5,99)

7.2 Kusukela cishe eminyakeni eyishumi nane kuya kweyishumi nesishiyagalolunye (14-19).

Cishe nsukuzonke		Cishe masontonke	Izikhashana ezimbalwa ngenyanga		Ngamaholide kuphela		lutho	
(1)		(2)	(3)		(4)		(5)	

Sec. particip.
(1-5,99)

8. Ubani owakufundisa ukudlala lemidlalo?

8.1	Abazali namalungu omndeni	(1)
8.2	Othishela	(2)
8.3	abaholi besonto noma bomphakathi	(3)
8.4	Izingane ezindala kunawe	(4)
8.5	Abangani enanilingana nabo	(5)
8.6	Abanye? Ake ubabale	(6)

Learn from
(1-6,99)

9. Ngabe niyidlala/beniyidlala kuphi lemidlalo ngokujwayelekile?

9.1	Ekhaya (kini noma kwamngani wakho)	(1)
9.2	Esikoleni	(2)
9.3	Endaweni evulekile, yokudlala noma epaki	(3)
9.4	Emgwaqweni	(4)
9.6	Kwezinye izindawo? Zibale	(5)

Play areas
(1-5,99)

10. Ngaziphi izikhathi zosuku lapho niyidlala/beniyidlala ngazo lemidlalo ngokujwayelekile?

10.1	Ekuseni kakhulu	(1)
10.2	Ngezikhathi zokushaywa umoya esikoleni	(2)
10.3	Ntambama	(3)
10.4	Ebusuku	(4)
10.6	Ngesinye isikhathi? Sisho	(5)

Time
(1-5,99)

11. Ngayiphi imicimbi lapho nijwayele/benijwayele ukudlala lemidlalo?

11.1	Emishadweni	(1)
11.2	Emaphathini	(2)
11.3	Lapho uvakashele abangani	(3)
11.4	lapho isikole siphumile ngokuvakasha okufushane	(4)
11.5	Lapho isonto liphume ngokuvakasha okufushane	(5)
11.6	Emibungazweni yonyaka omusha	(6)
11.7	Emibungazweni yonyaka omdala	(7)
11.8	Emigidini emikhulu yesizwe	(8)
11.9	Ngezikhathi, noma emuva kwezikhathi zokuvuna	(9)
11.10	Ngezinye izikhathi? Zisho	(10)

Events
(1-10,99)

SIYABONGA NGOKUBAMBA IQHAZA KWAKHO

APPENDIX C

INDIGENOUS GAMES QUESTIONNAIRE: ADULTS/SENIOR CITIZENS

The aim of this questionnaire is to collect information about the indigenous games you have played or know about. You are kindly requested to complete this questionnaire in full. No questions should be left unanswered. Your contribution is highly valued.

Example of how to answer the questions. Tick (ü) your answer in the suitable block or complete the blank spaces.

Example

Are you a man or a woman? I am a

Man	ü	Women	
-----	---	-------	--

(1) (2)

(You are a man)

For office use

A. AUTOBIOGRAPHICAL INFORMATION

1. Are you a man or woman?

Man		Women	
-----	--	-------	--

(1) (2)

Gender
(1-2,99)

2. What language do you speak at home? The one mostly spoken
In case of more than one. _____

Language
(1-98,99)

3. How old are you??

18-30		31-43		44-56		57-69		70 and older	
-------	--	-------	--	-------	--	-------	--	--------------	--

(1) (2) (3) (4) (5)

Age
(1-5,99)

4. To which ethnic groups in South Africa do you belong?

Black		White		Coloured		Indian	
-------	--	-------	--	----------	--	--------	--

(1) (2) (3) (4)

Ethnic group
(1-4,99)

5. Where did you grow up or have you lived? (Town/city/rural area)

Places

5.1 From your birth to ± 13 years of age:
(Primary school)

5.1.1 _____

5.1.2 _____

5.1.3 _____

Primary place
(1-98,99)

5.2 From 14 to 19 years of age:

5.2.1 _____

5.2.2 _____

5.2.3 _____

Secondary plek
(1-98,99)

B. PARTICIPATION IN GAMES

6. Which of the following games do you know? Tick off the games which you have played and/or seen others play.

Example

Morabaraba

Hide and seek

Know game	
(1) Saw game	(2) Played game
ü	
ü	ü

Games	Know game	
	(1) Saw game	(2) Played game
6.1		
6.2		
6.3		
6.4		
6.5		
6.6		
6.7		
6.8		
6.9		
6.10		
6.11		
6.12		
6.13		
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6.40		
6.41		
6.42		
6.43		
6.44		
6.45		
6.46		
6.47		

7. Who taught you how to play these games?

7.1	Parents and family members	(1)
7.2	Teachers	(2)
7.3	Church or community leaders	(3)
7.4	Older children	(4)
7.5	Friends of the same age as you	(5)
7.6	Other? Name them	(6)

Games (1-2,99)

8. Where did you mostly play these games?

8.1	At home (own or friend's home)	(1)
8.2	At school	(2)
8.3	Open area, field or park	(3)
8.4	In the street	(4)
8.5	Other places? Name them	(5)

Learn from (1-6,99)

9. What time of the day did you usually play these games?

9.1	Early in the morning	(1)
9.2	During break at school	(2)
9.3	In the afternoon	(3)
9.4	During the evening	(4)
9.5	Other? Name them	(5)

Play areas (1-5,99)

Time (1-5,99)

10. At what events did you usually play these games?

10.1 At weddings	(1)
10.2 At parties	(2)
10.3 When visiting friends	(3)
10.4 During school outings	(4)
10.5 During church outings	(5)
10.6 At new year celebrations	(6)
10.7 At old year celebrations	(7)
10.8 During national festivals	(8)
10.9 At or after harvest times	(9)
10.10 Other? Name them	(10)

Events
(1-10,99)

Thank you for participating

APPENDIX D

IMBUZO NGEMIDLALO YENDABUKO: IBHEKISWE KUZAKHAMIZI EZIMNKATSHUBOMVU

Inhloso ngalemibuzo ukuqoqa imininingwane ngemidlalo yendabuko oke wayidlala noma oyaziyo. Uyacelwa ukuthi uphendule lemibuzo ngokugcwele. Kungasali imibuzo ingaphendulwanga. Iqhaza lakho liyothakaseleka kakhulu.

Isibonelo ngendlela yokuphendula imibuzo. Yenza uphawu (Ü) maqondana nempendulo oyikhethayo noma ugcwalise isikhala osinikiwe ngempendulo efanele.

Isibonelo			
Owesilisa	Ü	Owesifazane	
(1)		(2)	

(Uma ungowesilisa)

For office use

A. IMINININGWANE NGAWE UQOBO

1. Ngabe ungowesilisa noma owesifazane?

Owesilisa		Owesifazane	
-----------	--	-------------	--

(1) (2)

Gender

(1-2,99)

2. Iluphi ulimi olukhulumayo ekhaya? Lolo olusetshenziswa kakhulu uma lungelulodwa _____

Language
(1-98,99)

3. Ngabe uneminyaka emingaki?

18-30		31-43		44-56		57-69		70 noma ngaphezulu	
-------	--	-------	--	-------	--	-------	--	--------------------	--

(1) (2) (3) (4) (5)

Age
(1-5,99)

4. Ngabe uluhlanga luni?

Omnyama		omhlophe		ikhaladi		umndiya	
---------	--	----------	--	----------	--	---------	--

(1) (2) (3) (4)

Ethnic group
(1-4,99)

5. Ngabe ukhulele kuphi noma uhlale kuphi (idolobhana/idolobhakazi/Emaphandleni)

5.1 Kusuka ekuzalweni kuya eminyakeni cishe eyishumi nantathu 13 (imfundo yamabanga aphansi)

Izindawo

5.1.1 _____

5.1.2 _____

5.1.3 _____

Primary place
(1-98,99)

5.2 Kusuka eminyakeni eyishumi nane kuya kweyishumi nesishiyagalolunye 14-19:

5.2.1 _____

5.2.2 _____

5.2.3 _____

Secondary place
(1-98,99)

B. UKUBAMBA IQHAZA EMIDLALWENI

6. Yenza uhla lwemidlalo owake wayidlala noma wabona abanye beyidlala. Shono igama lomdlalo bese ukhombisa njengoba kwenzekile esibonelweni.

Isibonelo

Ulwazi ngomdlalo	
(1) Engake ngawubona	(2) Engake ngawudlala
Ü	
Ü	Ü

Umlabalaba

UMacashelana

Igama lomdlalo	Ulwazi ngomdlalo	
	(1) Engake ngawubona	(2) Engake ngawudlala
6.1 Ushumpu		
6.2 Arigogo		
6.3 Izimpisi		
6.4 Ukugend		
6.5 Inqabeshu		
6.6 U-Gxa		
6.7 3-Tin		
6.8 Ingwenya		
6.9 Umngcwabo(12-Tin)		
6.10 Ikati negundane		
6.11 Indlamu		
6.12 Umgangela		
6.13 Umagalopha		
6.14 Umacashelana		
6.15 Umlabalaba		
6.16 Ukuhlaba Insema		
6.17 Ucabhayiyane		
6.18 U-Aggie		
6.19 Izinkomo zobumba		
6.20 Ukweqhathwa		
6.21 Umancwebancwebana		
6.22 Ukungcweka		
6.23 Is'koshi		
6.24 Injencane		
6.25 U-JANE uyagula		
6.26 Phuma la zinsimbi/amaketango		
6.27 Ukunquma		
6.28 Sticks		
6.29 Thabo		
6.30 Ukudlala izindlu		
6.31 Ukuqagela		
6.32 Ukushaya incekeza		
6.33 Qithi (tree game)		
6.34 Gwala bhodlela		
6.35 Black-mapatile		
NEMINYE IMIDLALO		
6.36		
6.37		

6.38		
6.39		
6.40		
6.41		
6.42		
6.43		
6.44		
6.45		
6.46		
6.47		

Games
(1-2,99)

7. Ubani owakufundisa ukudlala lemidlalo?

7.1	Abazali namalungu omndeni	(1)
7.2	Othishela	(2)
7.3	Abaholi besonto noma bomphakathi	(3)
7.4	Izingane ezindala kunawe	(4)
7.5	Abangani enanilingana nabo	(5)
7.6	Abanye? Ake ubabale	(6)

Learn from
(1-6,99)

8. Ngabe beniyidlala kuphi lemidlalo ngokujwayelekile?

8.1	Ekhaya (kini noma kwamngani wakho)	(1)
8.2	Esikoleni	(2)
8.3	Endaweni evulekile, yokudlala noma epaki	(3)
8.4	Emgwaqweni	(4)
8.5	Kwezinye izindawo? Zibale	(5)

Play areas
(1-5,99)

9. Ngaziphi izikhathi zosuku lapho beniyidlala ngazo lemidlalo ngokujwayelekile?

9.1	Ekuseni kakhulu	(1)
9.2	Ngezikhathi zokushaywa umoya esikoleni	(2)
9.3	Ntambama	(3)
9.4	Ebusuku	(4)
9.5	Ngesinye isikhathi? Sisho	(5)

Time
(1-5,99)

10. Ngayiphi imicimbi lapho benijwayele ukudlala lemidlalo?

10.1 Emishadweni	(1)
10.2 Emaphathini	(2)
10.3 Lapho uvakashele abangani	(3)
10.4 Lapho isikole siphumile ngokuvakasha okufushane	(4)
10.5 Lapho isonto liphume ngokuvakasha okufushane	(5)
10.6 Emibungazweni yonyaka omusha	(6)
10.7 Emibungazweni yonyaka omdala	(7)
10.8 Emigidini emikhulu yesizwe	(8)
10.9 Ngezikhathi, noma emuva kwezikhathi zokuvuna	(9)
10.10 Ngezinye izikhathi? Zisho	(10)

Events
(1-10,99)

SIYABONGA NGOKUBAMBA IQHAZA KWAKHO